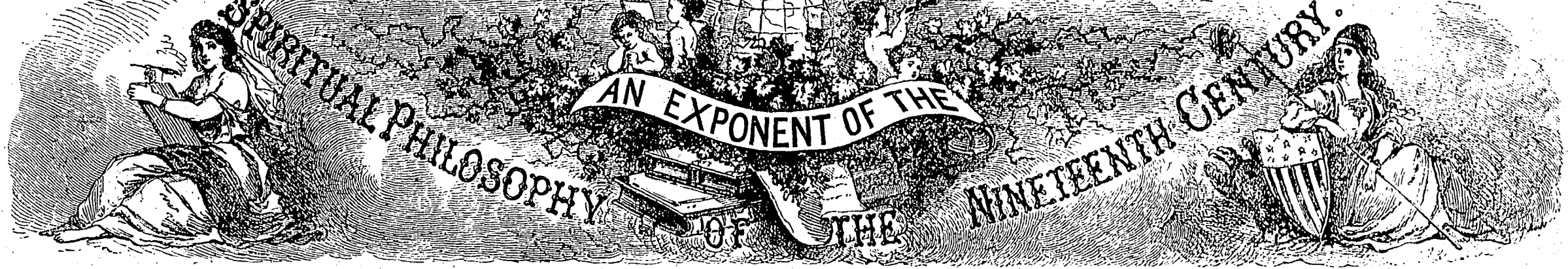


BANNER OF LIGHT.



VOL. XXXII.

WILLIAM WHITE & CO.,
Publishers and Proprietors.

BOSTON, SATURDAY, DECEMBER 14, 1872.

\$3.00 Per Annum,
In Advance.

NO. 11.

The Rostrum.

WHAT SHALL WE DO WITH OUR SPIRITUALISM?

A Lecture Delivered in Music Hall, Boston, Mass., Sunday, Dec. 1st, 1872, by Emma Hardinge-Britten.

Reported for the Banner of Light by John W. Day.

INVOCATION.

"Great Spirit! thou who alone canst guide us to the 'Evergreen Shore'; thou who holdest the keys of Life and Death—we invoke thy sacred presence this hour. We ask thee for wisdom to consider thy counsels; we ask thee for light to understand and for strength to fulfill the purposes of life which thou hast stamped upon each one of us; we ask thee for inspiration; we ask thee that thou wilt be the word made flesh dwelling amongst us this hour; and oh, give us the renewed assurance that thou art our High Priest, our Father and our Friend; lift the curtain of mystery which conceals thy sublime perfection from our eyes; give us to behold thee as our strength, our consolation, that, as we go hence from this place, we may feel it is indeed good to be here, and that for one brief hour we have stood in thy sacred temple, and, putting off the shoes of materiality from our feet, have experienced that, in communion with thee, the place is holy ground. To thee we turn, oh Light ever shining in the Darkness! to thee, Spirit of Life and Beauty, we consecrate the services of this hour."

ADDRESS.

The question which is presented for your consideration at this time, and which is indeed the all-important topic of the hour, is: What shall we do with our Spiritualism? It has been the reiterated query of many, and yet many a year; it has been the great unspoken thought that has welled up in many a heart swelling with joy and gratitude beneath the elevating dispensation of Spiritualism; and yet, when we put it into speech, and question of one another what response we have to offer, we most generally fall back upon the excuse that the time has not yet come to answer it—that we are yet in the smoke of the battle; that we are yet standing before the partially unrolled panorama upon which has been displayed the wonderful forms of the divine drama; that that panorama is still passing before our eyes, and as yet we have found no standpoint where we can number up the jewels we have gained, the wealth that has been bestowed upon us, or take heed of the responsibilities that have grown out of them. But I call upon you to note that, whilst those who most love Spiritualism—those who are most hopeful to find in it the world's redeemer from wrong and error; those who enshrine it in their heart of hearts as the holy of holies—have been waiting for what they deemed the fitting time, there are those who have stepped in before us, absorbed the great dispensation, and planted the standards of their individual idiosyncrasies upon its battle-fields.

Would you comprehend the scope of this state of affairs? Go into your city streets and question of each one you meet: What is Spiritualism? and how many divergent ideas, angular opinions, strange doctrines and peculiar forms of special belief will be immediately labeled upon that word. There is no such thing as standing still; we all have to learn this lesson, and whilst the tides of heavenly reform are sweeping us on to the shore of some unknown bourne, the various barks of human opinion are passing by us, taking hold of the rudder which we have abandoned, and guiding our ship whither we would not. I arise this day from a bed of sickness, to bear the dear message of the immortals to those who have been most strong and faithful in their service: What shall we do with our Spiritualism? God grant me strength to be the mouthpiece for answering that question. You and I know that the old familiar parable of the ten talents—so old yet ever new in the field of human experience, appealing to almost every life amongst us—comes home with more force to the modern Spiritualist than to any other class in the community. If it be so, then awake! and help me to answer the question of the hour.

That you may the better do this, permit me to roll up the curtain of the drama, or at least that portion of it through which we have passed, and here and there take note of the various forms in which the ten talents have been bestowed upon us. First, then, let me recall what was the speciality of human opinion upon all spiritual subjects when the great modern movement was first opened before us. It is customary for us to attempt to strengthen our faith by reaffirming that Spiritualism has ever been known; that it underlies all religious belief, and that its phenomena have never ceased to intervene in human affairs. It has been customary to reiterate this to ourselves and the world, but I feel to say, as I stand gazing through the vistas of a quarter of a century in which its modern course has proceeded—through the years in which I have been privileged to proclaim the solemn dispensation of Spiritualism—that my eyes have seen the glory of the coming of the Lord, the beauty of his love, the sublimity of his power; that I live to behold that glorious era which the kings and prophets of olden days waited for, and sought, but never found, and that I scarce know of any age or period of time which has been equally gifted with the blessing of the spiritual dispensation with the one in which we are now living. In recalling the differ-

ent forms of human thought and opinion which Spiritualism has displaced, it seems that we may classify them into three distinct groups or orders:

The first may be considered to represent the leading minds of the age in the varied departments of analytical science; those who have been accustomed to observe the motions and forces of the universe, and weigh them in the balance of scientific law. And yet when we have questioned them as to what is the source of causation; what is the ultimate of the grand scheme of which these are but fragmentary parts; what is the source and power of mind; they have answered us: Search the shining heavens, gauge the depths of the ocean, analyze and disintegrate every element, animate or inanimate, throughout the universe, and you shall find no evidence of spirit as an independent existence; nothing more than the chemistry of atoms—the atoms most highly progressed it may be—is known to us as the cause of mind. Matter and mind are all we trace—matter as the outer exponent, mind as the inner force, and nothing but the force that moves creation.

The second class are those who advance beyond this position, acknowledge an independent spiritual existence, and even the intervention in human affairs of the Supreme Being; but they always refer this intervention to the suspension of that natural law which is claimed by the first class as immutable. They plead for miracle, and denounce all attempts to represent to us any other state of spiritual existence save that which is so constantly peddled each Sabbath day by the appointed ministers of ecclesiastical faith. All other forms of spiritual life are to them as much mere negations as to the scientist.

The third class are those who perceive running through all history the silver line of supernaturalism; who recognize the voice of the various unexplained phenomena which in different periods have appeared among men who constantly oppose to the methods and deductions of materialism the glimpses which their eyes have from time to time beheld of the mystery of the unknown realm. These may be denominated super-naturalists. Their belief was based upon tradition and their hearts' yearnings toward the unknown, and these grounds were all they had to offer in proof of their alliance with the spirit-world, or of spiritual existence beyond the gates of change.

Oh, my friends, this is the day of large ecclesiastical endowments. Our city streets are adorned with costly structures, and the hand of the religious devotee points proudly where the spires of grand cathedrals pierce the sky; and yet these are but the fruits of the beggarly elements upon which our souls have in the past been fed—the mere scientific propositions of materialism, the vague dreaming of supernaturalism, and the solemn platitudes of those who refer all spiritual interposition to the miracles they claim to have been enacted so long ago. These included all the ideas and opinions relating to spiritual subjects which the world of civilization had to feed upon a quarter of a century ago; but now I call upon you to notice some of the epochs marked during that period by the spirits themselves, and which prophesy so much of transcendent glory for the coming time. Not in accordance with our preconceived notions of what a spirit could or should do, but with a wisdom deeper, more profound and searching, and better adapting means to ends than any contrivance or imagination of man, the great drama opens. It first appeals to the sense of sound; next, to that of sight. It comes in the lowliest shapes, with apparently the most insignificant of means—such means and such purposes as scarcely promised to transcend the disturbance created in a small and humble circle of village rustics. This was the obscure commencement of that great drama which was at once to establish a proposition that all the world of philosophy has since been unable to dispel. It is conclusively proved that those appeals forcibly made to the senses of hearing and sight, through the rap and the moving table, cannot originate themselves. Whilst science coldly and scornfully looks upon the trifling means used, the very fact that she is compelled to admit that there cannot be anything produced in the universe outside of the realm of material causation is forever and forever a challenge to her disciples to prove what is the origin of those sounds and motions which are not produced within this world of causes. We thus stand upon the threshold of a profound discovery in science from which we can never be dislodged.

And now for the second stage: Philosophy rises to attempt an explanation; a world of theology is launched upon these spirit-rappers, to account for the mysterious phenomena. It is too humiliating, and would occupy too much valuable time, were I now to rehearse in your ears the fruitless efforts which the great in human science and opinion have made to explain away these obstinate innovations within the realms of sound and motion, in the attempt to prove that mankind had no souls. It is enough that they failed of their purpose—enough that the sights and sounds began to expand into other varieties of phenomena. All possible appeals to the senses that could be demanded for evidence have been made: ponderous bodies have been moved without apparent cause; feats performed which the conjurer has in vain attempted to simulate; chemical compositions and decompositions going on before our eyes have defied all the powers of the human mind to explain them away; these, and other forms of phenomena called physical, have ap-

peared in regular order, to the confounding of the doubter and the satisfaction of the investigator.

But this is not all: a set of mental phenomena arise, equally unexplainable. Men speak with new tongues, write automatically in languages in which they have had no previous instruction, or concerning matters of which they can, from the nature of things, have no knowledge; and the great minds of ancient and more modern times appear again in the world of thought through the untaught mediums of our day. I know there are those who with scornful skepticism and mocking incredulity accept this proposition, declaring that there are few in the human form who would care to shoulder the authorship of our drawings, our music, our speeches, our literature; that, whilst the names of the mighty dead are borrowed to cover our productions, their paucity of ideas and poverty of expression are unworthy even of the poor mediums through whose organism they come. This is not the question; these exhibitions of intelligence, whatever be their grade, prove that they are entirely independent of the party through whom they are given. Spiritualism invariably endeavors to demonstrate the one fact, to every mind who will listen to its voice, that the intelligence making these appeals to the recognition of the present is connected with those whom the world calls dead. It brings us tokens of special identity that at once prove that their authors are beings of another world. It matters not how small and insignificant the sign—though it may be the falling of this fabric [alluding to a handkerchief held in her hand] or the low sound of the zephyr that stirs the summer leaves—that comes to us indubitably interpreting its connection with the buried dead; that is the very axis upon which the whole fabric of Spiritualism turns. It proves the agency of another world; it proves that that world is connected with the vanished dead. The whole question of immortality is solved, and these results ensue: we find a new country, with hills and plains, woods and rivers, as material to its residents as ours to us; a country that conserves in its immensity the millions and millions of bygone generations; a country invisible, it may be, to you and me, but which fills this place [falling of the hall, which is pulsing in the air, which permeates our dwellings and our daily lives, and into which, from time to time, the opened eye of the seer can penetrate, beholding its radiant inhabitants, its resplendent scenes. This is one of the great discoveries that have resulted from the simple means which the spirits have made use of in their appeals to the minds of men.

The next is the proof of immortality—the fact that a new element is given to us, for which science has searched in vain. Science has explored the various forms of matter, solid, liquid, and gaseous; she has ascertained the source of the wild fire of the skies, and gauged the starry ranks of heaven; but there is a realm of force yet unmeasured by her. There are great, transatlantic scientists among you who can gather up the star-beam that has been traveling toward the earth for millions of years, and glow, by analysis, the elements, metallic and otherwise, which are there ensphered; and there are also existing among you little children and ignorant men and women; who can show these scientists a world of which they never dreamed—a land far transcending the limits or capacities of earth; and without that humble spirit-medium the scientist knows nothing of the existence of such a world, with its powers and forces. Thus it is we find that at the very outset of each wonderful unfoldment we are entering upon the borders of a new and entertaining science. We pause at the very threshold of the great temple of Spiritualism, amazed at the mighty revelations made us by a simple rap or a dancing table.

But we must advance another step. I have said the attempt has been made to explain away these phenomena by referring them to the action of physical causes. Without entering upon the examination of this history, which has proved so humiliating to those who have enacted the farce, let me refer to the three points successively occupied and abandoned by the would-be expositors. First, we were told that electricity was the source of these remarkable occurrences; and when the awkward fact of intelligence connected with their workings defied the research of the electrician to account for them, then animal magnetism—the transfer or action of mind upon mind—was assumed to be the cause. But when it was found that the intelligence manifested was always in relation to the buried dead, to a world wholly different from, though contiguous to, our own, then came the grave proposition that it was spiritual in its origin, but it must, of necessity, be and proceed from evil spirits. Up to this point the manifestations had proceeded, varying in force and form, with an ingenious adaptation to every class of mind demanding evidence; but now the invisibles themselves entered upon the scene, and a nobler philosophy began to instruct us. They required that we should meet together in counsel, and, after the fashion of religionists, settle, in some sense, the leading grounds of our convictions; that we should treat the new system not as a fancy of the hour, but as a stubborn reality whose coming was for the production of vast results. And the first step of this new philosophy was the charge from the spirits to try Spiritualism by its fruits. We did try it in the heart of the mourner, and found it the source of a great and everlasting joy; we tried it before the darkened eye of the materialist, and found it to be the torch that illumined the land of eternity; we tried it before the desk of the scientist and the pulpit

of the religionist, and found the one unable to disprove the fact, and the other incapable of denying the religious significance of our proposition; we tried it by its fruits, and never did we find it wanting.

And thus it is that we close the first act of the drama. We find that we have rolled back the tide of public opinion throughout the civilized world—that we have taken captive millions of minds who have heretofore wandered pathless through the desert of materialism, doubting or denying their immortality. And now, entering upon the second act of our drama, we very briefly review its progress as entrusted in the hands of the Spiritualists themselves. Remember that when first Spiritualism came, the three classes of mind I have described absorbed all the knowledge and all the light possessed by us on spiritual things. What constituted the spirit-world—how a spirit could come or go, or might, or should act under any circumstance of intervention with mortals—was a problematical mystery. It is true we have been accustomed to hear every Sabbath day the words, "Try the spirits"; "Quench not the spirit"; "Cover after spiritual gifts"; "Now concerning spiritual gifts, brethren, I would not have you ignorant"; and others of like import; oh, yes, we have heard such expressions—the race has been listening to them for over a thousand years—and yet we have gone away from the hearing of the voice which pronounced them in such profound ignorance of what marked the individuality of the spirit-world, that from the very moment that a spirit first appeared, the only cause to which we could ascribe the occurrence was imposture. Surely, said earth's wise ones, a spirit should not, ought not, could not come in a manner so frivolous and undignified! What was the result? When the spirit-power at last compelled us to recognize the fact that spirits were in our midst, demonstrating their presence in every form and manner which was calculated to satisfy the skeptical mind, can we marvel that the world at large only received the teachings of the priest, and denounced the movement in the strongest terms, declaring in accordance with that conventional opinion which had been handed down for generations, that spirit was a faculty, that a spirit must be with God—unless, perhaps, it had gravitated to the other individual—and could not, would not leave his presence to mingle with the transitory affairs of earth. Can we marvel, I say, that, in the minds of many, this priestly *ipse dixit* was received and recognized as the word of truth? Is it marvelous that we ourselves, astonished at the wonderful glory of this great dispensation, stumbled into believing that the very heavens had been opened upon us, that we were indeed approaching the hour so long foretold by seers and sages, and that each was perhaps some great prophet appointed to lead the race forward to its redemption? Then the mocking world pointed to the wild fanaticism of these devotees of the new dispensation, proclaiming in self-satisfied tones, "Give them rope enough, and they will hang themselves," and thus, instead of gently attempting to convince them of error, left the Spiritualists to their own destruction. But these students in the school of spiritual ethics soon learned, by sad experience, by the toppling down of the fair buildings which their own pride had erected, that the world they were dealing with was a human world—a world of men and women like ourselves, a world of no more absolute authority or power to interfere in human affairs than its instruments which we see around us with one another.

Thus we find that by his own failures and blunders the horizon of the Spiritualist became widened; he learned gradually, through the mistakes he had made in a few short months he gained, by the actuality of spiritual experience, more than our pastors and ministers and preachers and teachers have informed us of in the course of eighteen centuries. At last, then, we began to understand what the spirit-world was, and, instead of arising from our failure depressed, or, as the kind and gracious world would suppose, committing suicide beneath the weight of our own folly, we came forth better instructed and stronger than ever to do battle with error. This was the first phase in which the drama of Spiritualism was performed by the Spiritualists.

The next we are all familiar with. You know there are those in your midst who would gladly make capital out of the troubled state of a nation—capital out of the distresses of their neighbors; capital out of their own souls. The army was mustered, the battle was set in array, and then came the inevitable camp followers—those who unscrupulously sought to reap a harvest of pecuniary gain from the awakened sympathies and yearnings of stricken hearts. The manifestations were simulated by these for purposes of greed; then in the name of honesty and piety these false imitations were exposed as the works of cheats and swindlers; then it was that another great crisis in spiritual progress ensued; then it was that the voice of the spirit again warned us back from failure by demanding us once more to try the spirits. Returning to the spirit circle we did try them, and thus the Spiritualist began to find that there was a rock of truth and a kernel of fact amongst the vast mass of doubt and uncertainty by which he was surrounded. Thus also it has happened that the Spiritualists, as a body, have learned to become the most powerful analyzers of evidence to be found in the world. So we went on step by step, till we found ourselves standing on the rock of ages—the rock of truth. Our facts grew stronger, and our propositions were potent every hour as we sifted the

wheat from the chaff. Then came the next great crisis, and perhaps the only one of which I can now speak, and which brings me face to face with the question of the hour: I suppose you all know that in this age there are certain minds who believe that the world has all gone wrong, till they have been informed of some great thing which will enable them to set it right. Each varying reformer, whether dietetic, dress, social, or whatever the case may be, launches his opinion before the world as the only possible method by which poor humanity can be saved. Whilst, therefore, it is possible for the greatest of intellects to believe in modern Spiritualism, we must not wonder if we find in its heterogeneous ranks the parable of the marriage supper enacted again. The voice of the Bridegroom called to the clergy and to those who were entrusted with the care of human souls—who were preaching a gospel for which they had no demonstration at all—that they might draw nigh and be satisfied, but they would not. Then it went out and gathered from the wayside, from alleys and gutters, as well as from the palace, every grade of mind to fill the heavenly guest-chamber. But what is the result? As we gaze upon the serried ranks that follow the call of our philosophy, and the world asks, "What is Spiritualism?" we are answered by some: "Why, Spiritualism is all dress reform;" another class declare the virtue of Spiritualism rests solely upon the Grahamite system of diet, and that none can be his disciples save as they live upon a coarse kind of bread; another class proclaim that Spiritualism exists for the breaking down of all law, social and marital, and openly declare that the old landmarks must be deserted, and the world has gone entirely astray; and that only freedom—freedom from all restraint on appetite and passion—freedom from all forms of legal enactment, can set it right. We believe that we are only echoing sentiments that have been frequently expressed in your city during the last quarter of a century. Spiritualism, like charity, is a broad mantle, and capable of covering a multitude of sins. Spiritualism, which no priest or schoolman could break down; Spiritualism, which defied all the power of the divine to annihilate it, though thousands of funeral sermons have been preached upon its demise; Spiritualism, which only rose stronger and stronger in the great game of chess which was played by the spirits against mortals—was far too convenient a chariot to escape the attention of the various ideas and forms of individual action which have in other circles been classed out of the department of thought; and now, when we ask, What is Spiritualism? there shall hardly be a single voice that cannot be found harnessed upon its car.

Here we stand; it is not for me in the limits of the present discourse to fully trace the criterion of judgment given us by the spirits, but I close my second proposition by asking: What shall we do with our Spiritualism? It would seem that the battle which has hitherto been fought by the spirits is now in our own hands. You and I have all seen the strength of the spirit-world—how mighty to conquer this silent, and invisible power has been. Again and again I call upon you to number up your jewels ere you proceed to frame an answer. How long have we searched for God—how long our hearts gone out for succor in the hour of trial, in the day of bereavement, beneath the pressure of the world's injustice and ingratitude, when all have forsaken us and fled how long have we wept in our garden of Gethsemane waiting for a Saviour, and none has answered us until we stood face to face with a spirit—a spirit man, with all the loves, the appetites, the power of imagination, the force of action, which characterize the minds of earth, and whose totality expresses and explains to us the solemn mystery of God! We search no more—we have found him in the all-embracing master mind, the grand man of the universe! We walk no more in the dark night of materialism. The problem is forever solved—God is a spirit! We have found the one standard of appeal from which all forms of thought and being can never turn away. These spirit people once mortal present to us the fact that as God the spirit lives, so they live also: "There is no more death," is the chorus that rings through the corridors of eternity, and you and I shall live forever. But they return to us ever teaching also the truth of compensation and retribution. With all the accusations of strange and peculiar idiosyncrasies which theologians have launched upon us, none can deny the fact that every returning spirit preaches compensation; or a return for the deeds done in the body. Then is heard the question, Can Spiritualism throw any light upon the grand mystery of the law of life and being? Whilst the one reformer demands of us to trample all law under our feet, and the other would have us conserve and still more strongly entrench its position, where is our standard of appeal? Whilst the voices of a thousand different reformers are echoing one proposition only to be flatly contradicted by a similar number who act under differing spiritual influences, of what use is this Spiritualism to us? This is the question that must be answered ere we can be enabled understandingly to know what we are to do for Spiritualism; and I claim that question is answered. It is not answered by the authority of any spirit, but by the authority of the one Great Spirit who holds us all in the hollow of his hand—by God the Spirit, in the fundamental laws and principles that underlie all creation. Take but one illustration: it is now a question in the social world as to whether the long cherished rite of marriage shall not be abolished in our midst; whether the race shall

not be made holier and better by submitting to nothing except the authority of our prompting inspirations. This is one of the questions of the day, and you know it. You know, too, that the question is charged upon Spiritualism by the popular voice. Then let us take it, and taking it here, ask where is the standard of appeal? Is it the authority of the Scriptures, the depraved, the narrow mind? Is it any human authority? I answer, no. God has written upon our members, upon every portion of our organism, the same immutable law of being. He has not left us pathless in the wandering realm of our affections, without restraint, without a guide. We are imperatively called upon to analyze our duty toward self and each other. We shall find that in every form of life and being, God has written his mandate, and that he himself, when he gave us our affections, and attractions, also bestowed upon us the law to regulate, only we have not been accustomed to go to the living gospel of humanity to find it; we have searched in dusty records, we have listened to the bad voice of reformers, we have questioned the wild theories and philosophies of those who have on this subject sought to reach the public mind, when here we stand living witnesses of the right and wrong, and every one of us has only to turn to that great gospel to find the eternal law of that divine monogamous union which is symbolic of the divine one of Mother and Father. And thus it is, my friends, we find that we have a standard of appeal that is a gospel of right and wrong, that we can find it in ourselves; and that each spirit circle, with its forms of shipwrecked souls, its darkened faces of those who have yielded on earth to the wild incentives of unreasoned passion, is a living illustration that there is law as well as love in the universe, and that all creation is one sublime organism, in which there are vast intellectual laws—just as binding as those of the physical.

I close for the present the history of this drama; to another time I adjourn its further consideration; but until I shall have been heard as a witness for God and the spirits, I am not prepared to let this question pass by.

I will now refer you to something that is very near to you all, an *oeuvre* which, under the glowing influence of by-past religious feelings, is blindly attributed by some to a judgment from God; by others, in the cold and materialistic way in which they treat of such things, it is styled chance, accident, or the culmination of conditions, which must appear at stated intervals during any given period of time. Permit me now to be loyal to the love, the wisdom and the goodness of God the Spirit, and to attribute to his unfailing law of good results all the trials of earth. There is in our midst a spirit artist who has from time to time produced many strange things. His works mainly represent some simple implement or utensil, but every portion of them is made up of the broken remnants of previous organic forms, crushed and shelled together in the representation of a new. Shells, fossil relics and broken images—the remnants of vast catastrophes and cataclysms—crowd these strange and symbolic portraiture. For a time these works were in existence, a source only of delight and sometimes mortification to their producer; but the eye of clairvoyance came in at last, declaring that nothing is lost; that as death breaks up and disperses the forms of the old, the spirit rises from their ashes; that, foreshadowed in these productions, is the truth that nothing has really perished; that the gardens and flowery meads which gladden the eye of today are but the essential fruits of the rocks and disintegrated fragments of by-past geologic epochs; that the splendor of proud cities is but the conglomeration of the ruins that have been heaped up in all ages, and which live again in the fair light of the present. The essence has never been lost. Death, the builder, has stricken down that which seemed so strong and so mighty, but he preserves the essence of every form that he has broken. The air is full of that risen life, the brighter, the better, the more beautiful; and it needs must be that at different times the earthquake, the fire and the flood should be summoned to act as aids to Death the builder in the rearing of new atomic combinations of elegance and use. This is the point to which I would lead you; oh, let us remember that out of our sorrows, our sorrows and our losses, the better shall arise, and so remembering, I call upon you, my friends, to practically prove the truth of your faith in this doctrine of progressive evolution.

One of the instruments that has most nobly aided you in the propagation of our Spiritualism, and which has full often assisted in the propounding of the query which we are now assembled to consider, has been swept away in the red waves of the recent conflagration, and ere this meeting is adjourned, I call upon every one of you to make a practical answer to that question. There are three or four men in your midst who have for years toiled to circulate and give bread to the world the wealth of our spiritual treasure-house; they have done so often at the sacrifice of their pecuniary means; they have given, as it were, at times, their heart's blood in the service of the truth; while others, who have labored on in the face of opposing circumstances, with depleted purses, but with unremitting effort, they have striven to place before the world the great light which has been vouchsafed to the present hour. They are now desolate and destroyed; that is to say, their means of usefulness are taken from them. You all know I spoke of the brave old Banner of Light! I ask you to come to its aid for your own sakes, and not for the sake of those who have done so much for you. If Spiritualism has conferred so great a boon upon your waiting souls; if it has blessed you in advance of the whole world with knowledge concerning the questions of God and immortality, how much do you owe to those fearless workers who have so long and with such increasing toil been the agents in distributing its facts before the world of men?

The Banner of Light is buried down! The very fact that the Banner of Light is not waving this day in our midst is of itself a call and a renewed incentive to action. I do not think that the few should always have to labor fearfully for the good of the many; I do not think it right, that upon a few individuals should devolve the great burden, while the many simply fold their hands. I do not ask you to put the Banner of Light where it was before the conflagration; I ask you to make it stronger than ever. Let the Phoenix that rises from its ashes rise strengthened by the hand of generosity. Let the answer come first from the depths of your souls, and then from the depths of your pockets. [Applause.] Give us a chance to say the adherents of free thought are not behind the followers of the church

in works of liberality. Give us the same pecuniary answer which would follow were I pleading for some brimstone sheet devoted to the propagation among men of the direful dogma of eternal death. Give us a chance to prove that the doctrine of love is as mighty for truth as that of fear. Were we working for a sectarian publication, we might confidently ask for one hundred thousand dollars; let us, at least, have a response on the part of Spiritualists which shall reach half that sum. Then indeed can we answer more definitely and practically the query, What shall we do with our Spiritualism?

Andrew Jackson Davis's Appeal.

Among the many overwhelming losses of the Boston conflagration must be numbered the well-stocked and handsomely-furnished book warehouse and printing and publishing establishment of the BANNER OF LIGHT. A large variety and costly accumulation of books, pamphlets, papers, manuscripts, types, pictures, together with all the valuable instruments and conveniences so necessary to the printing and publishing business of Wm. White & Co.—all gone! utterly annihilated by the furious flames, which at one time threatened the destruction of the whole city.

Spiritualists in all parts of the world gladly acknowledge their indebtedness to the BANNER OF LIGHT. They remember it as they recall the attractive features of a common benefactor—at once a private friend and a public agent of light and joy. The cause of free thought and the vital interests of free religion; to say nothing of the evidences of immortal life which it faithfully conveys to the world week by week, are closely interwoven with the publications so well known in the catalogue of Wm. White & Co. These works turn upon the one pivot that is indispensable to the movement and prosperity of the whole enterprise, namely: "THE BANNER OF LIGHT." Receive and restore this organ of free thought and free religion, and the book publishing department will rise from the ashes of Boston.

All this is so self-evident to every friend of Spiritualism, that to dwell further upon it would be superfluous. Spiritualists, you are now called upon to vindicate your character for great enterprise, sympathy and liberality. I need not urge upon you the importance of an immediate restoration of the establishment of Wm. White & Co.—books, pamphlets, and especially the good BANNER OF LIGHT. There are several methods which may be adopted:

1st. Let every subscriber renew for one year, turning away from the past, forgetting that the BANNER owes anything on past account, and so sending three dollars to pay for the year commencing with the first next issue of the paper.

2d. Before sleeping tonight, draw a check on your bank, or purchase a draft on Boston, payable to the order of William White & Co. This is a handsome and manly method of doing a noble deed in behalf of the common humanity.

3d. Or, obtain at the nearest available office a post-office money order for a good round sum, made, as in the former case, payable to the BANNER OF LIGHT publishers. Send this (without taking an hour's time to think about it), accompanied with your best wishes, and a promise to do more rather than have the BANNER go down.

But I need not dwell upon ways and means, for "where there's a will there's a way;" and every one, however poor in worldly goods, can do something. The Children's Lyceums can take up collections; and forward the sum total without delay. Of course the very rich will give large sums, for rich Spiritualists are doubtless superior to others of fortune. But the poor can also do something; and where a little is contributed by each one of a neighborhood, a large sum in the aggregate may be sent. We shall soon know what Spiritualism has really done both for rich and poor. The hour has struck! The BANNER OF LIGHT Establishment is in the ruins of the proud but stricken city of the sea. Let Spiritualists from all parts of the world haste to its immediate and unconditional resurrection.

My companion, Mary, joins me in this appeal. We unite our voices and our efforts to accomplish the end so important to the progress of the principles we advocate. Mary E. Davis loves the BANNER not merely because of the shedding abroad of its light upon life temporal and eternal, but especially because its columns have long been open and true to the cause of woman's enfranchisement and elevation, and to the cause of labor, education and science. And I have long valued the BANNER as the best organ in America for the presentation of the real claims of Spiritualism, and for the opportunity its columns freely offer to the expression of any new idea by any person, irrespective of failure or success.

We pray for the complete and immediate resurrection of this organ, and we pray with perfect faith that our prayer will be answered.

ANDREW JACKSON DAVIS.

Orange, N. J.

An Appeal from Mrs. J. M. Conant and the Spirit-World.

To the millions on earth whose souls have been redeemed from the darkness of a blind religion and called into the glorious sunlight of the Spiritual Philosophy; to those who have loved ones in the spirit-land, and who believe in the power of those loved ones to return with messages of love—to them I write; and, as I write, the walls of my room fade away, and lo! I am compassed about by a cloud of witnesses whom no man could number, and above my head is written in letters of fire: "Write! write! what the spirits say unto the people, and the burden of their song is this:

"Shall the BANNER OF LIGHT rise no more on earth for the want of that which is the medium of exchange among mortals?"

"Shall our labors of love for you in that direction cease? or will you give us of your means, that our mortal exaltations may be enabled to again fling the dear Banner to the spiritual breeze? It has waved on the shores of every people, and been translated into every tongue, and become a blessing to all races of men; and shall it die now in its early youth of sixteen years in mortal life? We have faith in you that you will not allow it to, but will come nobly up, side by side with us, and victory shall crown our combined efforts.

To those who from the mortal life call often upon their friends in spirit-life for aid in struggling through the intricate meshes of business as it is conducted on earth, we ask for our interest in behalf of the BANNER OF LIGHT—our paper. Though it may never have directly aided you, *we have*; and we now ask that you will compensate us in like manner by resurrecting our BANNER.

To those whose beloved dead have used its

columns as a messenger-bird, to bear the tidings of their continued life and love, we ask, Do your duty, and let not your beloved dead be ashamed of your record.

To those who contemplate giving of their mortal means when they shall have passed beyond the veil, we ask, Give now, and live here, in earthly life, to see the fruits of your labors. And remember, one and all, that what you give will be yours with interest in the spirit-land, where the banks never fail and always pay large interest.

The BANNER OF LIGHT has ever given of its small stores to relieve the needy; it has sent out many a call for aid for those who were suffering; and it has realized that it is indeed "more blessed to give than to receive." But to live, they who hold the flag-staff must receive; and though the Calvary may be steep, and the cross exceedingly heavy, they will bear it, that they may win the crown."

Yours for the Truth against Error,
MRS. J. M. CONANT.
76 Waltham street, Boston, Mass.

PENTUCKET TO SHAWMUT.

"Tis midnight deep,
When, looking from the slope of northern hills
That sweep in graceful curves against the sky,
A wave of light the low horizon fills,
And streams in meteoric through the vaults on high,
Oh, mystic light!

What tale of woe will morning hour reveal?
What homes, in shadow, will be waste and desert?
What strange forebodings for my spirit steal;
I dread the message that I wait to hear.

The morning comes,
And eager ones through round, the news to hear
That thrills with lightning-flash along the wire;
Oh, words that make the stoutest quake with fear—
"The city of our pride is burned with fire!"

Ye men of nerve,
Hasten to rescue her you love so well!
Oh! save her palaces, her marble walls,
Her homes of trades, oh! haste ye, men, and swell
The throng, ere all to shapless ruins fall.

All vain the cry!
Too late for distant hands to help us save!
We come to look upon our wealth and pride,
Boasted and melted by the fiery wave,
And dashed to smoking atoms on our side.

Oh! ruined mart!
I stand amazed—a stranger in my home,
The shapless heaps blot out the marks of trade,
And stifling scents and sickening vapors come,
To mock us with the desolation made.

Oh! heavily lost!
I see the filled column broken lie,
The chiseled cornice and the echevalute;
The fair column, torn, 'neath Grecian sky,
Torn from its setting, trampled under foot.

Dear home of art,
Thou hast low in charred and shapless mass,
And thy material splendor sinks in night;
But never in thy streets shall spring the grass,
For thou shalt the night in glorious night.

For men still live—
Thy merchant princes, and the lettered sage,
The active brain and the controlling mind;
Thy glory, written on historic page,
Thy honored name that floats on every wind.

Give God the praise!
The soul of Boston is not burned with fire—
The will to do, the noble strength to bear—
She lifts her steady beacon lighted high,
We turn us still in grateful homage there—
Haverhill, Nov., 1872. —Haverhill Gazette.

Mass Meeting of Spiritualists.

DEAR BANNER.—Being induced by letters received, and by hopes of good will ensue from a Mass Meeting of the Spiritualists of America, I forward you the following, asking the signatures of such persons as may favor the same. If there exists any general desire for such a meeting, this will test it. Those who desire to sign the call will please address me at Cincinnati, O. It is too late to have the meeting this fall; either next spring or fall is the earliest period it can be arranged for. I reserve the time and place, asking opinions in reference thereto. The city most centrally located, making the best offer of hall and accommodations for boarding, will doubtless be selected as the place. The majority of signers in favor of any specified time shall rule as to when the meeting shall be held.

THE CALL.

We, the undersigned, believing the cause of true Spiritualism demands a meeting of the masses of its adherents, to deliberate upon the demands of organization, to endeavor to eradicate public prejudice, and to assert higher self-claims, do hereby issue the call for a mass meeting of ALL THE SPIRITUALISTS OF AMERICA, to assemble in the city of —, in the State of —, on — Hall, on —, 1873, at 10 o'clock A. M., and to continue in session for at least three days.

All persons attending must have some written evidence from individuals or societies that they are known as Spiritualists.

Each person attending will be allowed full voice and vote in the proceedings of this meeting. Half-fare rates of travel on all the railroads will without doubt be secured.

All persons or bodies of persons attending will please address —, so that full arrangements for their entertainment and for the meeting can be made.

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 numbers, wisdom and earnestness in the cause they have learned to love!

The signers to the call will be expected to meet, as an executive committee, the day previous to the called meeting, to arrange for the temporary organization. Local and State societies are requested to designate one of their members to forward his or her signature in behalf of said society, thereby securing such members of the aforesaid executive committee as may be to them agreeable.

Yours sincerely, in behalf of progress in the work that Spiritualism demands of us,
Cincinnati, O. G. W. KATES.

REASONS WHY AMERICAN WOMEN ARE DELICATE.

—Another reason of the delicacy of our women is the far greater style affected by all classes in dress, and the wearing of corsets during early youth. Naturally, if one has attained a full and fine physical development, tight corsets, heavy skirts, close-fitting boots and weighty chignons cannot injure to the same extent as when these appliances of fashion are put upon the soft and yielding members of a young and growing girl. The noble ladies of England exercise many hours daily in the open air. They do not disdain to don heavy calf-skin shoes and colored petticoats, in which to perform this duty. This, of course, would not alone make them as healthy as they are, were not their constitutions strengthened by a proper physical education before they are eight or ten years of age; but it suffices to retain them in a good degree of health. Our fair Americans, early in the day, attire themselves in charming morning costumes, with white skirts, and then they are averse to soiling these by exercise, and the least dampness deters them from a promenade. American ladies think far more of dress and fashion, and spend more money and time on their toilets, than any women in Europe, not even excepting the French, from whom all our fashions come.—Galaxy.

(Entered, according to Act of Congress, in the year 1872, by A. J. Davis, in the Office of the Librarian of Congress, at Washington.)

THE HARMONICAL CYCLOPEDIA: A Repository of Useful Knowledge Concerning Things and Ideas PAST, PRESENT AND FUTURE.

Prepared expressly for the Banner of Light,
BY ANDREW JACKSON DAVIS.

ARTICLE IX.

Apollyon.—For scores of centuries, preceding the era of Copernicus, the hyper-metaphysical Orientals believed unquestioningly in the holiness and stationariness of our globe. (It seems that, in our own bright day and enlightened generation, the "hollow" dogma of the very ancient cosmogony has been revived for the entertainment of our fellow-citizens worshipping west of the Alleghenies. But, happily, the dogma of old earth's flatness and immovableness has been kindly omitted. The proposition that spirits or gods construct the worlds of space, and not the reverse—that the worlds manufacture and evolve the gods—is of very ancient root, and holds some fragments of truth, like alchemy, astrology, and the other marvelous developments of mankind's intellectual childhood. With this digression, we return to our first sentence.) The bottomless pit, wherein Apollyon reigned supreme, was known as "Hades"—an immense world of darkness, a dread after-death region, believed to be fixed deep under the immovable earth. The author of "Arabian Nights" gives full, picturesque, and tragic expression to this fearful dream of mankind's religious childhood. All fallen geni, according to this writer, had dwelling-places in the bowels of great mountains. They ascended from their great abodes beneath the world. But, long prior to the Arabian stories, the doctrine of a bottomless pit and of fallen geni prevailed in many portions of the East. The Babylonians and the Chaldeans made heavy contribution to this theory. The word *Satan* was of Chaldean origin. Lucifer is the Latin for a Hebrew term—*Hell*—employed first by Isaiah in describing the fall of Babylon: "How hast thou fallen from heaven, oh Hell, star of the morning!" Lucifer, who was originally the morning light, stands now for the Apollyon mentioned by John as the Destroyer, and as the Devil who tempted Eve, circumvented the beneficent plans of the Almighty, damned the human race, and made the theological scheme of salvation a spiritual as well as a military necessity.

Mankind, like individuals, conceive badly when badly diseased. Evil dreams mean either a physical or a mental disorder. Ancestors live in the cells of your brain. Their imperfections and passions may come to action and to speech only in your dreams at night, or your own personal defects may of themselves act and speak in your night-time entertainments. Apollyon is the creation of a spiritual nightmare in religion. A fallen Lucifer, "Star of the Morning," is a childish explanation of evil and its punishment. Evil angels, infernal spirits, devils, come to the imaginations of discordant and superstitious persons. Inherited imperfections of either mind or body twist and blister the glass in the windows of the soul, so that seeing accurately is well-nigh impossible; the consequences are a number of corresponding imperfections in your feelings, perceptions, and feligion.

Authorities.—When there is too much familiarity and fraternal equality between officers and soldiers, there is a proportional amount of laxity in the discipline, and a very general disobedience of orders. "An authority inspiring respect and insisting upon prompt obedience to the word of command, is absolutely indispensable. The individuality of the men—their personal pride, their private tastes, their great individual respectability in social life, their superior education, their dignity and weight of character—all is totally immersed in the supreme authority." Without such authority, and without such total self-abnegation of the persons voluntarily associated for a purpose, there could exist no effective cooperation. Without it, no ship could ever be sailed, no factory run, no government founded, no church organized.

But the philosopher detects the evils which accompany this necessary obedience to centralized chieftainship. The integral rights of individuals are more and more trampled down. The supremacy and success of the organization are exalted and proclaimed as of paramount importance. Individuals exist and die for the institution; not the institution for individuals. Outraged and enslaved individuals, with their private sensibilities disregarded every hour, and their most sacred desires and aspirations systematically offended and crushed, at last discover that "corporations have no souls." Revolt and revolution, resulting in a new organization, and regulated by new forms of authority, are natural historical developments. And so, for a period, the constituents are satisfied, and the new departure is victorious.

In religion, men call these changes "a new dispensation." Think of the progress of mankind before the era of Moses! Arts, agriculture, science, society, morals, governments—all wonderfully flourishing under the sun in Egypt, in Persia, in Babylon, in Chaldea. And yet, with the authority of a heavenly sovereign, Moses, with the exception of the book of Genesis, rejected all the religious authorities and all the sacred Scriptures which existed anywhere in the world at his time. He seemed to perceive enough cosmological and historical truth in Genesis to entitle it to a place in the new collection of Scriptures which would in time be written.

This was a radical revolt. It resulted in revolution, in wars, in horrible conflicts between the Pagan nations and the Jewish followers of Moses and the prophets. Who authorized the great law-giver to reject and accept? Who gave him power to invalidate one popular authority, and to enhance and augment the authority of that which was unpopular? Was Moses a finality? Did that one dispensation under him comprehend and embody for all future ages the intentions and ways of God to mankind?

Let us see. The Jews had among them many very learned doctors of divinity. Their sacerdotal scholars, their divinely-appointed prophets, their chief scribes and God-ordained rulers had written many sacred scriptures. Things were getting into shape to stay forever. The whole body of doctrine had been declared. All laws, all ceremonies, all things good and acceptable in the sight of Jehovah, had been with infinite labor written down in books, and were possessed of transcendent authority.

But just at this comfortable hour a man called "Jesus" was announced. He entered at once into the wholesale business of a new dispensation. He trod the Jews according to the principle which they had applied to the Pagan authorities. He authoritatively accepted (i. e., he did not peremptorily reject) the few books he added to Moses and to the foremost prophets; but he repudiated without compromise all the Jewish sectarianisms and all the religious writings of their highest sacerdotal authorities!

This was repudiation on a grand scale. It was revolt in the religious world; it brought not peace, but a sword; it was radical revolution; another new dispensation. Conflicts countless have resulted; and sects swarm throughout Christendom. But there is a Bible! Here (in the Scriptures) you think you find the whole body of doctrine. Here you think you read all the heavenly laws, all the essential commitments, all that is necessary for mankind to know of God, of immortality, and of the way of salvation. Indeed! Are you quite certain that nothing more is needed? Has an unchangeable God, who has from the first been manifested successfully in new and still newer dispensations—has He changed? Has he reversed the order and method of His irreversible mind? Has He altered in the very heart of immutability?

We shall see. Spiritualism was suddenly announced. It enters, and at once begins business. With unquestioning authority it repudiates all sects and all systems; Pagan, Jewish, Christian, together with the authorities they claim for their sacred books—all equally rejected and invalidated! This is exceedingly hard upon the Christians; even as Jesus was hard upon the Jews; even as Moses was hard upon the great authorities of Paganism. It means revolution—a revolt in the camp of sects; it means another new dispensation. But the war will continue. Spiritualism cannot be the final statement; not the complete authority. Phases of religious truth are lights set upon the hills of human progress; beacon-lights to humanity, embodying great accumulations of inspiration and experience; but the same beacons cannot always burn; new lamps will be lighted in newly-constructed towers upon the walls of Zion.

Education Universal.—In 1853, in the city of Hartford, State of Connecticut, the writer (under a spiritualization fully explained in the *Present Age and Inner Life*, page 142, new edition, 12mo., Wm. White & Co.) recorded these words: "Japan, . . . Western nations think thee abandoned to the night of Ignorance—buried in the depths of idolatry." Nay, Japan! We [her attorneys and guardians residing in the Summer-Land] we behold thee as thou art—the Admirer of the Beauties of Mind; the Patron of elegant manners; the Friend of Education. Let the Western nations enter thy gates. Unite, oh Japan, in the cry of the world, "Love universal and Justice!" Let this be proclaimed, oh Emperor, from thy lofty places!"

Some remarkable data and certain recent events are now in order. The above was written twenty years ago. The present Emperor, the Mikado of Japan, was then a mere babe about one year old, having been born in 1852. This Japanese infant, whose royal blood had flowed through one hundred and twenty-two generations, and consequently whose imperial dynasty dated far anterior to any European family of kings, was destined to carry into effect the will of the celestial delegates. He ascended the throne of Japan before his twentieth year, in 1868, having received the title of Prince eight years previously, in 1860.

Christians have a delightful consolatory theory that they are the "chosen people"—the favorites of God, being the only branch of the human family from which the kingdom of heaven is populated. But the existence of such a delegation, whose tender and eloquent address to Japan begins this section, refutes the gracious theory of the modest followers of the meek and lowly one. Now it seems that from the Summer-Land, over twenty years ago, we received the first reliable intelligence concerning the actual condition and disposition of the people of Japan. This fact reflects severely upon the historical information spread through the world by Christian writers and travelers in the East. By these we are told of the idolatrous ignorance, of the universal degradation, of the heathenish viciousness, and of the unbridled rascality of the Japanese population. But, pouring down from the bright skies overhead, there comes the truth—that those same heathen are constitutionally great worshippers of things spiritual—"admirers of the beauties of the Mind"; that they are naturally a civil and polite people, "the patrons of elegant manners"; that they are lovers of true knowledge, and opposed to ignorance—naturally "the friends of Education."

All these attractive communications from the celestial envoys, and attorneys of Japan would continue to be rejected by Christians, and the misstatements of their own missionaries would still pass for truth in Christendom, were it not for the developments of the past few years, during which the Mikado has "opened his mystic gates" to the Western nations not only, but, what is of paramount importance, he has freely joined his voice "in the cry of the world for universal love and justice," which cry was not long since officially "proclaimed from his lofty places!"

In order that all this may be demonstrated to the common understanding, I will here give in full the youthful Mikado's own address to his ambassadors, at a dinner given to them in his palace, on the eve of their departure to America. The inspired Emperor, taking the lead of all the daimios, and of all the ex-governors who had controlled the provinces, assembled the members of his embassy around a table in his palace at Tokyo, and thus addressed them:

"After careful study and observation, I am deeply impressed with the belief that the most powerful and enlightened nations of the world are those who have made diligent effort to cultivate their minds, and sought to develop their country in the fullest and most perfect manner. Thus convinced, it becomes my responsible duty, as a sovereign, to lead our people wisely in a way to attain for them results equally beneficial; and their duty is to assist diligently and unitedly in all efforts to attain these ends. Now, otherwise, can Japan advance and sustain herself upon an independent footing among the nations of the world? From you, nobles of this realm, whose dignified position is honored and conspicuous in the eyes of the people at large, I ask and expect conduct well becoming your exalted position—ever cultivated to endorse, by your personal example, these goodly precepts to be employed hereafter in elevating the masses of our people. I have to-day assembled your honorable body in our presence-chamber, that I might first express to you my intentions, and, in foreshadowing my policy, also impress you all with the fact that both this Government and people will expect from you diligence and wisdom while leading and encouraging these

endeavors.

But just at this comfortable hour a man called "Jesus" was announced. He entered at once into the wholesale business of a new dispensation. He trod the Jews according to the principle which they had applied to the Pagan authorities. He authoritatively accepted (i. e., he did not peremptorily reject) the few books he added to Moses and to the foremost prophets; but he repudiated without compromise all the Jewish sectarianisms and all the religious writings of their highest sacerdotal authorities!

This was repudiation on a grand scale. It was revolt in the religious world; it brought not peace, but a sword; it was radical revolution; another new dispensation. Conflicts countless have resulted; and sects swarm throughout Christendom. But there is a Bible! Here (in the Scriptures) you think you find the whole body of doctrine. Here you think you read all the heavenly laws, all the essential commitments, all that is necessary for mankind to know of God, of immortality, and of the way of salvation. Indeed! Are you quite certain that nothing more is needed? Has an unchangeable God, who has from the first been manifested successfully in new and still newer dispensations—has He changed? Has he reversed the order and method of His irreversible mind? Has He altered in the very heart of immutability?

When our office with its valuable contents succor to the Fire Flend, our sign—"BANNER OF LIGHT"—upon the blackened walls of the doomed edifice with spot or blemish upon it. It still denotes our locality the building we now occupy.

Message Department.

Each Message in this Department of the Banner of Light was dictated by the Spirit whose name it bears, through the instrumentality of

MRS. J. H. CONANT.

While in an abnormal condition called the "trance," these Messages indicate that spirits exist who then the characteristics of their earthly life to that beyond—whether for good or evil. But those who leave the earth 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.

Invocation.

To thee, oh Father and Mother God, we lift our souls in prayer; and bringing our praises with our prayers, we would send them forth, hoping they may reach thy highest heaven—that they may be caught up by thine angels there, and school and re-echoed throughout all thy spheres of intelligence, until they shall join us in labors of love and wisdom and truth, until from thy kingdom of peace beyond this, we shall receive that baptism of peace and love and strength of which we have need. We praise thee, oh our Father and our Mother God, that thou hast spared our beloved charge, our medium, that we have been able by thy strength, by thy love and thy wisdom, to bring her safely through many trials, and again to speak through her human lips. We praise thee that thine angels are abroad everywhere in the land, speaking peace to human souls, lifting up the drooping, opening the eyes of the blind, strengthening those who are weak, and opening thy Book of Divine Life to every living soul, teaching them to read therein. We praise thee, oh God, that this nation, our earthly home, is being guided to see the necessity of truth, of reform in all its various branches—that everywhere thy sons and thy daughters are being baptized with newness of life, and are calling upon thine angels for strength and wisdom to go forward in all good works. We praise thee for the gifts of life with which thou hast blessed us; for the gift of flowers, for they teach us a lesson of trust—a lesson which, if we learn it well, shall turn our feet heavenward. We praise thee for the gift of sorrow—that divine winnerness which gives us the essence of life in their divinest state—that which gives us all those bright and beautiful thoughts that are like gems in the crown of human righteousness and effort. And we ask, oh Infinite Spirit of Love and Wisdom, that we may justly and truly appreciate all thy gifts; that we may bestow as freely upon others as thou hast bestowed upon us; and joining our prayers and our praises with the aspirations of these human hearts, we shall leave the issue, Great God, with thee. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—And now, Mr. Chairman, if you have questions, I am ready, at least, to hear them.

Ques.—(From C. P. Perot, Philadelphia.) To what extent is the spiritual world of this planet dependent upon the continued existence of the earth as one body? Suppose, by some unusual convulsion of Nature, such as the collision with a comet, which was talked so much of during August, or from any other cause, this earth should be broken into fragments and scattered throughout space in the form of asteroids, in what way, if any, would it probably affect the spiritual world, that is said to be contiguous to the earth?

Ans.—This visible world occupies the same position toward the spiritual world that this body occupies toward the mediating spirit. The destruction of the body does not involve the destruction of the spirit; but the spirit, either of worlds or of human bodies, advances more rapidly and more harmoniously if the separation between them and their external bodies takes place quietly, in law and order, than if it took place by any violent sundering of them apart. There is no such thing as destroying anything that is spirit; it cannot be done. And again, all these wild speculations with reference to the destruction of this planet, or any other, are merely wild speculations—nothing else. The destruction of this planet would involve the destruction of all others belonging to this solar system. I know there are those who claim to be scientists, who reason otherwise. They tell us that the asteroids are but fragments of some planet that has been burst into fragments. That cannot be so; it is not so; we know it is not. Future scientists here, in this life, will prove to the contrary. So you who fear that the coming comet may strike this earth and destroy it, fear no longer. Such a catastrophe is not written in the history of this earth.

Q.—(From the audience.) As our spirits leave our bodies, may we not infer that the spirit of our earth will one day leave its body?

A.—Yes, certainly.

Q.—What then becomes of the body?

A.—This earth is constantly dying as your bodies are. It begins to die from the moment it begins to exist. Earths live naturally. They obey no natural law, and so, when the spirit has extracted all that there is to be extracted from this earth to form a spiritual globe, then there will be no more life in the shell or outer crust, and it will disappear as your spirit-bodies that are temporarily built up at Moravia disappear under your gaze, under your touch. They go out naturally, not by any convulsion of Nature, but through the action of natural law, quietly.

Q.—Then I should suppose the earth had not come anywhere near its maturity.

A.—It is very far from its maturity, millions of years. So you who believe in the doctrine of Second Adventism must change your tenor of thought, and apply the idea to spiritual things, not to material things. The earth cannot be destroyed, I say, by any convulsion of Nature, without involving the destruction of all other worlds connected with the solar system. Science, even the science of this life through the open door of the spectrum analysis, will soon prove this to be an undisputable fact.

Q.—Do earthquakes occur in spirit-land?

A.—No, they do not.

Q.—Is the book entitled "Jesus and the Apostolic Age," as given by Jesus and the apostles, through the mediumship of Olive G. Pettis, considered correct by the controlling intelligence?

A.—It contains very many truths concerning the human life of Jesus. It contains also many errors.

Q.—(From the audience.) Do spirits bring certain mediums from one place to another, in order to extract from them certain substances or atoms

for healing, or to accomplish any purpose they may have in view, unconsciously to the medium?

A.—They certainly do.

Q.—Without being in contact with them?

A.—Yes, as many of you are brought here to-day.

Dr. Moriarty.

I have been requested to come to this place by one of my brother physicians, who is in mortal life, and make some statements with reference to the need of better accommodations for small pox patients. It would seem that the experience of the past year and a half or more, would have taught the people of Boston, or its City Fathers, what those needs were, and would, long ere this, have supplied them; but it seems to the contrary, and the scourge is still amongst you, and proposes to remain amongst you, giving you a larger draught of misery in that direction, the coming winter, than you have already had, and all because your lesson has not been well learned, or not well proved by experience.

The members of this Commonwealth deem it to be the business of its officers—those appointed to certain places of trust—to look after the matter. So it is; but when they don't do it, it is the business of the members of the Commonwealth to look after it. If they don't do it, what will be the result? Why, they will be the sufferers; and when they pass to the spirit-world they will learn, to their regret—I say regret, for such will be the case—that they have not done their duty, that they have made a mistake, that they have gone into trouble themselves and involved others. Now, if the human family would only seek to understand the lessons which Nature everywhere gives them, there would be less of misery in that family, very much less. We should see less small pox, less consumption, less dyspepsia, less of all those evils that make this earth a hell.

The common practice has been, in the past, with reference to small pox patients, to put them away as far as possible from contact with their fellows. It has been thought well to send them across the water, to take them to some one of the islands in the harbor. It has been thought better for the patient and better for the public. Now this is not a fact in either case. It is not a fact with reference to the patients, for this cause: they are removed from those conveniences that they have in city life; they have fresh air, to be sure, but no fresher than you get right here, if you will open your windows. Do they have as good water? No; and that is, of all things, the one most necessary. Do they have the comforts of a city hospital? No; they are deprived of all that, and necessarily deprived. And I might go on enumerating a great many reasons why the patients are not so well off at these institutions as they would be in those erected nearer home. There are plenty of places within the limits of Boston, where all the conveniences of city life are attainable, where a hospital, or two or three of them, if necessary, might be erected upon the most approved modern plans. This should be done. The people of this Commonwealth should demand it as their right, and those appliances should be made use of, freely, which are known to the medical faculty as preventives against other people's taking the disease. Small pox need not spread its deadly miasma through the length and breadth of the land, as it does, if proper precaution was taken to prevent it. There are simple preventives known. Certainly, if they are not known, they ought to be, and I am quite sure they are, to the medical faculty, and could be used to prevent any one from taking the disease. I would guarantee, with the use of these simple preventives, that you might bring a dozen small pox patients, in the very highest stage of contagion, into this room, and not one of you should be the sufferers in consequence. But the tragedy is, my brothers, of the medical faculty are too negligent, too careless, altogether too careless. They know what ought to be done, but they don't do it. They know that seven cases out of ten, of small pox patients, removed from where they are taken sick, die, and yet they order them removed, because it is a customary law—nothing more than a customary law. Nowhere upon the statutes of Massachusetts can you find it is anything more, and yet it is done. And what is the result? Why, the contagion is spread far and wide. Your little ones are cut off, those in the maturity of life are cut off, those in old age are cut off; and it is a positive evil to the spirit to be taken out of the body by and through small pox—an evil in this way: the patients are excluded from all their friends; they can give no parting word; they can issue no dying request. And what is the result? They go into our life unsettled, unsatisfied, and they seek by all possible means to return and ventilate their wrongs. They are unhappy; they are in Hades, in every sense of the term; and who has sent them there? The medical faculty and your City Fathers. They ought to be hung higher than Haman—every one of them. I say this calmly, in possession of all my spiritual senses. I was one of these when here, culpable as any. If I had my just deserts I would not be here speaking to you to-day. I speak from experience. Experience is knowledge; therefore I have a right to speak. I urge it upon those who have charge of these matters to do their duty; begin it at once, for you have no time to lose. You do not know how soon the scourge may enter your own dwellings and sweep you to the land of souls. You do not know how soon you may suffer there, in consequence of your wrong-doing here. So do your duty now; and in lieu of their not doing their duty, I beseech this Commonwealth, the members of it, to take it up—every one of them, men and women, to come to the rescue; see to it that those whose duty it is to attend to these things, do attend to them. I was when here called Dr. Moriarty.

Dennis Flynn.

[How do you do?] Well, sir, I am as well, maybe, as I can be, seeing I am not entirely satisfied with where I am. My name, sir, was Dennis Flynn. I died of the small pox, and I was in one of those cursed places where they carry those that are sick with that disease. And the worst of it is—here I am in the spirit-world, and I have a wife and four children in this life, with not a thing to depend upon except what the wife can do. It calls me back here. I think the old doctor has put it on to 'em about right. Faith! if I had the shooting of 'em, and I was here, I'd string 'em all in a row, and make one shot go through the whole. Yes, I would. If I was obliged to put the string all around the city, and hadn't but one shot, I'd make out to go through 'em. Faith, again, I do n't know as their place would

be filled with any better. I think, if they were served that way a few times, they'd do a little better. Yes, I do. They don't want to spend their money and take the trouble, but they like very well to spend the money in a big supper, with plenty to drink—oh, yes! Well, I am out of the body, but if all I had here was out, the same as I am, I would n't be coming back to make a fuss; but as they ain't, I want to do what I can to make 'em better. In the first place, I want the priest to say to my wife, Mary, that she'd better accept the help that she will get from her brother. She'd better put the two youngest children in the Catholic Charitable School. Faith, they will be better off than with what she can do for 'em. That's the best advice I can give to-day. And God bless you for opening the way for us to come back.

Ninnie Adams.

I am Ninnie Adams. I got drowned. Tell mother I am pretty well now, and that I want her to come here, too, as soon as she can. I was five years old. We were coming to Boston, and we got drowned, and mother wants to hear from me. I am pretty well now, and I want her to come as soon as she can—come to me. Good-by, sir.

Christopher Lothrop.

It is forty-one years and about one month since my death, or my resurrection from the body. I lived in Providence, R. I., on John street. I have one brother that I am anxious to reach. According to the course of human laws, he must soon come to me. I am anxious to unbind him from the shackles of earthly prejudice. I am anxious to give him a glimpse of the better land, but I do not know as I shall be successful. I know there is much of falsehood intermingled with the great truth of spirit-ism; but if falsehood were in the majority, it does not argue against the truth at all. It only proves that this modern spirit-ism is a natural thing, after all, and therefore the counterfeit and the genuine are growing side by side; and it is the business of such as my brother to analyze it—find out what is really true and what is really false—to embrace the truth, and bless God for it.

I lived but eighteen years here in this life, and my remembrance of it is pleasant; but I know from experience that the spirit-world is superior to this, and that the more enlightened one is with reference to that world, the better condition they are in upon their entrance to this life. So I want my brother to seek if perchance he may find a pearl of great price in this much-despised modern spirit-ism. I am Christopher Lothrop. I shall esteem it a favor if you will send my message to Henry Lothrop, of Providence, R. I.

Annie Albino.

Did n't we get you a lot of flowers? [the table was covered.] [Yes; and we thank you very much. You must have worked hard.] Well, we did. We've got a big company, you see, and we send out our scouts foraging, and we forage everywhere we can. [Now, what can we do for you?] I want you to send a paper to my father. My father's name is Robert Albino. In the war, he was a major. He belongs down South. Send it to Charleston, S. C.—one number, with my message in it. I want him to know that Uncle Joe died in the Lincoln Hospital. He says he was just as well cared for as any of the soldiers, and that all the stories that folks had heard about him were false. My name is Annie Albino. I was most eleven years old. My mother is with me, and she sends a heap of love to father, and says she sees now that he followed the dictates of his conscience in doing as he did during the war. She forgives him. She was Union; and when he joined the guerrillas she got sick and died. She sees now he was as near right as he could be, and she's sorry she didn't forgive him here.

Uncle Joe sends the pass-word "Corseca"—the pass-word of the guerrilla band. You see, he forgot it one time. Uncle Joe, he forgot it, and he came pretty near being shot. [By his own hand?] Yes; the pass-word was changed. He was taken prisoner by the Yanks; the pass-word was changed after that. The pickets, when they reported to my father that they knew him, but they would n't let him pass the lines without the pass-word, my father said they did right; if he could n't give the pass-word, not to let him pass, if he was his brother. He sent word to Uncle Joe that he could n't pass the lines without the pass-word, and if he forgot it, he might as well stay away.

Now Uncle Joe wants to pass the lines, and come into communication with father, and he sends the pass-word "Corseca." He hopes he will respect it, and let him in.

Ann Maria Hedges.

My name, sir, was Ann Maria Hedges. I was twenty-two years old. I have been thirteen years from this life. I died in Concord, N. H. My last words were, "Mother, it is almost morning." Her answer to me was: "Yes, dear, it will soon be light." And so it was; for, ere the morning dawned, light broke in upon my spirit, and I ascended from the body. Darkness—the darkness of sorrow—overshadowed my mother, and she murmurs to this day because I died, as she supposed, without a hope in Christ.

I died as I lived, trusting in God, and fearing nothing; and I want her to know that I have not been mistaken in that trust. If I had made a profession of religion, and died in the church, I should have been no happier, and perhaps not as happy as I have been since entering the spirit-world. I want her to cease to mourn for me, and to know that I am happy—to know that I have found peace, rest, happiness, heaven, in the spirit-land, and she has nothing to mourn for me for. I want her to know that I can come to her; I want her to feel that there is no great distance separating the two worlds—that they are ever conjoined, and that this spirit-ism, which she rejects, is a truth as grand and beautiful as God himself; and if she rejects it, she will sorrow because of it when she enters the spirit-land.

John Edson.

Say for me, through your glorious Banner, that I, John Edson, of Bridgewater, Mass., am desirous of communicating with my brother, Rev. Theodore Edson, of Lowell. If he will sit alone, at some hour of the day when he is most quiet and most at leisure, I will endeavor to do so, and think I can, through himself.

Séance conducted by Theodore Parker; letters answered by Anna Cora Wilson.

Invocation.

Breathe thou upon us, oh Soul of all Wisdom, Love and Truth, that we may live anew in thee; that by thy love we shall fulfill the law of love; that by thy wisdom we shall know how to fulfill that law; that by thy truth we shall enlighten the world. And unto thee, oh Infinite Spirit pervading all things, and living in us most truly, be all our praises, this hour and forevermore. Amen.

Questions and Answers.

Ques.—(From a correspondent.) It has lately been reported that the Moravia manifestations have almost entirely ceased. Will the spirits inform us whether it is temporary only, or whether they will disappear altogether?

Ans.—All such manifestations suffer, if I may use the term, in consequence of changes of place or mediumistic conditions, both of which have taken place at Moravia; but I believe it is not proposed that these changes shall make any permanent difference with these manifestations; that they will continue to increase in power from time to time, being dependent, of course, upon daily conditions, and those who may offer themselves as investigators; on the condition of the atmosphere and of the medium. All these things must be taken into consideration, and a very large margin left for them; but it is proposed by the band of spirits controlling that medium to carry the thing forward to success; and, therefore, those contemplating going there to investigate, in that direction need not delay their visit.

Q.—(From another.) I have learned, through the Banner of Light, that the greater part of those who return at the Circle Room approve of the doctrine of re-incarnation. Now, I am a Spiritualist, and my all is based on that belief; but there is something in re-incarnation that seems to mar my happiness. I have many beloved friends that have passed on long ago, and in the anticipation of meeting with whom, I am daily living; but if they have been re-incarnated, shall I ever meet them, or know of their whereabouts?

A.—The fact of spirit-return, and spirit being able to possess itself of a body not its own, proves the doctrine of re-incarnation beyond the possibility of a doubt. The doctrine is true. It is an old doctrine brought into the present; and, like old wine when it is put into new bottles, it is very apt to crack them. Now, the ideas that this generation have imbibed with reference to the here and hereafter, concerning the soul, are adverse to the doctrine of re-incarnation. It is a something which seems to encroach upon future spiritual happiness, but really it does not. It is only one of the natural features of natural law, such as you have not understood. It is the right hand of your modern spirit-ism. You cannot get away from it. There are millions of spirits waiting to prove this theory a fact, but they can only do so positively through the revelations of modern science, which they will do as spirit-ism marches on, through the intellect of this age. Our friend need not fear that he shall not know and meet his loved ones in the hereafter. It is only a question of time. What if they are here on the earth again when he is called hence? He has only to wait a little longer. Because they have entered into and control another body, it does not argue they will not be the same loved ones they ever were to him. You might as well argue that when your child has grown up, it would cease to love you, because it had grown up away from you—because it had dwelt for years in a foreign country; while you remained by the fireside of home. When you meet it, you might not recognize it. Perhaps for the moment you would not; but there are those conditions belonging to the soul, as a soul, which it ever retains. It matters not whether it wanders in Hades or rejoices in Heaven.

Q.—(From the audience.) The spirit now speaking through this medium is re-incarnated for the time being, is it not?

A.—Yes.

Q.—If the same spirit was to enter that body at birth, it would only be a re-incarnation for a longer time, I suppose?

A.—Yes.

Q.—Have the spirits any choice in the matter?

A.—No; they have no choice. It is the action of natural law upon them. They must be obedient to it. You had no choice as to coming into this world. Are you sure you have not been re-incarnated a dozen times? No, you are not.

Q.—Then you wish it understood that mediumship is one of the phases of re-incarnation?

A.—Yes; this is one of the phases of re-incarnation. I am in the full possession of the faculties and functions of this body that I speak through. It is but a phase of re-incarnation. It can be nothing else. It is temporary, to be sure, yet it is a fact.

Q.—What proportion of spirits who have once inhabited a material body have to be re-incarnated by natural law after they pass into the spirit-life?

A.—The soul, in order to enjoy immortality eternally, or in other words, in order to go through all the spheres of the kingdom of life, must aggregate to itself certain elements or powers belonging to life. Now, if a soul in one incarnation gathers all these elements, there is no necessity for a re-incarnation; therefore it does not take place. But if that soul does not gather what is necessary to take it the full round of life, and give it a crown of eternal life, then it must return again, take up the broken threads of matter until it weaves for itself a perfect wedding garment.

Q.—Is it a fact that, when a spirit wishes to photograph itself, it can appear old or young, as it pleases?

A.—Yes, it is a fact; and it is done in this way: in order to produce spirit photographs, such as may appeal to your physical sense of sight, it becomes necessary for that spirit to materialize itself to a certain extent—perhaps not so that you could see it, and recognize it as your friend, but so that the sensitive plate used by the artist can retain it—can gather it up and hold it as a fact, a material thing. Now, then, the spirit clothes itself from memory. Returning spirits generally desire to present themselves to their friends as they appeared when last their friends saw them here. Now, they are not like that in the spirit-life. You must not expect to meet your friend an emaciated body, with the stamp of death on it; oh, no! What then? Why, they present themselves, they materialize themselves as they were when comparatively in health; and in order to do that, they must call upon memory, and then gather to themselves those elements that will produce precisely that condition of likeness.

Now, the little child, that was a little child here, has grown up there. Some dear friend who knew that child desires to array it as a spirit; in presenting itself to the mother here. Well, then, they go back in memory as to how that little child looked while it was here. You ask to see it as it was; and so, by the action of memory, they gather up those elements from mediumistic and atmospheric life, and aggregate them to the spirit, and lo! the spirit is clothed as a little child.

Q.—Would my wishing to have a spirit present itself either as a child or grown person, make any difference?

A.—Yes; a very great difference.

Q.—Do spirits ever remain dormant for years, being unconscious that they have passed to spirit-life?

A.—They do. It is sometimes necessary to use what would be called extraordinary means to rouse them to consciousness; sometimes necessary—indeed, very often—to bring them back here and put them in contact with stern physical conditions to rouse them to life, to a remembrance of what they are.

Q.—Do not those spirits who materialize themselves need to have recourse to something else besides memory? Must they not understand chemistry, and know how to extract such elements as they require? Consequently, might they not often wish to come, and could not for want of such knowledge?

A.—If they have that knowledge themselves, they can exercise it for themselves, without troubling others; but there are many chemists in the spirit-world who devote their time to this branch of science.

Thomas Hamilton.

My name was Thomas Hamilton. My brother William, in Toronto, Canada, wishes me to come here and tell him whether or no I will show myself to him if he goes to New York to see one Mr. Shade. I think I can satisfy him, but I am not sure. At all events, I think he had better come and let me make the trial. It won't hurt him, and it will do me a great deal of good. Good-day, sir.

White Wing.

Me White Wing. Me come here to learn, so I can speak through my medi, like I speak here. [Then you have a medium?] Yes; she the squaw of one of the great fathers—my medi, Nellie. You have great chief—big father—and you have another chief, next to him. [You mean the Vice President?] That be he. She be his squaw—the Vice President's squaw. Me want to learn how to speak, so me come here. White Wing will do good. White Wing will carry messages, and never tell no lies. Good moon.

Richard Barnes.

I died this morning in Hong Kong. My name, Richard Barnes. I went sooner than I expected. I thought I should get well. I had ship fever, and was put ashore, at Hong Kong, from the ship John Montgomery. I believed in these things. I have a wife. I suppose she is now in Eastport, Maine. She told me, if anything happened to take me on the other side, to come here as quick as I could, and let her know it, for, she says, you know it will be sure proof to your folks and mine, that I am right in my faith.

I died this morning, of ship fever, in Hong Kong, and I am here to announce my death. And tell her to go, just as she pleases with all our affairs, and I shall be suited, and as soon as I can I will communicate directly with her. And to old Uncle Jake, who turned the cold shoulder upon us because she believed in these things and I upheld her in it: Uncle Jake, who is it that gives this information? me, or somebody else? When you learn I am dead, just as I say I am, here, at this place—who comes here to-day? Answer this question, or else hold your tongue forever after. Good-day.

Phebe Fales.

I am Phebe Fales, from Kennebunkport, Maine. I have a son in Boston, I want to reach if I can. I was sixty-three years old when I died, and I have been dead sixteen years. I want my son to give me an opportunity of communicating with him directly. He will not regret it. I believed in the Baptist religion when I was here; but, like a good many others, I found that the religions of earth were pretty much like your plays in your play-houses—did n't amount to anything more. I mean it. I know it's so, because I thought I ought to be entitled to a good deal more in the other life than I got, and according to my religion I had; but they told me that the religions of this world were not in the market—could n't find any sale for 'em at all, and that, in obeying my religious belief, I had stifled my conscience, I had cramped my soul, and I'd come there in a pretty bad condition. I had n't earned very much, so I could n't have very much, though, you see, I knew I'd tried to live right; but my religion—it shut me out of heaven. Yes, it did. If I had followed my conscience, I should have done a good deal different—a good deal different.

Now I'll tell you—according to my religion, I did n't believe it was right to help people that was n't acknowledged Christians. I believed that they, and they only, that were of the household of our faith, were worthy of our charity, so I shut my door upon a good many that I could and that I ought to have helped. I was pretty hard on people that did n't believe as I did. I done it all because my religion taught me to do it. My conscience was all the time pricking me for it. I found I had n't earned much. I did n't get much. I'm all right now. I've seen the error of things, and I've redeemed the past. I've repented again and again. I've tried to aid others who were in the same way, and so have got along pretty well myself. [That's the true salvation.] All the salvation there is for everybody to do the best they can.

[To the chairman.] I hope you do n't belong to any church. If you do, you had better get out of it as soon as you can. It ties you to ties you do n't let you do as well as you know how to. If you'd take the good there is in the churches and leave the bad—sift 'em, sift 'em, then they'd be good for something. [That's pretty difficult.] Pretty difficult? yes, it is. Pretty difficult. Then you'd better leave 'em. Good-day, sir.

Séance conducted by Rev. Thurston Crowell; letters answered by "Vashli."

MESSAGES TO BE PUBLISHED.

Thursdays, Sept. 5.—Dr. John Goodwin, of Portsmouth, N. H.; Philo A. Jackson, of New York City; Willie Taylor, of Pittsburgh, Penn.; to his mother, Mrs. Mary Monday, Sept. 6.—Henry Alton, of Augusta, Me., to his mother, Lucy Beck, of Portsmouth, N. H.; Jim Felt, of Frances Evelyn Mason, of Andover, Mass., to her mother, Hugh McCloskey, to James Burke.

Mediums in Boston.

Office of Dr. H. B. Storor,
137 Harrison Avenue, Boston.
CLAIRVOYANT EXAMINATIONS DAILY
BY MRS. GEORGE W. FOLSON.
From 9 o'clock A. M. to 6 o'clock P. M. Terms \$1.00.
When written, \$1.50.

D. R. STORER, New Vital and Organic Remedies,
adapted to every disease of the human system,
sent by Express, with full directions, to all parts of
the country. No. 10.

MRS. N. J. MORSE,
(FORMERLY ANDREWS).
ELECTRO-MAGNETIC PHYSICIAN, at the Spiritual
by Magnetic, Electricity, Medicines, Baths, etc. Clair-
voyant examinations given. Patients at a distance exam-
ined by lock of hair. Price \$2.00. 200-100-100.

Dr. Main's Health Institute,
AT NO. 32 HARRISON AVENUE, BOSTON.
THOSE requesting examinations by letter will please en-
close \$1.00, a lock of hair, a returnable stamp, and the
address, and state sex and age. 200-100-100.

MRS. HARDY
N. O. 4 (corner of Boston and Washington streets). Public
sances Sunday and Wednesday evenings, admission 25c.
Aug. 17-20.

MRS. E. R. CHANE.
CLAIRVOYANT AND MEDIUM. At the Spiritual
Monday, Tuesday, Thursday and Friday. Hours
from 10 to 5. No. 37 East Brookline street, Boston.
Oct. 20-21.

MRS. CARLISLE,
Business and Clairvoyant Physician. Hours from
9 to 12 and 2 to 5. 45 State street, Boston. Public sances
Sunday and Wednesday evenings, at 8 o'clock. Admis-
sion 25c. 200-100-100.

DEVELOPING AND HEALING CIRCLES
The Spiritualists' Home, 60 South street, on Monday
A and Friday evenings of each week, commencing at 7
o'clock. Admission 25c. Arrangements can be made for
private circles and sittings. 200-100-100.

MISS F. NICKERSON, Business and Test
Medium, also examines for disease. Circles Sunday
and Thursday evenings, at 8 o'clock. 82 Dorset street.
Nov. 10-13.

IZZIE BALCOM, reliable Clairvoyant for the
Mental and Physical Condition. Business at the
future prospects. No. 14 Newton place, off Beach street.
Nov. 10-13.

MRS. FRANK CAMPBELL, Clairvoyant Phy-
sician and Spirit Medium. Hours from 10 to 12 and 2 to 5
at 66 Washington street, Boston. 200-100-100.

SAMUEL GROVER, HEALING MEDIUM, No. 21
Dix place (opposite Harvard street). Dr. G. will at-
tend funerals if requested. 200-100-100.

MRS. NEWELL, Trance Medium, Medical and
Business Clairvoyant, Magnetic Treatment and Medi-
cine Baths. 12 Tremont street, Boston. 200-100-100.

MRS. HETTY CLARK-HARDING, 24 Dover
street, hours from 9 to 10. Public sances Sunday and
Tuesday evenings, at 7 o'clock. 200-100-100.

MRS. L. H. WILSON, Healing and Developing
Medium. 24 West street, (Room 41) Boston. Hours
from 10 to 4. 200-100-100.

MRS. M. S. SMITH, Clairvoyant and Electro-
Magnetic Physician. Examinations by lock of hair.
25 Tremont street, Boston. 200-100-100.

MRS. F. G. DEXTER, Clairvoyant, with
Business and Test Medium, 44 Tremont street, corner of Dover
street. 200-100-100.

MRS. MARSHALL, Spiritual Medium, 19 Tem-
ple place, Boston. Hours from 10 to 12, and 2 to 5.
Sept. 7-10.

MRS. J. M. CARPENTER, Clairvoyant for
Disease, will be at 46 Beach street on Tuesdays and
Wednesdays. Terms, \$2.00. 200-100-100.

A. S. HAYWARD, 17 Rollins street, Boston.
Powerful Magnetic "Gift." Patients treated by Mag-
netic sittings and paper on receipt of \$1.00. 200-100-100.

DE F. HATCH, 35 Harrison Avenue, Magnetic
Physician for Chronic Diseases. Office hours 9 to 4.
Nov. 10-13.

MRS. R. COLLINS, Clairvoyant Physician and
Healing Medium, No. 9 East Canton street, Boston.
Nov. 2-13.

MRS. MARY A. CHARTER, Clairvoyant, No. 12
London street, East Boston. 200-100-100.

MRS. M. A. PORTER, Medical and Business
Clairvoyant, 24 School street. 200-100-100.

C. CUSHMAN, Magnetic Physician, No. 82
Dover street, Boston. 200-100-100.

MRS. C. H. WILDES, Test and Business Medi-
um, 77 Mount street, Cambridgeport. Business days
Monday, Tuesday, Wednesday and Thursday, from
10 to 4 o'clock. Private sittings by appointment. Car-
riage leave Boston square, Boston, every five minutes.
Nov. 10-13.

Miscellaneous.

CREAM OF LILIES.

WITH all its simplicity and purity there is no article
that will compare with it as a preserver of the skin.
The toilet is improved by this delightful and harm-
less preparation. It positively removes all blemishes,
Wrinkles, and all eruptions of the skin, leaving the
face soft and white, and the skin like marble. It is
drawn out from anything of the kind ever before pub-
lished, and is free from all poisonous substances. It has given
real satisfaction in every case, and many of the cele-
brities expressing unqualified admiration, from which are
copied the following:

Greenfield, Mass., Aug. 20, 1870.
DEAR MADAM:—In reply to your request to know how I
like the Cream of Lilies, I would say it has taken the place
from my face that I had used for many years, and has
left my skin soft and white.

Yours with gratitude, MRS. SARAH A. BAKER.
Northampton, Mass., Sept. 8, 1870.
DEAR MADAM:—About six months ago I purchased a box
of your Cream of Lilies, and I had heard highly recom-
mended for removing Small Pox, and of which I was
afflicted. After using three boxes I could perceive that my
face was gradually clearing away. I sent for three more,
and used them as before, and I could plainly see that they were
fast disappearing. I sent for the fourth, and before using
them half of them had nearly disappeared. I feel very
grateful, and heartily recommend it to all who are af-
flicted with Small Pox.

Yours with respect, W. M. FAIRBANKS.
Worcester, Mass., Oct. 10, 1870.
DEAR MADAM:—Having used your Cream of Lilies, I
would certify that it has taken the place of a face that
I had used for many years, and has left my skin soft and
white. I consider the Cream of Lilies the best of all.

JAMES H. ANDERSON.
For sale by MADAME HODGINS, at No. 42 East Brook-
line street, Boston, Mass. 200-100-100.

Wanted
\$75 to \$250 per month, everywhere, male
travellers, the GENUINE IMPROVED COMMON
SENSE FAMILY SEWING MACHINE. This Ma-
chine will stitch, hem, fell, tuck, quilt, cord, bind,
head and collar in a most superior manner. Price
only \$15. Fully licensed, and warranted for five years.
Wrought in more beautiful, more durable, more
easy, it makes the "Elastic Lock Stitch." Every
woman who can cut and sew, can operate it. It is
put apart without disassembly. We pay agents from
\$5 to \$25 per month, and expenses, or a commission
on each machine sold. Address: J. H. B. & Co., Wash-
ington, Mass.; Pittsburg, Pa.; Chicago, Ill.; St. Louis, Mo.
Oct. 20-21.

ASTHMA?

POPHAM'S ASTHMA SPECIFIC
Is warranted to relieve any case in ten minutes. For sale
by all Druggists at \$1.00 per box.
Sent prepaid by mail on receipt of price, or a trial package
sent on receipt of three cents in postage.

C. A. BIRMAN, General Agent,
120 Washington street, Boston, Mass.
Oct. 10-12.

DR. G. W. KEITH

Will give special attention to his special gift of feeling
pains at a distance by magnetic force. The Pacific Coast, with
its business, its climate, is the locality best adapted to
the extent and success of this new and successful method.
Enclose \$5.00 for three packages of conductors, which will
be sent at proper intervals. Give feeling symptoms, and
send lock of hair or piece of clothing, and we will be-
lieve fifteen minutes. Send for circular. 200-100-100.

To Let—Mary F. Davis's House and Lot.
In the centre of the city, a pleasant house, newly ad-
orned and repaired, containing ten rooms, heated by brown's
celebrated Hot Water Furnace, kitchen and dining-room in
front; many of other rooms, and a large hall, and a large
Largest, well-manicured street, front, 6000. Apply to
F. W. BALDWIN, Chronicle Office, Room 200, Cor-
ner N. & W. 200-100-100.

Sure Cure for Catarrh and Neuralgia.
I HAVE the only remedy that will cure the above diseases,
in no case will fail. Sent by mail, large bottles \$2,
small \$1.00. Address: W. P. PIERSON, D. M.,
Nov. 2-13.

G. W. MUSSO, M. D.,
Physician and Surgeon, Office and residence,
No. 8 Wadsworth street, West Lynn, Mass. Office hours
7 to 10 A. M., and 2 to 5 P. M. 200-100-100.

INSOLUBLE \$1.00, lock of hair, and handwriting, with age
and sex of the patient, for clairvoyant examination and
advice. Address: J. H. B. & Co., Washington, Mass.; Pittsburg,
Pa.; Chicago, Ill.; St. Louis, Mo. 200-100-100.

THE MAGNETIC TREATMENT.
SEND FOR CIRCULAR. A large, highly illustrated book, on this
system of vitalizing treatment. 200-100-100.

GOLDEN MEMORIES

OF
AN EARNEST LIFE.
A BIOGRAPHY OF A. B. WHITING:
TOGETHER WITH SELECTIONS FROM
His Poetical Compositions and Prose Writings.
COMPILED BY HIS SISTER,
R. AUGUSTA WHITING.
Introduction by J. M. PEEBLES.

The work is published in response to the general demand
for a reliable record of the life, labors and wonderful me-
diunistic experiences of our ardent fellow-laborer in the
cause of human progress. It is a work of great interest,
and is prepared by his sister, from his own journals and letters;
and from her intimate personal knowledge of all the impor-
tant events of his life, and of his character, and of his char-
acter. The book is embellished with a fine steel portrait
of the individual whose life it portrays.

This book is one that will be of interest to every Spiritualist,
and to all who are interested in rare and curious develop-
ments of mental phenomena, while the travel and adven-
tures, and the many years of public life, and the many
instructions and warnings for the general reader. Part of
of the work contains a number of beautiful engravings,
including the words of many of his poems, both published
and unpublished. With this exception, none of the poems have
ever before appeared. Introduction, which needs no higher praise
to make it appreciated.

Price \$1.50, postage 18 cents.
For sale wholesale and retail by the publishers, WM.
WHITE & CO., at the BANNER OF LIGHT BOOK-
STORE, 14 Hanover street, Boston, Mass. 200-100-100.

THE HISTORY
OF
MODERN AMERICAN
SPIRITUALISM:
A TWENTY YEARS' RECORD
OF THE
Astounding and Unprecedented Open Communion
between Earth and the World of Spirits.
By Emma Hardinge.

This wonderful and thrilling history has been gathered up
from the records of thirty-two years of the most remarkable
and written under the direct supervision and guid-
ance of the spirits.
Price \$3.75, postage 41 cents.

AN ABRIDGED EDITION.
Containing everything but the engravings, has also been
issued. Price \$2.25, postage 22 cents.
For sale wholesale and retail by WM. WHITE & CO., at
the BANNER OF LIGHT BOOKSTORE, 14 Hanover
street, Boston, Mass. 200-100-100.

ALMOST READY.
Common Sense Theology in Rough-Shod Rhyme.
A brand-new book, rich, rare and lively, logical
and luminous, pointed, plain and positive, a perfect
addition for all in doubt or of doubtful faith, and a perfect
fortification for all common-sense religionists. The author
—thirty years a practical theologian!—in the preface says:
"So long as I have more of life,
For truth and right and good,
That ancient dogmas, I must speak,
Though churchmen shake their head,
My heart, untrammelled, undismayed,
Has dared to think right out,
And I have thought in rhyme to plain
That none who read can doubt,
Let words be true to the truth,
And I will speak the word."
All the issues of the day, in this book, are brought to the
test of sense and reason, and that too in argumentative
style. If you don't believe
and doubt no more. It will contain more than three hundred
of these philosophical rhymes, long and short, serious and
humorous, and a splendid book for agents. Price, only
\$1.50, post-paid; cheaper edition, \$1.25, postage 10c. in
advance. Address: D. HOWLAND HAWES, 200-100-100.

THIRD EDITION.
THE SPIRITUAL PILGRIM.
A BIOGRAPHY OF
JAMES M. PEEBLES.
BY J. O. BARRETT.

My name is "Pilgrim"; my religion is love; my home is
everywhere; my soul's effort is to educate and elevate hu-
manity.

Book contains
A Fine Steel Portrait of Mr. Peebles.
Price \$1.50, postage 20 cents.
For sale wholesale and retail by the publishers, WM.
WHITE & CO., at the BANNER OF LIGHT BOOK-
STORE, 14 Hanover street, Boston, Mass. 200-100-100.

New Books.

Life-Health--Happiness.

THE TRIO.
NEW BOOKS.

The Mental Cure.
BY REV. W. P. EVANS.
The Philosophy of Life: Illustrating the Influence of the
Mind on the Body, both in health and disease, and the Psy-
chological Method of Treatment. 244 pp. The work has re-
ceived the endorsement of able critics, and is considered one
of the most valuable contributions to the science of the mind.
It contains more sound philosophy in regard to the laws of life
and health than all the medical works in the libraries.

The Vital Magnetic Cure.
BY A MAGNETIC PHYSICIAN.
The Philosophy of Health: A Treatise upon the Electric,
Magnetic, and Spirit-Life Forces of the Human System,
and their Application to the Relief and Cure of all Chronic
Diseases of the Mind and Body. 200 pp. It is a practical
work, and is the result of the author's long and successful
experience with the natural forces that can be cultivated. "It
is a work that will not lose its interest in age."

Nature's Laws in Human Life.
The Philosophy of Happiness: or an Exposition of Spiritu-
alism, embracing the various opinions of extremists, pro-
and anti-spiritualists, and the true philosophy of the subject.
It is a work of great interest, and is a valuable addition
to the library of every Spiritualist. Price 10c. per copy.
For sale wholesale and retail by the publishers, WM.
WHITE & CO., at the BANNER OF LIGHT BOOK-
STORE, 14 Hanover street, Boston, Mass. 200-100-100.

POEMS

FROM
The Inner Life.
BY MISS LAZZIE DOTE.
The exhaustion of eight editions of these beautiful Poems
shows how they have caught the public. The pecu-
liarity and intrinsic merit of these Poems are admitted by
all intelligent and liberal minds. Every Spiritualist in the
land should have a copy.

TABLE OF CONTENTS.
PART I.
A Word to the World (Prefa-
tory).
The Prayer of the Sorrow-
ing.
The Song of Truth.
The Embarcation.
The Meeting of Signet and
Kepler's Vision.

PART II.
The Spirit-Child (by "Jen-
nie").
The Revelation.
Hope for the Sorrowing.
Compensation.
The Eagle of Freedom.
Address (by "Jen-
nie").
The Song of the Spirit-Song.
The Spirit-Home (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).

PART III.
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).

PART IV.
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).

PART V.
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).

PART VI.
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).

PART VII.
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).

PART VIII.
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).

PART IX.
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).

PART X.
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).

PART XI.
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).

PART XII.
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).

PART XIII.
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).

PART XIV.
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).

PART XV.
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).

PART XVI.
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).

PART XVII.
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).

PART XVIII.
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).

PART XIX.
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).

PART XX.
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).

PART XXI.
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).

PART XXII.
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).

PART XXIII.
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).

PART XXIV.
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).
The Spirit-Child (A. W.).

New Books.

William Denton's Works.

THE SOUL OF THINGS, OR PSYCHOMETRIC
RESEARCHES AND DISCOVERIES. By William
and Elizabeth M. Denton. This truly valuable and ex-
ceedingly interesting work has taken a place among the
standard literature of the day, and is fast gaining in popu-
larity. Every Spiritualist and all seekers after hidden
truths, should read it. Price \$1.50, postage 20c.

LECTURES ON GEOLOGY, THE PAST AND
FUTURE OF OUR PLANET. A Great Scientific Work.
Published rapidly. Price \$1.50, postage 20c.

RADICAL RHYMES. A Poetical Work. Price
\$1.25, postage 12c.

RADICAL DISCOURSES ON RELIGIOUS
SUBJECTS, delivered in Music Hall, Boston. Price
\$1.25, postage 12c.

THE UNRECORDED RECORDS; or, Genes-
is and Geology. 50 pp. Price: paper, 25c; postage
4c; cloth, 50c; postage 5c.

IS SPIRITUALISM TRUE? Price 15c, post-
age 2c.

WHAT IS RIGHT? A Lecture delivered in
Music Hall, Boston, Sunday afternoon, Dec. 6th, 1868.
Price: paper, 10c; postage 1c.

COMMON SENSE THOUGHTS ON THE
BIBLE. For Common Sense People. Third edition
revised and enlarged. Price 10c, postage 1c.

CHRISTIANITY, NO ORIGIN. A Discourse, or
Spiritualist's Superior to Christianity. Price 10c, post-
age 1c.

THE GOD PROPOSED FOR OUR NATIONAL
CONSTITUTION. A Lecture given in Music Hall, Bos-
ton, Sunday afternoon, May 25th, 1872. Price: paper,
10c; postage 1c.

For sale wholesale and retail by the publishers, WM.
WHITE & CO., at the BANNER OF LIGHT BOOK-
STORE, 14 Hanover street, Boston, Mass. 200-100-100.

Mrs. Maria M. King's Works.
THE PRINCIPLES OF NATURE, as discovered
in the development and structure of the Universe; the
Solar System, Laws and Systems of its Development,
Earth, History of its Development; Exposition of the
Spiritual Universe. Price reduced to \$1.75, postage 21c.

REAL LIFE IN THE SPIRIT-LAND. Being
Life Experiences, Scenes, Incidents and Conditions, il-
lustrative of Spirit-Life, and the Principles of the Spirit-
and Philosopher's Creed. Price 10c, postage 1c.

SOCIAL EVILS: Their Causes and Cure. Be-
ing a brief discourse on the social status, with reference
to the wants of the human family, and the
THE BROTHERHOOD OF MAN, and what
follows from it. In two lectures. Price 25c, postage
1c.

For sale wholesale and retail by the publishers, WM.
WHITE & CO., at the BANNER OF LIGHT BOOK-
STORE, 14 Hanover street, Boston, Mass. 200-100-100.

Dr. A. B. Child's Works.
A B.C. OF LIFE. Price 25c; postage 2c.

BETTER NEWS OF CHRIST, or, Life-
and the doctrine of the Bible. Price 10c, post-
age 1c.

CHRIST AND THE PEOPLE. Price \$1.25,
postage 12c.

SOCIAL AFFINITY. Price 20c; postage 2c.

WHATEVER IS, IS RIGHT. Price \$1.00, post-
age 10c.

For sale wholesale and retail by the publishers, WM.
WHITE & CO., at the BANNER OF LIGHT BOOK-
STORE, 14 Hanover street, Boston, Mass. 200-100-100.

Morning Lectures.
TWENTY DISCOURSES
DELIVERED BEFORE THE FRIENDS OF PROGRESS IN
NEW YORK.
BY ANDREW JACKSON DAVIS.

Defects and Victories.
The World's True Redeemer.
The End of the World.
The New World.
The Shortest Road to the Kingdom of
Heaven.

The Reign of Anti-Christ.
The Spirit-Child and its Circumstances.
Eternal Value of Pure Purpose.
Worth of the Blood, Brain and Spirit.
Truths, Male and Female.
The Human Education.
The Equalities and Inequalities of Human Na-
ture.

Social Centres in the Summer-Land.
The Object of Life.
Exposition of Error in Religion.
Winter-Land and Summer-Land.
The Summer-Land.
Material Work for Spiritual Workers.
Ultimates in the Summer-Land.

For sale wholesale and retail by the publishers, WM.
WHITE & CO., at the BANNER OF LIGHT BOOK-
STORE, 14 Hanover street, Boston, Mass. 200-100-100.

THE CLERGY

A SOURCE OF DANGER
TO THE AMERICAN REPUBLIC.
BY W. F. JAMESON.

This is a book of 300 pages, which is destined to accom-
plish a much needed work with the masses, by acquainting
them with the dangers which threaten our Republic at the
hands of the Christian priesthood, who the author is fully
persuaded, are America's worst enemies—worse than slav-
holders ever were, more dangerous to civil liberty, and
more unprincipled in their attacks upon it. He claims that
the American clergy are plotting the destruction of our lib-
erties in their endeavor to get God and Christ and the Bible
into the United States Constitution. "This book should be
read by everybody."

The work contains sixteen chapters, the headings of
which are as follows:
1—America's Fate.
2—The Great Question.
3—Politics and Religion.
4—Government: Human or Divine.
5—An Ambassador of God.
6—The Clergy and the People.
7—Clerical Empire.
8—Origins, Extent and Progress of the Political God, etc.
9—The Clergy and our Common Schools.
10—The Bible and the "Gospel's" Constitution of the
Church.
11—God's Character.
12—The Bible and the "Gospel's" Constitution of the
Church.
13—The Bible and the "Gospel's" Constitution of the
Church.
14—The Bible and the "Gospel's" Constitution of the
Church.
15—The Bible and the "Gospel's" Constitution of the
Church.
16—The Bible and the "Gospel's" Constitution of the
Church.

For sale wholesale and retail by the publishers, WM.
WHITE & CO., at the BANNER OF LIGHT BOOK-
STORE, 14 Hanover street, Boston, Mass. 200-100-100.

New York Advertisements.

MRS. SPENCE'S

Positive and Negative
POWDERS.

THE single control of the POSITIVE AND NEG-
ATIVE POWDERS, over disease of all kinds, is
wonderful beyond all precedent. They do no vio-
lence to the system, causing no purging, no nausea,
no vomiting, no sweating, no bleeding, no
The POSITIVE cure Neuralgia, Headache, Rheu-
matism, Catarrh of the

The West.

Warren Chase, Regular Correspondent.
Office at his Studio, Belmont and Liberty Streets, Boston, 611
South Fifth Street, St. Louis, Mo.

THE FIRE-GOD IN HIS WRATH.

The pleasantest and best friend of man in a cold winter night, when confined to the grate or the fireplace, sometimes rises in his wrath, as in Chicago and Boston in the last two years, and denies all restraint till his wrath is appeased with the terrible sacrifice of immense wealth and some lives. At such times no prayers avail, and no degree of goodness or badness seems to be of any account to stay the anger of the Persian God, which we in America refuse to worship, but are fast learning to fear. The late Boston holocaust had our Banner open, with many others, in its embrace, as our friends all know, and swept the accumulations of sixteen years into ashes and smoke, and we are all left nearly as badly situated as was old Adam when he had eaten the fruit and found out he had no clothes, and God sent to him, and made him and Eve some out of the skins of beasts. We have no such Gods now and cannot get such help, since, latterly, God only helps those who help themselves, and clothes those who clothe themselves. We have many friends to the cause who are all engaged in who can give a helping hand and a little aid from one to one hundred dollars, and never miss it, but find better for the gift all the days of their lives, and with such help we can again get the paper and publishing house into working order. We are sorry for the necessity that compels us to ask aid of the spiritual friends, but there is a necessity that rises above all personal pride, and although not one person connected with the Banner is in need of aid to secure food and clothing or the comforts of life, yet here is a public work for the general good of the cause of Spiritualism that requires our time and experience, and a work that we are alone interested in carrying on, and cannot carry on satisfactorily without more means than can be raised among us. Under these circumstances, we feel that we are fully justified in asking all who can to aid in reinstating the Banner on a permanent basis.

THE EAST AND WEST.

Few of our Eastern friends who never visit the West have any correct idea of the immense resources of wealth that lie almost untouched in our great Western States, stretching from the lakes and Ohio to the desert plains, or rocky slopes of the great mountain-chain that divides us from the Pacific slope. Illinois, in whose comprehensive lines are very few acres of waste land, has not yet reached one-fourth her capacity, and yet is the fourth State in our Union. Missouri, following close upon her progress, has far greater mineral resources, and somewhat less agricultural, and has but just begun to be developed. Thousands of magnificent homes lie in embryo, waiting for the hands and brains to bring them out to view and to use, for those who are raised on the perfected farms of the East, or crowded out of our overgrown cities by the pressure of hard times which always afflict them, Kansas is yet in its infancy compared to what it may be, and yet its many thousand pleasant homes attest its capacity to bless the honest toil of him who cultivates her soil.

Above these States lie another tier, scarcely less valuable, with a little colder and more healthy climate for many crops, and still better soil, with longer winters, and longer evenings and sleigh-rides. Here the New Englander may find a richer home than he can make in his native State, and though he may sigh for a short time for those social comforts and luxuries of New England, which cannot be equaled in any other part of the world, yet he will soon find other advantages greatly outweighing them. Meat and grain and fruit are here in great abundance, and soon the social comforts will follow. Better school-houses and poorer churches we already possess, and we have less use for the latter, but not less for the former, and hence our improvement in the preference. Below the middle range of these great States lie still others, extending to the big and orange groves of the Gulf, with soil untouched by spade and plow, except here and there a corn or cotton plot. These States are destined to have great accessions and growth ere long, and the social state, which is now very low, will then rapidly rise, no doubt, to a condition corresponding to the more Northern States.

Texas, which is now little else than a cattle and mule pasture, has most magnificent agricultural resources and a climate that is delightful when our systems are once acclimated and adapted to it. Cotton and corn lie hidden in its soil, and will come to the surface when called, as will the delicious fruits which no colder clime can produce. Our railroads are already penetrating this State in many places, and will soon bring it prominently before the country.

CHESTER, ILL.

This bluff little city, beautifully located on the banks of the Mississippi, and the county seat of Randolph County, has now a railroad connecting it with the Illinois Central road at Tazewell, and is consequently building up with better improvements than it could do when depending for travel on the river only. Among the recent and best improvements is a fine hall, built by our excellent merchant, Joseph Beare, expressly for spiritual meetings, and by request of his and his wife's spirit friends, as they are both mediums, and have for years been the only open and every-day defenders of the cause in the place, however with some good backers in the county among the intelligent farmers, where pride, faction and folly have little influence over the freedom of thought and expression. It was our work to consecrate this hall to humanity by the first lectures in it on Sunday Nov. 10th, at which Bro. and Sister Beare succeeded in getting out very good and intelligent audiences, who listened some of them for the first time, to the evidence of spiritual intercourse as presented in a lecture. Arrangements are also being made for us to give a course of five more lectures soon in the same place, and we feel sure that Chester is yet to be brought up to the average standard of towns in the north part of the State in interest and knowledge of this most important of all subjects. Bro. Beare has been for many years in correspondence with the spirit-world, and his excellent and happy family fully realize the goodness, truth and beauty of the spir-

itual philosophy, and while he carries on a large and profitable mercantile business in the city, and is an open and avowed Spiritualist, and constantly presenting it, yet even the Christian prejudices have not been able to injure his business nor his reputation, which proves what we have often said, that a person is not often injured in business by honestly defending our religion and philosophy, if there is no other cause for the opposition and complaints. We are, however, slowly and surely gaining social influence and independence in all departments of life.

SPIRITUALISM GONE UP.

Once more for the thousandth time Spiritualism has been exposed, not to yellow fever and small pox, nor cholera, but to the wondering gaze of the St. Paul papers before that it was all a hoax. The St. Paul papers are delighted that through the wonderful skill of Doctor Von Cleck, the people of that city have been enabled to enlighten the rest of the world on the mysteries of Moravia and everywhere else where spirits have made their appearance or given evidence of life. Von Cleck can do it all and show how it is done without spirits. It is wonderful how people who have no knowledge of facts and desire none, can be duped in their prejudices, and made to believe they can enlighten those who have the facts and knowledge of which they are entirely ignorant. Von has run the Eastern and Middle States over pretty thoroughly, and having collected all he could from the prejudiced people there, is now trying his hand in the northwest, and seems to have found at least some reporters who are pleased with his silly tricks.

Mrs. R. L. Moore, chaperon and test medium, is now in Eastern Kansas, and will spend the winter mostly in that section of the State, and may be addressed at Spring Hill, Johnson Co., Kansas. All letters addressed to our care, as heretofore, 614 North 5th Street, St. Louis, will be promptly forwarded, and answered by her as speedily as possible. Mrs. Moore is an excellent and reliable medium, as will be attested by all who know her mediumship; but her feeble health has often delayed the deliveries and prescriptions through her, and she has gone to the country in pursuit of purer air and better health than this city could afford her. We cordially recommend her to the Spiritualists of Kansas, one to whom and through whom the spirits can communicate.

WESTERN CORRESPONDENCE.

BY CEPHAS B. LYNN.

The West to the East—The Baptism of Fire—Conception in Adrian, Mich.—How Ex-Ministers Work in the Spiritual Field—Notes.

All hail to the resuscitated Banner of Light! Messrs. Editors:—In behalf of your numerous Western readers, permit me to offer you sympathy in this your hour of trial. The general cry among Spiritualists, this way, is, "The Banner of Light must not die!"

At first we could not credit the rumor that the business centre of Boston was in flames; but when report corroborated report, the awful truth stared us in the face. The next thing to do was to study the map of Boston, and wait for the press telegrams. And they came in due season—taking up most of the space in many of the great Western journals.

Is the Banner Office destroyed? That question was sounded in my ears. But the first reports were so conflicting, that for a time I could not enlighten the people upon the subject. Finally, we had "cents" of the burnt district in our papers, and then the sad fact became established, Messrs. Editors: that your elegant office was in ruins.

The friends exclaimed, "Well, it is too bad. The Banner has had a hard struggle, and was just beginning to pay its way. And to think of those valuable books destroyed! We must do something to help reestablish the dear old Banner, that has been such a constant and welcome visitor to our firesides, for so many years."

"Will the Banner start again, sir?" said a saintly-looking matron to me, a few days after the fire.

"Certainly, madam. The Phoenix-like spirit is not exclusively confined to Chicago, rest assured."

"Did the firm sustain a heavy loss?"

"Yes."

"Here is a widow's wife, young man. Send it to the Banner publishers, with a prayer for their future success."

"And we expect to receive many more 'mites' to send. God bless the donors!"

PLAIN TALK.

Tell us just what you want, Messrs. Editors. Talk plain. You have friends all through the great and growing West—friends who feel that they are indebted to you for valuable spiritual instruction during all these years. They will take great pleasure in sending liberal donations to re-vivify their stalwart champion, the Banner of Light, now temporarily disabled!

THE SPIRITUAL IDEA.

shines with resplendent glory! It is full of vitality; it is adapted to the wants of humanity. On the one hand it furnishes consolation to the sufferer, dissipating the clouds from the sky of his existence, and letting in the radiant sunshine to beautify anew the world. On the other hand, the spiritual idea is a great incentive to generous charities. Those that have escaped misfortune are filled with sympathy for the afflicted. The angels love generous souls. The piousness will never progress to the higher spheres. Spiritualism—divine Spiritualism, with its high and holy influences—is making the world better day by day. By its light the sinner is inspired to make one more effort for goodness. And the blessed spirits always do all in their power to aid poor, weak, unstable creatures onward in the heavenly march. Yes, the heavenly march! For, by-and-by, all shall be freed from the thralldom of sin, and stand in the courts of true happiness.

THE ADRIAN CONVENTION.

The meeting of the Lenawee County circle took place in this city Nov. 16th and 17th. The attendance was good. The speakers present were Mrs. Hoag, of Moravia; Mrs. Holmes, Mrs. Fowler, Charles Farlin, Daniel W. Hull, Prof. Lyon and Dr. Sherman. The discourses delivered during the sessions of the Convention were radical and deeply interesting. It was announced that the next meeting would take place in Deerfield three months hence.

THE REVIVAL SPIRIT.

After the close of the session Sunday night (17), it was decided to hold a series of meetings

the following week. Accordingly on Monday, Wednesday, Friday and Saturday nights the friends met in Berry's Hall. Mr. Hull delivered the regular discourse each evening. An hour was then set apart for discussion. And what a rich treat we had! The conservative side of theology was represented, as was also materialism. The utmost good feeling prevailed. Honest Skeptics were much pleased with the idea that animated the meeting, viz.: liberty of the spirit! Oh! when the day of unity does come, how much the Liberalists of this country can accomplish!

The meeting closed on Sunday, 24th. Messrs. Hull and Farlin delivering the principal addresses.

IT IS A FACT.

that in many places everybody seems to be doing everything, and yet nobody does anything. To illustrate: Your correspondent has often entered a town with a view of lecturing on Spiritualism. On meeting A, he learns that the free-thinkers are all so thoroughly individualized that he (A) doubts whether it is best to try and engage a hall. A insists upon it that he has been the main motive power for years; he is getting tired of it. The next person you meet is B, who at once unbosoms himself to you by declaring that he has been the only free person in the town for ten years. He is also on the "tired" list. Others must help. C is now seen, and in a confidential whisper declares that he stands all alone a martyr for his principles. He has paid out untold fortunes for his faith, and is discouraged.

Now, what are the facts? Why, each one of these good brothers have been earnest in their work; but the trouble is, they never worked together! The thing we want is unity—cooperation. Then the financial burden will be equalized. John hearts and hands in the good work.

A REVERSED BILL-POSTER.

Speaking of unity reminds us of another needed thing—puck. I saw an exhibition of this in Adrian. While on my way to the post-office, the day preceding the opening of the Convention, I noticed a bill-poster vainly endeavoring to paste a bill on an iron lamp-post. The weather was cold, and the paste would freeze before the enterprising man could get his bill ready to ornament the aforesaid lamp-post. Quite a crowd had gathered to watch the futile attempts of the man. One urchin sang out, "The paste freezes, mister. Didn't yer know it?"

The man turned round, and lo! it was Rev. D. W. Hull, the reformed Adventist.

Daniel soon explained matters to us. No notice had been given of the meeting, and he was determined to put out some bills. Would I go into partnership with him? Yes, The company was formed then and there. Together we permeated the streets of Adrian, posting our bills.

Bro. Hull had luck! He will win. Let us learn by his example what good-advancement is!

NOTES.

Boston and Chicago have become thoroughly acquainted with the Fire-Phoenix. And this forces us to observe that the Phoenix of the latter city will no longer have things all its own way; for a creature of the same species is already dapping its wings over the burnt district in Boston, preparatory to entering into the rebuilding race.

Mrs. Mattie H. Parry, of Beloit, Wis., has been lecturing with marked success in Terre Haute, Ind.

J. O. Barrett is speaking in East Saginaw. He is well known as an earnest worker. The Saginaw Society is flourishing under Bro. B's persuasive ministrations.

X. Frank White is again at Port Huron, doing the work of the spirit. For many years Frank has eloquently defended and expounded the truths of Spiritualism.

E. V. Wilson has been speaking in Bay City, creating great interest. He is a war-horse, and knows how to keep up a department in the R. P. Journal of Chicago.

W. F. Jamieson, the radical of radicals, has been meeting with more than his usual success in Detroit, Mich. His regard for the clergy has been such that he has taken the trouble to write a book concerning them, the title of which is, "The Clergy a Source of Danger to the Republic." That title tells an awful tale. The book is well written, and will have a large sale.

Parker Pillsbury stirred up the dry bones in Plymouth Church, Adrian, not long ago. The conservatives thought he was naughty to talk so.

THE INDIAN QUESTION.

EDITORS BANNER OF LIGHT.—The following is a copy of a letter sent several weeks ago to the Boston Globe, a daily paper of this city, published in the interest of Capital and Conservatism. For obvious reasons this communication, with similar ones from other parties since and before mine was written, met with a common fate—death by suppression. Will you please give it resurrection? Very truly, &c.,

GEO. A. BACON.

EDITOR BOSTON DAILY GLOBE.—As one of your numerous readers, I borrow at the courage which characterizes your treatment of the Indian question. The tone and spirit of your many articles on this subject, unpleasantly suggest the treatment of the Indian States and half-savage frontiersmen, who only see in an Indian the red skin of an enemy against whom, with or without cause, he has sworn eternal vengeance. It seems to me all becoming the intelligent journalist of today, to present for the instruction of the public every week, and sometimes tri-weekly, only the tribulations of the Indian, and the sad state of the Indian. The humane consideration of President Grant toward these wretched of the nation, is the whitest page in all his civil life.

Statistics show that heretofore, upon a totally opposite policy, the life of every Indian shot on the plains costs our Government and the people, on an average, three million dollars and the lives of four white men. Surely, common expediency and common sense, not to mention any warlike motives, would lead to the substitution of another and a more effective method of treatment—one more conformable with the principles of humanity than that indicated by these facts. Would humanity be better served by abrogating the extermination policy of Gen. Grant and adopting that of extermination?

It is the testimony of Gen. Harney, who for forty years or thereabouts has had unequalled opportunities to learn the character and the mind of the Indian, that the Indian and the Indians which came under their observation, the "moral" of the lesson taught, is always and completely ignored.

It would be a miracle indeed to find any people, civilized or savage, and particularly the latter, to remain quiet and content while snatching under every species of wrong, continued misapprehension through long and wearisome years; with every instinct of justice violently outraged, their souls writhing in agony, and their families driven from their homes, and their property seized, and their lives threatened, and their native aboriginals, we wish them to abandon at once their established habits of life; to forego their sacred traditions; to repudiate their innate sense of religion—in fact, to wholly change their mental and social natures—and this, too, to be remembered, at the authoritative bidding of their impious and unscrupulous oppressors. In what of the far and distant past, and in what of the well known action of our most exemplary Christian nations in this moon-like hour of the nineteenth century—not one of whom can brook the slightest injury or insult without demanding ample reparation, and, in case of refusal,

immediately proceed to war! Can we reasonably expect our Indian neighbors to forever remain insensible to the bitter taunts hurled by the white men?

The treatment of our Indians by the American Government is in marked contrast to that of our English cousins with the Indians in their North American possessions. The constant warfare within the boundary of our territories is all unknown to them, and this contrast arises mainly from the difference in the respective methods of treatment toward the same class of men. In the one case they are treated as responsible beings; in the other as irresponsible savages.

As yet, so far as I am aware, it is like the language of Scripture and the demonstration of history.

The Indians of America are vanishing not before the intelligence of the country, but before its ignorance, which has made an agent of the intelligence of the country, and compels it to be itself in spite of itself. In slow and long continued cruelty, where is the white man who, if he was an Indian, would not be on the war-path?

But the other day it was telegraphed all over the country, that the official stenographer who accompanied the subcommittee on Indian Affairs of the House of Representatives, had returned with a large mass of very important testimony, disclosing immense and almost incredible frauds on the part of the Government in its dealings with the Indians.

By the annual report of 1872 of the Committee on Indian Affairs, we learn that the number of Indians in the United States is about 300,000, of whom about 120,000, or nearly one-half, support themselves on their reservations. About 180,000 have treaties with the Government. The number of civilized is 95,000; of semi-civilized, 125,000; and of heathen, 80,000. The few remaining bands which are now left, make only a small force to keep them in check. These number about 8,000, and consist principally of Apaches, Comanches and Kiowas. As an evidence of the good effects of a peaceful policy, he thinks by continuing it three years longer, that the alternative of war will be eliminated from the Indian question. With every one who knows anything practically concerning the operations, he deems it his duty to advocate the policy of the Administration. It having accomplished four-fold more during the brief period since its adoption, than by any other system heretofore practiced by the Government.

In concluding this hastily prepared article on the Indians, I know of nothing more to the point than these golden words from President Grant's fourth annual Message to Congress, being dated Dec. 2, 1872. He says:

"The policy which was adopted at the beginning of this administration with regard to the management of the Indians has been as successful as its most ardent friends anticipated. It has reduced the expense of their management, decreased their ferocity upon the white settlements, tended to give the Government control over the extension of the great railways through the public domain, and the pushing of settlements in more remote districts of the country, and at the same time has secured the peace and quietude of the Indian tribes. It will be maintained without any change, excepting such as may be necessary to show to be necessary to render it more efficient."

Boston, Dec. 10, 1872. GEO. A. BACON.

New Publications.

THE ATLANTIC for December presents the following table of contents: "The Flight of a Man with a Railroad," John A. Coleman; "Common Ornament," Charles Akers; "Forest Pictures," Paul H. Hays; "A Comedy of Terrors—XII," James DeMille; "An Inspired Lobbyist," J. W. DeForest; "Before the Wedding," Marfan Douglas; "Mission of Omens," in 1872, Francis Parkman; "The Shadow of Doom," Mrs. Celia Thaxter; "Meeting of Jefferson and Hamilton," James Parton; "Empty," Edgar Fawcett; "The Poet at the Breakfast-Table—XII," Oliver Wendell Holmes; "Shaker John," Mrs. E. B. Haffsperger, and the usual departments of recent literature, Art, Music, Science and Politics, its corresponding departments, Boston, Dec. 10, 1872. The Atlantic is published by Geo. A. Bacon, 14 Hanover Street, Boston, Mass.

THE KANSAS MAGAZINE for December—J. B. Lippincott & Co., 715 Chestnut Street, Philadelphia, Pa.—give two finely illustrated articles on "Searching for the Quinine Plant in Peru," and "Oriental Sports." A continuation of William Black's "Phantom," by Harriet Prescott Spofford; other sketches: poems by Emma Lazarus and Col. Albert N. Evans; and the conclusion of the articles descriptive of the "Private Art Collections of Philadelphia." The closing number of the tenth volume. The new one about to appear is announced to be of a most attractive nature. A new serial story by George MacDonald, entitled "Malcolm," and esteemed the masterpiece of its author, will constitute the leading attraction in the way of fiction. A profusion of beautiful illustrations will embellish each issue, and every department of the magazine will be managed with a sedulous care and liberality of enterprise.

THE KANSAS MAGAZINE for December—Topska, Kun, gives a table of contents of widespread and varied interest. Among other articles of merit some entitled "Watnika," giving sketches of pre-life among the Indians. The third volume commences in January, 1873. In their prospectus, the publishers state that this magazine "has become the exponent of that marvelous growth in wealth, population and development, accompanied by culture and refinement, which characterizes the great central continent. Its pages have given the truest index of the life, manners, spirit and habit of thought of those who come not so much upon a feverish hunt for gold, or on transient pilgrimages, but to build cities and railroads, and make farms, and establish schools. Its purpose is to be the exponent of the general culture of the great West, and to catch and preserve that rare element which exists only in broad expanse, and in the strength of vitality." For the carrying out of this plan, the fullest preparations are announced by them for the new volume.

THE LADY'S ALMANAC, for 1873, published by George A. Coolidge, 143 Washington Street, Boston, is received. Its neatly-printed pages, in addition to illustrations, calendar and otherwise, are freighted with fine poetical effusions and good advice in prose. The present constitutes Vol. XX. of this deservedly popular annual.

VICK'S ILLUSTRATED FLORAL GUIDE (Quarterly), published at Rochester, N. Y., by James Vlek, is received. It is superbly illustrated, and contains much valuable information.

OUR YOUNG FOLKS for December—James R. Osgood & Co., Boston—continues to hold its high reputation as a source of amusement and instruction to those for whom it was inaugurated. Its illustrations are elegant, its poetry fine, and its continued stories and sketches produce, each month, an agreeable anticipation for the next issue.

MERRY'S MUSEUM—Horace B. Fuller, Boston—is received for November, containing the announcement that with the present number it will cease its independent existence, being merged into the "Youth's Companion," of Boston, a publication of a union of the two oldest of our youth's publications.

THE SCENERY for December—John L. Shorey, 38 Bromfield Street, Boston—is a gem. Its illustrations and prose and poetic sketches, together with the morals therein inculcated, are of the highest order, and cannot fail of pleasing the little ones for whom it is prepared.

THE HERALD OF HEALTH—Wood & Holbrook, 13 and 15 Light Street, Boston—is received for December. The series of articles on health from old-time writers is continued by a selection from the productions of Christopher Wren, Herodotus, in 1726, on "The Signs of Long Life." Its other articles on physical culture and kindred topics are of a standard nature.

ZEAL'S ILLUSTRATED MAGAZINE for December—J. De Colange, L. L. D., Philadelphia—is calculated to widen the reputation which its two previous numbers have won. Good engravings, stories, reviews, scientific articles and a valuable literary summary fill out the issue.

THE AMERICAN OLD FELLOW for December closes the fourteenth volume of this sterling magazine. Its contents are varied to suit every taste. Full reports of the doings and condition of the Order, and first-class family reading matter, are its features. Every number is beautifully illustrated. Address A. O. F. Association, Box 237, New York City.

RECEIVED THE PATENT RIGHT GAZETTE—U. S. Patent Right Association, 41 Chambers Street, New York—for November and December.

THE NEW CHURCH INDEPENDENT—Weller & Metcalf, Laporte, Ind.

FOR EVERYBODY, an illustrated weekly, published in New York and Buffalo, by H. H. Sage.

THE AMERICAN FARMER'S ADVOCATE for December, published by a company of the same name, in the interests of the farmer and planter, at Jackson, Tenn.

THE NORTHERN ORO-SOFTENER for November—an illustrated magazine published at 111 Main Street, Painesville, O.; by W. C. Chambers & Son.

Spiritualist Lectures and Lyceums.

THE SIXTH SERIES of Lectures on the Spiritual Philosophy of the above-named elegant and spacious Hall, every Sunday afternoon at 2½ precisely. (Except Jan. 20 and Feb. 10, on which days the hall is reserved for the benefit of the Boston Children's Progressive Lyceum, singing and public reading of the Bible, and the reading of the "Banner of Light.") The lectures will be given by Mr. Lewis B. Wilson, Chairman and Treasurer, 14 Hanover Street. Speakers engaged: Dec. 22 and 23, Wm. Denton, Jan. 5 and 12, Miss Lizzie Putnam, and 19, Dr. F. L. H. Willis; Feb. 2 and 9, Mrs. Nollie J. T. Brigham.

John A. Andrew Hall, corner Chalmers and Essex Streets, Lecture by Mrs. S. A. Floyd, at 7½ P. M. The audience privileged to ask any proper questions on spiritualism. Excellent quartet singing. Public invited. The Children's Progressive Lyceum, No. 1, which formerly met in Elliot Hall, will hold its sessions at this place every Sunday, at 7½ o'clock. Mr. T. Dole, Secretary.

Temple Hall, in Boston Street, Lecture by Mrs. Belle Burdette every Sunday at 10 A. M.; by Mrs. Nickerson, at 2 P. M.; conference in the evening, C. C. York, Secretary. The Children's Lyceum meets every Sunday at 1 P. M.

Lecture on Spiritualism at the Music Hall, Charleston, every Sunday evening at 7½ o'clock.

Boston.—John A. Andrew Hall.—The Children's Progressive Lyceum, regularly meeting at this hall, held a well attended session on the morning of Sunday, Dec. 8th, to which, in addition to the regular exercises, singing and declamations by the members, and the reading of an essay by Mr. Danforth, Assistant Conductor, added interest.

Mrs. S. A. Floyd.—This lady addressed good audiences at this hall, on Sunday afternoon and evening, Dec. 8th, her remarks being well received by her hearers. Good singing by the quartet.

Masquerade.—The Children's Progressive Lyceum, No. 1, of Boston, will give their fifth annual masquerade at John A. Andrew Hall, Monday evening, Dec. 23; music by Carter's Quartette Band—T. M. Carter, prompter; T. L. Barlow, floor director; D. N. Ford, B. F. Taylor, C. W. Folsom, C. W. French and J. M. Foster, aids. Tickets, at \$1 each, may be obtained only of the committee.

A Meeting will be held by the Ladies' Aid Society at Fraternity Hall, 554 Washington Street, Monday afternoon, Dec. 16th, at 2½ o'clock. So, in the evening. Mrs. E. M. MEAD, Sec'y.

A Two O'clock Party will be held by the Ladies' Aid Society at Fraternity Hall, No. 554 Washington Street, Tuesday evening, Dec. 24th. Tickets—adults, 50 cents; and ladies, \$1.25; single grand, \$1.50; single lady, 75 cents; can be obtained of the Committee. R. E. Newhall, W. I. Lovejoy, Mrs. Pauline Strong, G. H. Woods, W. W. Kitteridge, Mrs. Lizzie F. Kitteridge, Mrs. Ella M. Mead, Committee of Arrangements.

CHARLESTOWN.—Evening Star Hall.—On the afternoon of Sunday, Dec. 8th, B. F. Richardson, the blind medium, gave tests of spirit presence and intelligence at this hall. In the evening the usual conference was held, the remarks of the speakers bearing upon the practical working of Spiritualism upon the views and lives of men. Opening remarks by Dr. A. H. Richardson. Good singing by the choir and Miss Blanche Foster also enlivened the meeting.

CHELSEA.—Granite Hall.—Emma Hardinge Britten addressed the Spiritualists of this city on the evening of Sunday, Dec. 8th, the subject of her remarks being "Death, the Elder." Miss Maria Gregory, of Ohio, is announced to give readings at this hall on Sunday evening, Dec. 16th, at 7½ o'clock, accompanied by instrumental and vocal music.

THE PROBLEM OF Life and Immortality.

AN INQUIRY INTO THE

Origin, Composition and Destiny of Man. A Lecture delivered before the Boston Young Men's Christian Union, Jan. 3, 1871, with Recent Additions.

BY LOREN MOODY.

This book deals with the grandest problem which can challenge human thought—the question of immortality. It is a treatise on the highest philosophy and the most secure methods of the metaphysical sciences as to be easily understood by the common mind. The proofs of God for an Infinite Intelligence, which presides over and operates through the varied processes of the universe, are drawn alike from the domain of science and are so clearly, strongly and logically stated, that there is no escape from the conclusion that the basis of all existence is in the mind of God. The "Development Theory" of man through the lower animals, although differing essentially from the school of Darwin, Huxley and Wallace, and the basis of all scientific and philosophical research cannot be rejected, and which must be accepted by all Spiritualists. Here also will be found the basis of a real reconciliation between Science and Religion. This book is an excellent study medium upon these subjects which so agitate the scientific and religious world at the present time. The appendix is a wholly new and complete exposure of the weaknesses of the materialism. Price 75 cents, postage 12 cents. For sale wholesale and retail by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 14 Hanover Street, Boston, Mass.

SECOND SERIES.

Incidents in My Life.

BY D. D. HOME.

All readers of Mr. Home's first volume will desire to possess this second volume, which is a continuation of "Incidents in My Life." He says in his preface: "About nine years since I presented to the public a volume entitled 'Incidents in My Life,' the first of a series. It was speedily exhausted, and a second was issued in 1862. During the years that have since elapsed, I have received many attacks have been made upon me, and upon the truths of Spiritualism. Its opponents have not succeeded in producing one word of evidence to disprove the truth of the statements, which have remained uncontradicted. Mounting the truths of Spiritualism have become more widely known and the subject has been forced upon the attention of a remarkable number. This was especially the case in the years 1867, 1868, in consequence of the suit 'Lyon vs. Home,' which most probably was the indirect cause of the examination into Spiritualism by the Committee of the Diocesan Society, whose report has recently been published. In connection with and subsequent to their examination, a series of investigations was carried on in my presence, by Lord Adair, now Earl of Liverpool, and a great deal of information was privately printed; an examination, especially scientific in its character, was also conducted by Prof. Crookes, who has published his conclusions in the 'Proceedings of the Royal Society.' I now present the public with the second volume of 'Incidents in My Life,' which is a continuation of the first, and contains the commencement of the Chalmers Lectures."

Price \$1.50, postage 25 cents. For sale wholesale and retail by WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 14 Hanover Street, Boston, Mass.

RADICAL DISCOURSES

ON RELIGIOUS SUBJECTS.

DELIVERED IN MUSIC HALL, BOSTON, MASS.,

BY WILLIAM DENTON.

CONTENTS.

Man's True Saviors.
Be Thyself.
The Deluge in the Light of Modern