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THE HARMONIAL 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 X.

Bigotry.-A prophet, priest, and king-a union of three great functions—is a possible combination. But I cannot imagine in one character the harmonious blending of a priest and a philosopher. For the philosopher can be neither a creed-advocate, a time-server, nor a bigot; and it would be equally as impossible for the priest to be a truth-seeker, a friend of free speech, and a philanthropist without distinctions. The priest, because he is not a philosopher, blindly breaks the commandments of God in order to convert souls to God. In order to enhance the glory of God, and for the salvation of men, he will institute the Inquisition, the rack, the wheel of torture, and the burning pile. The priest is, by the misfortune of his profession, a bigot. The church is, in his estimation, only another name for the administration of religion, conscience, virtue, salvation, damnation, devil, heaven, hell, God. Hence, professionally, he opposes every new doctrine, derides every discovery that interferes with his "care of souls." But the philosopher sees clearly that

When doctrines meet with general reprobation It is not heresy, but reformation. Preachers under salaries in the sectarian pulpits of Protestantism, although not under cardinals, are all priests. And the priest is disturbed by the investigations of the philosopher. In Italy, at the age of seventy, Galileo was by priests thrown into prison. This act illustrates what bigotry means. It means persecution in blind zeal for the glory of God; which, in other lapguage, means conversion or destruction of all who oppose the creed. A more tolerant spirit, which is inculcated by the liberal-minded in freer churches, introduced some such rule as this "Let there be harmony in essentials; liberality In non-essentials; charity in all things;" which, as a rule, seems perfect. But do you not see "the apple of discord," the seeds of bigotry and bitter persecution, in the very first line-"Let there be harmony in essentials?" To accomplish this you must appear when suffreened before the creed-commanders, and stand for a church trial whenever, impelled by some new truth seen by your reason, you dare openly to utter sentiments opposed to the doctrines. The Presbyterians recently fulminated against one of their bravest ministers who "permitted" a gentle Quakeress to preach in his church. Calvin, the author of Presbyterianism, burnt Servetus. Bigotry, however, does not actuate all preachers; neither are they all governed by influences unselfish and ce-

"What makes all doctrines plain and clear? About two hundred pounds a year. And what was proved quite plain before, Proyed fulse again? Two hundred more!"

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One thing must be remembered and said for the genuine bigot; his vice of narrowness is set in the virtue of sincerity. His uncharitableness, his bitter persecutions, crop out of severe carnestness. No lazy mind, no habitual hypocrite, is bigoted; all stupid and indifferent minds, and all religious vagrants, are forever exempt; but, beware, when a strong-minded man, passionate, active, and sincere, adopts with all his heart a terrible creed. The fanaticism of the old-time priests grew out of their horribly sincere convictions. "The evil heart of unbelief," in their opinion, merited the fires of hell. Earthly persecution, when carried to the bloodiest extremes, was nothing compared to the after-death fate of the unbeliever. Hence to the virtue of sincerity, coupled with ignorance and blind fanaticism, we must attribute much of the religious vice and bigotry of our predecessors.

The philosopher, on the other hand, is one who knows that his knowledge, even when perfectly correct, is limited. His exact honesty, which begets in him true humility, makes philosophical bigotry impossible. He drains no fountain of knowledge; but leaves much, so that every other traveler can find a drop or a cup of fresh truth. Emerson says, truly,

"He mistakes who tries To search all mysteries."

And adds, wisely, "Who seeks to know too much Brushes with ruilless touch bloom of fancy from the brier of fact."

But although the philosopher is not deficient in imagination, and can, by this power, refresh his mind with pictures of the same truth taken upon every line of the radius, still he is not permitted to relax his investigations, lest he should grow too wealthy in knowledge. The bigot is one who can see his truth from just one position in the landscape of ideas. His mind is constitutionally confined to single perceptions of truth. He is naturally prejudicial; while the philosopher is naturally judicial. The first is a narrow person, with narrow views, and should, therefore, be kindly regarded by the large-minded, who can

entertain enlarged ideas and principles. Effects and Causes .- Reasoning from effect to cause is called inductive philosophy, which is the reverse of the deductive philosophy, which means reasoning from cause to effect. The first is the scientific or sensuous, while the last is the intuitional or supersensuous method of discovering and arriving at truth. These opposite

obeys the deductive principle, in that he, living at the centre, and being, per sa, the fountain of causation, is of necessity obedient to the intuitional or deductive process. And thus the poet's insight has expressed it-

"God loves from whole to parts; but human soul Must rise from individual to the whole." Reasoning from causes to effects, or from effects to causes, unless the mind, can comprehend the vast system of relations and bearings, can impart but little satisfaction. And yet no real progress can be made in either science or philosophy without profound researches into causes and their effects.

Churches are supported by wealthy and sincere persons who do not, cannot, or dare not use their reason upon their creeds.

They believe things both contradictory and inconsequential; doctrines of God and of the soul at once absurd and impossible; theories without foundation either in Nature or in humanity.

Reasoning, for example, from effect to cause, would convince any candid mind that the rainbow, which is produced by a natural refraction of the rays of light, has been a part of the system of Nature ever since there was a sun in the heavens. But in the churches and catechisms, the rainbow was supernaturally created by Deity as a promise of no more cold water treatment of mankind. Reasoning from effects to their causes would hopelessly destroy the doctrine that there can exist three equal, infinite Gods in one personal and local head. Three infinities in one divinity is a doctrine which conflicts with God's immutable laws of mathematics. Religionists generally violate the divine laws of numbers and proportions in order to obey what they suppose to be God's Holy Word! Reasoning from effects to causes would overthrow the church doctrine of the origin of sin and evil; and if these are proved false, what would become of the doctrine of the atonoment, which is founded upon the first proposition? If you reason, you discover a false basis beneath every theological doctrine. Therefore you say, if you be timeserving and timid, "I dare not reason concerning these sacred things," or, if you be weak-minded, you say, "I cannot reason on the incomprehensible doctrines of my church;" or, if you be narrow and opinionated, you say, "I will not reason concerning matters which must be believed on penalty of eternal damnation." Where do you belong in this classification? Are you timid? Are you disabled? Are you opinionated? If you will reason from cause to effect just a very little at this juncture, you may easily discover why you do not make progress in truth and new

IS THE SPIRITUAL LIFE A DELUSION P-AN OPEN LETTER.

EDITORS BANNER OF LIGHT - A few weeks ago I received a letter from a friend, asking me of my visit to Moravia, and other like experiences. I answered, giving some detail of what I say and heard, and soon came his letter in response. I quote from it, as it reveals and represents the mood of mind and thought in which many good people are, and from which they will emerge, here or in the hereafter, as more light. comes to quicken the "light within."

My friend, in an Eastern city, is a birthright member of the Hicksite Friends, although not now especially attached to them, and is thoughtful, highly intelligent, liberal and free from bigotry, earnestly engaged in the best reforms for years past, and of eminent personal excellence.

He writes me: "I have great faith in your common sense and honesty, and your letter is very surprising; but it cannot be, or the secrets which are covered in the grave, and that the world has, for centuries, yearned to know, would be revealed, and many of the just be redeemed in public opinion, and many of the unjust, now honored, be denounced. It cannot be; you should search out the cause. There is not so much dishonesty as delusion; but delusion you may be sure there

Let me briefly answer these frank and honest words, in an open letter, which may serve my friend, and others whom he represents:

ESTEEMED FRIEND - I thank you for your faith in my honest intent, but can hardly agree with you when you say "it cannot be," as I relate and believe, or know, that the denizens in the life beyond can return and tangibly reveal themselves to our senses. I carefully examined the "cabinet" at Moravia, both before and after each séance, and took note of the position of the medium, and of other conditions, with all the vigilance I could use.

What I saw and heard was witnessed by all others in the room, putting it beyond the range of any rsychological influence on me alone. When my name was called, before I had been in the house a half-hour, and while I had carefully concealed it from all present, and when, in response to my unspoken mental request, a hand gently touched mine and was laid on my person, the "delusion" was indeed remarkable!

When, in the full light of a large lamp, the familiar face of my wife's beloved brother, who left his earthly form two years ago, looked out upon me with pleasant aspect from the cabinet door, my senses must have been strangely deluded, and the medium and all others present must have had strange powers indeed to personate the life-like features of one whom they never saw or heard of, but whom they described to me.

I do not think "the secrets of centuries" are methods represent two exactly different types of | to be all revealed, for it is only with the best conmind. According to Pope, the Supreme Being ditions, attained in our most favored hours, that at high prices from distant quarries.

we get glimpses of the other and higher life; yet if, at last, the good repute of some whom the world well-nigh worships should be stained and the real heroes and benefactors rescued from oblivion and lifted from dishonor to honor, "the world would be better for it."

Since writing you I was at the home of George W. Taylor, in North Collins, New York, some twenty miles or more south of Buffalo, a man well known for integrity most eminent, and for a sagacity clear and penetrative. Mrs. Libbie White, of Alton, New York, was there, and a dozen others, mostly strangers or new acquaint-

A cabinet was improvised in a closet, all under the eye of Mr. Taylor and his wife, and-we sat down to wait for the motion of the spirits, Next me sat my wife, holding my hand, and in a few moments she started with a glad surprise and laid her head on my shoulder. "What is it?" I asked. "Brother Albert," she replied, "and so pleasant!

I did not see the face, not looking just then, but others did. Afterwards my wife told me that before she saw the face, a thrill of delight passed through her. She knew not why, but the sight of that beloved brother seemed "the coming event" that had cast this fine shadow of delight before it. This "delusion" is yet more difficult to explain.

A few moments after, the face of an old man looked out, and after a moment's silent waiting, George Taylor says in a tone of quiet enjoyment, "Griffith Cooper, is it you?" and a pleasant smile and a nod of the head gave response George says, "We are glad to see you," and the lips opened and a distinct whisper floated out on the waiting air; "Friends, I am glad to meet you all here." You knew our valued friend Cooper, you know how he wrought with Lucretia Mott and George Truman and others in the Society of Friends, for the slave, for the Indian, and in other reforms; you or they would have recognized that venerable and kindly face, crowned with the silver glory of its gray hair, and would have thought it a most singular. "delusion," since the medium and her friends never knew or saw him, while for five minutes he was seen by all, recognized by all who knew him, and spoke to us twice.

I have done my best to "search out the cause," and unless sight and hearing and feeling are a "delusion"; unless that "Inward witness" of the spirit of which Friends talk so much be a "delusion" also; unless reason and intuition be put in the same category; unless we decide with writer of the Ortho hymn that

For man's illusion given, I find the cause and origin in the mastery of

spirit over matter. In this life, it is the spirit within a man that builds and shapes his outward form .- From the first origin of life to the birth of the babe, from infancy to maturity, it is a spiritual and unseen energy that gathers and marshals nicely into place the stuff that makes our bodies. For the spirit to make a full-grown body here, twenty years are needed. In the life beyond, by some spiritual chemistry we know not of, a body can be shaped in twenty seconds, tangible to our senses, and then can pass from sight and sense again. I see no other solution or suggestion possible, and whether this be critically correct or not, I am satisfied, from eighteen years' careful investigation and thought, of the real presence of those

"not lost, but only gone before." Lift the world into the light of this belief and knowledge, and into the idea that it is not miracle or supernatural power, but in and through the Divine Law-which is spiritual, eternal and all-sustaining-and the "delusions" of superstition, the dull, cold pride of bigotry, the materialistic tendencies of inductive science will pass away, and men will feel and know how real is the interior and spiritual life, as well as the external life of the bodily senses, and how, the first survives the last and goes on and up beyond the Truly your friend,

G. B. STEBBINS. Detroit, Mich., Nov. 29th, 1872.

ARTIFICIAL STONE .- Mr. F. Ransome read a very interesting communication before the British Association relative to the formation of artificial stone. His process consists in first producing a soluble silicate of soda by dissolving flint in caustic soda, and then incorporating this thoroughly with clean dry sand and other suitable siliceous or earthy ingredients; when the substance is sufficiently stiff in consistence, it is molded into any shape required. If this is now dried, a very good stone is formed, but one which will not stand the action of water; burning the material when worked up costs too much, with not too good a result. The great want, however, was a stone which could stand the action of water as well as heat or other agencies, and the prosecution of several experiments led ultimately to this-a successful one. The sand and earthy ingredients with the silicate of soda solution are exposed, by immersion, to the action of a saturated solution of chloride of calcium; a double decomposition immediately takes place, chloride of sodium and an insoluble silicate of lime being formed. By a slight modification of the above method, the necessity for washing out the common salt formed as above is obviated. This stone hardens with age, is readily made to any size, or of any shape, and is therefore an invaluable discovery to those who have to use large quantities Mitenany Depantment.

LOUNG AUTHORESS:

CRUMBS OF TRUTH AND FICTION.

Written for the Banner of Light,

BY MRS. H. N. GREENE BUTTS. Author of "Vine Cottage Stories," Etc., Etc. ".

CHAPTER IV.

The Antecedents.

Mary Melville was no pretender to genius. From the morning of her earliest childhood she had evinced remarkable powers of intuition. As her mind matured, she displayed a vivid and ex- he found it impossible to be perfectly at ease. pansive imagination, an instinctive perception of the beautiful that delighted to dwell in the world of imagery, in the golden land of melody and song. Whether she wrote her early poetry or later prose, her guiding genius never deserted thing important to communicate. Herbert was her; the hymn of humanity was in her heart, the in a measure prepared for this announcement, song of immortality upon her lips, and in her eyes shone the hallowed light of the gospel of true religion. Her parents looked upon her expanding faculties with joy mingled with trembling. They saw that such a sensitive mind was capable of great achievement and intense suffering, and they strove to direct her genius aright, and to teach her the importance of self-reliance. While her parents lived, all was as fair as a bright May morning. Sorrow had not visited her heart, and Elm Cottage, the sweet home of her childhood, was the dearest spot on earth. Every flower and vine spoke to her in song, and breathed a holy inspiration as the tender leaflets waved in the breeze. Elm Cottage was indeed a fairylooking spot, as it nestled lovingly amid vineclad arbors, genmed with clustering roses. Artistic skill and taste were manifest to the cultivated eye in all its surroundings. Gracefully waving willows, bending, kissed the green earth, and singing birds built their nests in the spreadng branches.

Here Mary first opened her eyes upon the world; here she drank largely from the fount of knowledge and communed with inspired authors. It was not till after her father's death that she | mother's hand. saw the necessity of making her talents a source of usefulness as well as pleasure. A few years have passed, and her name has become dear to many hearts because of the true, rare feelings, the ennobling sympathies her writings have awakened.

But lo! the tropic breezes come, wafting another wave to swell the inspired heart-throbs of the gifted authoress. Love sits enthroned at her heart's shrine. The generous, the scholastic Herbert Winslow has learned to appreciate and admire the clustering virtues of Mary Melville's character, as having a mind both naturally endowed and richly furnished by mental culture. But dare Herbert-Winslow be true and brave? We shall see. "Maple Grove" was a spot of modern beauty.

The shade trees were forest born-the maple, oak, beach, the grand elm and the graceful wil low. The mansion within this beautiful grove was large and commodious, and pleasantly embosomed amid shrubs and flowers. In the extensive garden, beauty and utility were ingeniously combined. There were the thrifty vegetables, deserving a home in the Eden of the most enthus! astic horticulturist. There grew hedges of roses, the jasmine, the dwarf lilac, and, sweeter than all, the garden honeysuckles wove their rich tendrils over each other; gaudy beds of carnations and pure white lilies, with their fragrant breath, lent beauty and harmony to the scene, where oleanders and heliotropes vied with each other in sweetness. Looking out from the verandah of the mansion, we beheld a landscape whose magnificence is seldom represented by the brush of the painter, or pen of the poet. It was intersected by a river, compared with whose native grandour the far-famed Hudson dwindled into insignificance. Beyond, an intervening valley, and stretching away obliquely further than the eye can reach, ascended successive mountainranges, with their half-revealed plains and fertile valleys.' From the opposite side of the mansion a landscape nearly analogous to the first was presented, whose mountainous ranges stretched on and on, like the waves of the sea, till they greeted the eastern sky:

To such a home Herbert Winslow is hastening, was an only son, and the pride of his indulgent of the nobility of his ancestry. He was an Englishman of high birth, and had succeeded in impressing his son's mind with the great importance of wealth and station. It was natural, therefore, that Herbert, notwithstanding his love for the gifted Mary, should have many misgivings about the propriety of their union. He had visited her, as we have narrated in the last chapter, expressly to convince her of the inconsistennally he failed. But he now returns homeward with different convictions of duty. With high resolves, yet with painful emotions, he reflects upon how he shall carry them out. How could he pain his parents, who had ever been so kind

approve Mary Melville in her course was out of the question. They were honorable members in the Established Church, and were never guilty of transcending the limits of their early theological views. With these facts staring him in the face,

As he entered the sitting room, his father, who sat busily engaged in reading, laid aside his book and asked his son if he would give him his attention for a few moments, as he had someand seated himself as unconcernedly as possible. He listened respectfully to all his father had to say, but was a little surprised when he stated that he wished him to go to Washington, on the following morning, to transact some urgent bust-

. "I do not feel able to affend to the matter myself," said the father. "I am glad I have a son who is qualified to take my place."

Herbert would rather have gone anywhere else at this particular time, but thought it wise to make no objection.

"How long do you think my presence will be required in Washington " asked he.

"A number of weeks, probably; I cannot tell exactly. It is a good chance, Herbert, It will afford you the opportunity of meeting many of the greatest minds in the nation. Lhope some time, my son, to see you a member of the Senate. For this I have ardently looked and hopefully labored."

"Dear father, do not lay any plans for my future. I have no disposition to leave you. I know my kind mother could never desire such a step," continued Herbert, rising and taking his

"No, my son; I would be glad always to see your face, and to s name you bear."

Herbert well knew the reference of his mother's last words. He did not feel disposed, however, to make any reply, but, kissing her cheek affectionately, and respectfully bowing to his father, he left them and sought the solitude of his own private room.

"Then I must leave home early to-morrow morning," said Herbert to himself, "I shall have no opportunity to see Mary before leaving. I must pen a few lines to her and say that my parents are determined to break all communication between us except she renounces her heresics. This she will not do. Nay, I will not speak of this to her. Perhaps circumstances will look more favorable before my return.".

So saying, he penned a farewell-note to Mary, and then throwing himself upon his bed, soon fell into an uneasy slumber?

Herbert Winslow had been gone from home several days before Mary was apprised of the fact, and then it was merely accidental. "How strange," she said, "that Herbert should

have left me so unceremonlously. He could not have contemplated doing this the last time we met. And yet report says that he started a week ago, the very next morning after he was here."

Mary was perplexed at Herbert's sudden departure. Could it be possible that after all he would trifle with her! She had not seen the note which he had put into the gardener's hand; nelther did she know that Mr. Winslow had sought the gardener, after his son's departure, and taken charge of the missive he had directed to her.

Mr. Winslow was a man of few words. He acted, rather than talked. He had planned Herbert's absence, with the view of weaning him of all personal interest in the "poor authoress." He thought that a change of place and circumstances would be more effectual in accomplishing his design than hard words and innuendoes.

CHAPTER V. The Nuspense.

The spring passed away, the summer flowers bloomed and faded, autumn spread her golden after his last interview with Mary Melville. He sheaves upon the lap of earth, and yet no tidings. from Herbert Winslow reached Elm Cottage. parents. His father was an aristocrat, and proud | Mary had not found it an easy matter to banish his image from her mind, however plainly the facts seemed to stare her in the face that her once trusted and beloved friend had forgotten her. She could not reason wisely. She felt that it was in vain to argue either on the origin, nature or duration of love. It may spring into existence unconsciously, becoming so completely a part of one's being that it remains unknown until some sudden shock of joy or grief awakens in the soul cy of her course. The reader has seen how sig- an overwhelming sense of its divine intensity and power. The experience of a single hour may open the mysterious volumes of the human heart, whose sacred pages only appreciative angel eyes can read and truly interpret.

But Mary was not easily overcome by reverses. and indulgent? For to think that they would | She still labored on sometimes with a sad heart plish good: then, surely, I shall not live in vain." not what you have lost by persisting in having your own way. Report says that Herbert Winslow has gone to Florida to spend the winter, and it is quite evident that your conduct is the cause. of his prolonged absence from home," These! words were angrily spoken by Edward Melville,

Mary's only brother. "Edward, I have not driven Herbert from me,"] replied the sister. "I have simply been true to: myself, while he has apparently left me with his! own free will, without a parting word of explanation, or a single evidence of a sigh or tear of regret. And yet my faith is strong that Herbert will sometime see the justice and wisdom of my l course, and the injustice of his long and painful silence. I have an instinctive feeling that he will hereafter become an outspoken friend of the equality of woman, and the chapping of the op-

pressed everywhere." "Mary Adepend upon it, Herbert Winslow will never make such a fool of himself. And even if he would, I think you will jind that his father will have something to say about the matter. He has expended too much money in Herbert's education, and is too proud of his son's fine talents. to see them devoted to the wild and impopular reforms, which you advocate. No, Mary; Mr. Winslow has another course marked out for his son. He would sooner see him figure in the Senate, or preside on the Bench, or occupy the presidential chair."

"Edward, it is idle for us to waste words. If Herbert Winslow's talents and luftuence are to be given to the support of our laws, customs and institutions as they are, whether right or wrong, then I must use my smaller falents and influence against every law or enston which is opposed to the true interests of humanity."

Edward, after listening impatiently to Mary last words, arose and hastily left the room. Like many other young men, he could see no sense in being so odd and eccentric. It was per feet nonsense to be forever battling against publie opinion. In the early part of his youth he had looked upon his sister with pride. He believed that her extraordinary gifts would qualify her for a position in life which many women might envy. -So-long as she wrote to please the popular fancy, in the department of poetry and romance, all was well. She had been his educator, to a large extent, solving his difficult problems in their common school days; and in later years, assist? ing him in the pursuit of his college studies by the pecuniary products of her pen. But now, when the true fire and genius of Ber spirit is aroused, and she pours forth her sentiments in "thoughts that breathe and words that burn," in the interests of the wronged of her own sex, he affects the critic, and would assign to her her own proper sphere!

Mary had resided with her aunt Sarah Clayton ever since the departure of her parents to the spirit-land, which happened about the time of the decease of Mrs. Clayton's husband. Af the carnest desires of Mary, her aunt removed from the West, where she had long resided, and took up her abode at Elm Cottage. Mrs. Clayton had one son, who was for a season employed as a clerk in one of the government offices in Washington.

Life at Elin Cottage, with Mary and her aunt, was apparently much the same after as before Herbert's departure. The authore: her writings as formerly, but something was wanting, Mrs. Clayton discovered, her anxiety, which began to reyeal itself in the paleness of her cheek, and divined the cause. The wave of popular applause, set in motion by her earlier and sentimental works, had just now commenced to rise higher and higher, but they were powerless to restore her wonted vivacity, or to fill the void created by Herbert's absence. Mrs. Chyton feared that her close application to study, and her secret disappointment, would at last under mine her health. She cautioned her niece about her health, which was evidently failing, but avoided any allusion to the real cause Weber illness, for fear of giving pain. At was her womanly instinct. She loved her niepe, and would gladly have folded her to her bosom, but Mary's reserve seemed almost to forbid her doing so. Her aunt did not quite understand why she should be so different from her young lady associates, in her preference for books and study; yet she respected her for her beautiful life, and admired her spirit of philanthropy and benevo-

One rich autumnal evening, Mary sat by the bay-window, where she could look out upon Nature arrayed in her richest dress. The forest trees were clad in gorgeous beauty. While sitting there, in a pensive mood, she heard Mrs. Clayton's approaching footsteps.

[141] am glad you have come, dear aunt, for I want you to enjoy with me the magnificent seenery spread out before us. I would that I were an artist, that I might transfer such varied light and beauty to canvas."

Her aunt took a seat beside her, remarking: "It is indeed a beautiful night. I always love an hour like this, so serene and tranquil. It seems as though we were nearer the land of rest where the shadows fall no more. Let I had scarcely noticed this beautiful view; I was thinking so intently of Chester. I received a letter from him to-day, and he writes me that he is coming home soon, and that I may be prepared to see him any day, bag and baggage. This seems strange, for his term of clerkship has not yet expired, and he merely says that when he returns he will explain. It cannot be that my son has done anything contrary to the rules of the Department, which would cause him to be discharged. I know that Chester is bold and outspoken; he reminds me of yourself. Mary, in this respect. But he certainly would not transgress or oppose any just rules and regulations. I hardly know how your brother Edward and his cousin will agree. I presume that Chester will be your champion, and earnestly advocate the reforms in which you are engaged."

CHAPTER VI. Life in Washington.

We will now glance at Herbert as he sits in his private room at one of the "first-class" hotels in the city of Washington. He had been there several weeks, and still his stay was prolonged by advices from home. At the end of three months he was advised by his father to complete his law

gling for the right. "I will not despair," she and weighed down by the depression of spirits profession. There is no alternative. I must go." often said mentally, "I will strive to account which the combined influences of absence from home and a disappointment in love always pro- his way to a land of tropical beauty. After trav-*Well, Mary, I suppose you are satisfied with: duce: Herbert entered the attorney's office with bylog'a short time, he remembered having rethe consequences of your radicalism. You know his father's letter of introduction, and was soon reived a letter from an old class-mate. Alfred buried in the dry abstractions and unportions. Dudley, who lived in his native town. "I think tails of Coke and Blackstone. Such a place was it strange," he said, half aloud, "that I should illy calculated to supplant the private grief of his forget to read my friend's letter, especially since heart by any more absorbing emotion. Though it hears the name of dear old Northland. As he proud and independent by nature as well as by bread the words, carelessly written by his friend, birth, the apparent coldness of Mary Melville on [Herbert's face grew pale, and for some moments the occasion of their last interview-the fact that the seemed to be lost to all passing events. Readshe had not deigned to answer his parting note, ling and re-reading the letter, he crumpled it in which confirmed him in the view that the coldness | his hand and said : was not merely apparent, but real-came up constantly before his mind, and the dry pages of the : How have I been deceived! Would that I could law before him often glowed with an unwonted banish her image from my memory. May I never brilliancy through the crystal tears that fell from trust womankind again. I am glad that the dis the eyes of the young law student...

wish to see him at home, and that no pleading; in her society." word for his return, had come even, from his beloved mother, added to his sorrow; for he was too proud to ask to go home before he was wanted. To be held at that scornful distance as a sort of prisoner at bay, by both Mary and his parents. was a trial to his spirit that seemed to the tenderly reared young man harder than he could bear. His opinions on the matters of difference between himself and Miss Melvillet and materially changed in her favor, and so strengthened rather than abated his early attachment. His acquaintance with her had spoiled him for fashionable society in W., with which he had frequently commingled, but of which he was for trade and traffic have, with few exceptions, tired and heart-sick. The weak, effeminate women he had met in high circles, appeared to him like butterilies sailing along the suitay sale of an analess existence. He longed once more to sit by the side of his absent Mary, and converse with a woman of intelligence.

"What is the matter, Winslow?" asked a fellow clerk from a neighboring department, who was accustomed to perform much of his copying in the attorney's office, and who happened to note the falling of the-crystal tears aforesaid. "You are not undertaking to convert the Changellor's Reports into Dickens's novels, I take it?" This apparently very cruel innuendo came from

a young man in whom Herbert had become much arities for their delivery. Others with still baser Interested, and whose quaint and outspoken manner he had learned not to interpret as coming come upon their vessels. And when the natives from an unkindly heart. He looked up, and in have retaliated, the cry has been "savages," spite of the merry irony in the eye of the clerk, saw behind it a welling sympathy, as if he, too, had known somewhat of the romance of love and the privations of home. . Herbert had first met lillegal seizure of their lands, the unsuspecting blin at the table of the hotel, the second hay after his arrival in the city. Mr. Neville was an intellectual looking gentleman, who had every appearance of liberal culture. There was a frankness in his manner, and smile upon his countenance, while speaking, which often reminded Herbert of Mary. "

But a week later Herbert missed the accust mued visits of his friend, in the attorney's office. He learned, from another clerk, that Mr. Neville bad | that they distrust everybody with a white skin suddenly left the city. His informant seemed unwilling to state the reasons, but simply said. that he was officially discharged. This circumstance but increased the indescribable interest which Herbert already felt in the stranger, of whose history and future prospects he had gained | males on board their vessels. How sad that the but slight information. He tried to explain his safe residences, of missionaries among them of Mr. Neville, by ascribing it to the abnormal moral death to their shores! With but few exceptions, the contact with the representatives of weakness of his own nervous system; but he revillization serves to render their diseases more could not rid himself of the vague impression that the discharged clerk was something more than a stranger to him-some kindred and appreclative fellow-heing lat least, from whom to sep- of civilization, they have done a good work. On arate was like parting with a brother of long the other hand, their shrewd, selfish conduct

Under this influence he took his hat and wandered out upon Pennsylvatia Avenue, if possible to revive his drooping spirits. ... He did not return until late in the evening, but wandered on beyoud the precincts of the city, musing upon the reverses and incongruities of life. He had seen men who filled the high offices of the nation in a state of intoxication, and had learned that many of them were grossly immoral, rioting in luxury and dissipation, supported by the poorly paid depravity" and the "condition of man in his and hard working men and women of the Repub- natural state." To get a correct opinion of these

And these are the honorable gentlemen, said Herbert, "that my father sends me here to admire and imitate! These are the senators he hopes to see me one day associated with, in their sectarian residents among them. high official position? I should prefer to go home." he continued, "and never fill an honorable public office, if such is the ladder I am to climb. But I have seen some noble specimens of statesmen, and since my father is bent on my taking this course, I shall try and not disgrace their memories-unless I do it by becoming a hated radical. And who knows but I yet may be a champion for human rights, or of the next constitutional amendment-just what earnest Mary would like to see me? But, ah! what is that to me now?"

At this moment the sound of a pistol arrested his attention. "Another tragedy!" thought he. In a fit of jealousy one of the "upper ten" had shot his rival. The evening papers pronounced it an "unfortunate affair," and thus ended another of those sensational scenes too common among the aristocratic, ruling classes.

A few months of study of criminal law, in which Mr. Winslow had become much interested, and his attorney pronounced the student qualified to | boldt, examining them, writes: enfer upon the duties of the practical lawyer. He had already, in association with older and eminent counsel, made several pleas in the interests of persons accused of crime. One of these was a woman charged with infanticide. Herbert showed that, lured by promises of a clerkship in one this work of the ancient Peruvians." of the Departments, she had been disappointed | and betrayed by the very man who ought to have befriended her. The young lawyer, after an extended and clo uent speech, in which more than by a king of the island, named Kahihapilani, one of the honorable officials in the interest of the accusers of the woman was daguerreotyped [Hawaii. This masonry, as well as templed ruins,] to the jury, closed with the words, "Let him that

is without sin east the first stone!" Herbert was looking fondly forward to the hour vious.

indeed, yet ever conscious that she was strug- torney of that city. Though under constraint yer just entering upon the stern realities of his is true of those old compositions of the Vedic

A few weeks later, and Herbert Winslow is on

"Then this is the cause of Mary's silence! tance lengthens between us. In other scenes The fact, too, that Herbert's father did not may I forget the entrancing hours I have spen

[Continued in our next.1

Foreign Correspondence.

LETTERS OF TRAVEL. NO. 111.

(Continued from last issue.)

BY J. M. PEEBLES.

TREATMENT OF THE ISLANDERS. The testimony of missionaries and explorers is alike uniform, that those visiting the Pacific isles exhibited the worst traits of meanness, injustice, and rank dishonesty. Dr. Damon, of Honolulu, told us of a certain shipmaster dealing with the Marshall Islanders who agreed to pay for cocoanut oil a certain amount of tobacco; but in place of it, delivered "boxes filled with pieces of old tarred ropes cut up to correspond in length with plugs of tobacco." This was civilized smartness Another merchant trader dealing with them, sold them for "stjpulated brandles, kegs filled

with salt water !" Two captains of whalers under friendly pretences coaxed several chiefs aboard, then moving out into the harbor, demanded a ransom of the purposes, have induced the native women to 'cannibals,'' "fieudish heathen!"

When the New Zealand aborigines were at war a few years, since with the English settlers for the natives were off their guard and unprepared for an attack, because it was the Christian Sabbath! They had been told that Christian soldiers would neither make an attack nor fight on the Lord's day! And yet, this very day they rushed out well-prepared, attacked and butchered hundreds of the trusting "savages!" The wrongs, deceptions and diseases of civilization have been so burnt into the bodies and souls of these "heather" Are they blameable? ...

The distinguished Rosser sadly says:

"It is painful to-be obliged to report that dis case is now being rapidly introduced even among the Ralik islanders by whale-ships passing the islands, and which now permit natives with fe depression of spirits occasioned by the absence should be the causes of attracting physical and deadly, and their vices more vicious."

So far as missionaries have taught these islanders to read and wrife, taught them the industries and theological dogmas have proven a curse to the native mind. None now deny that the missionary Williams, termed the apostle of Polynesia, was murdered by way of retaliation on account of the iniquitous and wicked conduct of foreign sandal-wood traders!

It has been a fixed purpose with most of the missionaries in their reports to portray the weaknesses and paint the natives in the worst colors possible. This accords with their creed of "total millions peopling the Pacific islands—their manners, habits, purposes, laws, and religious convictions-one must see and converse with them; and also with old voyagers, explorers and non

INTELLECTUAL DECLINE. Though doubtless true,

That through the ages one unceasing purpose runs, And thoughts of men are widened by the process of the suns:

still there are lost Edens of civilization and cul ture. If literature and art like the nationalities they crowned, have had their ebb and flow, so civilized countries and island tribes have had their golden ages now dead and buried. Extant monuments, mammoth ruins and exhumed scrolls, substantiate the position.

Who has not been charmed, while reading in Baldwin's Pre-historic America, of that ancient Peruvian road extending over marshes, ravines, rocky precipiees, and the great chain of the Sierras-strongly walled on each side, and quite as long as the two Pacific railroads? These macadamized roads were constructed, according to Gomara, long before the reigns of the Incas. Hum-

roads I have seen in Italy, in the south of France,

So there are remnants of a magnificently paved road around the Isle of Maui, one of the Hawaiian group. It was constructed long ages ago who was expecting his sister from the island of point to a once high, but now entombed civiliza-

And what is equally interesting, the native when, his term being ended, he might again see poets of the Hawaiian islands were an order by his beloved home, when he received a request themselves, something like the Druidic bards, from his father, wishing him to go to Florida for These were called Kahu-meles, poet-bards, in the purpose of looking after an orange planta- ancient times, and were not unlike the Homeric tion which he had rented for several years pre- balladists and Grecian rhapsodists. Their chantlike poems were handed down from father to son, "What," said Herbert, "go to Florida without and they proudly sung that in the haleyon ages seeing home! Yet I can frame no excuse for not their ancestors came from Asia. Their poems, fulfilling my father's wishes, except that I am drawn from natural scenery, were weird and mustudies, by entering the office of a celebrated at | homesick. That will hardly do for a young law-sical, but neither measured nor rythmical. This

Declining and degenerate, the Hawaiians have no genuine poets now. Some, however, excel in music and mathematics. Natives constitute the missionaries' choirs. Many of the old Hawaiian chants in praise of their chiefs and their gods have been committed to writing by Judge Fanander for the purpose of publication. Fortunately, while attending a natives' "hula-hula" dance in the Queen's gardens, I listened to some of these meles, or ballad-songs. HAWAIIAN SPIRITISM.

Candid research will ultimately force the concession that the lowest and most degraded tribes have deep-rooted ideas of gods and a future existence. Otherwise they are not men, but monkeys, apes, baboons, chimpanzees or gorillas. Man, devoid the cranial organs of hope, veneration, conscientiousness, ideality and spirituality, is not a wholeness-is not man! With these organs, he necessarily conceives of futurity. His notions may be rude; still, they are germinally bedded in truth. So man naturally believes in the superhuman. -- in the return of departed an-

Polynesians. Faith of this kind is so rooted in their souls' soil, that thirty years' missionary drillings have in no way eradicated it. The present King has his media, called "sorcerers." Bennett, after describing, in his historic sketches, their mythology and the "tabu imposed by the chiefs," says there was always a "class among them who practiced sorcery and conjuration, and

offered prayers to the spirits." Richardson as-

cestors and the care of guardian spirits. This is

preeminently true of the Hawaiian branch of the

sures us that, in all past times, "they dealt in divination, calling upon the spirits of their dead to assist them in war and bless them in peace. Their gods were the spirits of departed heroes." A strong effort was early made to convert Kamehamha I, to the Christian religion. The purpose signally failed. He listened, however, with great gravity to the churchal argument for the "necessity of faith in Christ," and then, says Jarvis,

"By faith in your God, you say anything can be accomplished, and the Christian will be pre-served from all farm. If so, east yourself down from yonder precipies; and if you are preserved, I will believe."

It was a clincher!

coolly replied:

RECENT MANIFESTATIONS.

Mr. Sheldon, the gentlemanly editor of the Pacific Advertiser, and an old resident of Honofulu, narrated to us several interesting incidents relating to Spiritism in his own family, and others among the natives of the islands. Mrs. Sheldon, a cultured, lady-like half-easte, is a clairvoyant. The gift belongs to her family on the mother's

The Hawaiian, of January 15, 1872, published under the heading of "A Strange Visitant," a most thrillingly interesting sketch of a man, suddenly killed, appearing to his heart-broken widow in the presence of several friends and neighbors. They first heard the muffled tread along the stairway. They knew the step ; it was familiar. All were expectant, with fixed gaze. Suddenly, at the foot of the stairs, the friendly form appeared. Mrs. Sheldon was one of the party present. The gathering were tremulous and wonder-stricken-The spirit, seemingly leaning against the doorpost, looked upon them and smiled. All knew it was their risen friend. A little child upon the mat, whose young lips had just learned to breathe the baby welcome whenever seeing its father, eried out, " Papa! oh, papa!" The spirit-father moved, smiled again, and then, walking slowly past the social group toward the door, vanished. The names of all these parties are as respectable as accessible. The

Honolulu is cosmopolitan. The Chinese have a firm foothold in the city. The Rev. S. C. Damon, a missionary here for thirty years, and frequently officiating at Chinese funerals, confessed that the "Chinese were a nation of Spiritists, holding conscious intercourse with the spiritworld." Dr. Damon, though rigidly sectarian, is social and jolly. Those carriage rides and conversations, in his library-room, upon Spiritualism, are oases in our memory. So are the attentions of the Raplees, Sheldons, and others. In addition to the hospitalities of D. N. Flitner, Esq., we were made the recipient of two large charts of the North and South Pacific. Originally from Maine, he is deeply interested in Liberalism and

Capt. Gulick, an extensive traveler and Chinese trader, said to us that "magic and spirit-mediumship were common in all the coast cities of China," "Not only do these spirits professedly come back," said he smillingly, "but the people so firmly, believe it that they provide feasts for them, corresponding somewhat to the sacramental feast of angels among the Catholics." These phenomena, world-wide, demonstrate a future existence.

Shortly after shipping we arranged with our spirit-friends, through Dr. Dunn, for frequent sittings. They have been deeply interesting. The teachings and lessons of these immortals shall be forthcoming. They summer in heaven.

We are now in Auckland, New Zealand, and distant from New York nearly nine thousand miles. The city looks fresh and vigorous. Exclusive of suburbs, it numbers twelve thousand. Natives in the province of Auckland, divided into five tribes, number twenty-five thousand. June and July are the coldest months of the year; and January and February, corresponding to July and August in England, are the warmest. Neither serpents nor noxious reptiles of any species have been found upon the island. Toads are also unknown. Has some Saint Patrick here lifted his magic wand? The original inhabitants of New Zealand call themselves Mapri. They are a dark race, but athletic, brave, ingenious and intelligent. Efforts to christianize them have not been very successful. In the three New Zealand Islands they number forty thousand. They belong racially to that branch of the Polynesians that are of Indoo-Malayan origin. They have straight black hair, aquiline noses and well-balanced wrangs. They tattoo themselves, and the native wanter, as well as men, smoke in the streets.

It is just the opening of springtime now in New Zealand. The delicate blossoms are falling from plum and peach trees, and the gardens are beautiful. The English oak is putting out its emerald leaves, and flowers fill the air with their fragrance.

Here we change steamers for Sidney and Melbourne, Australia. We have yet six, perhaps seven days of sailing. -Auckland, New Zealand, Oct. 20th, 1872.

WITNESSES.

Whenever my heart is heavy, And life seems as sad as death— A subtle and marvelous mockery Of all who draw their breath And I weary of throned injustice, Of rumor, of outrage and wrong, And I doubt if God rules in heaven, And I trought in the I there is a mayer,
And I cry, "Oh Lord, how long—
How long shall darkness and evil
Their forces around them draw?
Is there no power in thy right hand?

Of day forsakes its height-Slips like a splendid curtain From the awful and infinite night: And out of the depths of distance-The gulfs of the purple space-The stars steal, slow and silent. Each in the ancient place. . Each in armor shining, The hosts of heaven arrayed,

Is there no life in thy law?"-

Then at last the blazing brightness

And wheeling through the midnight As they did when the world was made. And I lean out among the shadows Cast by that far, white gleam, And I tremble at the murmur Of one mote in the mighty beam, As the everlasting squadrons Their fated influence shed. And the vast meridians sparkle
With the glory of their tread—
The constellation glory
That the primal morning saw—
That the primal morning his purpose,
And I know God moves to his law!

And still there is life in his law! -[Harper's.

Scientific.

COSMOGRAPHY: Description of the Universe. NUMBER FOURTEEN.

BY LYSANDER S. RICHARDS.

Glaciers in the past have contributed largely in grinding and reducing rocks to soil. These immense masses of ice which are found to-day upon the Alps'and in the cold regions, are mostly due to vast accumulations of snow. These accumulations, if not too dense, are melted by the sun's rays on the Alps at the rate of some twenty-five inches per day. Wind and moisture upon the mountain side contribute largely toward melting these snow-beds. The neve which is preparatory to the glacial formation, consists of snow partially melted, a whitish and gray mass of granules, or small grains aggregated together. The lower portion of the névé is again melted and frozen. and here the solid glacier begins, ice being also formed on the bottom by the pressure of the upper layers of the neve; the weight of the latter in very thick, beds being considerable like the pressure of the foot upon a bed of snow when walking in the streets; ice is similarly formed. An equal volume or amount varies considerably in weight, as the above changes or transformations progress. A cubic yard of snow weighs about one hundred and eighty-seven pounds, the same volume of neve one thousand pounds, while an equal volume of ice constituting the glacier weighs nearly two thousand. The accumulations of snow on these mountain-slopes are enormous. At the height of eight or ten thousand feet it is continuous, and as the sun's rays strike upon these masses and warm them, they pass down, and lodge perchance in some ravine or basin, and there remain until the accumulations are thousand sands of feet in extent, of immense but varied thickness, and here the melting and freezing process commences, and the entire mass is gradually converted into a glacier as above described. The sun's rays are constantly pouring upon this glacial sheet, and aided by wind and rain, some portions of this huge ice body melt, and little rivulets underlying the bed are formed, which finally unite into a river, and thus we have a large stream, called the glacial stream, conveying the waste water away from the mammoth ice sheet. The glacier is found to possess an onward or downward inovement, caused in a slight degree by the slow melting of its lower surface, by the many fissures formed upon its bed by the changes at work throughout the entire mass, and the constant tendency to descend the slope in obedience to the laws of gravitation.

This movement was clearly demonstrated nearly fifty years since, by a savant named Hugi, who built a small but on the Glacier Untergar, and found that in three years the hut and said glacier had passed three hundred and twenty-five feet below the fixed objects adjacent or surrounding them. Six years later it moved two thousand three hundred and forty feet; five years more it had reached four thousand six hundred and eighty-three fectfrom its first starting point; hence it will be perceived that, although a glacier moves, its march is very slow, occupying some fourteen years in traveling scarcely a mile. The movement of the glacier is greater in the summer than winter. Prof. Tyndall records the progress of the glacier, Mer-de-glace, as about thirteen inches per day in the winter, and more than twenty-four and onchalf inches per day in summer. The glacial sheet does not move regularly in all its parts; that is, the central portion travels more rapidly than the sides, the latter being subjected to greater friction by its edge grating along the bank with rocks projecting, and, owing to its inequality of tension, the ice cracks, and hence most of the crevasses are found near the sides. Some of theseare very large, extending a thousand or two feet in depth, and to the traveler are very deceptive, the gap or opening being covered with snow. It is but two or three years since, that two sisters were ascending Mount Blanc with their guide; when nearing the summit, one unconsciously stepped into one of these crevasses hidden with a covering of snow. It is usual with travelers in these regions to connect themselves by fastening a continuous rope to each of their bodies, keeping a proper distance apart; hence if one steps on these false snow bridges the other travelers prevent him or her falling into the crevasse to any depth, by the rope being attached to them, which buoys him or her up; but these two ladies and their guide were not, I think, connected by said ropes, and as one of the former was passing over the snow covering one of these huge crevasses, she fell in and lodged on a slight projection a few feet below. The guide cautiously descended to assist her in gaining the surface, when, to the terror of the sister remaining above, he lost his foothold as he reached the lady below, and down, down they went in the gaping icy chasm, striking the sides and sending their heart-rending shrieks upward; but, alas i t was for that lost treatment of the strength that lone traveler to stand against and terror-stricken in beholding that loved sister and faithful guide fading gradually out of sight in the winding passage of the crevasse, reaching some fifteen hundred feet below the surface, never again to return in their earth-form. This is at times, but not often, the price paid in attempting the dangerous ascent of Mount Blanc.

Ranner Correspondence.

Letter from Annie Denton Cridge.

MESSIS. EDITORS-Please take a peep at the two cities of Virginia and Gold Hill, whose mines send out several millions of gold and silver anmually, and whose streets and roads, like loving arms, embrace the lofty mountains from their

because of the gold and silver hid away in the pockets of his companions. He ought to be aware of it, for he is big enough and old enough to know the ways of the world.

Could you psychometrize, Messrs. Editors, 1 would send you a specimen of rock from the jagged sides of Mount Davidson, that you too might look down on this novel sight-on this kingdom of the mining world. You would note the numerous mines with their huge hills of "trailings' of various colors, here and there in the very heart of the city, and scores of wagons, drawn by eight or ten horses, laden with precious ore, on their way to the mills. How like speeks they seem as we note them on the higher gradeshigh, higher, highest. Each wagon carries five or six tons of ore, and each ton yields about sixty or seventy dollars.

these young cities so vigorously walking up the mountains. What of Spiritualism? we inquire. as we listen to the click, click, of the stamps in the quartz mills, which seem to discourse only of gold! gold! gold!

Well, Spiritualism seems indigenous to all countries and all climes, for it grows as beautifully and healthily here as in the southern climes I have visited in California. Quartz and gold mills; miners and mines; religion and liberality; spirits and Spiritualism, have taken up their abode here and feel quite at home.

There is no spiritual hall here, but there are Methodists so liberal they lend their church to the Spiritualists; and the writer of this has lectured twice therein. Not only this, but the minister attended these lectures, accompanied by two other ministers. The people here are, as you perceive, as generous as the rocks which yield them the precious metals. Do you need another proof of this fact? Then listen to the words of Mrs. H. G. Maynard, the wife of the banker in Gold Hill, and, by the way, a Boston lady: "I will build a spiritual hall here, with my own money, within one year from this time."

Again: Mrs. C. II. Baker-a most indefatigable worker, the soul of progressive effort in Virginia City-invites lecturers, entertains them in her home, engages halls, superintends lighting and heating of the same, and even goes hither and thither to sell tickets for spiritual lectures among her numerous acquaintances. Is not this glorious zeal? Mrs. Baker's lectures before the Spiritual Society last winter, in San Francisco, prove that rare intellectuality is combined with the above executive ability.

There is something in the very atmosphere, in the winds that love to play "hide and seek" round these grand old mountains, that strengthens liberality and generosity. Orthodoxy even forgets to preach damnation, and talks of progression in another world.

I must not forget one minister here; with whom it has been my pleasure to converse several times. He is building a church; but its steeple, though high, is not high enough, for he has grown head and shoulders above its proud spire. He is doing a good work among his congregation, for he is leading them, with himself, into higher regions

I believe it is twenty years since I attended any church; but last night I went to hear a sermon by the above minister. But I found it necessary to remind myself several times, during his discourse, that I was really in a Methodist Church. Many of our reformers in the spiritual ranks would do well to copy his example. Please allow me to give an outline of this

METHODIST SERMON. "The first requisite with a little child is not to teach it the Lord's Prayer, or ask it, What is God?—What is heaven, or hell? But teach it to take care of its health; teach it physiology; teach it, as it can understand, simple facts in

Just so with men and women who tell me they are ready for heaven, and know exactly God' intentions about the race. Why, they cannot tell you the difference between a cabbage and a goose! They know about God, and do n't know one simple law of health! Ready for heaven, and so ignorant of themselves, they bring children into the world with not enough physical stamina to live! And why? Because, by debauchery and sin, they have entailed on their children their own rottenness and weakness.

We must learn to beget children aright before we talk of religion. Religion, I insist, is last, not first. We must learn all about this world before a true that the next terms of the form of the for before we study the next world. Better learn to

boil potatoes than study theology.

Why have we so many skeptics in the church?

Why do not our young men attend church? because they have been taught authority—authority all their youth up, instead of being taught to rely on their own strength-to stand on their own

two feet that which is natural, said old Paul. He right. First, know the laws governing your own bodies-first, know of this world; first. study science, and then build your religious

faith on that science.
You cannot get science from the Bible. The fathers of the church tried to do that, and a flat world, with angels above the molten heavens, to drag the sun out of a pit in the morning, was Bible astronomy. This is all wrong. We have begun at the wrong end. The true law is science first, and then religion."

Think of the above for a Methodist sermon, Messrs. Editors, and do you not realize that, in this land of silver and gold-in this land of everlasting sunshine and glorious free mountain winds the grand law of progress is in active op-

Yours truly, ANNIE DENTON CRIDGE. Virginia City, Nev., Nov. 29th, 1872.

Maryland.

BALTIMORE, DEC. 12, 1872.— DEAR BANNER: Having sojourned a month or more in Baltimore, I thought I would write you something of how the cause is flourishing here. There are two societies of Spiritualists—the Lyric Hall Society, presided over by Washington Danskin; and the Lyccum Hall Association, of which Mr. Charles Leonard is President. I had the pleasure of speaking before both of these Societies during my stay in the city. Bro. Danskin has during my stay in the city. Bro. Danskin has continued the Lyric Hall meetings for a long time, giving great attention to circles and what is own as alphabetical Spiritualism. Sunday nings he usually lectures upon the primary

lessons of the various phases of spiritual phenomena, giving most able and lucid explanations of the conditions and character of mediumship, holding at the close a circle by way of experiment and illustration. During the week two circles are held in the large ante-room of the hall—one for physical manifestations, and the other for mental phases of mediumship. Lyric, Hall is nicely fitted up, and a right-pleasant place it is, admirably adapted to the purpose for which it is used. The lectures are generally well atended, and a good work is being done by this

Mount Davidson, seven thousand six hundred feet above the level of the sea, looks down very demurely on all these demonstrations of affection, and one cannot help wondering if he has any idea that all this stir and bustle and parade is because of the real and are attendance continued to increase down the real and are attendance continued to increase down the real and are attendance continued to increase down the real and are attendance continued to increase down the real and are attendance continued to increase down the real and are attendance continued to increase down the real and are attendance continued to increase down the real and are attendance continued to increase down the real and are attendance continued to increase down the real and are attendance continued to increase down the real and are attendance continued to increase down the real and are attendance continued to increase down the real and are attendance continued to increase down the real and are attendance continued to increase down the real and are attendance and are attendance. of those in attendance continued to increase dur-ing her stay. Her lectures and readings of character gave excellent satisfaction.

I lectured for them two Sundays, and at my last meeting the hall was crowded by an attenve and apparently appreciative audience. The first Sunday was a benefit for the Banner of Light, which was a success, as you are no doubt pleasantly aware before this.

I must speak of the Lyceum, which I attended every Sunday during my stay, and in the exercises of which I took great satisfaction. Bro. Weaver, the Conductor, and his able corps of as sistants, are carnest and devoted workers; and Mr. Braum, the Musical Director; throws his soul into the work with a heartiness that is refreshing to see, and is deserving of the highest

Work! work! work! this is what the Lyceum means, and the noble officers and leaders of the Baltimore Lyceum seem to have caught and truly interpreted the spirit of Bro. Davis, whose inspir ing genius certainly meant business when he gave him the plan of the Children's Lyceum. Labor But what of Spiritualism? we ask as we note on, brave workers, for the darling children and for your own soul's development, and your reward

will surely be with you.

Mr. Weaver and a photographic artist have been making some experiments in taking spirit pictures. I had no chance to test this, but I saw several pictures that were very good, and the friends said they were perfect likenesses of the spirits they claimed to represent. What is most them are taken in a cabinet, in total darkness. suppose somebody who knows more about this will write you a detailed account before long. Surely, if it is what I am told, the public should be informed of it.

On the whole, the cause seems to be moving forward in Baltimore.

A. E. CARPENTER.

California.

SALINAS CITY, MONTEREY CO.-Aaron S. Cleveland writes: I am now located here. The place is filling up with American settlers, among whom are a good number of Spiritualists and free thinkers. The climate is fine. This is, at present, the terminus of the Southern Pacific Railroad.

Aid to Re-establish the Banner.

Letters of sympathy and aid continue to arrive it our office, from many localities, in answer to our call for assistance in resuscitating our beloved BANNER OF LIGHT. How true indeed is the trite saying, "Friends in need are friends indeed." We have found it so in this hour of overwhelming loss; and that our paper is again able to appear is chiefly due to the earnest efforts and pecuniary assistance of friends, many of whom even desired that we should avoid giving publicity to their names. Wishing, however, that our readers may gain some idea of the upcouragement and good wishes so freely bestowed upon us, we take the liberty of publishing the names, words and donations of such of our correspondents as have not specially requested that we make no public mention of them. The list here presented is but a tithe of the letters received by us. We shall continue the publication of them in a future number:

EDITORS BANNER OF LIGHT—Deeply, very deeply, my dear friends, do I sympathize with you in your fiery affiletion. California is resolved to aid you in rising triumphant from the ashes, material proof of which you will receive very soon. Mr. 11. Snow and his wife Mary are working most zealously in behalf of the Bauner, their efforts reaching out to every Spiritualist in California by means of circulars. Your friend,

ANNIE DENTON CRIDGE.

Rosewarno, Camborne, Cornwall, ? WM. WHITE & CO.—Dear Sirs: As proof of sympathy in your affliction I hasten to send my mite (£5), hoping that every other subscriber to your-valuable Banner will be equally prompt in their aid.

I remain, dear sirs, yours very truly, SAMUEL HOCKING, Civil Engineer.

Sandwich, Muss., Nov. 30th, 1872.
Messrs. Wm. White & Co.—Please accept this small contribution—\$20—from the Spiritualists of Sandwich. Though small in numbers, we are true friends of the Banner of Light.

Toledo, Ohio, Nov., 29th, 1872. -Enclosed please find \$12 for four subscribers to the Banner of Light. Hoping every Spiritualist throughout the land will subscribe for the Banner in this your time of adversity, I remain yours for truth and progress, E. D. Moore.

Bay City, Mich., Nov. 1872. WM. WHITE & Co.—Enclosed please find draft for \$61, less exchange, being the amount of proceeds from our Social given for the benefit of the Banner of Light. May the dear Banner again soon float out, signaling the headquarters of free thought.

M. A. Roor.

Rochester, N. Y., Nov. 25th, 1872.
MESSRS. WM. WHITE & Co.—Enclosed find draft on New York for \$50, which please accept from your friends in this city, with bright hopes that the Banner of Light will soon arise in great er power and brilliancy than before. Will send another draft in a few days—larger than this one, we hope. The circulation of the Banner is to be immediately increased in Rochester.

With best wishes, we are yours very truly, S. Moses, E. A. Marsh, R. H. Curran,

Messrs. Wm. White & Co.—Enclosed find draft on New York for \$25, which please accept as another contribution from your Rochester friends. Still another draft will be sent soon. Yours truly, R. H. CURRAN, Treasurer of Relief Committee.

Providence, R. I., Dec. 1st, 1872. WM. WHITE & Co.—Most deeply do I sympa-thize with you in the sad calamity which has befallen you and, through you, every Spiritualist in the land. Compared with the numbers in our ranks, the sum necessary for your reestablishment is too paltry to cause a moment's uneasiness, and must be raised. To this end let every speaker in the field present and press the subjec upon their hearers; let Spiritualists, one and all, come bravely to the rescue. Who will lose this golden opportunity of doing something for those friends who have done so much for us? Limitation of the contract of the con structed Bro. Foster to send you one-half of the fee which he would otherwise have paid to me

for my lecture in Providence. JENNIE S. RUDD.

2114 Mt. Vernon street, Philadelphia, Pa.,

Dec. 18th, 1872. MESSRS. WHITE & CO-I have had the pleasure of giving one lecture and attended one gathering in the home of Mrs. Dr. Starkey in Camden, for

the benefit of the Banner. At the first meeting in Mrs. S.'s home, \$19,00 were raised; last evening at the lecture, \$15,00. I can but believe that you will be sustained, ay, even made stronger and better able to send forth this ever welcome sheet to the homes of the millions who are hungering for spiritual food. When such zealous souls as Dr. Child lay their shoulders to the wheel, and cause hundreds of dollars to issue from their friends, as he has, I am sure you have everything to hope for. M. S. Townsend. everything to hope for.

Boston, Nov. 19th, 4872. EDITORS BANNER OF LIGHT—The ladies of the Spiritualist Aid Society, sympathizing with you in your great loss on the night of the 9th of No. vember, and wishing to show their appreciation of your kindness to then in the past, do hereby enclose the sum of twenty-five dollars (\$25) for the benefit of the Banner of Light, hoping that i will. Phoenix-like, rise from its ashes to a broad er plane of action, and unfurl its folds to the breeze, where it shall float onward and upward with renewed life and vigor, and become in the future, as it has been in the past, the beacon-light of Spiritualism.

MRS. H. S. WILLIAMS, Pres. MRS. E. M. MEAD, Sec'y L. A. Soc'y.

Messus, Wm. White & Co.: Gents — Your "Appeal" in the Banner of Light Supplement of the 13th inst. is received. Accept the enclosed Also, consider the unexpired time of my subscription to the "Banner" cancelled. If you again, publish the Banner, send me a first number, and I will forward you a year's subscription in advance for the same.

Fraternally, etc., A. P. Andrew, Jr.

Poughkeopsie, N. Y., Dec. 6th, 1872. MESSRS. WM. WHITE & Co.: * * * * Surely here is a grand opportunity for the millions who are rejoicing in the light of our day to do good by placing the Banner in a strong financial posi tion. There must be thousands who would be nade happy by sharing with it a surplus held at the longest only by life's lease. Enclosed is a draft for \$100. Yours truly, draft for \$100. Vinetand, N. J., Dec. 12th, 1872.

WM. WHITE & Co .- In behalf of the friends of progress of this place, I send you the sum of \$83,50 for the Banner of Light, to be sent to the addresses designated on the subscription paper herewith enclosed; also, the sum of \$9,00 as free gift; in all, \$92,50. We hope and trust you are getting as anuch from the friends everywhere, in proportion to their means, and that you will soon be able to rise like a young Phoenix, refined and replenished by the fire. JOHN GAGE.

Office "Alpine Miner,"
Monitor, Cal., Dec. 5th, 1872.
MESSRS. WM. WHITE & Co. - Gentlemen: condole with you sincerely in your loss by the

Upon receipt of your "Supplement;" my wife who is very much interested in the Banner—said at once, "We must contribute our mile to set the Banner on its feet again." From that time to this we have been looking out for a greenback, (very scarce here, and no P. O. money or der office,) and to-night found one, which I enclose—\$5.

Osborn, Ohio, Dec. 7th, 1879
WM. WHITE & Co. * * * 1 write not by offer you sympathy merely, for I am away that
your present necessities require something more ubstantial, and I therefore send you enclosed in this a post-office money order for \$24, to be entered on your books to my credit as eight years' advance subscription to the Banner.

I would now unite with my brothers and sisters who have already spoken, in making a most carnest appeal to every lover of free, broad and liberal thought, and especially to every Spiritual-ist in the land, to aid, according to their means, in performing the sacred duty of placing the Ban-ner of Light upon a solid basis—at least, renew their subscriptions immediately, if they cannot do more. MARY C. WOODWARD.

Weatherford, Tec., Nov. 23d, 1872. No, my dear brothers, you shall never appeal to me in value in an emergency like this. * * *
I am determined to do all I can for you and the
noble cause of Spiritualism. I regret very much that I cannot help you more at present. I make our brothers and sisters this proposition: Let every true and practical Spiritualist send the Banner one dollar. When they do this, I bind myself to remit another five dollar bill for the same purpose. Now, dear brothers and sisters, you have an opportunity of showing your faith by your works. by your works. MRS. S. CRAWFORD.

Woodbine, Olney, Ill., Dec. 7th, 1872.
MESSRS. EDITORS—I am aware that sympathy for you does not avail much, unless we feel deep into our pockets; but this I cannot do—I can only renew my subscription for one year from date. And now I will tell you a short story. I feel that I can do without anything else better than the blessed Banner, so I have taken in work to earn this money, with poor health, a constant pain in my side, and dyspepsia, so that most of the time I can only eat a Graham cracker at a meal; and besides, I have two invalid soldiers to help support—suffice it, my heart is full. Yours truly, Donothea Bonnel.

Wheeling, W. Va., Dec. 9th, 1872.

DEAR FRIENDS—I hope this disaster may call forth the latent sympathy from the friends of our cause and other liberal-minded ones, to tender the means to replenish your stock of plates, type; paper, books, furniture, and other valuable materials. Pelase find enclosed draft on New York City for \$21,00 payable to your order, for six new sub scribers, (and I wish each of these may bring in five others who will labor in our cause) and one opy for myself. Cancel my old subscription paid advance. Mrs. T. P. Hornmook. [Mr. Hornbrook also forwarded us \$20.]

Messas Editonal City, Cal., Nov. 12th, 1872

Messas Editons—Good Friends: The telegram of Sunday said, "Fearful fire raging in Boston!" Yesterday an "extra" gave the names of the swept-away streets. By consulting a map of Boston, we find that you are in the burnt distinct. trict. We (our household) send you our hopes that the blessed Banner lives; but if, like our Lythat the blessed Danner lives; but II, like our Lyceum Banner, it has passed through the fire, I
hope those who love our faith, and the many who
have been blessed by your work, will see to it
that you speedily rise again. We wait anxiously for news from your doomed city, that comes to;
us over three thousand miles of wire. One who
lives five hundred miles from railroads may be
allowed to count Prof. Morse, of telegraphic fame,
among the saints! Truly, II. F. M. Brows.

Westford, Mass., Nov. 30th, 1872. Messrs. W. White & Co.—Brothers: Realizing the fearful loss that has befallen you and your estimable paper, I write to say, that so far as I can make every word of my prayers for you a dollar, so far will I pray. I shall, wherever I may be, work for you and your paper more earnestly in the future than in the past, taking contributions, subscriptions, &c., remitting the same to you from time to time. Words are cheap, and there seems to be only time for work; if there is aught that I can do in any locality outside my Sunday engagements, you have only to command. Yours is a cause which neither fire nor local can do stoy. flood can destroy. J. WILLIAM FLETCHER.

New York, Nov. 19th, 1872.

MESSRS. WM. WHITE & Co.—Dear Afflicted Brothers: Sad indeed is your loss by the terrible fire, but far more sad to the cause of progress if the dear old Banner does-not swryte the shock. I wish I was able to give you \$5000, but I can at present give but \$20, for which please find check enclosed: I wish I could appeal in thun-der tones to the progressive world to multe, as one man, and reinstate "the Banner," with its streamlets of "light," to our continental breezes. Oh, brothers and sisters of progress, do let me entreat you to show your love for the truth by sending every dollar you can to the dear old Banner of Light. Yours hopefully, WARREN S. BARLOW.

Che Rostrum,

William Denton at Music Hall. On Sunday afternoon, Dec. 15th, this eloquent reform advocate continued the course of Boston

Spiritualist Free Meetings at this, place, by a leeture which had for its objective point, "Poverty." In a succinct manner he proceeded to describe its various causes, and to propose means for its cure. The blighting effects of this curse upon man, both in a physical and mental sense were rapidly sketched. Sickness, from a want of proper food and shelter, and crime, from undue temptation in these regards, naturally followed in its train. By it the working-man was made ignorant, through want of time to study; his ignorance made him a slave to his employer, and his slavery kept him in ignorance. This igno rance was one of the greatest curses of poverty but it was not all. Wastefulness-which charge lay heavily at the door of the American peoplewas another; that wastefulness of material which transformed millions of bushels of life-giving grain into the deadly poison that filled the inis. briate's cup; that wastefulness of human labor whereby three hundred thousand men were employed in the distribution and manufacture of such stimulants, and the slopplies necessary to support them in practical idleness so far as the good of the race was concerned, thus forcing the regular laborers to work so much the longer and receive so much the less for their services; the same with regard to tobacco, in whose manufacture forty thousand men were employed; fashion, whose commands reigned supreme over all the civilized world, and the folly of whose votaries exhausted the pockets and taxed the brains of thousands, was another prolific source; idleness-which was directly an outgrowth of the teachings of Orthodoxy, which elaimed labor to be a curse put upon Adam, from which each good brother was desirous of 'escaping as soon as possible, by getting rich and thus transferring the curse upon the shoulders of another, while himself reposed in ease, giving nothing to the world for what he received-was another; and land monopoly was to be numbered in the category. There were many questions concerning this latter and labor reform, for which neither capital or labor was to blame; both were in the same boat but he believed the political parties of the future would have higher aims than now, and that a grander state of things would be inaugurated.

As some of the means by which poverty was to be removed, the lecturer recommended absteme ousness in eating, temperance as regarded habits of life, industry and economy. He particularly urged upon those who were paying rent to others for shelter, to endeavor to purchase land-how ever small the portion-and erect on it a house, however small; this was an important step to ward an independent frame of mind, which could not be felt by him whose expenses kept exact pace with his pay, poverty like an alligator with extended jaws in chase of his victim, being then ready to overtake him if he missed a single day's labor: Industry and economy were the two arms wherewith each man must work his way in the world. In his closing remarks the lecturer foreshadowed many reforms which he believed the future would bring, among them, the institution of great unitary homes, which would do away with the present spectacle of a thousand black kitchens, and a thousand red-faced women in them, cooking one thousand meals, when twenty women could by organized effort do the work to better satisfaction. He closed with that versifiation of Charles Mackay, wherein the triumph of the future for the cause of human amelioration were foreshadowed as what might be done if men were wise and loved each other.

SPIRITUALISM COSMOPOLITAN. BY HENRY T. CHILD, M. D.

The late calamiffes by fire, involving two or

the spiritual papers of this country; have given us a clearer view of the grand humanitarian and cosmopolitan character of Spiritualism. The tendency of all great calamities is to

iwaken the soul-nature in man; the cold formalities of society and the indifference which is so often felt for our fellow-beings, give place to kindly familiarity and sympathy, which is ennobling and elevating to all. We never know how near we are to each other until the ley bands are melted by the fiery ordeal of some ferrible disaster; then standing side by side, souls that have always beaten in harmony realize the grand fact that elevates them out of their selfishness into brighter and more humanitarian fields.

Spiritualism is emphatically a universal religion; it alone can meet the demands of man's entire nature; it proclaims the necessity for physical jurity and unfoldment, for intellectual culture, and above all, for soul freedom and development, and it is on this latter plane that it nets most potently in bringing men and women into closer and more intimate relations than they have ever been before. This soul union is the common hand of brotherhood, that which in the past has built up and maintained all that was really good and true in the world.

'Spiritualism, by making us acquainted with our soul-needs, and furnishing the means by which they are to be supplied, is fulfilling a demand which the world has felt for a long time. How many starving souls have gone from one system of religion to another, seeking the bread of life, and finding it not, because they were not calightened in regard to their own nature.

We trust the time is not far distant when the Spiritualists of the world will recognize more fully this grand bond of union, and will-be brought into nearer relations with each other, "Lands intersected by a narrow frith" should not "abhor each other." The spirit-world, which encircles this world with its atmosphere of love and good-will, is yet to be the strongest tie to bind up the nations of the earth into one loving family of brothers and sisters.

Our papers, scattering, as they do, the seeds of spiritual truth all over the world, are doing a mighty work, and we are conscious of the fact that the fiery ordeal through which they have passed is doing much to extend their power and usefulness, and sending them into hundreds and thousands of families who would not otherwise have known of their existence.

The rostrum is doing a mighty work in this land and others; but, powerful as it is, it cannot reach a tithe of those who are within the scope of the papers, which go on their silent mission, freighted with the living inspiration of the writers, scattering light and truth and love to inilions of earth's children.

OUR OWN PUBLICATIONS.

Opinions of the Press.

THE PROBLEM OF LIFE AND IMMORTALITY. AM Inquiry into the Origin, Composition, and Destiny of Man. By Loring Moody. Boston: William White & Co., 1872.

In an appendix is a criticism of A. Jayram, Row or Prince of Mysore, whose materialistic views are combated according to the author's ability... Mr. Jayram is open to criticism; but it is noticeable that "science" makes many Spiritualists quite as uneasy as it does Christians. The literary style and tone of this little book are much superior to those of the preceding; there is honest thought in it, and not a little of fine and pure septiment. But, as a demonstration of impure septiment. But, as a demonstration of impure septiment. mortality, its arguments are not strong. The general looseness of its method is fairly illustrageneral manager of the following bit of exegesis (page 129):
"When Peter said, Thou art the Christ, the Son of the living God," Jesus answered and said, 'And I also say unto thee, That thou art Peter.' As if he had said. 'So are you, Peter!' And on this basic and fundamental truth -the Fatherhood of God and the souship of humanity—I will build." In other words, when Peter announced that Jesus was the Christ, Jesus returned the compliment by replying that Peter was another? The same hap-py facility of turning everything to account in the bolstering up of a preconcived theory runs all through the book. But enough good thinking sean be found in its pages to raise it above the ordinary level of Spiritualist literature.—Index.

RADICAL DISCOURSES ON Religious subjects. De-

livered in Music Hall, Boston, Mass., by William Denton. For said by William White & Co., 14 Hanover street. Boston.

This volume contains a series of ten discourses on such popular subjects as "Man's True Saystons," "The Deluge in the Light of Modern Science," "What is Hight?" Who are Christian of A Science "Team Sledsmenn" at aus, Science," "What is tight; hits?" A Sermon from Shakspeare which were delivered before the Spiritual Society in Boston, between the years 1868 and 1872. Mr. Denton is a vigorous, and able writer, and persons who do not fear of being startled out of their sons who not not in the started out of their old-fashioned notions in these days, will find these "Radical Discourses" (for such they really are) a source of very 'suggestive thought and reasoning. The volume is handsomety printed and bound, and will make a valuable addition to the thoughtful student's library.—*Eccaing State* Journal, Richmond, Vo.

GOLDEN MEMORIES OF AN EXINEST 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 Rev. J. M. Peebles.

His pears, 11s true, were few;
His fife was long,
His fife was long,
We live in deeds, not years;
We live in the life was long.
We live in the life of the life was long.

Boston: Wm. White & Co. A handsome volume of 300 pages, with steel-plate portrait of A. B. Whiting.—The Rocheport, Mo., Enterprise.

Messrs. William White & Co., although sufferers by the late fire to a great extent, give evi-deince of undismayed enterprise by the publica-tion. In their usual handsome style, the www.eri-larged and revised edition of Andrew Jackson Dayis's "Philosophy of Spiritual Intercourse," -Boston Post.

BANNER OF LIGHT:

SPIRITUAL PHILOSOPHY IN THE

MINETEENTH CENTURY.

PUBLISHED WEEKLY

AT NO. 14 HANOVER STREET, BOSTON, MASS. WILLIAM WHITE & CO., Editors and Proprietors.

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State wishing the direction of their paper changed subscribers wishing the another, must always give the name of from one town to another, must always give the name of the Torn. County and State to which it has been sunt. He Specimes opics sent free, their state informed that twenty-six numbers of the BANNER compose a volume. Thus, we publish two volumes.

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First Page: "The Harmonial Cyclopedia," by Andrew Jackson Davis; "Is the Spiritual Life a Defusion? -An Open Letter, " by G. R. Stebblas; Continuation of Story 'The Young Authoress," by Mrs. H. N. Greene Butts Second: Same continued; "Letters of Travel," by J. M. Peebles; Poem "Witnesses;" "Cosmography," by Lysander S. Richards. Thurd. Banner Correspondence. Let ters from Annie Denton Citdge, A. E. Carpenter, etc.; "Aid to Reestablish the Banner;" "William Denton at Music Hall;" "Spiritualism.Cosmopolitan," by Henry T. Child, M. D.; Scour Own Publications Opinions of the Press to Prospectus. Fourth on I Fifth: Usual collectals. Items, etc. Stath Splitt Messages; " foem "To My Friends in Albans, "by William Brunton, 'Secenth', Advertisements, Eighth', Western Correspondence, by Warren Chrise: "Henry Ward Beecher at Music Hall (Demo-

be Inquoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications condensed or otherwise) of correspondents. Our communication care open for the expression of imperents from thought but we cannot undertake to endouse the soul from the adverse of epinton to which our correspondents give varied shades of epinton to which our correspondents give

Banner of Bight.

BOSTON, SATURDAY, DECEMBER 28, 1872.

Office 14 Hanover Street, Up Stairs.

AGENTS FOR THE BANNER IN NEW YORK, THE AMERICAN NEWS COMPANY, 100 NASSAU ST

> WILLIAM WHITE & CO., EDITORS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLBY, ISAAC B. RICH

All betters and communications appertaining to the Editorial Department of this paper must in order to receive prompt attention be addressed to Lettier Colley, All Busyless Lettiers, should be addressed, "BANNER OF LIGHT, HOSTON, MASS."

Treatment of Mediums.

We are rejoiced that this important subject has been brought to the attention of the public from the spiritual rostrum, that the real status of a large and valuable class of people who are devoted to the work of spreading and impressing the truths of Spiritualism may be better understood. It is also high time that our media were publicly vindicated. Having served a great and holy cause so faithfully and long, with but meagre remuneration and small hope of advancement; having, in fact, been the pioneers and borne the brunt of the battle; having done what they could, humbly and in a single spirit, they deserve something more than criticism, something better than suspicious allusions, something more generous than distrust. It is a great wrong to father upon them what they are neither guilty of nor responsible for. Their lot is an unenviable one at best; cut off, as they are, from the outward social sympathy, and too often the recognition of the very ones who privately consult them; deprived, by reason of their gifts, of the opportunities, and means of advancing their worldly interests as they might; and left to an existence more or less solitary, while ministering to the interior wants of those who seek their stated companionship.

It is true, one may say of them that the enjoyment of their rich gift alone should be accounted sufficient reward for all that they part with; but it must be borne in mind that, though agents of the invisibles and communicating to man the substance of those divine verities for which all minds have an undefinable craving, they are nevertheless human, and their natures are subject to all those influences which affect other mortals. In short, they have as perfect a right to live and thrive and be happy as others; and it is absolutely wrong that because of their invaluable services, which should be accepted with thanks and benedictions, and from which all imperfections and weakness should be gratefully winnowed away, they are dealt with as no one would think of dealing with those who perform services infinitely less valuable or important in on: We are therefore exceedingly glad that that eminent medium, Thomas Gales Forster, has spoken fit and timely words on their behalf in a recent address at Apollo Hall, New York; in which he expatiated on their high place, the ery humblest of them all, in the great spiritual economy excusing in the spirit of love all their reputed shortcomings, but dwelling with true courage and the right sort of emphasis on the important place which they hold between the material and the inxisible worlds.

Said Mr. Feister in his timely words of justification. "These channels of spiritual thought become the martyrs of the 'nineteenth century, especially if their thoughts differ from preconceived ones. Mediums have ever been most unappreciatively and sadly dealt with through the ages." And, again, in a fine strain of truthfulness." Through mediums have come the grand truths of spirit-communion; through mediums has come the soothing magnetism that has healed multitudes; through mediums millions are enjoying the grand truths of the day. What are the people doing to sustain them? Spiritualists themselves are searching for their defects more than for their harmonies. Many of the mediums are sorrowing and in want, yet the Spiritualists condemn them and criticise them. Some are called too slovenly, and some too much given to dress. Some are too particular in morals, and some too loose. Some receive communications with their eyes closed, and some with them open." And so the complaints and criticisms whittle down to a fine point. But one of the chief objections raised against them is that they say just what their spirit-friends choose to say through them. It is all blindly, fatally wrong. We have no authority to undertake to control the private life of the medium. That is wholly his or her own affair. He or she soon enough finds out that to live unworthily is the loss of his or her high endowment. There is ever a penalty for transgression.

Let us sit down and cast this whole matter up with ourselves. Let us particularly bear in mind that the spirit teachings are far in advance of the rest of the world's teachings, and that they bear on their broad current all ranks and classes, the high and the low alike, rich and poor, proud and humble. Let us keep steadily in view that we are all God's children, and that the mediums do a service that it has been given to none others to do. And if we are constant in our faith and abounding in our charity, what we have hitherto received is as the gray of the morning to the full flood of light that is to pour down upon us as the noonday. But for this richest of promises how much we owe to-day to the mediums. Perhaps they are weak; perhaps some of them go astray; perhaps among themselves they are not altogether in a state of harmony; perhaps, being but willing servants, they some of them comprehend less of the magnitude and power of their high office

pass'as if it were unnoticed, and cover all faults and failings with the broad mantle of charity and gratitude, that thus they may the sooner cease to work inharmony and possible discord. The medium is the bridge that carries us all safely over. If we labor only to develop the divinity of our own souls in the life that lies around us, we shall find that we are silently drawing our mediums ourselves, and dispensing and receiving blessings at the same time.

Priestly Ravings.

We sincerely regret that the Great Fire in this city wholly destroyed one man's eyesight. He was a bigot before this event, but he has been a upon his sinful creatures ; and one great belight which the Fire has conferred upon our city is, to be seen in the fact that it has burnt up that sink of iniquity, the Banner of Light Office." It so happened that we were forewarned by the invisibles that-on the following Sunday a certain priest of this city would "lecture on the downfall of the Banner of Light," but not seeing it reported the next day in any of the dailies, we supposed the spirits might have been mistaken. On opening the Investigator, however, some days later, We found a full allusion to the sermon, with the extract from it which we have furnished above. And it is a fine expression of sentiment and temper, is it not? That is the kind of man who pharisaically appropriates the title "Christian." This man addressed his hearers as his "Christian brethren."

But observe how perfectly familiar he appears to be with the Lord's "hand," as well as all the places where he sees fit to lay it heavily down. Note the fact that he is satisfied that Providence can do nothing save in a "beneficent" spirit. See how well satisfied he is that the destruction of the Banner of Light property is "one great benefit which the fire has conferred upon our "city." Now if everything that Providence does, or permits to be done, is beneficent only, then what will this howling priest say to the spontaneous stream of voluntary contributions which is poured into our lap for the Banner's resuscitation? Answer us that, Sir Pharisee! And what does he say to the burning of the splendid property of the Boston Pilot, a Catholic organ? Will he presume to say that that, too, was "one of the great benefits conferred on the city by the fire?" Certainly he must, if he sticks to his theory that Providence shows itself only on the beneficent side." But how will this Mind bigot of the pulpit reconcile the destruction of so many printed tracts, and so many other papers, with the salvation of the Boston Investigator, which has been damned from the pulpit as infidel these forty years? Will be answer that it was "a beneficent Providence" that saved the Investigator? He must do so, if he wishes to be thought a person of a consistently reasonable turn of mind. But we guess his argument has cut his Own fingers.

Now we have a serious sort of a word with this noisy pharisee, and he may live to thank us for having uttered it in season. As he is so entirely a "Christian" in his own esteem, and therefore do as he would be done by; as he has likewise made the statement in public that the Banner is destroyed, and would leave the impression that it as a proper "Christian," he is bound to get up Boston by municipal statute? in the same pulpit in which he has made this denunciation, and state to his "Christian brethren" as impressively as he dealt out his ecclesiastical thunder, that the Banner of Light is $r_{ heta}$ stored, and is again doing the work of Heaven and the invisibles on earth. We tell him that he may also declare to his "Christian brethren" that thousands of the purest and best people of the country are sending forward their savings, in the spirit of a truly religious faith and devotion, to restore and perpetuate that "sink of inquity" whose existence he so deeply deplored. If, when he falls into the jaws of some dire calamity himself, by favor of "a beneficent Providence," he has the great comfort and rare good fortune to be cheered and sustained by such boundless expressions and tokens of sympathy as we have received, he will be ready, poor bigot I to confess that fire is quite as likely to try men's souls and prove the goodness that is in them, as to burn up sinks of iniquity or to confer destructive benefits upon a city.

Phenomena in Charlestown.

We have learned from reliable sources that the physical as well as mental phase of our philosophy is making rapid way (though not perceivable, perhaps, by the sectarian mind,) in our sister city. The following struct from a letter forwarded us by a correspondent in the place, thus intimates the fact in one direction:

"We have for a long time heard of the wonderful manifestations taking place here in one of our aristocratic families, which seem, however, to af-ford pleasure but to a few of our wealthlest citi-2018, who meet by invitation and witness the startling proofs of spirit power. As I have had the good fortune to converse with one thus per-mitted, I feel it my duty to send to you a short account of them. The circle is formed around a table, the gas being lowered to twilight—not so dark, however, but that every object can plainly be seen. After sitting a few moments the whole room seems to tremble, so that the windows rat-tle, and the doors are shaken as if in an earth-quake; then raps are heard all about the room; after which hands come out from under the table, spirits speak, sing, whistle, play upon the pianoforte, strike bells and bring flowers; sometimes

spirit-forms come up to their friends in the circle, open and read books, etc.

Hoping you will pardon me from giving the medium's name—as I am not at liberty to do so— I will close my note."

""A Strange Visitant."

Read J. M. Peebles's letter on our second page In addition to much interesting matter concerning the Sandwich Islands, New Zealand, etc., is a sketch of the appearance (in spirit) of a man who was suddenly killed, to his heart-broken widow, in the presence of several friends and neighbors. His familiar step was heard on the stair; the form was then seen and recognized by those present, (especially by his little child, who cried out "Papa! oh, papa!") the spirit looking on them with a smile, after which it vanished. The accuracy of this account, published at length in the Hawaiian for Jan. 15th, 1872, is vouched a great and remarkably successful work among than those whom they directly benefit; let all | for by highly respectable parties.

The Medium and Daybreak.

This enterprising spiritual organ, published weekly at 15 Southampton Row, Bloomsbury Square, Holborn, W. C., London, by Jas. Burns, comes to us for December 6th, containing an earnest appeal to the English free-thinkers in behalf of the Banner of Light, for which we return our cordial thanks. After acknowledging thereinto closer and more harmonious relations with ceipt of our first "Supplement," it publishes, in full, our call upon the Spiritualists and Liberals of the world for aid, and says:

"We hope this appeal will receive a generous As individual Spiritualists, we owe a deep debt of gratitude to the Banner of Light for much instructive reading matter presented to the world through its widely-diffused columns, and was a bigot before this event, but he has been a totally blind one since. The individual is a priest, who shall be nameless here; and this is the evidence of his incurable loss of sight. Said he, in his Sabbath sermon to his people: "My Christian brothers the bound of space to plead their cause." If we might be allowed to make a sugtion, brothers the bound of space to plead their cause." If we might be allowed to make a sugtion, brothers the bound of space to plead their cause. tian brethren, the hand of a beneficent Provi- gestion of a practical kind, we would urge that as dence is visible in every affliction which he sends | many English Spiritualists as possible subscribe for the Banner of Light for 1873. Every Spiritualist would do well to see the Banner weekly; and by societies, circles and clubs uniting for that purpose, and procuring a copy in their respective districts, all might have the privilege of reading it, and at a very small cost to each person. By subscribing fifteen shillings in advance to Mr. Burns, the London agent, the Banner will be sent to any address for fifty-two weeks, post free.

* * * Welnon wo need not say one word more We hope we need not say one word more to secure the practical sympathy of English Spiritualists in this painful crisis to the full extent of their power.''

The Medium gives very encouraging accounts of the progress of Spiritualism in Scotland, where, through the effect produced by Mr. Wallace, a Society is just being formed to investigate our philosophy in Edinburg; in Wales, where Messrs. Herne and Williams have created intense interest by their circles; in Ireland, where Mrs. Bassett is awaking the public by her séances in Dublin, and throughout England generally. The following item from its columns regarding the practice of vaccination endorses the ground we have often occupied regarding this pet of medical ig norance:

"The town of Bridgewater, with a population of less than 13,000, has had a mortality of small pox double what it was last year in London, and six times greater than in London this year; ye on a house to house canvass, 9914 per cent. of the population had been vaccinated. Why was small pox in Bridgewater at all, with all this protection?—Anti-Vaccinator.

Can Dr. Martyn, of the Highlands, answer?

The Woodhull Lecture.

The spirit of bigotry, which is ever the spirit of fear, shut the doors of Music Hall in the face of Mrs. Woodhull, after she had engaged it of the agent, and thus refused her a hearing in Boston. The managers of the hall refunded her the money to cover all her expenses in the matter, in preference to permitting her voice to be heard; ex-Gov. Classin assuming a very prominent part in these proceedings, which betrayed the same purpose which was shown in the days of old Gov. Lincoln, when Abner Kneeland was thrown into prison for the utterance of his free opinion. Is there anything like a principle in all this, or is it the whim of a relentless, iron-clad bigotry? To suppress free speech in the hope of quelling free thought, is a most preposterous thing to do in these days; yet an ex-Governor of Massachusetts has personally interested himself in the untimely task, and doubtless supposes that the work has been permanently done in the denial of a hearing subscribes to the creed that he is at all times to to a feeble woman. Mrs. Woodhull delivered her lecture in Springfield, and it was favorably noticed in the Republican; is Boston so much more sensitive to discussion than Springfield? no longer enjoys an existence, we tell him that, Why not prohibit the sale of the Republican in

ring Words from W. F. Jami

The letter from this well-known lecturer and nuthor given below, so full of energetic determination and brotherly feeling, is presented to our readers as a specimen of that soulful sympathy which has been called out by our calamity from many hearts :

DEAR BANNER-I pledge you a Now Year labor of love, in this your hour of trial, (provided I have my usual robust health,) viz.: I will procure you one hundred new subscribers, or foot the bill to amount to three hundred dollars. Until this is accomplished, I can work for no other paper. The good people of Detroit have sent on their aid to you. Bro. White was here on the memorable Sunday on which Boston was burning, and attended both of our meetings, and a circle at the residence of Mrs., Barnes on Monday evening. You have hosts of friends in this State; indeed, by this time, you know you have throughout the entire Union. Thank Nature for calamities! only let them be few and far between! But, as I told the people here, on the Sunday evening after the burning as I discoursed on "Special Providence in the Light of the Boston Fire could see by the glare of such conflagrations nobler traits in human nature than a false theology wer credited.

Hoping for your success, I remain, Your success, Yours fraternally, W. F. Jamieson. Detroit, Mich., Dec. 18, 1872.

Liberality in the West.

Truly, as our sister-Annie Denton Cridgesays on the third page of the present issue, the free winds and wide ranges of the Western country seem to be the natural adjuncts-and promoters as well-of free thought and liberal sentiment. Witness the promise of Mrs. H. G. May nard, a Boston lady, the wife of the banker in Gold Hill: "I will build a spiritual hall hers, with my own money, within one year from this time;" also the carnest service given the cause by Mrs. C. H. Baker-herself a popular lecturer —who invites speakers to Virginia City, entertains them in her home, engages halls, superintends lighting and heating of the same, and even goes hither and thither to sell tickets for spiritual lectures among her numerous acquaintances. Our correspondent's citations of fearlessness on the part of the ministry in that section are also refreshing to the heart which hopes for the good of humanity.

Music Hall Spiritualist Free Meetings. Sunday afternoon, Dec. 29th, William Denton

will deliver his closing lecture of the series Subject " Reliability of Spirit Communications.' The fine trance medium, Miss Lizzie Doten, will speak in the above hall the two following

Sundays.

Dr. J. R. Newton. This celebrated magnetic healer was, per last

the afflicted of the Golden State.

Holiday Presents!—Now is the Time to Select!

The season of mirth and jollity which for many years has crowned the closing of the old and the awakening of the new calendar period, is upon lapse in time between the two therein recorded, us. The Christmas, scarcely past, and the New Year's Day just before us, are occasions on which it has been customary to bring forth gifts for the altar of affectionate memory for the old, and the one were published in advance of their time present and pleasant friendship, or hopeful, onward-looking love of the young. May a HAPPY NEW YEAR await each friend of humanity!

What is more appropriate for such an offering than a something which, each day it is looked beholder, and prove a joy to the inner being when the charm of the mere novelty of possession shall have worn away? And what more certain to be fraught with such an influence than a good book, which, neatly executed in typographic appearance, shall delight the eye, while its contents, rich with the stores of scientific or intuitional lore, or filled with the splendors of poetic imagery, shall enhance the pleasures of the spirit, form another link in the chain which binds, kindred soul to soul, and be a beautiful reminiscence in that land of spiritual life whither we are all hastening?

Such being the case, we confidently call the attention of our readers to the stock of Spiritualist and reform publications which we have at present on our shelves-not so complete as we hoped to flame laid waste our whole establishment, but still containing within it some of the old favorites of the friends of free thought the world over, and which will meet the requisites we have above referred to in a Christmas or New Year's offering in the fullest degree, while they are, at the same time, within feach of the most limited purse, Among our collection we cite:

The Biography of Mrs. J. H. Conant, the World's Medium of the Nineteenth Century - the first work published by us since the fire-a book which is destined to find readers wherever the English language is spoken, and human hearts yearn for that bread which cometh down from the skies. This volume is furnished in two styles of binding-full gilt and plain.

Flashes of Light: a highly interesting vol ume, compiled from the columns of the Banner of Light Message Department, by Allen Putnam.

The scientific and widely-known Works of Andrew Jackson Davis, the great harmonial seer.

The Debatable Land, by Robert Dale Owen, which needs no encomium at this time at our hands

Mental Cure, by W. F. Evans; and Vital Magnetic Cure, and Nature's Laws in Human Life, by a Magnetic Physician-all of which works disclose to the reader a knowledge of that existence which now is, as bearing upon that which is to be.

The Contrast; or, Evangelicalism and Spiritualism Compared, and The Question Settled, by Moses Hull. Seers of the Ages, by J. M. Peebles.

Spiritual Pilgrim and Looking Beyoud, by J. O. Barrett.

Golden Memories of an Earnest Life: the Biography of A. B. Whiting, prepared by his sister, as a labor of love. A Common-Souse View of King David

and His Times, by H. H. Mason, A. M.work calculated to attract wide attention. Real Life in the Spirit-Land, and other

works, by Maria M. King; etc., etc., etc. We also call attention to the numerous pamphlet editions of valuable essays which are for sale at our counter.

In the field of poesy, we offer:

inspired authoress, Miss Lizzie Doten, which are issued in two styles—full gilt and plain.

The Voices, by Warren Sumner Barlow; same styles of binding; a fresh lot, just receivedfrom the author.

Voices of the Morning, by Belle Bush, Principal of the Belvidere (N. J.) Seminary. Radical Rhymes, by William Denton;

only confer happiness upon those who are the re- when convenient for our friends to do so, and we cipients of their gifts, but also aid us materially in reëstablishing ourselves after the terrible enlamity through which we have been called to pass.

National Convention of Liberalists and Spiritualists.

On the sixth page of this issue will be found the call for a convocation of this character at Cleveland, O. Pebruary 19th, 1873, for the purpose of establishing an "Industrial Unitary Brotherhood," the same being signed by John W. Evarts. The objects therein set forth viz., the establishment of unitary instead of isolated homes; the fostering of cooperative industry, the mobilization of material power through joint stock institutions, and the arrangement of a system of unitary brotherhood, where each-woman as well as man-isself-sustaining, independent, and free in all the relations of life, are important problems worthy of the profoundest scrutiny and the most solemn action of the reflective faculties.

The following additional signatures to the document have since been received : Franc P. Evarts, R. P. Wilson, Carrie Wilson, R. H. Winslow, Addie L. Ballou, Samuel Underhill, Dutton Madden, N. H. Colson, Chauncey Paul, James Madison Allen, Sarah S. Allen, O. C. Hampton, Henry W. Fischer, Mater A. Fischer, C. L. James, and others. The further announcement is made that "persons arriving at Cleveland to attend the Convention can report at 288 Euclid avenue, to the Reception Committee, for instructions. Efforts will be made to have the fare reduced on all railroads centering at Cleveland. All liberal papers please copy."

We desire among the multitude of kind workers and doers to return thanks to our Washington and Baltimore friends, Wash. A. Danskin and John Mayhew and others, for the practical assistance in re-issuing the Banner of Light which has been rendered us by them; also to A. E. Giles, Esq., of Boston, for aid furnished us at the same critical moment. And we would also make especial mention of that devoted friend of the cause, C. Fannie Allyn, whose efforts in our behalf have resulted in bringing us material aid. advices, located at San Francisco, Cal., and doing | Dear friends, may the blessings of the Father and the Mother of us all be lavishly showered upon you.

Those who Peruse

The reports of the doings of the Banner of Light Free Circles, as contained on the sixth page of the present issue, will discover a considerable The circumstance occurred in this wise: At the opening of the Circles, after the fire, at 554 Washington street, the proceedings at the first at the special request of the spirit who conducted the scance. The date September 10th, marks the regular course of the scances before the conflagration, while the second day, Dec. 16th, specifies the time of their resumption in upon, will bring new lessons to the mind of the | Fraternity Hall, subsequent to the loss by us of the fine room at 158 Washington street, where for so long the invisibles were wont to speak words of comfort and wisdom both to those who attended, and, after, through the printed page, to a host of readers throughout the civilized world.

Bro. E. V. Wilson,

In the Frontier Department of No. 15 of the Religio-Philosophical Journal, thus expresses himself concerning the great blow which has fallenupon'us:

"Brothers and sisters, again our cause is in want of help—the Banner of Light establishment is in ruins. Let us come to the rescue! Let each subscriber renew at once, sending up to Bros. White, Colby and Rich three dollars each, and as much more as it seemeth good. Let us insure our own paper. Are we not all interested in offer before the red waves of the great devouring every legitimate public action? Shall the Banner of Light cease to be? The angels say not. Brother White writes, 'Tell Brother Wilson to take any course he pleases to help us in our hour of trial.' Therefore we will, on our part, act as agent for the Banner of Light until further notice, free of cost.

Already our mite has gone forth on its way to the city God did not burn. Will others do like-

A New Book Soon to be Issued.

Wm. White & Co. now have in press Moses Hull's new work on Spiritualism, entitled "The Contrast; or, Evangelicalism and Spiritualism Compared." This is the most able production Mr. Hull has ever written, and it is a perfect storehouse of facts for those who wish to defend Spiritualism, or find arguments against the assumptions of Orthodoxy.

Gone Home.

Just as we go to press we are in receipt of information from Warren Chase, that our friend and brother in the faith, Dr. Samuel Underhill. passed from the trials of earth-on December 14th-to the after glory that awaits the servantsof truth. We shall give a brief obituary sketch, by Bro. Chase, next week.

Back Numbers of the Banner.

We are mostly in need of back numbers of the Banner dating from No. 1, Vol. 31, (March 16, 72,) to No. 10, Vol. 32, inclusive. Previous dates supplied, thanks to the promptness of friends.

The Boston priest who knew so well that 'a beneficent Providence" had a hand in the destruction of what he styled "that sink of iniquity, the Banner of Light," is requested to state to is "Christian Brethren," on Sunday next, just what he thinks of the burning up of that large church in New York, and on the same day of the week, too, on which the Banner Office was destroyed. Some of his hearers might feel a little bewildered by his strangely mixed declarations of the Lord's judgments, and would perhaps be glad to understand from him, in case he understands it himself, how it is that the same "beneficent Providence" is to be thanked in public for burning up the Banner, but not spoken about at all when he burns up a church. That priest avi-Poems of Progress, by that popular and dentily has got into too deep water.

WARREN Chase lectures in St. Louis the first Sunday in January, and in Lawrence, Kansas, the four Sundays of February, and is ready for engagements in places not too far from St. Louis. His bookstore and business will remain at 614 North 5th street, St. Louis, and all orders be promptly filled that can be filled by books left by the burning of the Banner office and its stock. Our readers who may feel to patronize the table | Any subscriptions or contributions for the Banof spiritual food thus set before them will not ner or Free Circle may be paid to Mr. Chase hop they will not forget the Banner in places where he lectures. Any liberal or spiritual books or papers in print can be had of him at his store.

Movements of Lecturers and Mediums.

Marcenus R. K. Wright, the author and seer, speaks efore Spiritualist and Literary Societies during the present winter, upon application. He will deliver his great lecture antitled "The Progress of Discovery in Africa," with map illustrations, or will speak upon any of the following sub-jects: "Spiritualism in History;" "Life in the Aerial Realm:" "Nature and her laws;" "The immersed life of the spirits; "." The characteristics of matter and mind." For terms, address box 11, Middleville, Mich. Mrs. F. O. Hyzer is lecturing in Washington

Mrs. M. S. Townsend lectures in Springfield during Jan-

uary. Mrs. M. E. B. Sawyer, inspirational speaker, will answer calls to lecture on Sundays or week day evenings; will also attend funerals. Address 123 Dorchester avenue, Bouth Boston, Mass.

G. L. Ditson, writing from Albany, N. Y., Dec. 17th, says: "Mr. Wm. Brunton is still lecturing for us, to the very great satisfaction of all. Indeed his discourses are stamped with such phases of inspirational acumen, sound logic and terse illustrations that they cannot fail to do a large amount of good. Next month he lectures in Troy, (Mrs. Laura Cuppy Smith taking his place here,) and in February ie is invited to New York."

E. Anne Hinman speaks, Dec. 29th, in Lebanon, N. H. Jan. 5th and 12th, in Haverhill and Swift Water, N. H.; in February, Brooklyn, N. Y.

Mrs. A. E. Mossop speaks in Bay City, Mich., during January,

D. W. Hull lectures in Memphis, Tonn., during Jannary.

Correction.

PAVILION, 57 TREMONT STREET, \\
Boston, Dec. 24, 1872. \\
MESSRS. WM. WHITE & Co.: Gentlemen-In the Bannor of Dec. 14th under the ner of Dec. 14th, under the heading of "Resumption of the Banner of Light Free Circles," the writer says: "It was voted by the Boston Spiritualists' Union, and we were so notified by the President, Dr. H. F. Gardner, that that Society pay the rent of Fraternity Hall, and donate the use of the same to us for the holding of our Public Free being that the Executive Board of Managers of the late Spiritualists' Fair held in Eilot Hall last February, for the purpose of raising funds to rent a hall or rooms for the general purposes of Spiritualism, etc., voted to tender to the proprietors of the Banner of Light the free use of Fraternity Hall for holding their Free Circles three afternoons each week, the rent to be paid out of the aforesaid Fair fund. Please make the above correction in your next issue, and oblige H. F. GARDNER,

President of Boston Spiritualists' Union,

Also Chairman of the Board of Managers of Fair Fund.

All notices of meetings, conventions, lecturers' appointments, etc., etc., must be in our office by Tuesday in order to insure an insertion in the Banner of the same week.

ALL SORTS OF PARAGRAPHS.

We thank the Weekly Ithacan for setting its brother editor of the Ithaca Dally Journal right in regard to us. What won't Bigotry resort to, to accomplish its creedal ends? We have great faith in humanity, and are doing what little we can to benefit and enlighten the race; but we lose hope when such pigmies come into the field and libel us without rhyme or reason. Again we thank our brother of the Weekly Ithacan for showing up so thoroughly the absurd statement of its cotemporary.

Our large safe, that was pronounced fire-proof by its mak Our large safe, that was pronounced fire-proof by its makers, proved to have been, like our Boston Insurance offices, bogus. On opening it we found nothing except the charred remains of valuable papers. Even the steel chest was no proof against the fire. Property holders should call a mass meeting and come to some definite arrangement in regard

to protection in future against fire. We have nothing of the kind now.

stronger growth than ever," By the destruction of the portunity to read them at their leisure. Banner office, one thing has been fully demonstrated, viz., that this paper has a more numerous circle of real truehearted friends throughout the world than it before had any

THE WEST .- We have received a letter from Mr. Lynn, giving an account of the recent Spiritualist gathering at the State Convention at Allegan, Mich., and other matters of general interest, which we shall publish in our next issue.

THE LITTLE BOUQUET.-We perceive, by reference to the Religio-Philosophical Journal, that Bro. S. S. Jones is preparing to issue this progressive offering for children and Lycoums at an early day. We shall take occasion to speak more fully of the work in our next issue.

The way individuals have been enriched with public proporty in New York has just come to the surface. Estimates, based upon sworn statements of officers of eight city railroads, show that public property worth more than \$10,000,000 has been given away to private corporations by the city and State, and that those franchises to-day might be yielding the city an annual revenue of \$721, 103.

A new and complete collection of Whittier's poetical works has just appeared.

"When I put my foot down I 'll have you to understand," says Mrs. Nojoker, "that there's something there," investigation it was found to be a No. 11 shoe.

The Transcript propounds this local conundrum: How is it that it is legal to open the Public Library of Worcester on Sundays, and illegal to do the same thing in Boston?

That which humbles us is always for our good.

A thinking man is the worst enemy the Prince of Darkness can have; every time such a one announces himself I doubt not there runs a shudder through the nether empire and new emissaries are trained, with new tactics, to, if possible, entrap him and hoodwink and handcuff him.—Carlytt.

It is given out that Rev. Mr. Spurgeon says he is not coming to America till after the day of judgment. "There are gains for all our losses." It is a comfort to reflect that at least one distinguished European will not lecture in this

To sleep in a room with the temperature lower than alty degrees Fahrenheit, is no advantage to any one; colder than that is dangerous to the agod or the very young, and also to persons in delicate health.

We go to the grave of a friend, saying "A man is dead:" but angels throng about him, saying, "A man is born."

Every day in the week is, by different nations, devoted to the public celebration of divine service. Sunday by the Christians, Monday by the Greeks, Tuesday by the Perslans, Wednesday by the Assyrlans, Friday by the Turks, and Saturday by the Jews.

Happiness does not consist in things, but in thoughts.

Oh | spring of kindness in life's desert found, O'orshaded fondly by the pa'ms of peace, Rise everywhere, and in each heart abound, That strife and anger may decline and cease: That strife and anger may decline and cease; No traveller need fear to give from thee, For there is maught can mar thy purity.

"I am a self-made man, " said a native of Stonington, the other day, to a New York gentleman, with whom he had been driving a sharp bargain. "Glad to hear you say so," responded the New Yorker, who had been wersted in the bargain, "for it relieves the Lord of a great responsibility."

A witness, in describing certain events, said, "The person I saw at the head of the stairs was a man with one eye named Jacob Wikins." "What was the name of his other eye?" spitefully asked the opposing counsel. The witness was disgusted at the levity of the audience.

BANNER OF MOULT.—We have this week received the first number of this paper which has been issued since the office was destroyed in the great are in Boston, last month. It has a complete new dreamage and in the lite sayem with the remains of the publishers and we hall its sayem with their present efforts in behalf of was entire, and we trust their present efforts in behalf of the cause of human progress may meet with a remunerative reward from an appreciating public. Success to them.—Haverhill (Mass.) Publisher, Dec. 17.

Blanderers are like files, that leap over all a man's good parts to light only upon his sores.

By a recent report upon the bill to allow women to vote and hold office in the Territories, the Congressional Judi-clary Committee, through its Chairman, Senator Edmunds, has rendered its voice adversely to the measure, their ground being that, whatever might be the sentiments of the members of the Committee on the abstract question involved in the bill, this was a matter which should be determined by the people, and not by Congress.

"Why should we celebrate Washington's birthday more than mine?" asked a teacher. "Because he never told a lie!" shouted a little boy.

Half a dozen visits to Mrs. Conaut's circles fat Fraternity Itali, 554 Washington street) will suffice to convince the most transcendental of optimists that there are terrible conditions of suffering for some form of human action, and glorious states of happiness resulting from others.—Western Star.

A lady wished to have her husband's life insured in a Boston office the other day, giving as a reason that she wanted either a husband or some money, "she did n't care which." She never expected both at the same time.

Mediocrity can talk; but it is for genius to observe.-A wise man will desire no more than he can get justly,

use soberly, distribute cheerfully, and leave contentedly. The newspapers of this country are urged to warn advertisers that postmasters are forbidden by law to deliver let-

the care of some responsible person. The New Hampshire Lunatic Asylum has had its secrets unfolded. A woman of character and undoubted veracity. connected with one of the first families of the State, and the wife of a clergyman, gives a harrowing account of her own experience in the institution for a period of five months. She avers that the treatment was cruel, and makes a revolation of a state of agains which is a disgrace to -Rhode Island Press.

ters addressed to initials or fictitious names, unless sent to

"THE BIOGRAPHY OF Mins. J. II. CONANT, THE WORLD'S MEDIUM," just published at the Banner of Light office, 14 Hanover street—price \$1,50—is an exceedingly interesting book, and especially appropriate for a Christmas or New Year's present:

Ring out, wild bells, to the wild sky, Ring out, wild bells, to the wild sky,
The flying cloud, the frosty light;
The year is dying in the night:
The year wild beats, and let him die.
Ring out the old, ring in the new,
Ring on happy bells, across the snow:
Ring on happy bells, aross the snow:
Ring or the flying in the frue,
The year is going, let him go:
The year is going, let him go:
The year is going, let him go:
They are the dark the kindiler hand:
The larger heart, the kindiler hand:
Ring in the Christ that is to be.

When Richard Pierce, printer, of Boston, worked off upon his hand-press, on the 25th of September, 1630, the first newspaper ever published in America, the General Court took the sheet into custody, held solemn debate over the daring disturber of the public quiet, and voted that it "contained reflections of a very high nature," and its publication was contrary to law. It was not allowed to appear again. Are we to have a similar farce reënacted in this enlightened nineteenth century? Free speech has been taboood in Music Hall; the freedom of the press, so dear to the heart of every American, will be taboord next, unless the liberal-minded come to the rescue.

Dickens says: "I have known vast quantities of nonsense talked about bad men not looking you in the face. Don't trust to that conventional idea. Dishonesty will stare you out of countenance any day in the week, if there is anything to be got by it."

"Six feet in his boots !" exclaimed Mrs. Beeswax; what will the impudence of this world come to, I well-dorr Why they might as well tell me that the man had six cods in his bati'

New Publications.

RADICAL DISCOURSES ON RELIGIOUS SUBJECTS in the very expressive title of the new book of William Denton, who is his own publisher. These discourses-ten in allwere delivered in Music Hall, with the exception of the second one, on Sunday afternoons, between' the years 1808 and 1872, to the Spiritual Society that meets in that place. The second discourse referred to was given before the Parker Society in 1864. Some of these discourses have already been out in pamphlet form, and received in that style also the distinct stamp of the public approval. They are richly deserving of this more permanent volume shape, in which their and his friends, whom it would be difficult to number, will be glad to receive them for further enjoyment and a longer preservation. The titles of these ten discourses are as follows: Man's True Saviours; Be Thyself; The Deluge in the Light of Modern Science; Is Spiritualism True? Orthodoxy False, since Spiritualism is True; What is Right? Who are Christians? Christianity no Finality: Right? Who The God Proposed for our National Constitution; and A Sermon from Shakspeare. These will readily suggest the meat of their contents, and those who have heard any or A Now York correspondent writes—"My heart leaps with joy to see the dear old Banner again in all its beauty this week. I hope its ashes may invigorate its soil, and give it all of them will eagerly avail themselves of so good an op

THE REPORT OF THE COMMISSIONER OF ACRICUL. TURR for the year 1871 has reached us from the Government Printing Office at Washington, presenting, through the laorious care of Commissioner Watts, a complete digest of agricultural operations in the country for the year mention ed. The volume is comprised in 500 pages, and is profuse-ed. The volume is comprised in 500 pages, and is profuse-ly illustrated. Though of course in none of its departments so full as one of our Massachusetts State Agricultural Re-ports, it is, nevertheless, a complete map of the agricultur-al operations of the States and Territories, and presents a valuable compendium, such as can nowhere else be procur ed. The progress making in Agriculture as a science, as well s an occupation, is faithfully sketched, and liberally illus trated. Scarcely any important questions connected with the culture of the soil of the country, whether experimental or practical, but receive in this valuable Department Report full and satisfactory discussion,

THE ATLANTIC MONTHLY for January, 1873, comes to us from the press of J. R. Osgood & Co. Its contents are led off by a "Chapter of Autobiography," from the pen of Robert Dale Owen, whose name is well known to our readers, as indeed to the friends of liberal views the world over. The publishers take occasion to say of Mr. Owen's skotches, now commenced by them : "His varied life in connection with the rise of the manufacturing interest in England, the ocialistic movement in this country, as a statesman and diplomatist, and his intimate knowledge of the growth of modern Spiritualism, afford abundant material for an instructive and delightful narrative." Poems from O. W. Holmes and other accomplished authors, and an historical sketch concerning the Cabinet of President Washington, by Parton, are presented; Rebecca Harding Davis gives "A faded leaf from History;" and the pages are enlivened with stories, graphic delineations, such as "Among the Ruins," etc., etc., in addition to the usual thorough and readable departments. That the public may form an adequate idea of the character of the contents promised by the publishers for the opening twelvementh, it will be well to remember that regular or occasional contributions may be expected in the Atlantic from H. W. Longfellow, John G. Whittler, James Russell Lowell, Oliver Wondell Holmes, Bayard Taylor, T. W. Higginson, James T. Fields, Bret Harte. John Fiske, H. James, Jr., T. B. A'drich, Mrs. H. B. Stowe, Mrs. Colia Thaxter, H. H., Mrs. Harriet Prescott Spofford, Lucy Larcom, Miss Caroline Chesebro', Miss E. Stuart Phelps, and other well known writers.

THE GALAXY for January-Sheldon & Co., 677 Broad THE GALAXY for January—Should a Co., of Broadway, New York—presents the following table of contents: Earl Russell, by Justin McCarthy; The Wetherel Affair, by J. W. DeForest; Song, by Charles Carroll; French Scenes, Customs and Characters, by J. Durand; The Velicd Muse, by William Winter; The Growth of "Glant Pope," by J. W. DeForest; Language according to Sample, by Michael Court Witter. In Montals, by Elegan Vent William Richard Grant White; De Mortuls, by Edgar Fawcelt; A Vagabond Heroine, by Mrs. Edwards; Wanderings-Part I., from Madelra to Rome, by Lady Blanche Murphy; The Eustace Diamonds, by Anthony Trollope; Old and New; Eustace Diamonds, by Annion Tomape, on the Act, in the Back Street, by Isabella Grant Meredith; Off the Coast, by Nottie M. Arnold; Driftwood, by Philip Quilibet; Current Literature; The Garay Club-Room; and Meluile, by the Editor. This magazine has now entered upon the eighth year of its history, and has from the first occupied a field distinctly its own, being edited with nice appreciation of the public taste, and admirably fitted to the

family circle. LIPPICOTT'S MAGAZINE for January-J. B. Lippin-LIPPINCOTT'S MAGAZINE IOT dallillal John to the Action of the Market street, Philadelphia, opens the sloventh volume with an illustrated article on "from Birliges and their Construction;" "The Quinine Plant" affords material for a second paper, also fluely illustrated. The variety and correctness of execution which characterize its engravings, add much to the popularity of this magazine. The present issue abounds in lively and exciting stories and tales, by Caroline Chesebro', Elia Williams Thompson, Cornellus Dewces and others. Reginald Winford describes "The Irish Capital;" a visit to the Colony of Communists at Aurora, Oregon, is given from the German of Theodore Kirschoff; and other articles of merit, together with poems by Margaret J. Preston and Edgar Fawcett, and the departments, make up an interesting number. As additional attractions for the year the en-terprising publishers promise a new serial novel, "The Princess of Thule," by the author of "The Strange Ad-"Malcolm," by George MacDonald. The latter produc-tion is confidently believed to be the master-piece of its au-thor, abounding in incident and humor, in striking charac-ters and dramatic situations.

Spiritualist Lectures and Lyceums.

MEETINGS IN BOSTON.—Music Hall,—Free Admission, The Sixth Series of Lectures on the Spiritual Philosophy in the above-named elegant and spacions Hall, every Sunday Afermon at 25 piecisely, (except April 26,) until May. Speakers at Knop of the property of the April 26, and the April 26, and the April 26 piecisely, except April 26, until May. Speakers at the April 26 piecisely, the April 26, and the April 26 piecisely of Africa and Treasurer, 14 Hanover street. Speakers engaged Dec. 29, William Levis B. Wilson, Chairman and Treasurer, 14 Hanover street. Speakers engaged Dec. 29, William Levis B. Miss Lizzie Duten; Jan. 5 and 12, Miss Lizzie Duten; Jan. 6, Dr. F. L. H. Willis, Feb. 2, 9 and 23, Mrs. Nellie J. T. Brigham.

F. L. H. Willis: Fob. 2, 0 and 23, Mrs. Nello J. T. Brigham.

John A. Andrew Hall, corner Chauncy and Essexstreets. Lecture by Mrs. S. A. Floyd, at 23 and 73 P. M. The addince privileged to ask any proper questions on spirituality. Excellent quartette singing. Public invited. The Chirples's Progessive Lyceum, No. 1, which formerly met in drell's Progessive Lyceum, No. 1, which formerly met in 10½ o'clock. M. T. Dole, Secretary and 10½ o'clock. M. T. Dole, Secretary at 10½ o'clock. M. T. Dole, Secretary in Location of the Property Sunday, at 10½ o'clock. M. T. Dole, Secretary in C. York, Secretary in Conference in the evening. C. York, Secretary in Conference in the evening. C. York, Secretary in Children's Lyceum meets overy Sunday at 1 P. M. Lecture on Spiritualism, in Waverley Hall, Charlostown, overy Sunday evening, at 7½ o'clock.

Boston.-John A. Andrew Hall.-The members of the Children's Lyceum regularly meeting at this place on Sunday morning of each week, gave the second monthly concert for the benefit of the school on Wednesday evening, Dec. 18th, 1872, under direction of a Committee consisting of D. N. Ford, Conductor; Alonzo Danforth, Assistant Conductor; Mary A. Sanborn, Guard Assistant Conductor; Mary A. Sanborn, Guardian; Sarah Hartson, Assistant Guardian; on Which occasion a programme, recitation, by piano solo, by Alice Cayvan; recitation, by Diano solo, by Alice Cayvan; recitation, by Alonzo Dantorth, Georgie E. Cayvan; leau, by Alonzo Dantorth, Georgie E. Cayvan; leau, by Alonzo Dantorth, Georgie E. Cayvan; recitation, "Retrospection on my Sixtieth Birthday," by Alonzo Danforth; quartette, "Tommy, don't go" by C. W. Sullivan, Ella W. Smith; recitation, by Belle Bacon; song, "The Rose Bush," by Ella W. Smith; recitation, by Georgie E. Cayvan; and duett, "Reuben and Rachel," by Mary A. Sanborn, Chas. W. Sullivan; the whole concluding with the laughable farce of "Little Toddlekins,"—in which the characters were sustained by William S. French, Fred. W. Calkins, Edward Stickney; Cora A. Stone, Etta Bragdon and Lizzie Thompson—was executed with excellence Lizzie Thompson-was executed with excellence and precision, calling forth the repeated applause of a fine and encouraging audience, when the inclemency of the night is considered.

plause of a fine and encouraging audience, when the inclemency of the night is considered.

At a recent meeting of the First Children's Progressive Lyceum of Boston, held at John A. Andrew Hall, the following address and resolutions were presented and unanimously adopted:

Whereas, By the recent disastrous conflagration in our beloved cry like entire property contained in your offices and other places of deposit has perished in the fiames, and the collection of spiritual literature which years have only sufficed to gather has been swept away; therefore, Resolved, That we, the officers, leaders and nombers of the First Children's Progressive Lyceum of Boston, do the First Children's Progressive Lyceum of Boston, do carnestly desire to express our heartfelt sympathy with you in Your affliction, and to tender to you our services and the life of Our falents in such manner as they, combined with use of our falents in such manner as they, combined with the condition of phosperity from which the invading element has so suddenly furled you, ment has so suddenly furled you, ment has so suddenly furled you, ment has so suddenly furled your gratifued for the many actions adviced during our gratitude for the many solved and who cannot advice during our statement and the second our gratifued for the many and the second of the first Children's Progressive in address and the accompanying resolutions to present above named, on behalf of the First Children's Progressive and address and the accompanying Children's Progressive and the accompanying Children's Progressive and address and the accompanying Children's Progressive and the accompanying Children's Progressive and address and the accompanying Children's Progressive and the acco

Lyceum of Boston, after being signed by the officers of the Lyceum.

D. N. FORD, Conductor.

yeeum. Mr. T. Dolle. Secretary, For the Children's Progressive Lyceum No. 1 of Boston. [To these friends we tender our grateful thanks. It is all we can do at this time; but if the Good Father prospers us materially, they may rest assured that they shall not be forgotten.]

Mrs. S. A. Floyd spoke to the Society regularly assembling at this hall, Sunday afternoon and evening, Dec. 22d, her remarks being attentively followed by good audiences.

Testimonial to Chester M. Huggins.—This gentleman, an earnest and indefatigable worker for the cause, having had the misfortune to be prostrated by sickness for the last two months, is to be the recipient of a complimentary ball at this

Fifth Annual Masquerade. The pleasant saltatory affair arranged by the officers, members and friends of the Boston Children's Lyceum No. 1, came off with full success at this hall, on the evening of Monday, Dec. 23d. A fine attendance, excellent music by T. M. Carter's Quadrille Band, and the utmost courtesy on the part of Messrs. T. L. Barlow, D. N. Ford, G. W. Folsom, B. F. Taylor, G. W. French and J. M. Foster, floor directors, combined to make the occasion a social, and we trust also a financial success.

Boston Spiritualist Union .- At the session of boston Spirituatis Union.—At the session of this organization on the evening of Sunday, Dec. 22d, at Fraternity Hall, the discussion of the subject, "Poverty, its Cause and Cure," was continued from a previous meeting, the remarks of fered by the speakers being of a highly interest-

Special Notice.

Should any of our subscribers who were, previous to the fire, receiving one or more copies of the Banner, fail to get their papers regularly hereafter, we hope they will promptly notify us of the fact, giving full address, number of copies they may be entitled to, and when the time paid for expires. Also, patrons who have sent for books, and have not received them, will have their orders filled as soon as we receive a new supply. Subscribers to all the Magazines we advertise, ditto. We ask special attention to this request, in consequence of the loss of all our memorandum books.

The "Home Circle" is one of the best and cheapest illustrated story papers in the United States, brimful of good things every week. Only \$2 a year, besides a beautiful magazine given free a whole year to every subscriber. Splendid premiums for clubs, such as costly gold watches and silver-ware. Single copies 5 cents, for sale everywhere. Sample copies sent free by addressing F. Gleason, No. 25 Bromfield street, Boston, Mass.

Spiritual and Miscellaneous Periodicals for Sale at this Office:. BRITTAN'S JOURNAL of Spiritual Science, Literature, at and Inspiration. Published in New York. Price 80

cents.

THE LONDON SPIRITUAL MAGAZINE. Price 30 cents.

THE LONDON SPIRITUAL MAGAZINE. Price 30 cents.

HUMAN NATURE: A Monthly Journal of Zoistle Science
and Intelligence. Published in London. Price 22 cents.

THE RELIGIO-PHILOSOPHICAL COLUMN Price 22 cents.

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AP Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Monday.

SPECIAL NOTICES.

SEALED LETTERS ANSWERED by R. W. Flint. Address Station D, Box 61. Office 1147 Broadway, New York. Terms \$2 and three stamps. Money refunded when not answered.

D21.—4w*

FRED. L. H. WILLIS, M. D., will be in Boston to receive patients the third Tuesday, Wednesday and Thursday of every month, at 34 Hanson street, near Tremont, two streets above Dover, from 10 A. M. till 3 P. M. The third Friday of every month Dr. Willis will be in Chelsea, from 10 A. M. to 4 P. M., to receive patients, at the house of Dea. C. G. Sergeant, No. 80 Central avenue.

A COMPETENT PHYSICIAN.—The best and most conficient healer in Boston is Dr. J. T. Gilman Pike. He compounds his own medicines, is a mesmerizer, skilifully applies the electro-magnetic battery when required, administers medicines to his patients with his own hands, has had forty years' experience as a physician, and cures nine out of every ten of his patients. His office is in the Pavilion, 57 Tremont street, Room C. Au31.

MRS. NELLIE M. FLINT, Healing and Developing Medium, 34 Clinton place, New York. Hours from 10 A. M. to 4 P. M. 4w*—N9.

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

SPIRIT-COMMUNICATIONS TO SEALED LETTERS. Send \$1,00 and 4 stamps. Address M.-K.-Cassien, Station B, New York City. 6w*.N16.

J. V. MANSFIELD, TEST MEDIUM, answers scaled letters, at 361 Sixth av., New York. Terms, \$5 and four 3-cent stamps. Register all letters.

CHARLES II. FOSTER, TEST MEDIUM, will return to 16 East 12th street, New York, on the 15th of February; can be seen at Chicago, 111., Dec. 19th; one week; Evansville, Ind., 27th; 28th and 29th; Nashville, Tenn., 30th, one week; Memphis, Tenn., January 6th, one week; New Orleans, La., Tenn., January 6th, one week; New Orleans, La., tf.[)14. 15th, three weeks.

BUSINESS CARDS.

HOW TO ENJOY LIFE. Let those who wish life to enjoy Take care how they their time employ; And in whatever sphere they move, Do only what their hearts approve. Then they with pleasure and delight "Their labors can review at night;

Their inners can to vice a single,
And feeling they have others biest,
Upon their bed can-sweetly rest;
Then if their Boys need beiter "Ct.othes,"
Buy them a "SUIT" at GEORGE FENNO'S,
Coal, Pants, Vest, Hat and Shoes complete,
Corner of Beach and Washington street.

Best and Oldest Family Medicine. Sanford's Liver Invigorator.—A purely Vegetable Cathartic and Tonic-for Dyspepsia, Constipation, Debility, Sick-Headache, Brilous Attacks, and all begangements of Liver, Stomach and Bowels. Ask your druggist for it, Beware of initions.

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At No. 319 Kearney street (up stairs) may be found on sale the BANNER of Light, and a general variety of Nationalist and Reform Books. a. Eastern press. Also thank & Co. 'S Goden Pous Pinnehettes. Spence's Admis & Co. 'S Goden Pous Pinnehettes. Spence's Admis & Co. 'S Goden Pous Pinnehettes. Spence's Admis & Co. 'S Goden Pous Pinnehettes. Spence's Tobacco Preparations. Dr. Storer's Nutritive Tobacco Preparations. Dr. Storer's Nutritive Tobacco Preparations. Dr. Storer's Nutritive Tobacco Preparations. President manual free, 4% Remittances in U. S. currency and postage stainps reveal at par, Address, Herman Snow, P. O. box 117, San Francisco, Cal.

Progressive Library, No. 15 Southampton Row, Blocmsbury Square, Holborn, W.C., London, Edg., keeps to sale the BANNER OF LIGHT and other Spiritual Publications.

HENRY T. CHILD. M. D... 634-flace street. Philadelphia, Pa., has been appointed agent for the Ranner of Light, and will take orders for all of William White & Co., 's Publications.

8. A. GRANT & CO., sale a supply of the Spiritual and Reform Books published by William White & Co. Also the BANNER OF LIGHT.

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No. 96 Russell street, Melbourne, Australia, has for sale all the works on Spiritualism. LIBERAL AND REFORM WORKS, pubushed by William White & Co., Boston, U. S., may at all times be found there.

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Bookseller, Arcade Hall, Rochester, N. Y., keeps for said the Spiritual and Reform Works published by Wil-tiam White & Co. Give him a call.

ADVERTISEMENTS.

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A Book of over 100 pages, containing letters of FITZ HUGH LUDLOW, the well-known letter of G. A. T., and a full den of the antidote sent free to any address.
DR. SAMUELB. COLLINS, Laporte, Ind.

MUMLER.

This following beautiful, selected and interesting ple-distance can obtain spirit photographs without being pres-ent, sent to any address on receipt of one dollar: Mrs. Abraham Lincoln, showing spirit form of our Martyr President and Son,

Widow of our lamented This is a very beautiful picture, and shows the spirit of the great dorman composer standing, belind the sitter and bending over her. He seems to be placing a lyre, (emblem of music,) composed of flowers, in her lap. Emma H. Britten,

FORMERLY Emma Hardinge.

Of Hodgdon's Mills, Maine

Herbert Wilson, Boston,

by to the spiritual faith.

Spirit form of a young lady to whom Mr. W. was engaged. She brings with her of hope, in the cross har of which is her correct name.

This picture is fully recognized, and is a beauthful to the control of Mass.

This is a beautiful picture, and shows his spirit daughter holding a flower to his face, this picture is fully recog-nized, and was the means of converting him and his fami-ity to the spiritual faith.

Address, with Name, State, County and Town planty with the state, State, County and Town planty with the state, and the state of the st

The parties of some one of two rascally publishers to promise obegant framed engravings to subscribers and send none. The Star Spangied Banner promises and its subscribers and send none. The Star Spangied Banner promises and its subscribers of Prang's best 16-th promises and its subscribers of Prang's best 16-th promises and its subscribers of Prang's best 16-th promises and its subscribers in addition, you receive a surge begar size fituariest paper in a whole year, ALD you 81. Why condemn All ris your one cheated you? Why condemn and one absent public sow? The "STAR SPANGLED BANNER" has been published for 10 years. Every newsman solls it. We refer to R. Sow? The "STAR SPANGLED BANNER" has been published for 10 years. Every newsman solls it. On the N. is the great leaves Co.'s, to Oliver Dilson & Co., it to the N. is the great papers of publishers. Totelo Blade, and all other great fapers of publishers. Totelo Blade, and all other great fapers of publishers. Therefore, to only a surge money to the public While we are attacked and slandered by togues, rascals and theyes, we give you a large family laner, a chronic unequaled, all for \$1. Only \$1. Specimens 6 ets. Agents wanted. Compiler condit? free. Do you Data to try it for 1973? It so send your dollar and secure papers for a whole year. Address Star Spangled Banner, Hinsdate, N. H. Dec. 28.

Dr. F. P. Tupper,

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A RARE CHANCE FOR INVESTMENT. PERSONS with either large of small means wishing to havest with be guaranteed TWELVE PER CENT.

Address.
Dec. 28.—18. THORNTON, Mentor, Apine Co., Cat.

SAN FRANCISCO, CAL. CLAIRVOYANT. MADAM CLARA ANTONIA, the clairvoyant and in-dependent trance medium, has removed to 323 Kear-ny street, betwoen Bush and Pine. Consultation in Eng-lish. French or German. A correct diagnosis given of all diseases. Office hours from 40 A. M. to 10 P. M.

Dec. 28.-3m SPIRIT PHOTOGRAPHS.

A GENTS wanted in every city and town, to sell these wonderful pictures. THEY SELL AT SIGHT.

A grand chance to make money. Please state number of inhabitants of your town, and address with stamp,

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If any progressive uninds wish to make with a Cooperative Lands of East Tennessee, near Radboad, they may address with stamp, E. B. COLES, Rockwood, Hoane Co., East Tenn.

MRS. ELLIOTT.

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BROWN BROTHERS have had a professional experience of fifteen years. Send for pamphlet of instructions.

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DR. H. B. STORER'S Nutritive Compound! And that this great

BLOOD-NOURISHING

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TO CURE SCROFULA In All Its Many Forms!

We must invigorate the constitution, and improve the general health, by personal cleanliness, free exposure to the smulght, pure dry atmosphere, plain mourishing food, and they are of such of elements as are combined in the NUTRI-TIVE COMPOUNT, which the system demands. The Nutritive Compound

Supplies the appropriate elements which are deficient in the poverished blood. The blood is regenerated and improved, the vital force augmented and the Bre renewed, causing these masses of imperfectly organized cells, cause tubercles, to dissolve and gradually disappear from the system.

In former advertisements I have abundantly shown from the testimony of hundreds of patients what the NUTRI-TIVE COMPOUND has done and is doing for suffering humanity.

In all Diseases of Women It is unsurpassed and unequalled, so remarkable in its effects that I have made its special adaptation to the curvof Female Deblity, local or general, a prominent feature in my notice of it. This has led some persons to suppose that it was only intended for females; but if you will consider the meaning of its name, "NUTRITYEE" Compound (that which supplies elements of nutrition), you will perceive that for

Both Sexes, All Ages, and All Diseases, The Compound is adapted, where the elements of healthy tissue are required.

TESTIMONY FROM HUNDREDS OF PATIENTS. Which the limits of this advertisement will not contain, can be seen at my office, and in the Circular accompanying the medicine.

BEGIN NOW

To use the NUTRITIVE COMPOUND—and let the OLD PROPER, whose blood is low and circulation poor, hands and feet cold, be made comfortable this winter from its warming, vitaliting influence. or no me torce.

Let the SCHOPULOUS and CONSUMPTIVE, the
ULCERATED and DEBLICATED of both sexes, 180
this great Restorative ACSCE, and continue it until the
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KING DAVID

A COMMON SENSE VIEW

AND HIS TIMES. By H. H. Mason, A.M.

" Prove all things; hold fast that which is good," "and go in the way of understanding," -1. These, v. 2. Prov. ix.6.

For the purpose of presenting KING DAVID AND HIS-TIMES in a full and impartial light, it is proposed, in this That is it a run and impact a fight, it is proposed, in this history, to remove the idusive vells thrown around them by a superstition possessed of the dangerous power to blind, and bend in slavish submission at its shrine, all who, moved either by honest conviction or craftily concealed hypocrisy, yield themselves up to its influence.

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A Man of a Thousand. A CONSUMPTIVE CURED.

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MRS. MARSHALL, Spiritual Medium, 19 Temple place (up stairs), Boston. 13w - Dec. 28.

EACH Message in this Department of the Banher of Light we claim was spoken by the Spirit whose name it bears through the instrumentality of i MRS. J. H. CONANT,

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

We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as an opportunity of investigating these beautiful bondage without some unusual action of natural much of truth as they perceive—no more.

The Banner of Light Free Circles.

These Circles are held at FRATERNITY HALL These Chries are held at FRATERNITY HADDS
554 WASHINGTON STREET, on TUESDAY, WEDNESS
DAY and THURSDAY AFTERSOONS. The Hall
will be open for visitors at two o'clock; services commence at precisely three o'clock, after
which time no one will be admitted.

247 The questions answered at these Scances
was flow precapitled by individuals among the

are often propounded by individuals among the audience. Those read to the controlling inteffigence by the chairman, are sent in by corresponds

1.47 Donations of flowers for our Circle-Roon solicited.

MRS. CONANT receives no visitors on Tuesdays Wednesdays or Thursdays, until after six o'clock, P. M. She gives no private sittings.

SEALED LETTERS - Visitors at our Free Circle have the privilege of placing scaled letters on the table for answer by the spirits. First, write one or two proper questions, addressing the spirit questioned by his or her full name; then put them in an envelope, seal it, and write your own ad-dress on the envelope. At the close of the scance the Chairman will return the letter to the It should be distinctly understood that the an weeks to questions propounded by writers must seeks arily be brief, the spirit addressed always writing its answer or answers upon the envelope containing the question or questions. Questioners should not place letters for answer upon our circle table expecting lengthy replies; otherwise they will be disappointed.

WILLIAM WHITE, Chairman.

Invocation.

In thy name, on Past, Present and Future Good, we are here assembled, the living and the dead, to receive thy blessing. Will thou bless us with a clearer insight into that which pertains to our highest good? Will thou bless the sick with ministering angels, who shall soothe their sorrows, and speak peace to their troubled souls: Wilt thou bless the President of this fair nation with greater strength? This nation, whose flag dances proudly over all waters, and waves in every port has need of those at her head who shall guide in wisdom, and lead onward in love. On Infinite Spirit of all good, we shall trust it with thee. And we ask, oh Mighty Spirit, that the inner unity which exists between all religions shall come to the surface, shall bud and blossom. and fruit in harmony, so that there shall be neare and not war, so that thy servants here can speak the whole truth, and receive the blessing of the multitude, and thine approbation therefor. And may we all so understand ourselves and our relationship to thee as to walk honestly and fearless-Ty wherever thou mayest send us, and take up our crosses as though they were crowns, and bear them on forever, and wheresoever thou shalf lead us. And unto thee, oh Spirit of this hour, by all our praises in this hour and the future. Amen. Sept. 10.

Questions and Answers.

CONTROLLING SPIRIT.—If you have questions,

Mr. Chairman, I am ready to hear them. QUES.—(From a correspondent.) Why is it that some persons are shaken suddenly, sometimes in one part of the body, and then in other parts of the body, and sometimes the whole body and the children. Faith, he's had to do pretty Of what avail would it have been, supposing we is shaken as by an electric shock? Does it arise from an affection of bodily disease? or is it the work of the invisibles? And if the latter, what Is their reason for so doing?

ANS:-Sometimes it arises from loss of harmo ny or disturbed equilibrium, in the nervous system. This, is oftener the case than unything else. Sometimes it arises from the approach of some disembodied spirit—that spirit, by virtue of its discubodied condition, being highly electrical, As it approaches, it minutes with the old tricity of the person, and the person receives the shock. Indeed there are many many reasons that might be given, whereby such things could be accounted for. We have not time to enumerate them all. These are the two most prominent. Spirits, on approaching media, or other persons have no desire, generally, to produce this shock Sometimes they have, but this is not generally the case. At is an involuntary action, and per-fectly natural.

Q .- Nearly thirty years ago, I heard a Mormon older, in speaking of the passage, Gen. x : 25, "In the days of Peleg, the earth was divided." say that the book of Mormon explained that phenomenon, whereby a portion of the human race were separated, and were now located in a genial climate near the north pole, and discoveries would ere long by made that would verify the fact. Will the controlling intelligence please tell us if he knows anything of the dividing of the earth, or its inhabitants, as narrated, and whether human beings live in the polar regions?

A.-Your correspondent seems to have confounded the earth with its inhabitants. It is a patent fact, that the inhabitants of the earth are divided, scattered north, south, east and west, and not all clustered or grouped together. But with regard to the separation or division of the earth, that cannot be a truth. It never could have taken place; no, not at any time. If it had, we should have seen evidence of it. There is mone; indeed there is abundant evidence to the contrary. Yes, there are dwellers at the poles, and beyond them. By and by it will be clearly "demonstrated."

O:-(From the audience.) I would ask whether spirit has more power over matter than matter Das over spirit?

A .- Yes, it has; and yet spirit is dependent upon matter for the exercise of all its power. spirit is inert, entirely so.

Q .- What was meant by that expression, "be-

Youd the poles?" youd the poles-an assertion which we have not the power of demonstrating-but it will be done in such a material, scientific way,

Missage, Department. of perfection to admit of human life, are also circumstances connected with this Boston fire inhabited. It is stated by some philosophers which were not understood. One of them we in their teachings-that the moon has no atmos have need to obtain just such a secret. So, then, tively known, therefore it has an atmosphere all docalities in this earth-life, who desire to be libits own, as every other heavenly body has.

Q - Has any spirit ever visited the moon? very bizy fellows if we had not. Having so grand | rived-it is impossible to free them from their

the sinhabitants of earth shall not experience the buildings—the Parker Building not excepted

not make use of these opportunities.

physical death? A .- Yes, there is a grand truth in the biblical assertion concerning the new heaven and the new earth. It is more than a myth, "There shall be a new heaven and a new earth," says the "Revelator," ? wherein dwelleth righteousness. The last enemy of the human race, which is Death, shall be conquered." Willit ever be conquered? Yes—and how? When your planet has become truth. The ancients, percejying it, believed that matured, so that it shall be able to give you the all souls must pass through a purgatory of fire, very highest possible productions of human life. That their garments and themselves might be Then it will pass into appiritual condition, and cleansed and fitted for heaven. Now, the wealth vet you will be, to all intents and purposes, hu-contained in these buildings embraces an idea; man heings material beings. And when these that idea holds the spirit or spirits to all these langes come to you, which are now attended tice their coming, or know that you have passed | but the objective condition in which it had an that state of sorrow and suffering which is a result of the greenness of this planet and its productions. When the planet is ripe, it will bear good fruit; now it bears hothing but green fruit. perfected in physical being. Sept. 10.

Clara Stadt.

I said to my beloved mother, "If your faith is a truth. I will return and give you some evidence from that life after death that is so precious to yon." My coming proves that her faith in modern Spiritualism is founded upon truth. I died of consumption, in Poughkeepsie, N. Y. I was nineteen years old. My name was Clara Stadt. George, Mary, Josephine, and another Clara are safe in the land of souls, and send a greeting through me to our mother.

'I have not yet been able to learn whether Uncle Joseph is in earth-life or in spirit-life. As my mother. Mother, dear, mourn not for me. Your beautiful faith should carry you beyond nburning, and should teach you that as you mourn, so you east a reflection of your mourning upon those you mourn for. Mother, dry your tears. Extract all the happiness from this life that it is possible for you to, and we will all be ready to meet you, with as grand a welcome as a mother ever need to expect. Sept. 10.

Michael Doyle.

I suppose a body has a right to say what they like when they come to this place. I Yes, if they tell the truth.] I've been gone from this life going on three months: My name was Michael to the soul. I suppose you will make me answer, Doyle. I was born in Belfast, Ireland, and I then, you all ought to be very strong. [CHAIRMAN died in Boston, on High street. Now, what I want is, that my wife, Mary, shall accept the invitation she is going to have from my brother weak, but we are dealing more with spiritual good care of her, and the children too; and it's obliged to make the flesh our agents to reach the my wish that she have him, because she's not higher. The world, in its skepticism, is continuone of the kind that could take care of herself ally crying out for more proof and more proof to take him. That's so. He'll not get the best: woman that there is in the world, and he'll not day, sir. - Sept. 10. (

Scance conducted by Pather Fitz James; letters answered by "Spring Flower,"

-Invocation.

All hail to thee, thou Infinite Spirit of Life. whose children we are, and in whose love we ever must abide. We pray thee that, this hour. thy blessing may fall upon us, the living and the dead, as dews full upon the flowers after the heat of the summer day has passed, and may all the lessons which thou dost give unto us be well learned by us. May each inspiration that shall be written upon the tablet of our souls find a response in our heads and in our hearts, and may each one be outwrought by thy children in mortal and, by ourselves, in deeds of holy love, such as shall bespeak for us "Well done, good and faithful servants." And under whatever circounstances we may live, whether in darkness or in light, give us, our Father, the strength to say and to feel "Thy will be done." Dec. 16.

Questions and Answers.

QUES .- (From a correspondent.) Messrs. Wm. White & Co.: Why did not the spirits tell or warn you of the coming calamity, so you could have been prepared for it?

"Ass -There are two ways of looking at all events of life: one is the right way, one is the wrong way; two ways to each individual, many in the aggregate. Seen from the standpoint of human life, this recent fire in Boston, which destroyed our Banner of Light, and well-nigh financially destroyed its operators on earth, was a great calamity - a something which we should have made every effort to have avoided; but, seen from a higher, a grander and a more perfect standpoint in spirit-life, it becomes quite another thing-a positive blessing; and, according to Nature's rule and Nature's law, it must be so, for she makes no retrograde movements. To human ignorance it may seem otherwise; but to Divine Wisdom her movements are ever onward-on-Without mafter, you would never know of its ward. There are many circumstances connected power. Matter, again, without the action of with this Boston fire which are not understood, as there is an inner and an outer life, a seen and unseen life, in all things. This Boston fire was enorexception. It was one of the events of inev-A .- That there are undiscovered countries bed stable law. Christians may call it an action of Divine Providence in consequence of your evil ways. Well, we are not sure that the Christians are very far out of the way, but they don't define that you cannot dispute it. It will be no longer, the term "evil" as we do. We define it as an mere theory, but an absolute fact, as it will soon; unripe condition; they define it as a something be an absolute fact that certain partions of the bad, which has no good in it whatever-a somemoon are inhabited, and that all of the other, thing separate from God, and at war with God. was so glad of it! for, somehow, I felt as if I help it, that's all. Good day.

planets that have reached a sufficient state We know better. We have said there were many —calling themselves philosophers, but I do not propose to let you into the secret of, for the good see that they give us an exhibition of philosophy of some of you who may be present, who may sphere. Now, if it had none, it could not reflect to begin with, there are millions of spirits, bound any light, and that it does reflect light is posi- by inevitable law to this earth-life, and to certain erated, but who, having themselves forged the chains which bound them-in other words, who A.-Yes, thousands of them. We should be are the source from whence these chains are desciences, we should be highly culpable if we did law: not a miracle-oh, no!-but something which may, in your estimation, be a calamity, or Q -Can it be true that a time will arrive when a condition of evil. Now, then, every one of —that were burned in the late fire were thoroughly permeated-over-tenanted, if you please -with unhappy spirits bound to this locality by earthly conditions which they had made previous to their death or change, and nothing but utter destruction in that locality would liberate them. An ancient writer tells us that there is nothing known to be so great a purifier as fire. This is a various dwellings that have gone down under the It so much sorrow and so much pain, they will destructive element, fire. The idea itself is not some unattended by sorrow. You will not no destroyed, because ideas cannot be destroyed; from one condition to another. Death is simply existence, and upon which it fed, has been changed, and therefore it has been changed it self; and the result is, these many spirits have been liberated. They who have groaned for years for deliverance, and waited in vain, re the unifority of which falls from the tree ere. It is recived it through your baptism of fire. This is no myth; it is a something which your Spiritual ism will practically prove to you ere many years And many of these spirits are your guests this afternoon; and could you realize the happiness which they experience on account of their release from captivity, you would hardly murmur at your own losses. You would feel that Boston fould well afford to lose thus much in earthly treasure, that these living souls—these, your be oved dead, might be freed.

Q .- You have not referred to that part of the question which asks why we were not notified? A .- Well, it is a self-evident fact why you were not notified; because, in the first place, we saw it was inevitable; in the next place, it would re soon as I do learn, I will report in some way to sult finally in a positive good; and, again, we are but servants to the higher powers above us, who in obedience to the law of life, guide us, as we guide others beneath us. In our sympathy for you, we were many times tempted to give you the information, that you might do something to save yourselves, for which we received a very prompt reprimand, I can assure you. [From the higher powers?] . Yes; but again, in spite of that, we told you, last May, to secure yourselves against fire—you must remember it, but, unfortunately, you secured yourselves in the wrong way—at the wrong offices; and perhaps that was all for the best. I think it was a ron, whether it be spiritual or material, strengthens the muscles, gives power -I feel I am yery weak.] The fact that you are here to-day proves to the contrary. The flesh is to marry him. That's it. Yes, sir. He'll take things than with fleshly things, though we are much all of it since my death, and if he's fool or any other spirit had told you, one month prior enough to want her, she'd better be wise enough to the fire, that you were to be burnt out; would the world have taken one single step in advance in these things? No; the world would have been get the worst; but I think she'll do very well for very much in the condition that the brothers of him and know he'll do very well for her. Good the rich man were in, of the biblical parable, When the rich man desired to return to warn his brothers, that they come not to that place of forment, the angel said: They have prophets with them now; they have truths enough. They have already been warned. - If they will not hear what is already with them, it is of no avail that you return. And so we say to those who demand of us the reason of our silence; we could not have added a feather's weight in the scale of testimony concerning returning spirits. I will venture to say, however, that there was not one among your number who was not in hourly expectation of some disaster. Am I right? [CHAIRMAN.-] was conscious of it.] Your Emerson says, "They who are the most sensitive first eatch the truths that'are in the air." [Bro. Colby sensed it very largely over a month previous.] Yes, at that time we were near him, discussing the point Some of us were arguing for going against the orders received from beyond, and giving you the information; others were stoutly against it; but he, with his sensitive brain, gathered what was going on unseen by his side. For that we received a severe reprimand. It nearly drove him crazy! Indeed, for a time he was quite unbalanced, and his words were, "I know that the Banner is about repeating itself. It is going down. Something is to befall it. I know it, and it is no use for the angel-world to try to hide it from me," I think I have reported him verbatim.

Alice Peterson.

How do you do, sir? Don't you think the children have got a great many flowers for you? [Several bouquets being on the table.] [Yes, we shall have to thank them ever so much.] We thank the good people who were kind enough to respond to our call, too. My name, sir, was Alice Peterson. I was seven years old; I lived in Philadelphia; I have been gone five years. My mother thinks if I could return, giving her some proof that I live, she should be very happy; she says she wouldn't complain of anything, if she could only have that. Well, mother, don't you remember the last words I said to you? You wanted me to take some medicine, and I said 'Oh, don't, mother! it won't do me any good no medicine can do me any good !" and she says "Well, dear, take it to please mother." So I took it; but I knew I was going then; I knew I should never live with her to see another sun

And then, when some friends came, after I had gone, to take care of my body, she says. "No; nobody but me-no!" So she asked them. all to leave the room, and she dressed me, and I

couldn't have anybody else touch my body Every time it was touched, I felt it.

And now, I want mother to believe, and to be happy. And grandfather sends her word that, if he had known of this light before he passed away, it would have made his death a very happy one. He did n't believe in any hereafter at

And now, one more test: Uncle John is coming home-he's coming home. Mother thinks he never will come, because he's sick; she thinks he never will live to get home. He will: he's better, mother; he's coming home. Good day, Dec. 17.

Mary Walters.

I am Mary Walters; I was twenty-two years old; I died last night in New York, on Bleecker street. I have a sister there, and it is to her I wish to speak; I wish her to go home-abandon that life and go home. She said to me, "Mary, if there is another life, and you can return, oh, come to me and tell me what to do!" I have come. Emma, go home ! Do that, and then I will come to you again and advise you further. Dec. 17,

Horace Greeley.

It is n't done; it is just begun! [I am happy to have you reach us so soon after your departure.] I am happy to come so soon; I've never departed. [Have you not?] Oh, no, only from the body that I had used too roughly.

I am here to-day to thank my friends for their kind efforts in my behalf in many directions; am here also to say to those who have faith in these things-and some of my friends have, and, if they please, can make powerful use of what I am about to give-that I desire that my last will, made when I was not strictly sane, should be ren dered null and void, and that a former one, made in '71, should be the will-my last will made as a sane man, in which justice, I think, expresses itself. We need to be very thankful that there is while, at the same time, we regret that there is so much ignorance concerning this philosophy. My wife understood it and believed in it. I did not, although I was never opposed to it. Some of my spiritually inclined friends have suggested to me this idea: that I return, doing what I may be able to to influence my children in religious matters. I decline to do it. They are in a better position in these matters than these same friends are, for they are living the spirit of their religious, while these friends are only living in the letter of theirs, and hardly that. I am sorry to say it, but I am used to speaking the truth, post mortom or otherwise. [Do you feel satisfied with the course you pursued toward Spiritualism, every way?] Yes; because I couldn't do any different from what I did; I was as lenient as I could be under the circumstances, and I was very much like the majority of Christians, who put of their spiritual things till they have a convenient constant to attend to the thorus of the stand to the proportion of the stand to the p a way provided for the free speech of the dead,

know what is necessary for me to do toward earth, and toward those dwelling in the spirit-

land, and for myself. Good-day. May God and angels bless you in cour noble work as you deserve, and may the fire of Boston prove to be, in your case, the greatest blessing that a loving and infinite God could have conferred upon you. Horace Greeley.

Dec. 17.

James R. Tibbetts.

There seems to be a general acknowledgment that this Boston fire was the best thing that could have happened; and as I don't like to be with the minority, I'll travel in that crowd, although, so far as I am concerned, 1 'd like to be liere on You've worked your work of love sincere in love, the furth again. I'd like to be in possession of my body that was burned up. [You lost your body, did you?] Yes, I lost my body, but I didn't lose myself. It is a very queer fact that we carry ourselves with us wherever we go, whether it is through fire or through water.

My name-James R. Tibbetts. My body has not been found. I hardly think there 's much of

I have a sister who knows something about these things, and so I address myself to her. I want her to go to my wife and carry this message to her when it shall appear, and to give her all the good counsel she can, and to say to her from me, "Stay just where you are at present, for in a short time you will have the means to make a change to advantage; but if you make one now, it won't be as well.

If I had none on earth who were mourning my loss, and dependent upon me for care and the comforts of this life, I, doubtless, should join this crowd that are in the majority, and swing my hat in favor of the Boston fire; but, as it is, I've some regrets. I want to be back on earth for those I love-for those who have need of me. And then, again, I think, if I was back here, I might, perhaps, do more good than I can in my present condition. I do n't know how long it 's a-going to continue; I am told it won't be long Lam told I shall soon overcome it and rise superior to it; but it would be useless for any one to tell me that I should cease to have a care of, and to sorrow for, those I love that are sorrowing here; and so 1 do n't think that the heaven is so much of a heaven, after all. It seems to me that heaven depends upon conditions—upon the state of mind you are in, more than anything else.

Now, according to the good Christian idea, I

ought to be either very happy, or I ought to have been saved, because I went into that building to do a good act. I went there, at the risk of my own life, to save somebody else-I sacrificed myself for the good of another; but I think we are in the hands of a pretty exacting law, that don't turn aside for us at all. If we go into a burning building, when it's about ready to fall, and we get crushed, we must blame ourselves for it, and take the consequences. So I've settled down, now, with this idea: I'm going to do the best I can for those that are here. I'm going to do the best I can for myself, the best I can for the world, and if God is n't satisfied with that, why I can't Dec. 17.

Charles Allen Welch.

I'm bringing bad news to my mother, I knows but I've got to do it. I was born in Boston, sir I was in my fifteenth year. I had been for a long time-well, for two or three years, wanting to go to sea, and my mother never would give her consent, until about six weeks ago I told her I was n't fit for anything here, I wanted to go to sen so bad. I wanted to see the world. I wanted to go to sea. Finally she gave her consent,

My name, sir, was Charles Allen Welch, and I was lost overboard five days ago. I shipped on the "John Robertson," from New York, bound for London, and five days ago I was lost overboard. We encountered a heavy gale, and I was green, and against orders I went aloft with the sailors. I went out as cabin boy. I went aloft with the sailors. I lost my footing and hold, and was blown overboard. The sea was running high, so high it was impossible to save me. I don't want mother to blame anybody aboard ship. They tried hard enough to save me, but it could n't be done.

The first one I met was father. He was right giad to see me, I tell you, only he was sorry for mother. He brought me to this place this afternoon, and fold me how to communicate. I want mother to be happy about it. I fear that I wouldn't have been worth anything if I had stayed here. I did n't want to do anything she wanted me to do. She wanted me to stay in school, and by-and-by have some profession. I didn't want it. I could n't be a minister-I didn't like the craft well enough. I didn't want to be a lawyer-I didn't like that well enough. I did n't want to be a doctor, to be always giving people medicine. So I, might not have pleased her if I'd stayed here. It's best I come to father. We can get along first rate.

Séance conducted by Theodore Parker; prayer by one of eighteen hundred years ago; letters answered by "Birdie" Wilson.

MESSAGES TO BE PUBLISHED.

their spiritual things till they have a convenient season to attend to them in.—I never saw the convenient season to attend to spiritual matters, so I did n't attend to them; and I suppose these same Christians, who make their death-bed confessions, and expect they are to sail right into heaven in consequence, do the same thing.

Had I worlds to dispose of at the present time, I would give them all for the possession of the knowledge of these things that you have; but—thanks be to a God who is wise and good—I am in school, and able to learn, and ready and will-get in school.

The true to following sums have been recived, for which we tender our gratoful acknowledgments.

Since our last report the following sums have been recived, for which we tender our gratoful acknowledgments.

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> Written for the Banner of Light. TO MY FRIENDS IN ALBANY. At the Close of the Year.

BY WILLIAM BRUNTON.

Oh friends of truth, the truth the angels speak, The revelations God doth send to-day, The Light in glorious fullness yet shall break. And gladden you with all its fair array!

And done your very best throughout the year, The angels loved you from their home above,
And with their own pure love to you drew near: And so the work advanced with love and light, And angels whisper, What you've done is right!

The world you think is hard against your word, Yes, seems as hard as rock to tidal waves; But fear ye not, ye must and shall be heard. For all the earth this word of kindness craves; It only needs you stand an army bold, ' Nor turn aside for fear or bigot frown,

Have earnest faith to labor, and behold In this your cross your future golden crown; Stand by the work of truth in love and light. For angels whisper, What you 've done is right!

Oh friends, a blessing then to each and all, To all and each who love this truthful cause, To all, the wise, the good, the great, the small, To each and all true love and sweet applause; You till the garden soil that lies all bare, Or covered still with spreading winter snow, And bring again the summer bright and fair.

That sweetest flowers of beauty there may grow; Then still be firm and work in love and light, For angels whisper, What you've done is right! Albany, N. Y., Dec. 19, 1872.

A CALL For a National Convention of Liberalists and Spiritualists

to Establish an Industrial Uhilary Brotherhood. To the Spiritualists and Social Reformers of the United States: Greeting-We, the undersigned, believing that the present social, financial and educational condition of mankind is not what Harmonialists deem that it should be: that social, moral and intellectual unfoldment and culture: that olated homes debar us from many of the fluer and more wholesome enjoyments of life, and retard our happiness: that Unitary Homes and Cooperative Industry will largely reduce the present expense of living; that labor should be attractive, and not compulsory; that Joint-Stock instituions are the surest and safest means for the mobilization of Material Power; that a Unitary Brotherhood, where each is self-susfaining, independent and free, in all the relations of life, is necessary to the happiness and prosperity of individualized men and women; that woman should exercise unlimited control over her person and property; that women common with men, either social, religious, political, or fluancial; and, that organic, active work, is necessary to accomplish these ends; therefore we invite all who are interested in the cause of Progressive Reform to congregate with us at Cleveland, Olilo, February 19, 1873, and remain in session seven days, for the purpose of an interchange e definite plan of proof Ideas, and uniting upon some definite plan of pro-cedure, for the accomplishment of the great work of better conditions. Advance Social, Educational and Material conditions. Address. JOHN W. EVARTS, Centralia, Ill.

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M RS. FRANK CAMPBELL, Clairvoyant Physician and Spirit Medium. Hours from 9 to 12 and 2 to 16 Washington street, Boston. 11-Oct. 26. SAMUEL GROVER, HEALING MEDIUM, No. September 19 Dr. G. will altered funerals if requested.

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HORACE GREELEY.

Like the falling of a giant pine among the wigwams of the primeval forest, comes the death of Horace Greeley to the American people, jarring alike both his political friends and foes. No man was better nor as well known to the people of this country. For a quarter of a century he has been watched by all parties as a weather-vane to show how the intellectual wind through him and his Tribune would blow upon every new subject. He has not always been on the right side of great political questions; but, being honest, and ready to discuss both sides through his paper, he had aided the truth when opposing it, more than many of its friends could do by defending it. A! very intelligent lady, when walking out of Chapin's church after hearing his sermon against [Spiritualism, said she should now proceed to investigate the subject; for, if that was all Mr. Chaple could bring against it, there must be something in it?

So, many persons, after reading Mr. Greeley's arguments against the liberal divorce laws, would be easily convinced they were needed and best, especially after reading Robert Dale Owen's views printed in Mr. Greeley's paper in favor of them. So of woman's suffrage. The Tribunehas done more to advance it than any paper in the country, while Mr. Greeley did not deem it the best policy to adopt it. On the tariff, also, we are satisfied that the defense of a protective tariff by Mr. Greeley, with all his powers and all the arguments he could produce, has done much to advance free trade doctrines in our country, as the open and bold defense of Catholicism advances Protestantism, and the open and bold discussion of Protestantism produces a rapid advance of rational religion.

We could easily forgive Mr. Greeley for these errors of the head, in which his heart was right and his columns open, and do it much more readlly for the great amount of good he had done for, the colore arace, for the workingmen and women, and for the poor generally, all of whose rights he has nobly defended through every trial of principles. It was his sympathy for the poor and working classes that made him, as well as ourself, a Fourierite in 1843-4, and out of which we were both forced by the failures of experiments but not of principles. Both the black and white poor of our country have lost, so far as, this life is concerned, one of their best, if not their rery best friend, to whom they are under deep and lasting obligations, and whose place will not be filled so as to keep up the credit and power of the

There was however, one great mistake in Mr. Greeley's life which was not so easily excused, and the effect of which has been highly detrimental to his happiness. It was the partial and public abandonment of the truth of spirit intercourse, and the value and utility of that intercourse. Mr. Greeley had abundance of evidence to satisfy him of the fact that spirits do communicate with mortals; but for some reason not sat Isfactory to his friends, and evidently not to himself, he advised people to let it slone, and attendto the food and needs of the body and its world. as if the other was of less or of little conse quence. He has seen his mistake, and repented of it; and he felt keenly the effect in the last year of his life, when that alone could have borne him up through all the painful trials which, combined, broke his spirit down, and rescued it from the body. We deeply regretted that course of Mr. Greeley at the time, and felt sure he would be the sufferer by it; and it has often grieved us when we have seen how sorely he needed the spirit aid and sympathy which comes so refreshingly to those who are true to the spirit-world and its denizens.

Many think his greatest error was in reaching after the Presidency; and falling in the effort to grasp it, when it was securely entrenched in the military and monetary power of the present incumbent; but we could easily see the excuse in the effort to change the rule and ruler from a military to a civil officer, and a peaceable citizen. He has gone-as we asserted in the electoral col lege of Missouri, while refusing to vote for him -to another country, and has a new citizenship and cannot longer perform the duties of a citizen here; but the good he has done will be lasting to the country, and settle a halo of blessed memories on his name.

LEAVENWORTH, KANSAS.

High up on the elevated banks of the Missouri River stands the rich old city, Leavenworth, with an aristocratic and wealthy population, the largest of any city in the State, but not equal in numbers or enterprise to its neighbor, Kansas City, in Missouri, which is only thirty-five miles below, on the same side of the river.

Our friends had secured one of the largest and best halls in the city for our lectures Nov. 24th and given ample notice of the time, place, and the speaker, and consequently brought out at both lectures the largest audiences we have met at spiritual meetings in several years, except at conventions. The interest was good, and it really seemed like old times when so many came to hear about the Rochester knockings; and although there were many thorough and well-read Spiritualists in the meetings, yet the remarks of some made in the hearing of our friends showed plainly that their prejudices were stronger than their reason or love of truth. We were highly gratified with our visit, and met some of our old friends, among whom were Drs. Stockham (Mr. and Mrs.) both of whom are practicing physicians, eminently successful in the homeopathic line of the profession? We had their horse for a drive around the city and the fort, and found him strongly inclined to make many calls at familiar hitchingposts, even up in the fort, as he seemed to think

we ought to be on a professional tour. At the close of our lecture, an organization wa effected by the election of Dr. Burdett, Pfesident Mr. Peck, Secretary, and Dr. Houston, Treas urer, and we engaged to speak again next Sunday on our return from St. Louis. The people of Kansas generally, so far as we know them, are not eminently sectarian, nor even Christian, but liberal, intelligent and inquiring, and not easily scared by the cry of devil, nor the fear of unpop ularity. The trials and perils through which the early settlers passed has given the State a popu-

powers of both the outgoing and incoming generations. We like Kansas, and recommend it as land, seeking homes in the West, where general intelligence makes good society, and education opens the mind to the reception of truth.

EPIZOOTIC.

Bulls, oxen, and cows are harnessed into vehicles of various kinds, and led or driven through our streets with all sorts of loading. Several harnessed into double or single file. One stern old short-horned and thick-necked brute of the masculine gender, drawing a wagon loaded with bottles of mineral water, evidently became disgusted with the business, and resolved to escape in the early evening, and made lively times and plenty of music with the bottles. He overcame all human force for a time, and bolted up 10th street, dragging his resisting drivers and several possible to make nations go to war.

There are unconscious changes wrought by the volunteers, till at last, partially overcome, he held up at the corner near, our window, until the harness was taken off, when he started again for the north, running over one man, and carrying another with him out of sight. We do not know whether they have gone where Elijah and the chariot went or not, as we have not yet heard from them, and believe no one has heard from the team that took the old prophet off. It is said here that these animals that "part the hoof" do not-run at the nose, but there is many a boy here that knows this one did run, nose and all, and in the melee we saw the man so often spoken | Once scholars were a class who spoke a dead lanof, who took the bull by the horns.

It is said the larger sizes of ladies' hose are being rapidly sold since the street cars and carriages have stopped. There is no great loss without some small gain, as is to be noticed in the size of lower limbs by use. We have not suffered much inconvenience yet, as we only have to deliver books at the post office, since the sale is nearly closed for the present.

Bro. Miles Grant says lie found a "keen appetite for pure religion" in Chicago. There is a much keener appetite for oysters and greenbacks in that city than for the kind of religion Bro. Grant preaches: It seems strange these oft deceived and deluded Christians never learn that Jesus is not coming at all, having failed so many times to fulfill the prophetic Scripture.

HENRY WARD BEECHER AT MUSIC HALL.

Democratic Principles and Society.

Henry Ward Beecher lectured at Music Hall, Wednesday evening, 18th inst., on the "Unconscious Influence of Democratic Principles on Society." He said Great changes are going on throughout the civilized world, which excite the hopes of some and the fears of more-changes that leave no part of society unaffected, and which seem to take hold of those great institutions which we have been taught to revere, and those great elements which we have been taught to regard as fundamental to the prosperity of society. These tendencies are so constant? so universal, as to be denominated "a movement from swept along by them, and become the instruments of these tendencies, and not the causes. De Toequeville predicted a great many years ago —and he was a prophet indeed—that we were coming rapidly to the reign of democracy, although he in his own soul believed rather in momarchical government — in a more aristocratic form of government, at any rate, and warned all crowned heads, and bade them to prepare themselves for the changes which were to ensue. Nearly forty years have passed since then, and have made these predictions true—have shown that the stream was setting in that drift, and that the most momentous of all the phenomena of our age was that owing everywhere to the instance of great democratic principles. When I speak of democratic principles I don't mean alone that which the term democracy ordinarily conveys, namely, the right of the whole people to the management of their own affairs and the affairs of Government themselves—which I take to be the lowest part of the functions of the democratic principle which gives to all men common rights and common standing. This is political democracy; but there is a still more important development than this. There is yet to be that democracy which exists in the power of the whole mass of the people. Society itself shall be as free in its intellectual power, its intelligence, as it is free in its political condition. There is to be a development of the moral sense, which is to pera development of the moral sense, which is to par-yande society, so that the 'whole mass of men in society shall be as democratic, as free and as 'plenary in their power of exerting a moral influ-ence as they are in exerting a political influence. There is to be an opening of the intelligence of men in the direction of art, of the beautiful, of things superfine supersuppose spiritual and it cised by the whole mass of society, from the top to the bottom; and it is this tendency of the whole of modern society to be opened up in a moral, esthetical, as well as political change of which I speak. The work is going on, and there are being brought into judgment the old nations, old customs and beliefs, and they are changing. In this large sense democracy implies the education and development of the whole of society; but what will be the effect produced on the great elements of human life when not a strata of men are at the top and a few on the surface, but when the whole mass have been so developed as to be felt as a power upon all the questions that now excite the few, or only a single man? It may be a tribunal before which every element must plead. I do not pretend to say what the result will finally No man can foresee the fixed path of human ety. Society builders are the most empty of society. Society miners are the most empty of all theorists, and all the sontiments and opinions which have been set forth are well nigh aban-doned before they were born, others almost as soon as they were born. Nothing can be more unprofitable than for a man to undertake to predict what society is going to be in the final forms it will take. How much more natural were the tendencies of the old prophets, as compared with those of the present theorists! In the old prophecies there are no-specifications, no philosophical plans laid down, but running all through them is a vague anticipation of coming glory, and they expended their force in establishing the fact of a clorious future. All the images that were glorious future. All the images that were known to men-were called in to serve and decorate that prophetic conception of the coming day. "The night is spent and the day is at hand" that is the prediction of these prophecies. Those prophets saw the glory of the later day, and predicted that sorrow should cease and joy should reign, but how it should be they never said, and

reign, but how it should be they never said, and the men who rail at the old prophets might well learn from them a lesson in Sociology.

The growing power of the whole is exerting an influence over the few, and this development shall show the force of the individual to an extent never known before. The individual is the unit. Society is growing by the growth of the individual. In Boston there is material for five hundred heroes, but there is hardly one, because all strive toward heroism. Among pigmles it is not hard to be a giant, but among giants a man must be tall to equal the average. God is—by making the individual as found in the million

larity abroad, and largely developed the mental stronger-taking away the power of the single individual. There are to be fewer leaders, fewer geniuses, as standing apart and distinguishing the whole age in which they live. There is notha home for those who are moving from New Eng- | ing so stable as society will be when every man ing so state as society and when every man is con-petent to think and to act for himself. The edu-cation and elevation of the masses to the capa-bility to think for and govern themselves, will prevent eruption and revolution by creating a public sentiment, out of which springs the power to think, judge and administer. Public senti-ment must be educated, and is to be the control-ling influence. By having a common people, a common wealth, we are working toward that change, in which the energies of nations shall no wagons are also run regularly with teams of boys | longer be consummated in destroying what their predecessors have made. One age has been occupied in plowing under the age before. To-day there is no nation which is not well-nigh sub merged by the debt which has been incurred by the previous administration. Hardly ten per cent, of the revenue goes for the acts of peace. Men are exhausting themselves in their financial relations all for the sake of maintaining forces for war. When every part of men's nature shall be opened up alike and in common, it will be im-

progress of the democratic principle in all the professions. Every profession is made to depend upon the sympathy of the community in which it dwells. There is hardly any one who can stand up and say, "I don't care what people stand up and say, "I don't care what people think." Every profession is obliged to pay obeisance to society. All professions are helped by having a public to which to appeal. It is a good thing for a profession to exist in a community to which it has to pay respect. Medical disputes are now being settled by the average community, and so are those of lawyers. The estimation in which they are to be held is the estimate the community place upon them. Learning was once a dark-lantern, and was shut out from the people. guage, and as they could understand them and guage, and as they could understand them and others could not, the common people were held in contempt. If you look through English literature, down to the time of Cowper and Crabbe, you will find the spirit of arrogance and supercilious contempt for the common people. It was devoid of universal sympathy. You now hear devoid of universal sympathy. You now hear people say of one scholar, "He is a profound scholar. He never adulterates his labor by making it palatable to the common people." Of another they say, "He is a popular man, but he has the disease of making his labor common." That is a disease that the people are going to have more of. Learning is pledged to bring its acquisitions to the feet of that democratic princiole. It is no longer a prerogative and a privi Learned men are no longer aristocratic and, although they are permitted to be learned, they are obliged to become so to hold any place

No man can go up far into society and prosperity, unless he takes a proportionate share of the community up with him. When Harvard loses its revenues it turns to the business men of the whole country, and Boston and Massachu-setts, and says, "I suffer"; and it is from the hearts and hands of the great mass of the common people that the reply is made, and a stream of gold-rolls in and makes good every dollar it lns lost. Now it is the common people who build schools. Learning is becoming universal, and in every profession there are different schools now. Who is there that can remember the old-fashioned village physician, with powdered wig, porten-tous cane and large spectacles; how he ruled supreme and alone; how father and mother looked up to him; how boys and girls quaked before him, and nobody dared to be born until he said the word, and he must stand by and give leave to quit? (Tadighter.) To-day how many schools of-physicians there are in every village!. The right of thinking has been given to every profession. One effect of scattering these professions over the whole community has been to make sects, which are God's mills to grind sects against on high-a Providence, and not coming from the each other. If there was but one medical school arrangements of men." Men are themselves there would be little help for us; and there is hope for the medical profession, because there are different schools. Men know better how to live; they know the structure of the system. Doctors are lifted into a higher sphere of thought. Surgery will remain where it is, but medicine will be used more to prevent and not to cure. The ultysician will be a school most for in the school. The physician will be a schoolmaster in the school

fluence of great democratic principles. When I than not to start it at all. Decoration should be used to a better purpose than it is. A man who beautifies his residence and grounds by a combination of colors and beauty cultivates the whole village, and every house built there afterward village, and every house built there afterward will excel the one from which the idea was taken. The mechanic who is proud of the tool he makes, and the sailor who is proud of his ship; have the feelings of artists. Vanderbilt wronged every man on the New York Central Railroad when he ordered all the brass work taken off the engines. He has taken away the apportunity to those men. He has taken away the opportunity to those men of being proud of their machines, and has taken away the right of beautifying their engines.

Mr. Beecher, referring to the effect of demo-Mr. Beecher, referring to the effect of demo-cratic principle on theology, said there was a time when theology professed to be derived from above and to be ministered to men by those men who took no counsel from their fellows, but pretended to receive light and truth from above. In the change of times came that reformation by which men took the book and began to read, "Ye are things superfine, supersensuous, spiritual, and it is to go on until the influences that now are excited by single men, geniuses, and by the favored classes of men, shall become the influences exercised by the favored is God in the human form, and dictate to us?" Men began to dispute with the priests the right to think. "They rejoiced in a reformation by which the brotherhood of man was established, and the right of men to listen to God in their own souls. Mr. Beecher said the influence of this democratic principle will tend to break down ordinances. A man has a right to baptize his own child, and to administer the communion in his house and at his own table. Those ordinances used to belong to the Church; so did the Bible. We have got the Bible away from the Church, and we will have the ordinances from there. Whoever has the qualifications to do a thing, has the right to do it. People say, "These doctrines the right to do it. the right to do it. People say, "These doctrines are horrible; it is taking away all reverence; we don't know what young people will do .- We never thought Sunday could come and we not atnever thought sunday count come and we not al-tend church; now nobody goes to church unless he is interested." Thank God! it is just what churches need. If there is anything in church said or done that people want, they will go there. Why should I go to a table when I am hungry, and why should I go there when there is nothing on it except dishes? That minister who really knows how to supply the wants of men and if he knows how to supply the wants of men, and if he is giving them that which they need, will never lack hearers. It is the man who is in sympathy with his fellows whose value is felt in society, who rules in the legislature, and who is felt ev-erywhere. Idon't believe we are lost in religion. As long as God lives everything is safe in this world. The idea of what was a citizen has been transformed by the democratic principle. At first citizens were considered as parts of a great

whole only. Then the rights of men as individuals became recognized. They have rights as men. als became recognized. They have rights as men. The old theology said they had no rights, and were as nothing. Now it is recognized that citizens have rights, and the old views cannot prevail. No theology can prevail which has not a fundamental principle: That which God has fundamental principle: men is also sacred before made sacred among men is also sacred before made sacred among rights of the individual. Ministers participate in this change, and preach now what they would not have preached once. They preach so now because it is against their conviction to preach otherwise. Every tendency seems to look toward the improvement of manseems to look toward the improvement of man-kind. Doubtless skeptics are thinking men, who have the interest of their fellows at heart. Virtue, manhood, power and grace before God are the qualities we want, and we are growing toPassed to Spirit-Life:

Our friend and brother, John B. Clough, of Liberty, Mc. He was born in Candia, N. H. April 18th, asso, and in early life removed to the State of Maine, where he lived for early life removed to the State of Maine, where he lived for early life removed to the State of Maine, which was a man respected by all who knew himfly years. He was a man respected by all who knew himfly years. He was a man respect to a present irreparation to the best of his ability and

Mfty years, the was and father, a loving his band and father, a loving his band and father, a loving this band loving children it is a breeze and loving children it the best of his ability and his loss force at the glorious truths of our Spiritual Philosophy, so that when his last hours rome, he was full of life. He talked to the family not of the hope he should have of life to come but of the real knowledge. The gates were not "a jar," but open wide. His spiritual vision was clear, and he saw and described the heavenly land before him, and in the full enjoyment of real life he passed to the realm of spirits. Wednesday, Doc. 4th, 1872, aged 63 years and 7 months.

Our failh was not in valu;

Back through the shadowy valley

Our tann was not in van;
Back through the shadowy valley
I come to you again.
Safe in the love that guides me,
With fearless feet I tread—
My home is with the angels—
Oh, say not I am dead!

Oh, say not Fam dead?

Not dead! Oh no, but lifted

Above all earthly strife;

Now first I know the meaning

And feed the power of Hie
The power to rise uncumbered

By wae, or want, or care;

To breathe fresh inspiration

From pure, celest fal air,

From West Stewartstown, Oct. 8th, Gen. Alonzo G. Al-

len.

He was born in Barnard, Vt., in 1811. In 1837, he removed to Granville, Vt. In 1836 he was made Captain of the Green Monntain Rangers, which office he beld until promoted to that of Judge Advocate General by the Legislature in 1857, it was chosen town Superintendent of Schoots, and for a long time performed that the office with credit to himself and the proposition of the the search twenty pears: represented his town in the characteristic pears: represented his town in the Adhiston County in 59 and 50. I met him in 1870 at the Spiritualist Convention in West Randolph, Vt.; at South Royalston, Vt., in 1871. He conversed freely respecting his belief in Spiritual communion and Spiritualism. With friendly consideration, entwined with a pleasant remembrance of himself, and those who have associated with him, I have written this oblinary, extending my sympathy to his relatives and friends, and especially to his brother, John Allep, and Mr. and Mrs. Ketth, of Pomfret, Vt.

From Hyde Park, Vt., Sept. 12th, Samuel Davis, in the

18th year of his age.

He was a native of Bradford, Vt. He leaves his family and his home with resignation; his wife will caimly and patiently wait till she follows him. May his children and patiently wait till she follows him. May his children and patiently wait till she follows him. May his children and grand-children initials in seasons of secondary himself the secondary himself the seasons of secondary himself the secondary himself the secondary himself the seasons of secondary himself the himself the seasons of secondary himself the himself the seasons of secondary himself the seasons of secondary himself the himself the himself the himself the seasons of secondary himself the hi

[Notices sent us for insertion in this department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines

Vermont.

published gratuitously.)

There will be a Quarterly Convention of the Vermont State Spiritualist Association in St. Albans, on Friday, Sat. urday and Sunday, the 17th, 18th and 19th of January, 1873. Able speakers will be there to preach the everlasting gospe of a demonstrated hereafter and the communion of spirits and make the occasion an instructive and profitable one. The hearts of the friends in St. Albans are warm, and their charities broad; and they send out an earnest appeal to the lovers of free thought and free discussion to come up and help them. Board at the Tremont House, \$1,25 per day. Free return certificates over the several divisions of the mont Central Railroad will be given to all who attend the Convention and pay full fare one way.

By order of the Executive Committee E. B. HOLDEN, Secretary.

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