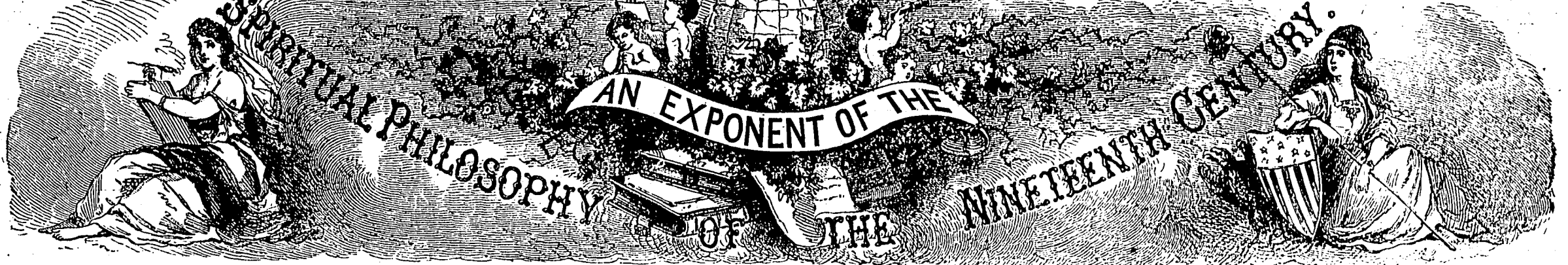


# BANNER OF LIGHT.



VOL. XXXII.

WILLIAM WHITE & CO.,  
Publishers and Proprietors.

BOSTON, SATURDAY, JANUARY 11, 1873.

\$3.00 Per Annum,  
In Advance.

NO. 15.

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

## THE 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 XII.

**Elimination.**—The human mind inherits its past; that is—which is a truly marvelous thought—each mentality holds in its constitution the essential drift of everything which preceded it in its own special line of development; hence you obtain an explanation of the great number and variety of individual faults, peculiarities and imperfections. To rise superior to these—to recognize and “eliminate” its hereditary evils and misdirections—is the mind’s highest and grandest achievement. Individual errors must be eliminated from the character—must be thrown off, like perspiration from the skin—before the mind is capable of true happiness, and qualified for the perception and expression of “truth, pure and simple.” If the tree is crooked because the twig was bent, and if the twig received its wrong direction from surrounding circumstances—just as the common mind is formed by education—then, since the mind is not a tree, but is a magazine of elastic powers, affections, and will, it follows that the mental tree need not, like the insensate oak, remain bent, but may, by the exercise of its own great powers, eliminate both the causes and the consequences of its inherited faults and errors.

Take history, for example, which is full of errors caused by the special educational and patriotic prejudices of its writers; or take our popular systems of religion, which overflow with pious fraud, which makes most of both history and religion unreliable. Let all errors and misstatements be eliminated from history and theology, and the remainder would be exceedingly small in amount, and surprisingly commonplace in quality. But friction in the “mills of God,” or what is called “the experiences of life” (which means the same thing), wonderfully promotes elimination.

“Unhappy lies the head that wears a crown,” because there is in every wrong a germ of retribution. The erroneous condition (that of a king) is punished by the invisible principle of justice. Truly hath it been written, “A prosperous wickedness is the curse of high life.” A crown composed of good deeds is not for the king’s head. The elimination of error from a kingdom would be signified by a revolution, the destruction of the throne, the establishment of a republican government, recognizing the right of all persons to vote for the laws they are asked to obey. The elimination of all error from a person (were it possible) would unfit the mind for contact with its fellows in error. Such a person would no longer be “a little lower than the angels,” but would have become in reality an angel; and, therefore, so unlike mankind, they would probably reject his teachings and nail him to a cross.

**Error.**—An honest mind is constantly liable to err; but such a mind cannot be false. The unwrought desire for truth presupposes the conscious existence of error in the mind; just as a desire for the possession of knowledge springs from an inward pre-consciousness of ignorance. But I would rather be in error than in ignorance. Although error is allied to pride, and, therefore, very hard to conquer, yet ignorance is profoundly indifferent, because it is satisfied with itself. Error, if honest, is anxious to obtain the truth; but ignorance, without ambition and without light, is content to remain in its own imbecility. A false-minded person is hypocritical and dangerous, and not trustworthy in any place; but an erroneous mind may be a true friend, noble, just, and patriotic. Errors are common along the interminable path of progress. Errors in feeling, errors in judgment, errors in opinion—these are the stepping-stones to truth. We stumble and fall headlong over these stones in truth’s highway. If we desire to possess solid reality, and have patience with ourselves and with others, while seeking for the light, we may never fail in obtaining the celestial prize.

But let us pity those minds who cling affectionately to their errors. Swedenborg wrote emphatically against persons who were “in the love of error,” or who were “confirmed in the falsities of doctrine.” Their judgments are warped and benighted, because their affections (spirits in prison) cling to falsehood and error. It was Pope’s opinion that “a man should never be ashamed to own he has been in the wrong,” which is but saying, in other words, that he “is wiser to-day than he was yesterday.” The popular pride of undeviating “consistency”—of not changing your opinions, not acknowledging your own mistakes—is the Apollon of our bottomless pit of wickedness. Beware of men who refuse to look new evidence in the face. They shut their eyes to new light, by which alone new convictions can enter, displacing old errors in the affections and understanding. Such a bigot in society, in politics, in law, in religion, is the very Evil One! “Dare to be true,” says the minister of honest and honorable progress; “nothing can need a lie.” Suppose your neighbors say, “Oh, you turncoat! you weak-minded changeling! you fickle, inconsistent fellow!” Suppose the hard-shell and the iron-clad monitors of old error do hoot and sneer at you! “Dare to be true!” is the voice of your God. Remember that

“Great truths are portions of the soul of man;  
And great souls are portions of eternity.”

Abandon error as soon as you discover it in any department of your nature. Remove all stones

from your grain fields. One truth is better than all the errors of Christendom.

**Epictetus.**—Eighteen hundred years ago, one of Nero’s guards, Epaphroditus, had a slave whose name was Epictetus. His cruel physical circumstances acted upon his intellectual and intuitive faculties as the wine-press acts upon grapes. “Patience, perseverance, brotherly kindness and charity”—these four cardinal Christian virtues poured out from his entire life.

Plato, Socrates, Seneca, Epictetus, Antoninus, although not engaged in prophesying of and clearing the way for the popular religion (which was developed by the Apostles, not by Jesus), were, nevertheless, remarkable teachers and practitioners of every important principle or precept that can be found in Christianity. The Romans were not philosophers; they were only intellectuals; fond of knowing all that could be known in metaphysics. They were constitutional eccentrics in their independent philosophical inquiries; and by temperament exceedingly stoical in all matters pertaining to religion. How to get best and justly through the world, was the ethical and philosophical question.

“Bear and forbear,” replied Epictetus; and his life was a complete illustration of his doctrine. “Learn to be one man,” said he; and the absence of all doubleness in his own character and conduct was remarkable. “No man can serve two masters,” is another way of expressing the same idea. The Roman intellect was inevitably fatalistic in religion and morals. Their distinct perception of *laus* in everything impressed their judgments with a belief in inexorable Fate. Epictetus had spiritual illumination superior to his era, but his chief desire was to teach the Romans how to live. Duty was never surpassed by the pride of personal rights. Every one’s duty was to strive to love virtue, truth, honor, and to daily practice what he knew to be required by these radical precepts and principles.

This system was perfect as a rule of faith and practice; but it lacked what a beautiful landscape lacks in a cloudy day, namely, light from the sun in the heavens. In our century this light, emitted by a resplendent sun in a sky far more interior, is shining upon mankind. Let us live and look, in harmony with our superlative superiority. It will be wonderfully happy and pure epoch when mankind shall practically embody the immortal teachings of Epictetus.

**Earthly Love in Heaven.**—On the evening of the 27th of December, 1872, in the comfortable lecture-room of Plymouth Church, Mr. Beecher said that he was in the habit of seeing (with the eyes of his imagination, and not by any special revelation) Christ—living—and going about in heaven as he did upon earth, manifesting the same tenderness, sympathy, love, and special attachment to his personal friends. He exclaimed: “Look how Jesus lived with Mary and Martha! How familiar he was! He was not a stranger. Mary loved Christ, and he permitted her to do so. Everything showed that he was on singularly familiar terms with the sisters. If Christ was so familiar and loving with his friends on earth, he would be more so in heaven.”

It seems, by this admission, that Jesus was “on singularly familiar terms with the sisters;” a fact which the record sufficiently proves, and which Thomas Paine had the singular audacity to significantly emphasize. But Mr. Beecher’s recognition of this “familiar and loving” relation which subsisted between “Jesus and Mary and Martha,” is predicated upon the existence and exercise of pure and unselfish love in the true human heart; while, on the contrary, Mr. Paine’s recognition of these loves was tainted with an insinuation of sexual and conjugal intimacy. Of course, it is but natural that a well-trained and high-salaried minister should, attorney-like, make out the best possible case for his celestial client; and it is equally to be expected that the opposition lawyer should subvert terrestrial evidence, and invalidate witnesses, and insinuate things not lawful for man to utter. Judging from the earthly side of experience, the jury in this case would incline to a verdict that such “familiarity was of the earth, earthy;” but, judged by the higher rule, that evil thinking is evidence of active evil in the thinker, the jury would agree upon a verdict that “pure love between men and women on earth is a foretaste of the joys of the highest heaven.”

And such is the testimony which I bring to you. In the society of the Summer-Land we perfectly know our special friends, and we love them with an ineffable tenderness, of which the sweetest terrestrial attachment is but the crudest initial suggestion and the faintest experience. Babies and children grow to full maturity after death, and adult friends are clothed upon with the new royal garments of immortality; but we nevertheless shall meet our own—we shall perfectly know them, and we shall surely love them just as substantially as we do now, but infinitely more beautifully and unselfishly.

**Empirical Opinions.**—The medical profession is based upon a huge mass of learned ignorance and assumption, just as the ministerial profession is founded upon a conglomerate “rock,” exceedingly full of crystallized superstitions. Medical men agree that a murderer should be hung, unless he be insane; and ministers say that no murderer shall inherit the kingdom of heaven unless he repent. The result: Doctors testify to the prisoner’s insanity, and clergymen “swear” that he has made peace with his Maker. The first profession involuntarily protests against the inhumanity of capital punishment by proving the prisoner’s moral irresponsibility; while the second profession makes its protest against the unutterable absurdity of the doctrine of eternal hell-torments, by announcing upon the gal-

lows that the prisoner is *sound*, and that he will probably become in four hours (after being legally strangled to death,) a first-rate angel “loafing around the throne.”

The empirical opinions of the legal profession will pass away when the barbarism of the gallows is overcome by an enlightened public sentiment expressed through statute law; and religious dogmatism will cease when the popular outrageous absurdities of God’s moral government fall forever beneath the progressive power of science and the reign of common sense.

Insanity is a disease of the mind. Disease means discord. Therefore any discord of the mind is insanity. Do you suppose that a harmonious mind can be selfish, or envious, or jealous; or that such a mind can become sufficiently angry to strike or murder a fellow being? No, certainly not. Then you acknowledge the *insanity* of every mind that is discordant in its relation to its fellows? Yes, truly. Then crime is the name of a mental disease. Murder is the name of an extreme manifestation of this disease, just as epilepsy is the name of an insanity in the electrical and nervous systems. Conclusion: study to overcome the *causes* of mental disorders; study to regulate the development of persons who have a constitutional bias for crime; study to rise above the empirical opinions of the professions upon every subject; study to construct society and the character of its members upon principles of love, justice, and true scientific knowledge. Murder, and every other manifestation of insanity, will die and be forgotten when mankind begot harmonious children, and establish a system of favorable circumstances for their education and development.

**Brigands, Social.**—In all thoroughly despotic countries, where the rights of individuals are ruthlessly trampled upon by the iron heel of hereditary monarchy, it is but logical that outlaws should be developed. These individual and self-appointed sovereigns—these autocrats and democrats of the field and forest—organize themselves into bands for purposes of plundering and for mutual defense. “The Great Napoleon” was, by organization and conduct, one of these outlaws; a high-handed and big-headed leader of a military band; and his vaulting ambition was, politically speaking, “acquisition of neighboring kingdoms and the concentration of wealth and power;” but, speaking plainly, his aim was identical with that of any romantic forest freebooter and bold brigand. The mark of Cain should be branded three times upon the forehead of his public career and history—blood! blood! blood! and his magnificent systematic plans of universal conquest and inevitable earnings should be condemned by every lover of “Peace on earth;” and the boys at school should read concerning his forced marches and bloody exploits, so that they will forever know what to avoid, and what they must unsparingly condemn.

Romantic brigands flourished especially in the last century. The inhabitants of Corsica remember many fine specimens. The last of the daring and terrible race of forest sovereigns was Santalucci, of whom the Corsicans relate the most wonderful adventures.

But happy America! Here the political assassin need not exist. The large and enlarging principles of our government create and guarantee the perfect freedom and equality of the individual. There is, however, in the social organization of this Young Republic, a despotism of opinion which deprives woman of an equality which is enjoyed by her companion, man. He is universally indulged and sustained in the practice of vices and crimes, while his sister, if equally guilty of like offences, is visited by public opinion with an unequal punishment, which, in its effect upon her future, is out of all proportion to the condemnation passed upon man, who is her co-partner in both virtue and vice. The result is, as the present too plainly proves, the development of *social brigands*. And these, strange as it may seem to the unphilosophical, are mostly *women*. They first and last suffer most from the prevailing injustice and social despotism, and consequently—which is perfectly logical—they are the first to rebel and the last to surrender.

An inverted manifestation of this wholesome remonstrance and resistance, is the development of what I term *social brigands*. They are bold and irrepressible. They defy public opinion and systematically attack individual reputation. They hide in the forests of great cities, conceal themselves in the caves and fastnesses of the great human wilderness, from which they emerge to waylay and assassinate men who may be wealthy in reputation, even if they be not rich in noble life and character—that is, not perfectly armed against the attack of the social brigands.

The misfortune of it all consists in the diabolism of the enterprise. It is a systematic and premeditated attempt to *overcome evil with evil*; which, with such as Napoleon and less popular brigands, is a correct rule of conduct; but among the so-called spiritually enlightened, who have ever called into their hearts a breath of the holy Summer-Land, it is a rule worthy only of Milton’s fabulous dwellers in pandemonium. “Do not evil that good may come” is shouted by every angel of love and wisdom. Social brigandage in this country is somewhat to be expected, until there shall exist more enlightenment and more justice upon the sexual and conjugal relation between men and women. But let true reformers, while they fearlessly and unceasingly labor to bring in the better era, stand firm for the highest principles of the best methods of progress.

Japan contemplates a scheme of national education which will require fifty-five thousand public schools.

## Literary Department.

## THE YOUNG AUTHORESS: OR, 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 X.

#### Neville Hall.

“Cousin Chester,” said Mary one evening, as they sat conversing upon the doctrine of the spiritual philosophy and general reform, “it seems to me that we ought to make some effort in the direction of having a course of lectures in this town during the winter. But every church door is closed against whatever savors of reform, either in social life, science, or religion. If Northland needs anything it is a free hall, where all of the live questions of the day can be discussed without fear or favor.”

Chester’s eyes kindled, and his face grew luminous, as Mary proceeded. She saw that he was, in his own mind, forming some plan to favor her idea of giving conservative Northland a progressive shock by grafting reformatory ideas into the limbs of old theology. After a few moments of thoughtful silence, he said:

“I have a plan, Mary, which, if you and mother approve, shall be matured at once. I noticed to-day, as I was walking up town, that a handsome building-spot, on a very desirable site, was for sale. I was so much pleased with the location that I found the owner of the land and secured it for a reasonable sum. I had then no definite plan as to the use I should make of it, as I do not particularly need a cage until I secure a bird! But your suggestion stating the necessity for a free hall, has added me greatly in the matter. I would like to spend a few thousand dollars in this direction, and I will honor my good uncle, who I am sure would approve of my project, by naming the building Neville Hall. It shall be free to all classes of speakers, men and women, who labor for the good of the common people.”

“My dear good cousin,” said Mary, laying her hand affectionately upon his arm, “God and his kind angels, and all of the oppressed classes, will bless you for so generous an act.”

Chester gazed admiringly into the inspired face and beaming eyes of his cousin. The look he gave her at that moment seemed to indicate something more than cousinly affection, and had a casual observer witnessed the two at this moment, they would have been pronounced plighted lovers.

But not to prolong this part of the story, we will say that never were a conservative people more shocked than were the citizens of Northland when they saw, a few weeks later, a handsome edifice in the process of building, to be devoted to free speech, and reared in the most aristocratic part of the town. But there was no help for it. The whole thing had been done so noiselessly that the people hardly realized what awaited them, until the sound of the carpenter’s hammer awoke them from their lethargy. All opposition was useless; for Chester held a deed of the land, and the generous price he offered for laborers procured him the most skilled workmen, so that the building went up as by magic. No angry ejaculations, no scathing anathemas, or voluble sewing-circles could stay the course of events. Mrs. Kent—whom the reader will remember, and a few other persons, who worked diligently in all humanitarian reforms—rejoiced with exceeding joy.

Notwithstanding Chester Neville’s reformatory proclivities, he was admired by all the fair portion of the community, and no social circle was deemed complete without him. Managing mothers sought to introduce him in their marriageable daughters, so that the accomplished young man was beset on every side. All sorts of rumors were afloat in regard to his attitude toward Mary. Although he was her acknowledged cousin, still the Mrs. Grundys thought that his manner toward her seemed often more lover-like than cousin-like.

It had been decided by the gossips that her engagement with Herbert Winslow was at an end. He had been informed by his old friend, Alfred Dudley, of the rumors in regard to Mr. Neville and Mary. Mr. Winslow had, in a letter to his son, the same story; so that Herbert Winslow, in his tropical home, surrounded with the lavish gifts which Nature showers upon that poetic land, mourned for Mary as one lost to him forever. It mattered little to him that birds of the richest plumage sang in the fragrant branches of the blooming orange groves, since the music of a once loving voice existed but in memory. One look from her deep, eloquent eyes would have thrilled his soul with a purer joy than all of the dreamy, bewitching glances which he had met in the highest circles of wealth and fashion.

But we did not mean to wander, at this stage of our narrative, among the spicy groves of beautiful Florida, nor drink of the healing waters at Green Cove Springs, nor become entranced by the blue waters of the St. John’s River, which flow in silent beauty through the flowery valleys. To Elm Cottage and its interesting inmates we will return. The Indian summer rests in hazy splendor upon the artistic landscape at Northland. The changing hues of Autumn are visible in forest and woodland. Maple Grove is one

blaze of splendor. The foliage of the lofty trees is glowing with the richest and the most delicate colors, as if touched with the fingers of the Divine Artist. The fringed gentian, the blue-eyed asters, are arrayed in autumnal beauty. The bright carnation flower, overhanging the silver brook, kisses the sparkling waters, as they go singing toward the noble Susquehanna River.

“It seems to me,” said Mary to Chester, “at such an hour as this, that the heavens stoop down and kiss the green earth, and the bright eyes of our beloved angels look with tender love upon our struggling spirits. I feel, at times, as though I would like to drop the earth-form, and go to the more beautiful land, where all is sunshine, peace and joy.”

“Dear cousin,” said Chester, “I would that I could call you by a dearer name, but that can never be. I know more than your lips have ever told me, and I would spend my life and fortune to contribute to your happiness. I am not much given to sentimentality, nor to soft and meaningless words. I think we have read each other’s hearts, and realize that to live for others is the highest kind of living. Your health, Mary, is evidently failing; you need change of scene, and I will propose to you what I have already mentioned to my mother; that is, that we spend the winter in one of the Southern States. My mother favors the plan. What say you?”

“I will go,” said Mary, “if your mother will accompany us. I certainly should enjoy the natural scenery, which has been portrayed in such glowing colors by poetic writers.”

“Thank you, Mary. We will go, then, and make the most of life—singing songs of praise, rather than chanting funeral dirges.”

“Why, Cousin Chester,” replied Mary, smiling, “I think you ought to have been a poet or a preacher.”

“Had I been the latter, I should probably have resembled the eccentric Lorenzo Dow,” replied Chester, laughing. “But, Mary, how long a time do you wish to prepare for our prospective journey?”

“Oh, I can be ready in a short time,” replied Mary. “It will not take me so long to prepare my wardrobe as it would if I were a fashionable young lady, and were going to take a trip to Saratoga.”

“Well, then, as winter is approaching speedily, we will be on our way as soon as possible to the sunny South, as the poets would say. But I have one request to make of you, Mary; and that is, that you give up all writing during our absence, save letters. If you need anything in the way of money, my purse is at your command. It is my mother’s desire, as well as mine, to see the color come back to your cheeks, and light and joy sparkle in eyes that often weep.”

Mary thanked her cousin by her looks, and only replied: “You are too good to me!”

Mary and Edward had a long conference the evening before her departure southward. Never had the brother realized so intently as now how much his sister was to him. He had all his life been so accustomed to seeing her at home, that he hardly thought that she could ever leave him. He had noticed that her health was suffering from some cause, which he supposed to be Herbert Winslow. Her relationship to Chester he did not quite understand, but he knew that they were in full sympathy on many reformatory questions. But his kind sister Mary was going away—and what if she should never return? Every captious criticism, every unkind word that he had spoken to her, seemed to be magnified, now that he was to be separated from her; and for the first time for many months he shed tears of regret. Mary saw that her brother suffered, and tried to cheer him by promising frequent letters descriptive of her journey. Tenderly kissing him a good night, she went to her chamber and tried to rest; but sleep came not to her eyelids.

The silent picture of her departed mother looked down upon her in tender and loving sympathy. She thought of her past life, and of the unexplored future—of a dear absent face that was with her everywhere. She thought of the poor, the lowly, the homeless and the outcast, and resolved, in whatever clime she might be, to work for those who had none to love them.

“Poor starved hearts!” she exclaimed; “how can they live without love?” She thought of Chester. She was fully aware of his manly qualities, and knew that a word from her would make him the happiest of men. They had had one private conference, in which the soul of each was mirrored to the other. Chester knew her secret, and she thought of what might have been but for her acquaintance with Herbert Winslow.

### CHAPTER XI.

#### A Breeze from the Orange Groves.

FLORIDA, Green Cove Springs, Dec., 1867.  
MY DEAR BROTHER EDWARD—We are at length in Florida, and surely it is a summer-land



of beauty. We arrived on the 20th ult., with nothing transpiring during the journey to mar our enjoyment, save the many sad sights of human misery, poverty and degradation along all our route.

We traveled only through the day, that we might have a better opportunity for viewing the country. On the morning of the second day we looked out upon Maryland, and were soon crossing the beautiful Chesapeake Bay. The sky was clear. Our surroundings, both in the elegant steamer and outside as far as the eye could travel, were all charming. We touched at Fortress Monroe, and had ample time to view its gigantic proportions. This structure—where Jeff. Davis once stood—was pointed out to us. As the stupendous stronghold lay spread out before us in the bright sunshine, I was reminded of times of strife and bloody war, and I asked, "Why cannot man love peace, which is so beautiful instead of war, which is so dreadful? When will the reign of gentle peace dawn upon the entire world?"

We next stopped at Portsmouth and Norfolk. Both are old, dilapidated looking places. We now, without any preparation or consecration whatever, found ourselves in the sunny South. I frankly confess my lack of appreciation of this fact; for the further we proceeded, the more evidences were to be seen that, by man's inhumanity to man, the land had become desolated. I thought I had seen wretchedness before, but never had my eyes beheld such depths of human degradation as existed everywhere through Virginia, North and South Carolina and Georgia. Closed and deserted houses, windowless cabins, and the absence of all flocks and herds and domestic animals, formed a sad picture that met our gaze. Many cotton fields have been planted, that still remained unpecked. The beautiful white cotton is seen bursting from its open shell, and obediently waiting for the hand of industry to appropriate its spotless fibre to the uses of comfort and ornamentation. Everything in these States seems to be in a most chaotic condition.

But the natural scenery is fine. All through the Carolina and Georgia, and as far north as Virginia, we found immense pine forests of great beauty and grandeur. They are destitute of all undergrowth, and are entirely different from our Northern pines. They grow as erect as plummet and line could make them, rising to the height of one hundred and fifty to two hundred feet, and almost uniform in diameter from the ground until within a few feet from the top, where they send out their branches. Their even and beautifully rounded trunks excited my admiration.

The country, too, abounds in swamps. We passed on the very borders of the "Great Dismal Swamp"—so thickly tangled that I could easily imagine how it might be a safe asylum for "Dred" and his followers. The natives all along this locality, both black and white, are most abject, and look as if forsaken of God and man.

The soil is quite unlike that of the North, a great proportion being or sandy to be *argil*. Here, in Florida, the soil is sandy, but clean and white as can be found upon any sea beach. And yet everything that is beautiful or otherwise grows in this land—in places where it is not covered by verdure, it looks like snow, particularly in the night.

Trees at the North are scarcely to be found so thick and full in leaf as those we see in this section. There is one feature in the foliage here of exquisite beauty, which is not to be found further north than the Carolinas. From the pines, live oak and water oak, which predominate here, hangs a tenuous or moss about the color of flax, and nearly as flexible. It attaches itself to the limbs by a mere fibre, and grows droopingly downward to the length of five or six feet. It makes a most beautiful fringe, swaying to and fro, and serves, when there is a breeze, to tell the direction of the wind more accurately than many weather vane.

The most important places through which we passed, on our journey, were—Goldboro', Wilmington, Augusta and Savannah. The latter place is in many respects a beautiful city. It is situated on a high bluff, and the streets are very wide and thickly shaded by trees of rich foliage. Here we saw the orange tree, lime, banana, and a profusion of tropical fruits and flowers.

In North Carolina we began to feel the breathings of summer; the frogs were peeping, the birds were singing, and the green palmetto was to be seen on every side. Flowers first greeted our eyes in South Carolina, but are more plentiful here. Roses are blooming the entire year in the yards and gardens. Goshawk has taken a pretty cottage, with shrubs and flowers all around it. The orange trees are laden with their golden fruit, and it is much superior to any I have ever seen. The air is filled with the delicious fragrance of the beautiful orange blossoms.

The very thriving town of Jacksonville, at the mouth of the St. John's River, is about thirty miles from Green Cove Springs. This is a beautiful river, with frequent orange groves growing along its flowing banks. Mrs. H. B. Stowe's orange plantation is distant from us but two or three miles, on the opposite bank of this enchanting river. Everything about us is as beautiful as one could wish—save the snakes, fleas, mosquitoes and flies, which trouble me exceedingly. The society here is not congenial, and needs more refining influences to make it so. So you perceive, dear brother, that Florida, like all other places, has its advantages and disadvantages.

As I sit here by the open window, inhaling the fragrance of the delicious air, I can hardly realize that it is winter anywhere. I have commenced drinking the water of the medicinal springs, and am feeling stronger than when I left home. How does the new Hall progress? How is Dinah, our good housekeeper? Give my love to her, and say from me that Mary will not forget her, nor any of the familiar objects around dear Elm Cottage. Write me all the news; for everything pertaining to Northland will be of interest to me.

Most affectionately, MARY.

Newton & Co., Boston, are publishing a series of capital books for the young. First of these, "Lessons for Children about Themselves," is a little book with questions and answers, and illustrations on the body. We are heartily glad to see these attempts to give knowledge even to the smallest subjects which are so vitally related to themselves. It is a movement in the right direction. It has important moral ends, which one can readily appreciate. We hope that room will be found in our primary schools for this series.

Waterman and R. J. R. R. Boston.

One thousand dollars' fine of imprisonment for one year is the penalty for betting on elections in Illinois.

The Iowa Falls lime burners are successfully using coal as fuel in their kilns, and find it cheaper than wood.

From the Atlantic Monthly for January.

### AFTER THE FIRE.

BY OLIVER WILDELL HOLMES.

While far along the eastern sky  
I saw the flags of Havoc fly,  
As if his forces would assault  
The sovereign of the starry vault,  
And hark him back the burning rain  
That scoured the cities of the plain,  
I read as on a crimson page,  
The words of Israel's scripted sage:  
*For riches seek thou wings, and they  
Shall carry thee away.*

Oh, vision of that bloodless night,  
What hue shall paint the mor'ning light  
That burned and stained the orient skies  
Where peaceful morning loves to rise,  
As if the sun had lost his way  
And dawned to make a second day—  
Above how red with fiery glow,  
How dark to those it woke below!

On roof and wall, on dome and spire,  
Flashed the false jewels of the fire;  
Gift with her belt of glittering jewels,  
And crowned with shaggy-dawning flames,  
Our northern queen in glory shone,  
With new-born splendors not her own—  
And stood, transfigured in our eyes,  
A victim decked for sacrifice!

The cloud still hovers overhead,  
And still the midnight sky is red;  
As the lost wanderer strays alone,  
To seek the place he called his own,  
His devious footprints sadly tell  
How changed the pathways known so well;  
The scene, however, has grown cold!  
Ere yet the ashes have grown cold!

Again I read the words that came  
Written in the margin of the flame:  
How'er we trust to mortal things,  
Earth hath its pair of folded wings;  
Though long their terms rest unsprung,  
Their fatal plumes are never shed!  
At last, at last, they stretch in flight,  
And blot the day and blast the night!

Hope, only Hope, of all that clings  
Around us, never spreads her wings;  
Love, though he break his earthly chain,  
Still whispers he will come again.  
But faith that seeks to seek the sky,  
Shall teach our half-dead souls to fly,  
And find, beyond the smoke and flame,  
The cloudless azure whence they came!  
*Boston, Nov. 13th, 1872.*

### REVIEW OF FOREIGN JOURNALS.

Prepared expressly for the Banner of Light,  
BY DR. C. L. DIXON.

Messrs. Emmons—While waves of fire were rolling over the ruins of your temple dedicated to free thought, progressive science, and every new light that cometh into the world, and your piles of records, of books, of manuscripts, sunk like ancient Carthage, into a heap of ashes, there was accumulating on my hands a mass of foreign literature surprising and pleasing to look upon.

Surprising, indeed, it is, when I count twenty periodicals that, like white doves, have hovered together upon my table from various parts of the world; and greatly pleasing when I consider how short the time has been in which such works could grace the world of letters; in which such distinguished authors would dare to weave their golden thoughts into such webs of wonder, to dream, to see, to know, and to proclaim, in the four quarters of the earth, that the spirit-world and ours are one and the same, with only a shadow upon ours that will depart at the dawn of death.

But now comes the question, Where shall I begin? Spain, France, Mexico, Austria, Italy, Holland, all invite attention with almost irresistible energy. I see, however, a little new *Periodico*, the first number of *La Luz en Mexico*, which, from its novel aspect, shall have the first and most devoted salutation. "The Light in Mexico!" Well, certainly few countries need it more; and when, on opening the little paper, I find that a half of it is given to a translation of "The Evangel according to Spiritualism," by Allan Kardec, there is every reason to believe that the editor, Sr. M. Gonzalez, intends that Mexico shall have light, pure and unadulterated.

The first article is on the eternity of God. "When thought turns to the divine grandeur of the Deity, his relation with the creation, there is presented, for the contemplation of the spirit, a spectacle the most imposing and sublime. Here, in effect, is whence arises all philosophy; and here depend all those definitions about God and the soul, be they of those who adhere to the doctrine of Spinoza, or of those who admit the principle of an Eternal Will, or of those in the Supreme Being. . . . God is free, infinite, eternal, distinct from matter. In the contrary belief is grouped the materialist, pantheist, vitalist, &c. . . . We only know God from our spiritual perceptions, deductions from the works of Nature, and those moral principles which establish the ideal of perfection. Negation (of these and many other propositions my space will not permit me to give) is now limited to the question, How God, outside of himself, could have made something out of nothing," &c. This able article, though necessarily speculative, is followed by a brief history (to be continued) of Spiritualism, beginning with the manifestations in the United States, in 1848. History, however, will stare at this recent date, and look out from under her wrinkled brow away back at least to the tent of Abraham.

*Le Messager*, of Liege, continues its interesting articles on "Media," and "In the World all is Spiritualism." It also contains in three consecutive numbers accounts of seances held in the presence of Robert Houdin; of his astonishment, and his final admission of marvels not within the range of his capacities as a legendary professor. Robert Houdin had a world-wide reputation, and so thoroughly master was he of the art of deception, that, when the members of the French Academy were asked to look into the phenomena of Spiritualism, they silenced all appeals in that direction by referring to Houdin. He had been in Algiers just previous to my arrival there, and had bewildered both Kabyl and Moor. The wild Tuaregs had carried his name far into the desert, for he had been invited by Marshal Bandon to exhibit before them. They said to the Marshal, "Why do you war with gun and saber, when you have such men among you as Houdin, who, by his black art, could sweep us all from the earth?"

M. Houdin, in his seances with M. Alexis, when in a somnambulic state, was deeply moved at what he heard and saw. Perfectly blindfolded, M. Alexis picked out cards designated, read documents that were hidden from every one's view, visited distant places, told by a lock of hair the age of M. Houdin's son at the time it was taken from the boy's head, and told him he was at that moment, being very seriously betrayed by one whom he trusted as a friend. Nearly everything could be verified on the spot; but the latter assertion required time, and time showed that his friend, at the time specified, had robbed him of ten thousand francs. M. H. finally wrote: "I can see from this exhibition as much as I wished as it is possible to be, and persuaded entirely of the impossibility that hazard or *ad hoc* could ever produce such marvelous results." What will the *seances* of the Academy now say?

"The Messenger" attaches much importance to writing media. "For it permits the establishing with the spirits relations as continuous and regular as exist among ourselves, revealing their nature in the best possible way, and manifesting the degree of perfection, or the reverse, to which they have arrived. This faculty is easy to acquire. In one case, the *perisprit* being disengaged from matter, we envelop entirely the medium with our own, and thus gain entire control of the arm that is to write. . . . It is at the moment of exchange of *perisprit* that the media tell their truthfulness so common to them." "The Messenger" has also a series of articles on geology, which cannot fail to arrest the attention of even the casual reader.

The *Revista Espiritista* of Montevideo has a series of contributions, every one of which, if translated entire, would be eagerly perused by your subscribers. My pen cannot do justice to any of them; and of little credit to them will be my brief notices. The first, *The Paradox of Existence*, has these remarks: "The multiplicity of existences of the soul in our world and elsewhere, is one of those ideas incarnated in humanity which from a period the most remote have traversed the ages to our times. We observe them in the theogony of India, of Egypt, of Greece, and many other countries reaching into the night of time, and is found in *At Zohar*, one of the theological works of the Jews. Garmented with the errors of metempsychosis, or the transmigration of souls into animals, and from these to man, it was brought from India and Egypt by Pythagoras to Magna-Grecia and Italy. Cleero and Virgil have mentioned it; also, the early Fathers of the Church; and the Brahmin in his religion prohibits the use of meat lest one should partake of a relative. . . . The Druids, who also professed this dogma of transmigration, considered it, through a succession of re-incarnations, as a means of progress. The idea of the immortality of the soul involved in this belief is a glorious light that illuminated the horizon of antiquity, and has been handed down to us as a great treasure. Who taught them this truth? Whence came it? In what book was it found? The only response is in the dogma of the pre-existence of the soul, and the ideas which it brings from its last re-incarnation to that which follows. . . . This has been the theory of many eminent men, among whom were Van-Helmont, Giordano Bruno, a glorious martyr to the liberty of thought, Dupont de Nemours, an eminent writer, Ballanche, and Juan Raynaud, member of the Institute of France. . . . Spiritualism has come to proclaim anew, and with double force by means of its manifestations and demonstrations, this dogma of re-incarnation. . . . These fruitful ideas satisfactorily explain those problems of the intellectual and moral inequalities, the diversities of social conditions, the unfortunate state of idiots, fools," &c., &c., quoting finally a noble passage from Jamblicus, which concludes thus: "And though God sometimes hides from us the cause of these sufferings, we ought not to attribute it to his injustice."

The next article in the Montevideo magazine worthy of particular note is "Collective Humanity"; and a wide range of original thought gives a peculiar zest to each paragraph. But I must hasten to notice the *Revue Spirituelle* of Paris. France has been peculiarly blessed, or otherwise, (as people choose to consider it) with spirit expression in the shape—by no means questionable—of stonings, both of persons and places. A manifestation of this kind began at Montrouge, five months since, and has continued to within a recent date. The stonings were directed at the garden and house of a Mr. Guenot, 61 Grand Rue, and fell at all hours, day and night, sometimes hitting Mr. G. himself, and wounding his son no less than twenty-seven times. The police were put upon the alert, but no clue could be gained whereby the mystery could be solved. In the direction whence the stones and bottles came, men went to such points as might possibly be used by designing persons to make these demonstrations, but they found that with the greatest effort it was impossible to throw the aforesaid missiles the distance necessary to reach the places where they had first fallen. "No human force," says the narrator, "could obtain this result; it is necessary to suppose some mechanism of an enormous power; but such could not be found." The prayers of the Church put availing anything, some Spiritualists recommended prayer every night at nine o'clock, and that pardon should be particularly proffered to the troublesome spirits and their pardon solicited for any offence against them when in earth-life. The family consented, various media joined the circle, and their prayers, petitions, and good-will offerings had the desired effect. Monsieur Guenot and his family now labor and repose in peace.

The *Revue Spirituelle* gives in its October number also, a translation (from the *Banner*) of an interesting seance held with Dr. Slaide, by E. W. H., where the wonderful phenomena so often recorded, and so satisfactory withal, were accorded to him.

It is with no little regret and sorrow that I see by the *Revue* (announced from Barcelona) that in Guayaquil, in the republic of Ecuador, Spiritualism by law has been denounced, and all spiritual works have been seized and burned in the public square. Good God! Can such things be permitted in this nineteenth century? The passage of the above-named law, and the infamous act of destroying our literature, was caused by the Roman Catholic clergy. But it is only another stone loosened in the tattering temple of Catholicism, and adds new vigor to the persecuted.

The November number of the *Revue* has a long account from its correspondent of seances with Madame Maud Lord, in Chicago. Mrs. Lord is said to have not only the beauty and womanly grace that are ever attractive, but the charm of sincerity, which wins the hearts and captivates the judgment of all who approach her. The angels gather in brightness about her, and she reflects their celestial perfections.

The *Revue* for December—*La Conscience*—the Vienna magazine and others, I will leave for my next article.

these expressions of the spirits, for no one who does the work of my Father bears evil testimony of me," says Jesus. The writer says he has recently seen a work, *Spiritualism in the Modern World*, translated from the *Christa Caelica*. It was written by the Jesuits who kneel around Pius IX, and reveals the thoughts of the Roman Church concerning our ideas. Naturally we are amazed.

But no priest has dared to defend his doctrine in our society. I must beg pardon of St. Don Baldomero Villegas for having attempted, in such limited extracts, to give any fair view of an article covering five pages of terse reasoning, telling facts and deductions.

The discourse on Materialism says: "From times the most remote the thoughtful man, the philosopher, has been occupied with a consideration of what will be his future when the soul separates from the body," and then, with such recollections as arise from a study of Plato, Socrates, Pythagoras—from a large view of humanity and its natural relations with the past and (probably) with the future; from what history teaches and our natures seem to exact—to claim as a birthright from the author of its being—a pungent article has been wrought out. I hope to be able to turn it to my gain.

Albany, N. Y., Dec. 27th, 1872.

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Albany, N. Y., Dec. 27th, 1872.

### Spiritual Phenomena.

#### THE "ALLEN BOY" IN PORTLAND.

DEAR BANNER—Many of your readers will doubtless remember the "Allen Boy," who was, it was claimed, "exposed" by some sharp skeptics in this city a few years ago. It will be remembered that one of these shrewd *exposers* dressed his hair with a preparation of oil and lampblack, and at the close of the manifestations, the boy's hair was found to be blackened by this substance, and forthwith he was denounced as an impostor. Your readers will also remember that this incident resulted in the immediate announcement, by myself, of the magnetic transfer theory, which I afterwards proved to be true by a series of experiments with the same medium. Shortly after that, young Allen returned to Vermont, and for eight years has not been before the public. A few months ago, however, he commenced sitting for manifestations again, and, while hands are materialized and shown in his presence now as years ago, his guides promise that, ere long, they will so far develop his mediumistic powers as to materialize to mortal vision the features of departed loved ones in his presence.

A week or two since young Allen, now grown to man's estate, was married to Miss Ida Harriman, daughter of Gilbert Harriman, Esq., of Canaan, Vt., and is now in this city, having decided to give the public the benefit of his remarkable mediumship. Notwithstanding the long years of disuse of his powers, I note a marked improvement in the manifestations, and there is no reasonable doubt in my mind but that, ere long, spirit-faces will be seen and spirit-voices heard in his presence.

On Saturday evening last he held a quiet seance at my house, in the presence of a small party of ladies and gentlemen, among whom were Col. Smith, of the Portland Press, and Prof. Robinson, teacher of music. A brief account of the occurrences may not be uninteresting to your readers. The only preparation to be made is to place the dulcimer, tambourine, bells, and other instruments in the chairs at one end of the room. Immediately in front of these are placed two more chairs, over the backs of which is thrown a shawl. The medium sits in one of these chairs, and holds with both hands the left arm of a gentleman who occupies the other; over his hands is thrown a shawl, to screen them from the light. In the other end of the room a lamp is burning on the table, and the company gather in a pleasant group in front of the medium. On this occasion we waited some time for the invisibles, but there was a "hitch" somewhere, and, beyond moving the instruments about and rapping in answer to questions, we waited in vain. During these manifestations the right hand of the medium was exposed to the view of the audience, as it rested quietly on the arm of the gentleman at his side.

After waiting nearly an hour, and making some little changes in the arrangement of the improvised cabinet, we were at last rewarded by a series of powerful and startling musical manifestations. Tunes were played, drumming performed, and, by request, we were favored with imitations of boring with an auger, sawing wood, the whistling of the wind, &c., &c. Ever and anon hands would be seen, of various colors and sizes, above the screen. These manifestations continued for thirty minutes or more, when the instruments were thrown in every direction—the dulcimer, weighing eighteen pounds, being tossed over the screen at least six feet from the musician, and all was still. No one present doubted the evidence of their senses, and all were satisfied that, whatever the power might be, it was exercised independently of the medium, and that his physical organism had nothing to do with the manifestations.

I understand that Mr. Allen will soon visit Boston, and, if he does, I commend his mediumship to your candid investigation.

Very truly yours, JOSEPH B. HALL.

Portland, Me., Dec. 23d, 1872.

(We received with this account a somewhat lengthy slip of the report of the Portland Press of Dec. 23d, which closes as follows:—*Ed. B. of L.*)

We are not a believer, and do believe that these seemingly supernatural phenomena will some day be as generally understood as is electro-magnetism now. But it is due to those who credit the manifestations to notice, to add that there was no fraud, no cheat, no room behind the screen for an impostor, and that no medium sat perfectly still all the while, with his hands remaining in the positions named. Indeed, had his hands been at liberty, his performances were of far from him that he could not have produced them.

CHARLES H. FOSTER.

We are informed by a correspondent—Mrs. T. P. Hornbrook—that this celebrated New York test medium (who was at last advised in Memphis, Tenn., during the month of November made a tour to West Virginia, where, at Wheeling, he gave for three days most satisfactory sittings, doing much to advance a knowledge of spirit return among the people, and to bestow comfort to minds bereaved. From thirteen to thirty-two persons—nearly all strangers to the medium—generally composed the circles while there, and the utmost satisfaction was experienced by them at the result of the seances. He left Wheeling for Cleveland, hoping to return thither for a brief season in May.

The St. Louis Daily Globe of Dec. 15th comes to us, giving under its "Pen Sketches for Sunday Reading," an article headed "The Debatable Land," in which the doings and claims of Mr. Foster are set forth at some length and with evident candor. After speaking of the great inter-

est, w. ken in the subject of spirit into recourse by the sittings of Mr. Foster, (then at the Southern Hotel in that city,) and the numbers visiting him to investigate his powers; and, further, referring to the "nonsense of not investigating that which is a mystery, because it is so," the editor proceeds to treat of the wondrous power of the soul over matter, as demonstrated by various occurrences in daily life to the thinker, and says:

"Mr. Foster declares for another evidence of the immortality of the soul—that of communicating with persons who are either relatives or friends, passed away into another life. His sittings at his table quickly and naturally, and an alphabet—often not used—paper and pencil are all that seem to be required. In one sitting, there were two young men who were utterly bewildered and astonished as Foster communicated to them the names of deceased persons, and detailed with considerable minuteness several secret events of their lives. The medium spoke with great confidence and cheerfulness, and seemed quite delighted when imparting anything of an agreeable nature. In one instance, he seemed to be unable to get the name properly spelled of a lady communicating, and, seizing a piece of blank paper, put a pencil upon it, and then held the paper with one hand, for a moment, under one side of the table. Quickly the writing was handed to the sitters, who immediately recognized the name of a deceased person well known to him. In another instance, the medium gave a queer German female name, which, unasked for, was recognized as correct. In still another, he insisted that, among the names written inside folded strips of paper, there was one of a living person. It was denied. There were two persons of the same name—one in the inner, one in the outer world," insisted Mr. Foster. So it proved. One was the name of a deceased grandmother, the other that of a living granddaughter, both of precisely the same Christian and given names.

There were quite a number of tests given which were marvelous to the sitters. Our neighbor the Republican, in speaking of the seance of Mr. Foster, says:

"We are free to confess that many if not all of these tests are inexplicable upon any other theory than direct spiritual manifestations or clairvoyance. Upon either hypothesis they are miraculous, and stagger one's belief in the senses. Mr. Foster's tests are not only in open daylight, and everything is done before the eyes of the spectator. There is no dark-room humbug about him. If it is really deception, it is the cleverest deception ever seen. It is more than reading the spectator's thoughts, for it tells him of things known only to him, but not thought of at the time; it sounds in his ear the names of friends long dead, and recounts particularly family matters that could not possibly be known to any one present besides himself. Mr. Foster does not profess to be in a trance. He converses and smokes his cigar in the most normal and approved fashion. He says that names and communications are sometimes whispered to him by invisible forms, and tongues heard by no one but himself. Sometimes he is impressed to write, and sometimes the mysterious agencies write with their own hands. He does not use musical instruments or bells, or other rattle-trap apparatus. Lead pencils and slips of paper constitute the visible medium of all his extraordinary performances; and as exhibitions—to call them otherwise—they are well worth seeing and investigating."

There is just this about all such phenomena: If a man is about to set out on a journey to a distant country, he would wisely make all necessary inquiries as to what sort of a country it is, what are the manners, habits and customs of the country, and what sort of people live in it. He would not likely be deterred by any one in seeking this information. So also touching the other life, his wisdom would suggest that he make all proper, all sensible investigations, if it is possible so to do. And it is the duty of religiousists, and scientists to investigate all things that are mysterious when they present themselves as effects, and see where lies the cause thereof."

### SPIRITUAL MANIFESTATIONS AT CASTLEMAINE.

[From the columns of the *Banner of Light* for October 1st, 1872, issued in Melbourne, Australia, we copy the following account of remarkable manifestations of a physical character which have fallen under the notice of its publishers, being obliged from want of space to confine our quotations to the first of the three letters spoken of by its editor—the others tending to substantiate the one here given.—*Eds. B. of L.*]

In our last issue, we briefly noticed some extraordinary physical manifestations, said to have occurred at Castlemaine. We now copy from the M. A. Mail, of August 27th and 28th, the letters of the three gentlemen who witnessed them, from which it will be seen that there can be no reasonable doubt of the bona fide nature of the manifestations, which are totally inexplicable on any other theory than the spiritual one.

#### A SEANCE.

Sir—On Sunday evening, the 4th August, I, in company with Mr. E., and Mr. and Mrs. H., went to the house of Mr. P., for the purpose of witnessing some manifestations reported as extraordinary and unaccountable. Not being gifted with that imaginative organism that can realize any of the modern spiritualistic theories, I always looked on such reports and manifestations as rubbish and nonsense. The evening was very dark and wet, and about eight o'clock we reached in a body the house of Mr. P., where we were ushered into a room, where there was no fire in the fireplace. The room was carpeted, the walls were plastered and papered, the ceiling was plastered, and there was a French window leading on to the veranda. This window was nailed tight, and the door was bolted by me. The furniture in the room consisted of six chairs, a round table (uncovered), and a sofa, and thin muslin curtains adorned the window. We took our seats round the table, and having provided ourselves with lucifer matches, the candles were blown out; and, after quarter of an hour or twenty minutes, the table resounded with a heavy hard blow.

We lit the candle, and saw half a brick, with some wood ashes on it, and some scattered on the table. On touching the brick, it was found to be warm, and one side of it so hot as to be unbearable on the palm of the hand. A short time after the light was again put out, Mrs. P. made an exclamation that there was something coming, and we heard a gentle knock on the table, and on lighting, we found on the table a flower-pot, full of earth, with a layer of ten leaves on the top, and seeds sprouting into leaves, the whole dipping wet. In consequence of Mrs. P.'s exclamation, I got up and examined the window, and found it fastened and nailed, and impossible to open without being unnailed. After some conversation wherein Mr. P. was relating to me some manifestations supposed to have arisen from the influence of his sister-in-law, the light was again put out, and no sooner out, than a photograph album was flung on the table, and on the light being struck, the book was found opening, and Mr. P. putting his finger on the open portrait, said, "That is the lady I was telling you about." After this, a large fire cone was flung on the table under similar circumstances, and after a further trial without results, we gave it up.

In giving this recital, I merely state facts as they occurred, without hazarding any conjectures as to the cause. The thing was totally unaccountable to any of us. We entered the house with full of suspicion, and came away satisfied that what was done was no willful trick orlegerdmain on the part of our hosts.

R. C.



## The Lyceum.

## THE CHILDREN'S PROGRESSIVE LYCEUM.

BY MRS. M. E. B. SAWYER.

It is an old saying, "By their works shall ye know them," and perhaps no class of people in the world have been louder in their acclamations in regard to this principle than Spiritualists. Notwithstanding we have done and said so much in advocacy of religious, political and social reform—disregard the scorn and calumny of a bigoted people; fought with a tenacity that only a love for the cause would enable us to do—we have been sadly deficient in one thing, and are to-day, namely: Sunday schools for our children. I presume every other Spiritualist lecturer will testify to this fact. If our fathers and mothers have outgrown the garments of the past, and their souls find to find material by which they can manufacture bread from the chaff found in our churches—how is it with the children? Are not their brains plastic—ready to be molded by the slightest impression? Are not their souls waiting, and eager to drink in from every fountain that flows to them?

We who have stood in the ranks, and endeavored to use our influence against every law and custom that were opposed to the interest of humanity, know what a trial it has been for us to outlive our early impressions, and to stand up in our manhood and womanhood, true to ourselves. We cry Reform! What do we mean? We say our children must be reared as though we were reformers; but how are we to establish a true reform? I believe it can be done in only one way—a practical education. And I appeal to the good sense of our fathers and mothers who are Spiritualists—Do you expect your children to receive such at the hands of your evangelical neighbors?

Some two or three years ago I was connected with a Lyceum not a thousand miles from this city, and I had noticed for a number of Sundays one of the little girls brought into the group a book, resembling very much the text books used in some of the Sabbath schools. Upon examination I found the book to be none other than one furnished by the "free church" (Orthodox) to the child, who, I learned for the first time, was a constant attendant there, because the Society furnished clothing to the poor children who went to school in their church. I opened it—and listen:

"The first question that met my eyes: Where do good children go? Ans.—To heaven. Q.—Where do wicked children go? A.—To hell. Q.—Do you believe they are burned up? A.—I do. Upon strict interrogation, I learned that the child did not believe anything of the kind; consequently, every time she recited one of these lessons verbatim, she uttered a falsehood. This child was a member of the Lyceum. Her parents claimed to be Spiritualists, but of course were ignorant, and considered not the wrong they were entailing upon this growing mind, in forcing her into such conditions.

Our Spiritualists have this one excuse: "It is better for them to attend a Church school than none at all." I revere everything as far as it benefits the people; but we know how hard it is to support spiritualistic meetings in many places. We hear the same old story everywhere: "The expense falls on a few." Now, why is it? Is it because men and women do not want this beautiful philosophy proven? Is it because they feel in no way it is adapted to humanity? Not by any means! They dare not stand erect while from the pulpits missiles and bomb-shells are flying, calculated to wound, to cripple, if not entirely destroy. Harsh as they may seem, they ever fall harmless on the ear or her who, from the fullness of the soul, dares to vindicate the truth and stand for the right. The pulpit and theological press have prejudiced the world in regard to Spiritualism. Through its tribulations—the schools—the children are reached; yes, our children—many of them—and are struggling to build societies, and after once built, to keep them on a firm and healthy basis. Because of the bitterness and hatred going out of sect-bound souls, we have suffered, and are suffering now; and yet our children are sent to sit at their feet for instruction, and to be led by their hands, not in "the green pastures," but in the old footprints left by our grandfathers years ago.

I believe in the children. Every one of them is a little eternity, and some time, perchance, may far outreach our now grandest conception of Deity. They should receive that education that acts, through natural law, upon reason and conscience. They should be taught mutual devotion one to the other for the highest welfare and greatest good in society. They should learn equality and justice.

The grandest lessons our children can learn are concerning themselves; instruct them in the highest understanding of this idea—that it is as divine to care for the body as the soul; and not until they have acquired some knowledge of the physical can they realize the beauty and adaptation of the spiritual. There is no place where the quick, active mind of a child can become more interested than in the Lyceum.

It is not the amount of matter that is drilled into the brain, but the amount we can extract or get out of it that tends to build up a storehouse of mental and intellectual beauty. This ever has been the work of the Lyceum—teaching self-reliance, free and independent thought, practicality and sound sense.

It has been my privilege, during the present month, to pay two visits to the Lyceum in Hudson, Mass. Although less than one year old, it has done a good work. There is good material in it, and I hope to hear, from time to time, of its increasing success. The officers are alive to their work; the best of feeling exists among them; their interest and purpose is one.

May angels bless the Hudson Lyceum, and, in answer to the question, "What shall we teach our children?" give grand responses through the soul of every leader, until each child may learn the deepsignificance of the verb "to live!"

I have attended the Boston Lyceum at John A. Andrew Hall, the two past Sundays. No word from me is needed. Their reputation is a glorious one! Long may it live!

In conclusion let me add, while we as public workers are ministering to the wants of humanity, let us not think of all humanity is made up of men and women; let us not forget the children, but plead for them, and work for them, until every Spiritualist society may feel its imperfection without a good working Lyceum for the children, where every growing brain may be molded after a true model, and the physical, moral and spiritual nature develop into more beautiful and perfect proportions.

South Boston, Mass., Dec. 31st, 1872.

## Banner Correspondence.

## Connecticut and New Hampshire.

NEW LEBANON, N. H., Dec. 24th, 1872.

DEAR BANNER—How good you look, and how glad we all were to see you again! Why, one woman we saw actually kissed you when you were here. We were all so glad to see you, and being greatly inconvenienced whilst you were away. There was no way to find out where you were, nor to let others know of one's whereabouts. I was just ready to announce my intended visit to New Hampshire through your columns, when the ugly fire-demon snatched you away, and so none of my friends have known I was here, and by that means I have lost employment and money, and have also had extra labor of letter-writing to get my engagements. We have never known your work until you were in ashes, nor appreciated the kindness of your editors in freely giving us the use of your columns to notice our appointments and make our appeals; but now that you are once more with us, we will love you more and treat you better by giving your editors, through you, a more hearty support.

I took pen to say a word with reference to our missionary work in Connecticut, which is temporarily suspended. Mrs. A. M. Hall lectured for us very acceptably one month, but at the end of that time retired, feeling that she was not strong enough to continue, and reported the sum of \$17.98 over and above salary and expenses. In addition, I wish to say that I have received from the friends in Norwich, Jewett City, William, Hartford and other places, contributions for tracts for gratuitous distribution, to the amount of \$10.00 from T. K. Cincinnati, Ohio; \$1.00 from E. B. Parsons, West Windsor; 25 cents from Mrs. George Wilcox, Madison, Conn., and 10 cents from some one else, making in all the sum of \$18.06. I wish also to notify the friends that my time is all taken now until April, and that it is impossible for me to answer calls to do missionary work in Connecticut this winter, but if my work will be in any way, I will not find a suitable agent who is willing to take hold of the work, I will take the field again myself. I trust when it is warm and pleasant we may be able to secure the services of Jennie Rudd, for a little time at least. Following is the report of subscriptions and collections received by Mr. Hall for the month of November, with a few taken by myself which have never been reported:

Subscriptions.—James H. Hyde, Unionville, \$1; James Hinton, do, \$1; Everett Horton, Bristol, \$2; Capt. A. T. Robinson, do, \$2; Alphonse Barnes, do, \$2; John Churchill, do, \$2; A. D. Thompson, do, \$1; Mrs. Maria Barnes, do, \$1; Mr. and Mrs. L. C. Johnson, Plymouth, \$2; Hurlbert D. Wilson, do, \$1; S. R. Blake, do, 50 cents; Eliza Blake, do, 50 cents; Minnie C. Easty, do, \$1; Mr. and Mrs. Virgil Wilson, do, \$2; Lyman Moulthrop, do, 50 cents; E. B. Parsons, West Windsor, \$2; T. K. Cincinnati, Ohio, \$1; friend, Norwich, \$1; John Sweet, Middlebury, \$1; Eli McKee, Terryville, \$5; J. B. Hinkley, Unionville, \$1. Total, \$32.50.

Collections.—New Britain, four lectures, \$17.47; Unionville, one do., \$4.20; Southington, two do., \$9.50; Plymouth, two do., \$3.12; West Windsor, two do., \$8.00; Modus, two do., \$5.83; Hadlyme, two do., \$3.17. Total, \$50.29.

E. ANNIE HINMAN.

Pres. Conn. Association of Spiritualists, West Windsor, Conn.

**Maine.**  
A NEW METHOD.—We are snow-bound, dear Banner, and have been for the last week, at the house of that good old Spiritualist, D. M. Haskell. I have with me a wonderful test medium, and one that astounds the skeptic, and has been the means of curing many a case, to open their eyes to the beautiful truths of Spiritualism. This medium is a poor unfortunate blind boy, who neither reads nor writes, having lost his sight in infancy, and never had the advantage of an education. I found him in North Anson, Me., a poor friendless boy, and took him out of charity to cure him of stammering and help him along. He proves to be an excellent subject for psychology, and on the 24th of Dec. he opened his eyes to the light of Spiritualism, and he really did more good than harm. It has awakened inquiry, and the Banner is sought for with more eagerness than ever.

**RANDOLPH, Dec. 24.**—Mrs. C. H. Latham writes: Mrs. E. R. T. Trego, of St. Albans, N. Y., has been with us for a few days, lecturing and giving tests, and delineating character. She is spoken of very highly; she is not engaged for the last week in January, but will receive calls for that week in Western New York and Pennsylvania.

**Aid to Re-establish the Banner.**  
Cambridge, Me., Dec. 18th, 1872.

EDITORS BANNER—My soul is full of love and sympathy for the dear old Banner in this hour of severe struggle for existence since all its material means were swept away in the terrible conflagration. I wish I was able to give public psychological delineations of character for the benefit of the Banner, but I cannot; and here I am, and have been for months, unable to do anything. We are generally poor and poor, I enclose \$2, as willingly and freely as I can. We are all greatly indebted to the Banner of Light, as it especially helps in its "List of Lecturers" and "Movements of Mediums and Lecturers" columns, and we appreciate it. Societies wishing to secure speakers also find it a most convenient source of information, as well as the great world of liberal-thinking humanity. Then all should do something to sustain it.

Miss S. A. ROGERS.

**San Francisco, Cal., Dec. 18th, 1872.**  
DEAR BANNER—We feel to bear your loss as far as we are able at present. For many reasons we regret the disaster which has befallen you, and send you, as proof of our sympathy, \$25.

Yours, E. T.

**Los Angeles, Cal., Dec. 14th, 1872.**  
DEAR BANNER—Your appeal has reached us, and in response we add our mite to your mite. We hold that the powers of our reform papers are not secondary, in usefulness, in disseminating the glorious truths of the angel-world. Hence it becomes the duty of all true reformers to come forward at once with material aid, that mankind may continue to feed on the superlative food of the Harmonical Philosophy.

THOS. A. GATNEY, President.  
N. S. MONTAGUE, Secy. of the First Edgemoor Association of Spiritualists of Los Angeles City, Cal.

**Louisiana.**  
NEW ORLEANS, Dec. 27th, 1872.—DEAR BANNER—The following resolutions were unanimously adopted last evening by the Association at Minerva Hall:

Whereas, This lecture does Mrs. Johnson's engagement with us, and she goes forth to her duties of service, and we, her co-workers in a common cause, deem it our privilege to express in a practical form our appreciation of her ability as a lecturer, and our respect and sympathy for her as a lady of native refinement, and of noble and generous impulses; therefore be it

Resolved, That we cordially and unqualifiedly recommend her to all Spiritualist societies who desire to enjoy and promote the elevation of the human mind, to spread among men and women a proper understanding of their surroundings, both spiritual and corporeal, in the present and future.

Resolved, That the lectures delivered by Miss Susan M. Johnson before the Central Association of Spiritualists of New Orleans have been highly instructive and entertaining, and we hereby tender to her and her family our warmest vote of thanks for their logical, succinct and kindly offering of truth.

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men or women, who could come to this country to help us in teaching the colored people, the young especially? Would you ask some of the friends in Boston to see to this? Oh, how I wish there were two or three of us in the form to gradually open the way here quietly, without any ado about it! I would pave the way. Will you aid us? Let me know, then I will explain more.

**Massachusetts.**  
SPRINGFIELD, Dec. 11th, 1872.

I feel like writing a few lines in reference to the Free Circles, and at the same time perform a pleasant duty. I noticed your article concerning this matter in your issue of July 13th, and would say that I have for years felt the value and importance to the world of the Free Circles held at your office from week to week. It seems to me that this department of the Banner should be sustained as long as the good old Banner waves—and that will be a long, long time. I have resounded heretofore to the aid of the Free Circles, and again I respond by enclosed draft.

I will now make a proposition, and practice what I preach, as follows: I will be one of fifty to make up a fund for the aid of the Free Circles, each party to pay \$25. (The enclosed draft to be considered a part of my payment). I believe this to be a truly worthy object, and that there are many who are ready and willing to subscribe the above if they have the opportunity.

I have been reading "Flashes of Light from the Spirit-World," compiled by our able brother, Allen Putnam, and I consider it one of the grand illuminations of the nineteenth century. Every seeker after truth should have a copy.

**New Jersey.**  
PATRICKSON.—Alfred Lyon writes, Dec. 31st:

The little band of Spiritualists here have been organized a little over two months, holding meetings every Sunday for the purpose of hearing lectures. They have been exceedingly fortunate in having the services of Bryan Grant, Esq., of New York, for the past five Sundays. He has given a course of lectures on the "Science of Spiritualism," which evince a degree of scientific investigation, learning and eloquence rarely equaled. While his elegantly polished language is easily comprehended by the comparatively uneducated, his scholarship is delighted with the beauty and force of his periods. The increase of members, who are attracted to hear his terse and logical discourses, assures us of a large addition to the number of avowed Spiritualists in this city, and we hope soon to be able to award a liberal compensation to speakers who may visit us. We heartily commend Mr. Grant to any society that needs vigorous stirring up, and new additions to its numbers.

**Michigan.**  
WYANDOTTE.—H. Milkins writes, Dec. 23d:

The city of Wyandotte has a population of about four thousand inhabitants, and, in a common way of speaking, is clothed in darkness; that is, we have nine churches and eighteen saloons, and we should like to have some light through the instrumentality of a good test medium. From what I have read in your paper, I should judge that Boston is overflowing with them. If you will be kind enough to send a good one out here, the hospitality of my house shall be given to them free of charge. I enclose \$20.00 and a list of subscribers for the Banner of Light.

**DARIEN, E. B. Carter** says: Our Society very much deprecates the misfortune of the good old Banner. We shall all renew our subscriptions; and I overheard some of the lady friends of your paper talking up the idea of organizing a system of *volunteers* for a time, to enable them to raise funds to contribute toward its re-establishment.

**New York.**  
UNION, BROOME CO.—G. P. T. writes, Dec. 25th:

Spiritualism is gaining ground gradually in this place, though there are but few outspoken believers. We want good mediums to give us a start. The Methodists have had a revival here, and quite a number have been frightened into joining the church from fear of the "devil," instead of from a love for truth and the right. One of their preachers opened his heart to Spiritualism; but he missed the mark so badly, made so many truthful admissions, and ranted so terribly, that he really did more good than harm. It has awakened inquiry, and the Banner is sought for with more eagerness than ever.

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to you from all parts of our country. Should these to whom heaven has been opened through the light of spiritualism, fall at such a time as this to extend a helping hand to the Free Circles and the Banner, it would exhibit a lamentable degree of selfishness, to say the least. Enclosed find \$33, for which a Banner of Light—canceling former subscriptions—to J. B. Lyman, S. S. Paynter, J. R. Safford, J. G. Dow, C. M. Jellison. Yours truly, J. B. LYMAN.

**Charlestown, Mass., Dec. 3d, 1872.**  
MESSRS. WM. WHITE & CO.—Dear Friends—

Write I to try to express the sympathy I feel in this your "hour of adversity." It would be but an echo of what has been and will be much better and more feelingly expressed by hundreds, yea, thousands of friends who have a deep and abiding interest in the "Banner of Light."

Deprived, as I am, of the privilege of hearing the gospel of truth and love dispensed through the lips of inspirational speakers, the Banner seems to be the only consolation of life; and the least I can do, and the best way I can manifest my interest in it during this "fiery ordeal," is to forward my subscription for another year. I enclose, therefore, \$25—\$25.00 for the Banner; \$1.50 for the Biography of Mrs. J. H. Conant; 20 cents for postage, and the balance for the Banner Circle.

In this arrangement, you see it is more of a business than a charitable donation; for, judging the state of your feelings by my own, I thought it would be more to your liking to return an equivalent some time than to consider it a gratuity. Though your sphere of usefulness has been clouded and retarded, (only for a brief period, I trust,) yet be not discouraged. A bright, perhaps brighter future is before you. Irresistible friends are with and will assist you; friends that are friends will still be friends; and strengthen the publishers by their approbation and material aid. The loved Banner will again be unfurled, floating into the households of innumerable friends who are hopefully waiting to give it a hearty, cordial welcome. At least, such is my hope and belief.

Respectfully yours, BETSEY CADEES.

**Bradley, Me., Dec. 24th, 1872.**  
My heart is full of love and sympathy for the Banner of Light and the cause it advocates. Enclosed please find \$12, and the names of three subscribers.

J. J. NOURIS.

**Glen Mills, Chester Co., Pa.,**  
Nov. 25th, 1872.

MESSRS. WM. WHITE & CO.—Please find enclosed my check for \$10.00. If all your subscribers will do the same (that could be), the Banner of Light, it might soon spread its folds to the vision of the man that anxiously await its coming.

Hoping a generous spirit may prompt the patrons of the Banner to respond promptly to its support in this, its great need, I remain, sympathizingly but earnestly, Yours,

R. B. SANBORN.

**No. 192 Central street, Lowell, Nov. 24th, 1872.**  
MESSRS. WM. WHITE & CO.—Your circular of the 13th inst. is before me. \* \* \* Thousands, if not millions, have had their eyes opened by your uncompromising devotion to the great truths of modern Spiritualism. \* \* \* This and all other reforms which are innovations upon Old Theology, are denounced as designing, bigoted priests, who do all that in their power to lighten their hearers from reading or hearing truth which comes from pens or falls from lips as truly inspired as were those we read of "in the Book." But, thanks to God and the angel host, the world moves! I enclose an order for \$20. I only wish it could be hundreds instead of twenty.

R. H. OBER.

**Decatur City, Iowa, Dec. 23d, 1872.**  
Sometime since I sent you a money order for five dollars, it being my mite to assist our beloved Banner. Your work has but just begun, and it behooves all lovers of the truth to rally to your support, and sustain you not only with their voices, but with the "almighty dollar."

W. D. MOORE.

**San Francisco, Cal., Dec. 19th, 1872.**  
WM. WHITE & CO.—We feel sure that the Spiritualists of the United States cannot and will not do without the Banner of Light. \* \* \* Enclosed find \$10, half of which is from E. D. Whately. We wish we were able to do more, and perhaps will. This is given freely.

L. ARMSTRONG.

**San Francisco, Cal., Dec. 20th, 1872.**  
WM. WHITE & CO.—Enclosed is Post office order for \$16 in silver, or \$17.55 in greenbacks, which I have solicited from friends to aid the Banner. Mrs. Mary H. Butler gave \$5; Mrs. A. C. Parker, \$4.50; B. Shrail, \$5; Mrs. S. Th. H., 50 cents; Mr. E. R. H., \$1. Dr. J. R. Newton is effecting many remarkable cures here. He is very charitable toward those who are not able to pay. He is doing a work of good to suffering humanity. We wish for your prosperity, and I earnestly hope that the Banner will soon be reestablished.

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## Spirits Materializing Themselves.

A SEANCE AT DR. GORDON'S.

**EDITORIAL BANNER OF LIGHT.**—The following is an account of a seance held at the rooms of Dr. H. C. Gordon, 406 4th Avenue, which, as Secretary for the circle, I have been authorized to send you, with a request that you publish the same in the Banner at your earliest convenience. I have the original signatures in my possession, and any person can see them by calling upon me at my address.

Respectfully yours,

EDWIN A. QUICK.

61 West 18th street, New York,  
Dec. 30, 1872.

The undersigned, from an earnest desire to assist in spreading the truth, and from a sense of justice to the medium, very cordially bear testimony to the occurrence of the following facts which we severally witnessed at the rooms of Dr. H. C. Gordon, 406 4th Avenue, New York, on the afternoon of Dec. 29th, 1872. There were present, besides the medium, ten gentlemen and three ladies.

The first spirit form appearing—whose hair and beard gave evidence of the snows of many winters, and who was clad in Episcopal robes—was said to be Bishop White, the controlling guide of the medium; an Indian woman then appeared, and after advancing and receding twice, permitted Mrs. M. J. Beaudine to place her hand upon [the spirit's] head, when it vanished almost instantly. During the afternoon a female spirit-form was developed, who finally advanced, passing in front of three persons to within six inches, and directly in front of her father, Dr. F. E. Andrews, who distinctly recognized her as his daughter. This spirit remained visible for the space of seven minutes, thereby giving all present an opportunity to see her very plainly. After this effort the medium sank to the floor apparently very much exhausted. These were not simply flat pictures, but the head and shoulders, (as in some instances part of the body) were fully developed.

In conclusion, we wish to say that every opportunity was given us to examine the rooms and surroundings, and we make this emphatic declaration: We know that we were not imposed upon nor deceived.

WM. H. WHEAT,  
CHAS. WINTERBURN, M.D.,  
MRS. ANNA RICHMAN,  
JAMES BUSEN, M.D.,  
WILLIAM MILLS,  
EDWIN A. QUICK,  
JAMES H. MONCKTON,  
HENRY BUDDONO,  
J. H. SHELDON,  
HENRY WHITFIELD,  
MRS. M. J. BEAUDINE,  
MRS. N. D. MONCKTON.

## Does Inductive Science Tend to Materialism?

In Bro. Giles B. Stebbins's excellent letter, published in the last Banner of the old year, occurs a phrase which, if true, would annihilate Spiritualism. It is this: "The materialistic tendencies of inductive science." "Science" means positive knowledge. If demonstrative knowledge and logical inference tend to materialism, where are we? Do we not, as Spiritualists, constantly deny that induction at all favors materialism, as the word is used? Would it not be true to say, "the Spiritualistic tendencies of inductive science?" If we cannot fight it out on this line, we are already vanquished by the stereotyped materialistic school.

W. F. JAMIESON.

Detroit, Mich., Jan. 2d, 1873.

## Movements of Lecturers and Mediums.

W. F. Jamieson will be in Port Huron, Mich., during the Sundays of January, and will give a course of lectures at Capac, commencing Monday evening, Jan. 6.

A correspondent writing from Port Huron, Mich., under date of Dec. 31st, speaks highly of the efforts of N. Frank White during his two months' engagement in that city, which closed Sunday, Dec. 29th—also says Bro. White has "taken up subscriptions and donations for the Banner of Light," for which we desire to thank him, as we do all the speakers who have interested themselves in our behalf. Our correspondent says Mr. White "goes from here to Baginaw carrying with him the best wishes of Spiritualists and outsiders." In March he speaks in Detroit. His services can be secured for week evening lectures at reasonable distances.

Moses Hall has recently held interesting and conclusive debates at Ipswich and Wenhams, Mass., with Dr. Morrill. Mr. Hall will address the Spiritualists of Lynn the first two Sundays of January; he speaks in Stafford Springs, Conn., the last day; during February at Springfield, Mass.; March in Manchester, N. H.; April in Washington, D. C. He would like to make week evening engagements in the vicinity of his Sunday labors. Address him, 27 Milford street, Boston. His wife, Elvira, would also like to make engagements to speak in any section of the country where her services are desired. Address her Vineland, N. J.

Mrs. Abbie N. Burman spoke in Whitling and East Foxboro, Mass., the first and third Sundays of December, receiving the warmest encomiums from her auditors.

Mrs. Henry Houghton writes, Jan. 3d: "I have closed my engagement at Stowe, Vt., where I labored for two years and more, and have located at Old Camille, Mass. I am now ready to lecture on that phase of Spiritualism which has for its object a better system of ethics and a higher mental culture. I am to speak at Harwich Port, Mass., the last Sunday in every month during the winter and spring. Brethren, let us turn our attention to the much needed reform of the nineteenth century, and seek to build up in society a more perfect temple of religion, truth in which to worship. Societies wishing my services will address me at Cambridge, Mass."

Mrs. F. A. Logan, after a successful lecturing tour throughout the Western States, is now on her way to New York, in company with her sister, who is a medium for diagnosing and prescribing for disease, giving tests, etc. She would like engagements to lecture on the line of railroads from Buffalo to New York City. Terms: the half and accommodation for traveling expenses. Address: Buffalo, N. Y. The Nilesboro-Free Press of Nov. 13, speaking of an address delivered by Mrs. Logan on temperance, in the church of that place, says: "Her lecture was full of instruction, her arguments logical, her illustrations like-like, pointed and pathetic, tending to higher and holier purposes. The attention of her intelligent audience was riveted from the commencement to the close, sometimes affecting almost to tears, and then a vein of mirth ran through the entire assemblage; and the sublime prayers and music, rendered by herself and sister, cannot but have a salutary influence over those who are privileged to listen to them."

D. P. Kayser writes us from St. Charles, Ill., Dec. 29th, sending us back numbers of the Banner, and informing that he hopes soon to resume the field as a lecturer. He will also give clairvoyant examinations when desired. Parties wishing his services can address him as above.

A. E. Carpenter is in Philadelphia, at the Merchants' Hotel. He will accept calls to lecture week evenings or Sundays in Pennsylvania, for a month or more.

O. P. Kellogg has been lecturing in Vineland, N. J., and was liked so well that the Society of Spiritualists engaged him for January.

Mrs. Nellie J. T. Brigham, writes Mr. Benjamin Starbuck, of Troy, N. Y., "has just closed a three months' lecturing engagement with us. We esteem her in the very front rank of our lecturers." She speaks in Hartford, Conn., during January, and Boston in February.

We are greatly obliged to the lady who placed an elegant bouquet of flowers on our Public Free Circle table last Tuesday.

Our thanks are due the Mason & Hamlin Organ Co., 164 Tremont street, Boston, for a neat calendar for 1873, by them forwarded to this office.

## ALL SORTS OF PARAGRAPHS.

On Wednesday evening, Jan. 1st, 1873, were united in the hands of matrimony, by the Rev. Dr. A. M. Miner, Dr. Samuel Grover, of 21 Dix place, Boston, and Miss Emma A. Lathrop, daughter of James B. and Mohelade Lathrop, of East Cambridge, Mass. A pleasant and happy party, numbering some over fifty, assembled to witness the newly-wedded pair success on the voyage of life. Quite a number of valuable presents also demonstrated the regard entertained by the friends for the Doctor and his bride. The remarks and service by Dr. Miner were brief and to the point; after which, speeches by Judge Ladd, of Cambridge, and others, songs by Misses Clara and Lina Lathrop, also by a quartette, music by Emma Pesenden, Brackett, a few appropriate words by the bridegroom, and a like collation, filled out the hours of the evening. After a song, in which all present joined, the company dispersed, and the kindest wishes for the prosperity of their guests.

Since making the paragraph in our last issue wherein we said that, among the various colleges and institutions in the United States which had received the Banner of Light free in the past, only Harvard College thought proper to return thanks, we have been the recipients of a letter of acknowledgment for our paper, mounted in a frame of black walnut, from "The National Asylum for Disabled Volunteer Soldiers," at Augusta, Me.

We tender our thanks to M. A. Thompson, of this city, for a New Year's gift—a large loaf of refined sugar. Our friend's sympathy comes in the form of deliciously sweet crystals.

We send the Banner free to those who are too poor to subscribe for it, notwithstanding the great loss we ourselves have been subjected to.

Our thanks are hereby tendered to R. H. Curran, of Rochester, N. Y., for donations of pictures and books; among the former are two steel-plate engravings, "Guardian Angel," and "One of the Chosen," for our Free Circle Room.

See second page for review of our foreign exchanges.

Geo. W. Childs, proprietor of the Philadelphia Ledger, will please accept our thanks for a copy of his Almanac for 1873.

SEE SPIRIT MESSAGE DEPARTMENT.—Frederick Linton Price, formerly a native of Alabama, reports himself to his earthly friends, as does a child, who gives us the name of Lizzie Withers; also Mary Means, of Boston; Lizzie Clough, ditto; Robert Goldsboro, (who was an officer on the Alabama, he says); Susan Putnam (tested and found correct); Sam, (once a slave) to his late owner, now living in Alabama; Walter Montgomery, William Allen Park, published in advance of routine; Message from Emma Bond, to her sister; and one from Dr. Mortley, who has something more to say in regard to the small pox, which is somewhat prevalent in Boston at this time. He gives excellent advice, which should be heeded. He gives his opinion also, that our new "city fathers" should use all their influence to stop the terrible upon the subject published in the Advertiser, Traveller and Herald. Such scurrilous paragraphs do immense damage to the truth, we have no doubt, besides misinforming the public outside of Boston.

The wretch who gives us short weight in hay swindles on a large scale.

As when the winter's fairy traceries,  
Wrought by the frost, have melted on the walls,  
Green springs spontaneous on the leafless trees,  
And gently to her mate the swallow comes;  
So when from weary, sorrow-stricken hearts  
Affliction's chill at length has passed away,  
A fresh life's fountain slowly starts,  
And every warming pulse begins to play.

Carpenters do not believe in stone, probably because they never saw it.

AN EXPERIENCED ENGINEER.—Moses Collins, 123 Cherry street, Chelsea, Mass., who has been employed as foreman in a locomotive establishment for several years, desires a situation to run a stationary engine. He has been engineer on several railroads in the United States, and could be constantly employed in this capacity, but not wishing longer to incur the risk of his life on the rail, seeks employment on terra firma. Unlike many so-called engineers, he understands thoroughly his business, and is capable of keeping in order and repairing the machinery when necessary. Address post-office box 111.

Every cord of wood given to the poor is re-recorded above.

The noblest men I know on earth,  
Are men whose hands are brown with toil;  
Who, backed by no ancestral glory,  
Have done the world's best work of old;  
And with thereby a prouder fame,  
Than follows king or warrior's name.

The first ark-like explorers are supposed to have been Noah's bel-bugs.

There was never a night without a day,  
Or an evening without a morning;  
And the darkest hour, so they would be,  
Is the hour before the dawning.

A trained hound is like the head of liberty when it is on the cent.

THE TWENTY YEARS ON THE WING, is the title of a very interesting pamphlet, by John Murray Spear, with a preface by Allen Putnam. Sold by William White & Co., 111 Hanover street, Boston.

Between the years 1665 and 1720 it was the practice to put over the newspapers the initial letters of the compass, thus:

N  
E  
L  
W  
S

This sign meant that the papers contained intelligence from the four quarters of the globe. From this practice is derived the word news—w-e-s-p-er.

RESUSCITATED.—The Banner of Light makes its re-appearance in new type, and looks lively. We congratulate our spirit and brethren on the new venture, and are glad to know that they are among the favored few who are not to be destroyed by fire. Their office, for the present, is at 111 Hanover street, Boston.

"We offer up" thanks to our contemporary of 81 Washington street, who did not get burned out, and consequently did not get damned by a quasi Boston "Divine," as did the Banner.

Stokes, who murdered Fisk in New York a year ago the 6th inst., has been tried, found guilty of murder in the first degree, and sentenced to be hanged Feb. 24th, 1873.

VERY POOR LAND.—As Dr. Dwight once passed through a region of very poor land, he said to a farmer: "Sir, I perceive your land here is not productive."

"No, sir," said the farmer; "our land is like sick righteousness."

"Ah! how is that?"

"Why, the more a man has of it the poorer he is."

The California wheat crop is good for \$25,000,000 to \$30,000,000. Why are people allowed to starve in our great cities, when such immense quantities of the cereals are grown?

The Jacksonville Journal states that a blooming, blushing schoolgirl called at that office the other day and inquired for "papers for a week back." The idea suggested was that she wanted them for a punier.

WOODHULL & CLAPLINS WEEKLY, an independent journal, open to the absolutely free discussion of all subjects in which human welfare is involved, and which is especially the organ of social reform, is published by Victoria Woodhull and Franklin C. Claplin, at No. 43 Broad street, New York, upon the following terms: One copy one year, \$2.00; five copies one year, \$8.00; six months, half these rates.

A Baptist church in Louisville is to be disposed of by lottery. What if some Spiritualist should "draw" it? What then?

Wisconsin clergymen deliver their sermons sitting. By-and-by they will have "sittings" with Spiritualists.

What a host of learned women there would be if all those of the sex who sometimes "look blue" had any pretensions to be considered literary characters!

"I got" as the Hanover street blind man said, when he fell on the slippery sidewalk, yesterday.

A Frenchwoman once said that she never loved anything. "You loved your children?" suggested a friend. "When they were little," she replied. "And you love diamonds?" "When they are large."

The business outlook for Boston was never more promising than at the present moment. The aggregated result of the business for the past year surprises every one by its success and amount.

Adversity, like winter weather, is apt to kill those vermin which the summer of prosperity is used to produce and nourish.

## New Publications.

SCIENTIFIC AND INDUSTRIAL EDUCATION: Its Importance to our Country—is the title of a pamphlet of some 25 pages, in which that popular writer and speaker, Giles B. Stebbins, of Detroit, Mich., presents his views upon many important topics fore-shadowed by his heading, and briefly states what foreigners are accomplishing in this regard. The subject matter of the work was originally given by him in the form of a lecture in behalf of the Toledo University of Arts and Trades, in Toledo, Ohio, December 18th, 1872. John W. Scott, a plain settler, having donated one hundred and sixty acres of valuable land three miles west of the city as a site for said University, and Mr. Raymond, of the same place, having pledged \$20,000 to endow a Department of Mines and Mining, a movement in the matter has been commenced, and this lecture given to a public audience in Toledo at the request of the Trustees of the Institution. It is (as stated by the Boston) understood to embody in its general line of thought the views and aims of those who are seeking to establish that University.

THE NORTH-STAR MAGAZINE, Quarterly, for October, has come to hand. This is a neatly printed issue of some 100 pages, and is put forth by the Mission whose name it bears as an exponent of what it is accomplishing in the peculiar field of home labor for the elevation of the degraded which it has chosen. The enterprise merits the encouragement of all who have that good work, and this Mission embraces in its scope all kinds of practical Christian work. It feeds the hungry and clothes the naked—not to encourage idleness and sloth, but to teach the truly worthy to help themselves. Its missionaries follow the recipients of aid to their homes, and by personal contact seek to elevate and refine them. It takes the poor neglected children from the street, and brings them under the influence of the Sabbath and Industrial Schools, where they are taught the way to purity, industry and refinement. As many of the principal supporters of the Society lost their property in the great fire of Nov. 9, it is greatly in need of friends elsewhere to assist it in its charitable work. Any person having means to spare can forward the same to the Treasurer, Charles G. Nazro, Music Hall, Boston, Mass.

TWENTY YEARS IN THE AMERICAN WEST is the title of a book of poems, compiled by Henry D. L. Sweet, of Syracuse, N. Y., "Farmer and Chronicler," wherein are given—or at least so says the title page—"The daily doings and several sayings" of seven students "in the Great Wilderness of Northern New York." The book makes a good appearance, being printed on tinted paper and bound in velvet boards. Its contents are of the kind of practical life in the wilderness, and the recollections of the students of the "lectures" on "Mountains," "Lakes," "Forests," "Rivers," "Geology," etc., being good reflections of that sense of freedom which pervades the mind when viewing the grandeur of the outer world. For sale by the author.

## Spiritualist Lectures and Lyeums.

MEETINGS IN BOSTON.—Music Hall.—Free Admission. The Sixth Series of Lectures on the Spiritual Philosophy in the Music Hall, every Sunday afternoon at 2 o'clock, (except April 20) until May. Speakers of known ability and eloquence have been engaged to use all their influence to stop the terrible upon the subject published in the Advertiser, Traveller and Herald. Such scurrilous paragraphs do immense damage to the truth, we have no doubt, besides misinforming the public outside of Boston.

Spiritualist Union.—This Society meets every Sunday evening at Fraternity Hall, 53 Washington street, for mutual improvement and the discussion of important topics. The public are invited freely to attend.

John A. Andrew Hall, corner Church and Essex streets, Lecture by Mrs. S. A. Poyne at 7 o'clock, every Sunday afternoon at 2 o'clock, (except April 20) until May. Speakers of known ability and eloquence have been engaged to use all their influence to stop the terrible upon the subject published in the Advertiser, Traveller and Herald. Such scurrilous paragraphs do immense damage to the truth, we have no doubt, besides misinforming the public outside of Boston.

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Boston.—John A. Andrew Hall.—The Lyeum session on Sunday morning, Jan. 5th, was very fully attended. In the absence of D. N. Ford, Assistant Director Danforth superintended the exercises, the winter of forty-three being well represented by Willie S. French. Songs by Alice Cayvan, Mattie C. Richardson, Elta Bragdon, Henry Dodge; declamations by Misses Ella Carr, Lizzie Thompson, Anna Richardson, Jennie Goward, Minnie A. Davis, Cora Stone, and Masters Norman L. Hickok, Willie H. Gordon, Albert Barnes and Victor Carpenter, and musical selections by Nellie Wentworth and Alice Cayvan; together with the reading of an original essay by Dr. D. N. Ford, occupied the time. Target and gun, and giving by the Lyeum completed the highly interesting exercises.

The Social Assemblies occurring for the benefit of this Lyeum on Monday evenings of each week—music by Carter's Quadrille Band—are pleasant and successful occasions.

Fraternity Hall.—The Boston Spiritualists' Union held its annual meeting at this hall, 551 Washington street, on Sunday evening, Jan. 5. It appeared from the Treasurer's report, that there was a balance of forty-three dollars, and the constitution was amended so as to do away with the offices of trustees and assistant secretary, and it was voted to hold meetings every Thursday, the first in the month for business, and the others for recreation. Dr. H. F. Gardner was elected president, and Mrs. Kittredge secretary.

Tedimonial to Chester M. Higgins.—This gentleman, an earnest and indefatigable worker for the cause, having had the misfortune to be proscribed by a balance of forty-three dollars, he is being the recipient of complimentary letters distributed by the children which were distributed by him on Friday evening, Jan. 17th, 1873. Tickets (the purchase of which will constitute a worthy object) can be had of the Committee at one dollar each. The evening gives good promise of being one of pleasure to those attending, and benefit to the recipient.

The Temple Hall Children's Progressive Lyeum Association gave an entertainment in honor of Christmas, on the evening of Dec. 25th. The Christmas trees, dressed and decorated with presents for the children, which were distributed by a lady medium in Indian costume. After this part of the exercises had been gone through with, dancing followed, being generally and happily participated in.

The Temple Hall Children's Progressive Lyeum Association will hold an anniversary entertainment in said hall, No. 18 Baylyon street, Tuesday evening, the 15th inst., for the benefit of the children, consisting of singing, speaking, reading and instrumental music, to conclude with a dance after 9 o'clock. All children, under 15 years of age, who have attended said Lyeum the past year are invited to attend without charge. Come one, come all. Tickets for gentlemen 50 cents; ladies, 25 cents; children not members, 15 cents. Dr. C. C. York, Conductor.

CHELSEA.—Banquet Hall.—James S. Dodge will continue the course of Spiritualist meetings commenced by him at this hall on Sunday, Jan. 5th, by starting on Sunday evening, 12th M. W. Weston medium. The public are respectfully invited to attend.

Mrs. J. W. Cushman, the musical medium, gives seances regularly at 27 Lawrence street, Charlestown, on Tuesday evening of each week.

## Springfield, Ohio.

The Spiritualist and Liberalist Society of this place meets at Allen's Hall, Sundays, at 11 A. M. and 7 P. M.—Mrs. Sarah I. Lewis, President; J. P. Allen, Vice President; Mrs. Mary A. Henry, Secretary; Mrs. Ruth Peet, Treasurer. The Lyeum meets at 10 A. M.—George M. Taber, Conductor.

## Back Numbers.

We are under obligations to the friends who have so kindly responded to our request for back numbers of the Banner. We have all that we are in immediate need of, is our response to those who have written letters of inquiry upon the subject. Should any special number be wanted hereafter, to aid in making up files, we will notify the friends who have written.

## To Correspondents.

We pay no attention to anonymous communications. The name and address of the writer are in all cases indispensable, as a guarantee that you can undertake to return or preserve communications that are not used.

A. K. LINDEN, TEX.—Thank you for your sympathy—We take the word for the deed. Don't you can in our half among the friends of the cause in your vicinity.

The "Home Circle" is one of the best and cheapest illustrated story papers in the United States, brimful of gold 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. N2.—15w

## Spiritual and Miscellaneous Periodicals for Sale at this Office.

BRITANNIA'S JOURNAL of Spiritual Science, Literature, Art and Inspiration. Published in New York. Price 50 cents.

THE LONDON SPIRITUAL MAGAZINE. Price 20 cents.

THE NATURAL HISTORY of Spiritual Science and Inspiration. Published in London. Price 20 cents.

THE HEBREW PHILOSOPHY of Spiritual Science. Published in London. Price 20 cents.

THE HEBREW PHILOSOPHY of Spiritual Science. Published in London. Price 20 cents.

## RATES OF ADVERTISING.

Each line in Agents type, twenty cents for the first, and fifteen cents for every subsequent insertion.

SPECIAL NOTICES.—Forty cents per line. Minimum charge, five lines.

BUSINESS CARDS.—Thirty cents per line. Agents, each insertion.

For all advertisements printed on the 3th page, 20 cents per line for each insertion.

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. PHIL Address Station D, Box 61, Office 1147 Broadway, New York. Terms \$2 and three stamps. Money refunded when not answered.

D21.—15w

OD (or Magnetic) PAPER removes pain, brings sleep to the nervous, and cures chronic complaints. Price per copy 25 cents. First treatment free. Dr. F. P. Tupper, 196 Harrison ave. Hours 10 to 4. Jall.1w

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 stories above Dover, from 10 A. M. to 1 P. M. The first 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 Dr. C. G. Sergeant, No. 80 Central avenue. If—N9.

A COMPETENT PHYSICIAN.—The best and most efficient healer in Boston is Dr. J. T. Gilman Pike. He compounds his own medicines, is a mesmerizer, skillfully 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. A331.

MRS. NELLIE M. PLANT, Healing and Developing Medium, 31 Clinton place, New York. Hours from 10 A. M. to 4 P. M. 4y\*—D28.

DR. STADEN, Clairvoyant, is now located at 210 West 43d street, New York. 13w\*—O5.

SPIRIT COMMUNICATIONS TO SEALED LETTERS. Send \$1.00 and 4 stamps. Address M. K. CASSIDY, Station B, New York City. 6y\*—N16.

J. V. MANFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth ave., New York. Terms, \$5 and four 3-cent stamps. Register all letters. 34J.

CHARLES H. FOSTER, TEST MEDIUM, will receive patients at 16 East 12th street, New York, on the 15th of February; can be seen at Memphis, Tenn., January 6th, one week; New Orleans, La., 15th, three weeks. 15J4.

Red and Olded Family Medicine.—Sanford's Liver Regulator.—A purely vegetable cathartic and tonic for Dyspepsia, Constipation, Bile, Sick-Headache, Bilious Attacks, and all Derangements of Liver, Stomach and Bowels. Ask your druggist for it. Beware of imitations. 15yow—Jan. 13.

## ADVERTISEMENTS.

## NOTICE.

DR. PETER WEST, the Test Medium and Lecturer, now in San Francisco, will leave that point for the East on the 10th of January, 1873, stopping at Salt Lake, West, Denver, Col., Omaha, Council Bluffs, Iowa, Lehigh, St. Louis, and Birmingham, before his arrival in Chicago, where he will stay a few days, then resuming his journey East, stopping at places that societies and friends may make engagements with him between Cleveland, Ohio, and New York City, and at New York, Boston and adjoining cities and towns to Boston, stopping only a short time in each place, on his return West, will proceed by rail to Salt Lake, Buffalo, Philadelphia, Washington and Baltimore.

Friends desiring the Doctor's labors for lectures, or holding seances and other private sittings, will please address at once to 131 Bowling street, Chicago, Ill.

The Doctor desires nothing upon a common state by holding in mind and in the hands of others. He answers written questions folded so he cannot see them; answers on the state at any length; is one of the best clairvoyants and prescribes for free. 20y—Jan. 13.

MRS. FANNIE T. YOUNG, Trance Speaker.

WILL have San Francisco the first of January for the East. He will receive sittings in his office, 131 Bowling street, for week evenings or Sundays on route between Salt Lake and Boston, please make application at once. She will also hold sittings in New York City. Address care of J. D. D. BELDEN, New York City, Col. 20y—Jan. 13.

MERCANTILE SAVING INSTITUTION, New Bank Building, No. 387 Washington street, Boston.

THIS is the only Saving Bank in the State that pays interest on deposits for each and every full calendar month. It has a capital of \$250,000 for the express protection of depositors. Jan. 11.—12w

## A Grand Rush

## FOR AGENCIES!

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Men can make money; women can make money; children can make money.

## Are a Great Novelty.

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That only one person in a place can have the agency. Send early and secure it.

Agencies are to be established in every city and town in the World!

For terms, address with stamp, name, state, county and town, plainly written, and number of inhabitants, to

W. H. MÜMLER, 170 W. Springfield street, Boston, Mass.

Jan. 11.—2418

PROF. LISTER, ASTROLOGER, can be consulted in person or by letter at 39 Broadway, New York City. Terms \$2. Send for a Circular.

MRS. HOPKIN, Medium, from South America. Fifteen years' practice. Controlled by Cornelius Agrippa. A chart and principal events in life written on glass and stamp. Address (only) MRS. HOPKIN, Post-office box 482, New York City. 15w—Jan. 11.

## TWENTY YEARS

## ON THE WING.

Brief narrative of travels and labors as a Missionary sent forth and sustained by the Association of Beneficents in Spirit-Land.

By John Murray Spear.

PREFACE BY ALLEN PUTNAM.



A. J. REED, *Secretary.* IRA SMITH, *President.*  
Grand Lodge, Eaton County, Mich., Dec. 28th, 1872.







## The West.

Warren Chase, Regular Correspondent.

Office at his Spiritual, Reform and Liberal Bookstore, 611 North Fifth Street, St. Louis, Mo.

### "WENT TO KANSAS."

The above is the title to an interesting narrative of a sorrowful pilgrimage by Sister M. D. Colt, and we offer it to you as we travel over the prairies of this beautiful country in summer, and terrible country in winter. On the last half of December, we left St. Louis for a Christmas trip to Kansas, and got safely over the Mo. P. & N. R., with the thermometer hanging below zero, and only eight degrees below at Leavenworth when we reached there at 10 P. M. Saturday night. Sunday the wind shifted, and we had excellent audiences in Odd Fellows Hall, which our friends have rented, and in which they hold regular meetings. There is an honest, earnest and intelligent interest in Spiritualism in Leavenworth, and if it is properly met with suitable lectures and mediums, it will become permanent and flourish as one of the best societies in the city. We have seldom visited a place where so little had been done for the cause, and found such intelligent and candid inquiry after its evidences, and we regret—as do our friends there—that Mr. C. H. Foster could not visit the place on his Western tour. If Bro. Slade or any one of our best test mediums could visit Leavenworth, Lawrence, Topeka, and Kansas City, (all near each other), it would be profitable to the cause and to the medium.

Monday, Dec. 23, the thermometer went down to twenty degrees below zero; a point seldom if ever reached before at Lawrence since it was settled, but we found our friends looking after mediums, and Bro. J. H. Randall filling up the two Sundays that we were engaged at Leavenworth. We started up the lecture course for the winter in both these places and in Kansas City, and the interest has not yet slackened, but increased, and we hear from many parts of Kansas the same earnest inquiry for both lecturers and mediums. There is somehow a prevailing discouragement about the affairs of this life, and much dissatisfaction with it and demand for knowledge of the life beyond. Never in our experience has there been as much honest inquiry for the evidences as at present, and even the clergy and zealous church-members have become to a large extent honest inquirers after the truth of spirit intercourse which our mediums alone can give. There certainly is a yielding of all the Protestant churches, and a great softening and tending down of the arrogant assumptions and haughty spirit with which they so long disdained to look into the evidences we have of spirit intercourse. What we now need, is honest and faithful mediums who will be true to themselves and the spirits, and only do what they can by spirit-aid, leaving all failures to their proper causes, and never trying to help out of themselves what the spirits cannot do through them.

We intend to visit most of the large towns in Kansas, and some in Iowa and Missouri, during the coming year if our health continues, and hope to be able to do some good in the cause to which we have given most of our time for a quarter of a century, and in which the rest of our life is to be devoted, which cannot be long enough for us to meet half the friends we have made in our past travels.

### AWAKENING.

There certainly is an awakening among the Spiritualists of the Western States, at least so far as we have visited and corresponded with friends, and if we do not mistake the signs, it is the beginning of a practical and thorough organization for efficient work. We also notice that the impulse given to the friends by increased spiritual power, brings out that same class of impracticable novices who cannot regulate themselves, but start out with a call for all reformers to come and join them and be regulated and made happy by the most unhappy person and influences among us. We have no faith in our hope from the scores of efforts to change our whole social, political and religious system at once, and bring a millennium on earth through the persons as angular and crude as were the disciples of Jesus, who could not maintain a community a week after he left them. John H. Noyes has, by the power of a strong mind, made religious slaves of two or three hundred persons who could afford to yield their religious views to gain the social and domestic comforts of a better home than they could get elsewhere, but Spiritualists will not consent to accept the whole world and lose their own souls. We must be slow and cautious, and organize on firmer bases and greater freedom for individuals.

BARNUM, our Methodist brother, does not seem to escape by prayers from the oft repeated providential calamity of burning up innocent animals. Under the old religious discipline, his repeated misfortunes would be considered evidence that his business was unbecoming of God, and that he could not prosper in it; but he is a true born disciple, and will not believe more readily than doubting Thomas did. In his great sacrifice of animal life, in Broadway, four years ago, it was our fortune to be on the street opposite, and to hear the piteous howlings of the poor beasts, who, chained and caged, had to endure their terrible fates. This time we were glad to be far away, for it is a scene we never wish to witness again. Our heart is not hard enough to ever enlarge a second collection if we had owned and lost one in such a manner; but we are not a Christian, and Barnum is not a Spiritualist, which makes quite a difference. When he was running for Congress some years ago, Bennett suggested that he would answer for chaplain, as he held family prayers in his menagerie, and had nearly converted the "What is it?" and he thought he might convert some of the wayward members, but he was not detected, and kept on collecting wild beasts and getting them in places to burn. God may forgive him, if he can; we cannot, and we do not pity him as he did not pity the beasts. We would suggest to him to write another series of letters against Spiritualism "as the greatest of humbugs," and let the poor animals escape another such sacrifice.

Kansas has got the chills, and we advise everybody to stay away till warmer weather, unless they come from the frozen regions of the North. The epidemic is fast wearing off the horses, and the blessed animals are again appearing in the traces and under saddle, even in the extreme cold weather, but the oxen are drawing wood and coal, and the boys running handbills in the State that seldom retains snow more than a few days at a time.

## Original Essay.

CORNELIUS AGRIPPA, THE ALCHEMIST.  
A Biographical Sketch of the Fifteenth Century.

BY EMMA HARDINGE-BRITTEN.

Those who pretend to judge humanity from a materialistic standpoint, claim that the love of money and the desire to prolong life are the two strongest impulses that have ever actuated the race. A more profound analysis of the human mind would reveal a still deeper source of interest in the insatiable longing to search into the unknown, and penetrate the occult realms of being.

Beyond and above these yearnings, again, the Spiritualist would affirm that the tendencies of special minds have been providentially directed by the angels of progress to analyze those mysteries of Nature which form the stepping-stones to her most sublime revelations. Viewed from all these different points of observation, the devotion of the ancient alchemist to what has been superficially branded as a vague and impossible research looms up in the dignity of an inevitable inspiration, and invests its devotees with the glory of being pioneers in an untrodden field of science—marry to a cause, the supreme value of which the ignorance of the dark ages was incapable of appreciating.

The flood of light which modern scholarship pours upon the mysteries of the past enables us to determine that the study of alchemy (the most occult of all branches of chemical art) was pursued in the remotest periods of antiquity; that it formed a portion of esoteric lore amongst the Hebrews, and engaged the attention of the sages of India, Egypt, Chaldea, Persia, Greece, and Rome.

It seems probable that a belief in the existence of the *Philosopher's Stone* and the *Elixir Vitæ* took no definite form as a practical or materialistic art, until the eighth century, when Geber, a learned doctor of Mesopotamia, openly devoted himself to the search for these profound secrets through the practices of chemistry.

Affarabi, an Arabian philosopher of great wealth and learning, who flourished about the beginning of the tenth century, declares that alchemy was derived from the wisdom of the Egyptians, and communicated to Moses, enabling him to contend with the priests of Pharaoh in the arts of magic.

Most of the alchemists of any repute attribute the foundation of their art to Shem, the son of Noah, asserting that the memory of their founder's name is preserved in its derivation. Chem. Others again trace it back to Hermes Trismegistus, who, they declare, was the son of the god Hermes, or Mercury, from whom they claim to have named the potent drug which plays so conspicuous a part in alchemical experiments. With-out entering into any elaborate description of the claims which these ancient men alleged for their branch of occult chemistry, it is enough to say that they deemed matter was originally composed of two substances only; one of these being an earth, the other a mineral, something analogous to sulphur. The combination of these two elements in their unalloyed purity, they affirmed, would produce gold; and the object of their search was to find another element, supposed to have been positively demonstrated to exist, and called the philosopher's stone, which would dissolve all the heterogeneous compounds of matter back into their primordial condition, and thus enable them to manufacture gold at will. This long-sought-for third primary, in its solid substance, the philosopher's stone, could also be obtained, it was affirmed, in a fluid condition, in which state it might be converted into the elixir vitae, an elixir of which would preserve life to an indefinite extent; indeed, enable its possessor to "live forever." The succession of philosophers who flourished from the time of Geber to that of Cornelius Agrippa, one of the most celebrated of their class, and a man of high scientific attainments, did not, as some historians declare, prove the art of alchemy to be mere charlatanism, or its professors impostors or self-deluders; on the contrary, they are now recognized as thoughtful, well informed, and often highly cultivated scholars; and their discoveries, especially in the science of chemistry, have bequeathed to posterity invaluable evidences of the worth of their researches. Geber himself is said to have discovered the properties of corrosive sublimate, the red oxide of mercury, nitric acid, and the nitrate of silver.

Roger Bacon, one of the most celebrated of the craft, in searching for the philosopher's stone, found out the use of burning-glasses, made valuable improvements in it if he did not actually invent the telescope, and by his discovery of gunpowder so altered the character of martial enterprises, that he has helped to change the fate of empires, and decide the destiny of kingdoms and dynasties.

The alchemists have left many thousands of volumes, not only on the nature of their special researches, but also on the subject of chemistry and natural philosophy; and in this respect their fanaticism, if it was such, has given to mankind a treasury of rich thought and scientific suggestion. How far their extraordinary claims were ever justified in the special directions of their research, we have no means of ascertaining; certain it is that some of their number exhibit immense wealth, which they boasted to have acquired by means of the philosopher's stone. Albertus Magnus confidently asserted he was possessed of the secret of prolonging life by the use of elixir vitae. Pietro di Apomo, who was condemned to the rack for sorcery, claimed to be able to produce gold at pleasure. Raymond Lull, Jacques Cœur and Pope John XXI., also asserted their knowledge of the philosopher's stone. Nicolas Flamel, an adept who spent the earlier portion of his life in the most abject condition of poverty—may, in frequent danger of famishing for want of bread—grew enormously rich in his old age, and bequeathed vast sums to different religious institutions, affirming in his will that his means were acquired by the study of alchemy, although the practice thereof could not be legitimately disclosed to mankind. Setting aside all the wild fables and exaggerated claims that have been set up for the alchemists, the benefits they have conferred upon mankind by their chemical discoveries and philosophical speculations cannot be denied, and entitle them to the consideration and respect of those who fail to perceive the utility of their researches.

Cornelius Agrippa, the subject of our sketch, was an adept of a far higher order and more noble pretension than the mere traffickers for gold, or the seekers for an extended existence on earth. This remarkable man was devoted to the occult sciences rather with a view of mastering the se-

crets of Nature in the realms of spiritual and invisible existence, than for the sake of acquiring the means of enriching his fortunes or perpetuating his days on earth. He was born at Cologne, in 1486, and by his great acquisitions in chemistry and natural philosophy obtained, at the early age of twenty, a widespread reputation and offers of honorable distinction from many of the most renowned schools of learning in Europe.

Notwithstanding the abundant opportunities which were open to him to establish himself in positions of emolument in the highest circles of Europe, Agrippa seems to have been unstable in his pursuits, or else, impelled by ardor in his search for occult knowledge, he felt unable to fasten himself down to any particular spot, or the routine of official life, for we find him filling the positions of secretary to the Emperor Maximilian, Professor of *Belles Lettres* at the University of Dole, Syndic and Advocate-General of Metz, and anon a teacher of the Hebrew language in London, where he also practiced, with great success, the art of casting nativities.

Wandering back to the continent again, we find the great philosopher expounding the doctrines of Hermes Trismegistus to admiring crowds of literati, who flocked to hear him lecture at Pavia. He also filled the office of physician to Margaret of Austria, Queen Louisa of Savoy, and the Emperor Charles V. So great was his reputation as a diviner and master of the occult secrets of Nature, that his services were eagerly sought for by nearly all the monarchs of Europe, including the infamous Henry VIII., from whom Agrippa received the most pernicious solicitations to become a resident in the English court. Despite the high and powerful patrons which his singular endowments procured for him, notwithstanding the esteem of Melancthon and the commendations of Erasmus, Cornelius Agrippa suffered imprisonment for sorcery, endured the extreme of poverty and human privation, and closed a career at once the most brilliant and varied of any man of his century, at the early age of forty-eight years, in extreme obscurity and indigence.

Although Agrippa professed to understand the principles of alchemy, and is always claimed by the adepts of that science as a distinguished brother of their order, it is chiefly as a "magician," a miracle-worker, soothsayer, and writer upon occult arts, that Cornelius Agrippa's memory has been handed down to posterity. As a correct diviner of future events, the testimony of the numerous sovereigns and potentates he served bears abundant witness.

As a remarkable and indefatigable student into the mysteries of the invisible world, his writings alone would have immortalized him. As to his pretensions to work "miracles," the traditions of the time in which he lived are so obviously garbled by superstitious ignorance and the tendency to exaggeration, that it is difficult to find any well-defined points of historical value, upon which to found an understanding of his acquirements. There is, however, one numerous attested narrative of his exploits, which affords some clue to the secret of his magical powers, and one which is well worth recording. It has been erroneously attributed to Albertus Magnus and Thomas Aquinas; but one of his most enthusiastic admirers and biographers, De Lorine, so confidently asserts that the incident occurred in the experience of Cornelius Agrippa, that there is little room to doubt the truth of his statement.

Agrippa, during one of his numerous reverses of fortune, hired a lodging in a narrow street of Cologne—his birthplace—and there for a time devoted himself to strict retirement to his philosophical pursuits. The quiet for which he had thus secluded himself, however, was continually broken by the clatter of horses' hoofs, and the cries of a set of insolent grooms, who chose that spot to exercise their horses.

Agrippa had in vain remonstrated with these varlets, and besought them to select another place for their noisy performances. At length, weary of their indifference to his solicitations, and the annoyance he endured, he resorted to magical arts to dislodge his tormentors.

Longlet, in his "History of the Hermetic Philosophy," although falling into the mistake of attributing the act to Thomas Aquinas, relates that the adept constructed a small bronze horse, which he endowed with magical power, and buried with certain potent rites and ceremonies, just beneath the middle of the street, where the steeds must pass. Swift, in his "Lives of the Necromancers," makes no mention of this bronze horse, but simply states that Agrippa drew a circle on the ground opposite his own house, inscribed certain cabalistic letters in the dust, and muttered an apotropaic charm over the spot. Be it as it may, all the historians of the act agree that, when the grooms attempted to lead their animals over that charmed spot the next day, they reared, plunged, erected their manes, snorted with signs of indescribable terror, and finally were obliged to be led away in a condition little short of frenzy. The narrators add that, as the grooms achieved no better success on each returning day, they were compelled to abandon the spot to the solitude so coveted by the magician.

A less disputed point in the life of Cornelius Agrippa is the description given of his famous laboratory at Louvain, in which he kept his book of spells and enchantments, together with his philosophical instruments, amulets, charms, and other appurtenances of his magical performances.

Being absent on a journey, a young student who was a resident in the philosopher's house, but as yet had not been permitted to enter within the charmed precincts of his master's study, found means to penetrate it surreptitiously, by making his way down the chimney. Standing within the realm of mystery, enclosed by the silent walls of the deserted study, the rash scholar immediately possessed himself of the great magician's book of enchantments, and eagerly proceeded to peruse its dangerous contents. It is said that the servants of the house, knowing that their dread master was abroad, and none having access to the secret recesses of his ill-omened laboratory, heard with indescribable terror loud knockings sounding on the door, the tramp of heavy feet, deep voices in angry altercation, smothered cries as of one in mortal agony, and then an ominous silence. On the return of the adept, they reported to him what they had heard, and, following his hasty footsteps to the door of the laboratory, they observed him unlock it from without, enter, and come forth in sorrow and consternation, bearing the dead body of the rash student in his arms, with the marks of strangulation plainly visible upon his disfigured corpse.

Tradition enlarges upon this story with the wildest and most fantastic rumors. It was currently reported that the dead body was seen re-animated and walking abroad in several parts

of the town; that it was carried to the public hospital three several times, and as often disappeared, to be encountered again in life, and again to be picked up in some obscure hiding-place and carried to the place of official investigation. Meantime the wildest stories were in circulation concerning the demons that had been let loose in and about Agrippa's mansion, by the rash and unauthorized invocations of the unfortunate scholar.

One thing is certain: when, after nearly a fortnight of popular excitement on the question of the young student's fate, his perambulatory remains were at length secured, and the magician was cited to appear before the magistrates to answer to the charge of having occasioned his death, he was bold and consistent enough to declare that, in his absence, (the circumstances of which he fully proved,) the youth had perished at the hands of the demons whom he had presumptuously summoned, without the knowledge of how to control or dismiss them.

Cornelius Agrippa, on this, as on many other similar occasions, very hardly escaped the stake, on the charge of sorcery, and only evaded the punishment of the rack by what was deemed a miraculous disappearance from the town of Louvain.

Of the magical achievements attributed to this singular man, a volume could be written, which, for wildness and supermundane marvel, could only be paralleled by the "Arabian Nights' Entertainments."

Considering such exaggerations to the unproved realm of fiction, we derive, from a careful analysis of the works of Cornelius Agrippa, together with the writings about him, the following summary of his claims to historical distinction.

In searching for the philosopher's stone amongst the chemical compounds of matter, Agrippa chanced upon a discovery more sublime than that which he sought; namely, the hidden magnetic virtues of drugs, stones, crystals, shells, plants, vapors, etc.; their power to enchant susceptible organisms, and the still more occult art of transmitting that power from body to body, and binding it to certain objects by the force of will. The more we search into the vestiges which blind materialistic history has left us of the lost art of magic, and compare these with our modern discoveries in animal and mineral magnetism, and, above all, the possibilities which are opening up to us every day in our crude and rudimentary experiments in psychology, the more we shall perceive that the subtle forces of magnetism and mind are the two great columns which support the ancient temple of magic, and whose operations alone can explain all the mysteries of occult science, spiritual communion, and the so-called "miracles" of every age and clime. How far magnetism can be utilized so as to become the solvent which can reduce all combinations of matter into their primordial elements, it may be hazardous to predict; but those who have ever witnessed the "miracles" effected by the voltaic pile, in reducing metals, and electrolyzing; those who have beheld the great shattering movements of the spirit, imitating the ghostly motions and muscular actions of life, under the control of the galvanic battery, will be at no loss to comprehend the future utilization of magnetism, in all the directions claimed for the mythical philosopher's stone. Any students of the occult, that have beheld the "sensitive" obeying the will of a magnetizer at an hundred miles' distance, spoken by the voice of a hand, or exalted into the astonishing faculty of clairvoyant sight by the fixed glance of an operator's eye, can be at no loss to divine the secret of magical enchantment. The healing medium, whose invisible life-forces can recall the spirit of the dying, and infuse the tides of health and strength into the frail organisms of the sick, bear living witness to the power of the etheric vital force, and, in a word, the realms of the occult in nature, visible and invisible, are all yielding up their secrets of their power, and lifting the veils of their most profound mysteries, beneath the potent wands of the great modern magicians, magnetism and psychology.

If American Spiritualists, instead of wasting time in mutual recrimination, or invoking the newly discovered powers of the celestial regions, had them in riding each their own little special hobbies in the name of "great reforms," would reverently press into the gate of the sublime temple of mental science which the nineteenth century outpouring of Spiritualism opens for them, what a world of beneficence might they not confer on their race, what a noble mission for humanity might they not be the means of performing! The need of the age is a strong impelling power to a higher life, purer standard, and more exalted aim in action, than any system of intellectual or religious teaching at present affords. Scientific knowledge alone offers no impulse to the practices of virtue, or the emotions of kindness. The working classes are weary of religious platitudes that do not promote justice in their rulers, ameliorate their condition. The learned are disgusted with religious affirmations which contain no evidences of truth, and are diametrically at war with science. (The rich are sick of everything, and all classes are perishing for want of a strong impelling power which all can feel, believe in, and comprehend, to urge them on to noble lives and elevated purposes. An assured knowledge of immortal life and strict immutable judgments governing our every deed, word, and thought, excited here, could not fail to supply the insatiable needs of the age, and furnish to the humble, motive powers for elevation; to the learned, attractions to the higher wisdom of goodness; to the vicious, importunate warnings to reform; to the powerful, stern admonitions to be just; to the rich, solemn invitations to remember the duties of their stewardship; and to the whole family of man, the form of reforms in all departments of human life and action.

Alchemy, chemistry, physiology, and electricity are the component parts of magnetism. The influence of mind upon mind is the full analysis of psychology. Magnetism and psychology form the grand science of religion, and are the keys which unlock the mysteries of being, from the Creator to the creature, from eternity to time, from infinity to the atom.

Magicians, prophets, alchemists, and mystics of all ages have but prepared the way for the Spiritualists, and if they are found incapable of appreciating their trust, apathetic to its stupendous value, or perverse in distorting its sublime meaning to suit their own petty imaginings, will they not, and ought they not, like the Jews of old, to find the kingdom rent from them, and given to the people of generation more worthy of the heavenly dispensation?

We have dwelt at some length upon the life of Cornelius Agrippa, the magician of the fifteenth century, because he is the representative of a class of mystical philosophers who occupy the mid-region between the night of miracle and supernaturalism, and the morning of spiritual and religious naturalism.

They are the stopping-stones upon which Swedenborg, Mesmer and Franklin erect the bridge which spans over the gulf of death, and enable the immortal world to plant in the midst of the mortal temple of a religious science and a scientific religion. As we write with the fourth book of the famed magician, Cornelius Agrippa, printed in antique black letter, lying open before us, we shall close this sketch by transcribing, for the benefit of the curious, a few extracts from his wonderful arcanum of magic and magical exercises.

Whether these definitions fail or still continue from the days of Henry Cornelius Agrippa, let the sieve-like readers who peruse these pages decide.

The first portion of the great magician's book is devoted to an exposition of the art of "geomancy," or divination by certain highly complicated methods of setting up figures, in which numbers, points and mathematical calculations are strangely mixed with prayers, invocations and magical ceremonies. The gist of the whole method, however, seems to lie in the following significant sentence:

"Another power there is that doth direct and rule this lot, which is in the soul itself of the projector; when he is carried to this work with some great egress of his own desire; for this art hath a natural obedience to the soul itself, and of necessity is moved and hath efficacy by the quality and desires of the soul."

The next division of the work is an elaborate treatise upon astronomy, astrology, and the spiritual, angelic, and demonic influence connected with the astral system. The names, days, hours and seasons of certain ruling spirits, good and bad, are given, with their signs, sigs, shapes, colors, etc., the gems, plants and odors peculiar to them; the times in which they rule; and the forms, rituals and ceremonies necessary to be observed in invoking and dismissing them. From a profuse description of the spirits of the various planets, we select the following characteristic specimen:

THE FAMILIAR FORMS OF THE SPIRITS OF MARS.

"They appear in a tall body, choleric; a lilly complexion; of color brown or red; having horns like harts; claws like griffins; below like wild bulls. Their motion is like fire burning. Their sign, thunder and lightning about the circle."

Their particular shapes are:

A king armed, riding upon wolf,  
A man armed,  
A woman holding a buckler,  
A horse,  
A stag,  
A red garment."

The consecrations, invocations, prayers, etc., are nearly all paraphrased from different portions of the Bible or ancient Cabala. The most devout reverence is enjoined for the Bible; its teachings, histories, the name of God, Christ, and all points of the Christian belief and religion. "The whole work, in fact, implies that 'true magic' in its highest sense, is only an interior and spiritual interpretation of Christian theology."

Very explicit directions are given for the construction of magical books; and, as allusion has been made to the wonder-working power of these curious instruments in the case of Cornelius Agrippa's presumptuous student, it may not be uninteresting to learn how they were made. The adept gives directions for the setting up of one of these volumes, in such elaborate detail that it amounts to a treatise, and would occupy too much space for insertion here; but after this he goes on to say:

"There is another manner of consecrating a book of spirits, which is more easier, and of much efficacy to produce every effect, except that in opening this book the spirits do not always become visible. Let there be made a book of spirits, as we have before set forth, in a cross way, and let there be written invocation and bonds and strong conjurations, wherever every spirit may be bound. Then this book must be bound between two tables, and in the inside thereof let there be drawn the holy Pentacles of the divine majesty, which we have before set forth and described out of the Apocalypse. This book being perfected in this manner, let it be brought in to a cart time to a circle, and let it be placed according to the art which we have before delivered, and there in the first place, the book being opened, let it be consecrated to the rites and ways we have before delivered. Which being done, let all the spirits be called which are written in the book, in their own order and place, by conjuring them thrice by the bonds described in the book, that they come unto that place within the space of three days, to assure their obedience and confirm the same to the book, so to be consecrated. Then let the book be wrapped in clean linen and buried in the middle of the circle, and there fast stopped up, and then the circle be destroyed. After the spirits are licensed to depart before the rising of the sun; and, on the third day, about the middle of the night, return and new magic, the circle, and with banded knees make prayer to God, and let a precious perfume be made, and open the hole and take out the book, and so let it be kept, not opening the same, lest the life of the magician be then endangered. Then you shall license the spirits to depart in their order, and, destroying the circle, depart before sunrise."

If this description apply to the easiest method of making a book of spirits, and the reader could follow the author, through all the rites and ceremonies to be observed in the fastings, purifications, prayers, states of mind, body, clothing, and surroundings, necessary to be observed for the invocation and dismissal of spirits; he would understand that it is no light task to become a successful magician, and why the rash scholar who penetrated, unprepared, into the adytum of the king of magicians, suffered death by mere contact with the dread book of spirits.

Amongst all the voluminous instructions laid down for the successful performance of magical rites, none will strike the well-informed Spiritualist with more force than the following passage, indicating, as it does, that in ancient as in modern times, the true secret of human power to commune with spiritual intelligences resides in the natural and organic qualifications of the magician himself:

"A man that is a true magician is brought forth a magician from his mother's womb: others who do give themselves to the craft are uncapable. No man can do anything of himself, except it be given him from above." As for young practitioners, if they are predestinated to the art of magic, the other parts of all will offer themselves unto them of their own accord."

Amongst the aphorisms of magic are the following:

No. 34. "All manner of evocation is of the same kind and form; and this way was familiar of old to the Sibyls and Chief Priests. This, in our time, through ignorance and impiety, has been lost, and is depraved with infinite lies and superstitions."

No. 38. "The seventh division is: that the spirits do serve some of their own accord, which is given to few. Others they will scarce attend, though called by art."

It must be observed that, throughout this work, the author makes clear and strong distinctions between good and evil angels, white and black magic, as well as the results that may be expected from the pure and impure, and from the invocations directed by holy and unholy persons. Here we must pause, whether it be prudent to close. We have only to add that, whilst the whole subject is deeply occult, and unprecedented in the ordinary experience of routine life, there is too much of system, science, and actual philosophy in the ideas connected with the subject, to justify the contempt, neglect and scornful denial with which it has been treated by the self-elected leaders of public opinion, whether in the Church or Lyceum. As for the worth and practical application of the arts taught by Cornelius Agrippa, that is entirely another question, and one upon which we do not now pretend to enter. It is one thing to kick the rough diamond contemptuously from our path as an useless pebble; another to give the price of a king's ransom for its possession, when its lustre is disclosed to our eyes in all the glory of its perfected state. Knowledge is never so valuable as when exerted to understand the use of the rough diamond, or to wield the magician's wand. In the meantime, let all without the veil of the sublime mysteries remember magic was only the John Baptist! Spiritualism is the true Messiah. We watch, wait and fast no more, having the bridegroom with us; and to those whose lamps are trimmed and ready for his coming, the New Dispensation has rent the veil of mystery in its light, and given humanity to see of spiritual things, no longer "as in a glass darkly, but face to face."