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THE HARMONIAL CYCLOPEDIA: A Bepository of Useful Knowledge Concerning Things and Ideau 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 excroise 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 plous 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.

". "Uneasy 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 bath it been written, "A prosperous worthlessness 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 signalized 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 inwrought 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 opinionwe 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 yourself mistaken—is the Apollyon 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 | nal hell-torments, by announcing upon the gal- | lic schools.

from your grain fields. One truth is better than | lows that the prisoner is suned, and that he will 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 intellectualists: fond of knowing all that could be known in metaphysics. They were constitutional celecties 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 lie; 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 law 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 superlatively superior advantages. It will be a wonderfully harpy 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 forever know what to avoid, and what they must 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 is enjoyed by her companion, man. He is unitrue 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 welltrained 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. Babes 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 perfeetly know them, and we shall surely love themjust 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 eter-

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 seience 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 harmonial 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 circulatory and nervous systems. Conclusion: study to overcome the causes of mental discords; 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 beget harmonious children, and establish a system of favorable circumstances for their education and development.

Brigands, Social .- In all thoroughly des potic 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, politely 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 carnage 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 .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 organism of this Young Republic, a despotism of opinion which deprives woman of an equality which versally 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 womin! - 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 received 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 edu-

Mitenany Department.

LOUNC AUTHORESS:

CRUMBS OF TRUTH AND FICTION.

Written for the Banner of Light,

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

CHAPTER .X. Neville-Hall.

"Cousin Chester," said Mary one evening, as they sat conversing upon the doctrine of the spir. itual 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 the coming 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 for a reasonable sum. I had then no definite plan as to the use I should make of it, as I do not paryour suggestion stating the necessity for a free hall, has aided 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 | glowing colors by poetic writers." building Neville Hall. It shall be free to all classes "Thank you, Mary. We will go, then, and

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 propounced 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 arisfor 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 augry ejaculations, no scathing anothem is, 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

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 int rest him in their marriageable daughters, so that the accomplished young man was beset on every side. All sorts of rumors were affoat 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. Dudley, of the rumors in regard to Mr. Neville and Mary. Mr. Winslow had shinted, 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 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 the dreamy, bewitching glances which he had

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 Northcation which will require fifty-five thousand pub- land. The changing hues of Autumn are visible

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-eyedasters, are arrayed in autumnal beauty. The bright eardinal flower, overhanging the silver brook, kisses the sparkling waters, as they go singing toward the noble Susquebanna 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 suishine, 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 that I found the owner of the land and secured it evidently failing. You need change of seeneyand I will propose to you what I have already mentioned to my mother; that is, that we spend ticularly need a cage until I secure a bird! But 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

of speakers, men and wonten, who labor for the 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

"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

"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

"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 tocratic part of the town. But there was no help 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 all humanitary reforms-rejoiced with exceeding | 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 captions 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 kiss-He had been informed by his old friend, Alfred ing 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, forever. It mattered little to him that birds of 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 have thrilled his soul with a purer joy than all of Chester. She was fully aware of his manly qualities; and knew that a word from her would met in the highest circles of wealth and fashion. 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 Core Springs, Dec., 1867. MY DEAR BROTHER EDWARD - We are at in forest and woodland. Maple Grove is one length in Florida, and surely it is a summer-land

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of beauty. We arrived on the 29th ult., with nothing transpiring during the journey to mar our enjoyment, save the many sad sights of human misery, poverty and degradation along al-

We traveled only through the day, that we might have a better object unity for viewing the country. On the morning of the second day we looked out apen Maryland, and were soon crossing the beautiful Chesapeake Bay. The skies were char. Our surroundings, both in the elegant strainer and natside as far as the eyes could travel, were all charming. We touched at Fortress Montoe, and had ample time to view its, gigantic proportions. This structure -- where Jeff Davis a grand ferret, was pointed out to us. As the stapendous stronghold lay spread out before us in the bright sunshine, I was reminded of? times of strife and bloody war, and I asked. by WLy causof 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 omselves in the sunny South. Lifrankly confess my lack of appreciation of this fact ; for the further we proceeded; the more evlilences were to be seen that, by "man's inhumanity to snan," 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 descrited 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 unpicked. The beautiful white cotton is seen bursting from its open shell, and chidingly 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 throughthe Carolinas 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 fitty 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 abjeet, and look as if forsaken of God and man.

The soil is quite unlike that of the North, great proportion being or seeming to be sand Here, in Florida, the soil is sandy, but clean and white as can be found upon any sea beach. And vet everything that is beautiful or otherwise, grows in this saint In places where it is no covered by verdure, it looks like snow, partien larly in the night.

Trees at the North are searcely to be found so thick and full in leaf as those we see in this seetion. 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 tendril or moss about the color of flax, and nearly as flexible. It attaches itself to the limbs by a mere fibre, and grows droopinglydownward 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 vames.

The most important places through which we passed, on our journey, were-Goldsboro', 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. Chester 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 flowering 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, Guy 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 Most affectionately, [Conclud d in our next.]

NEWTON & Co., Boston, are publishing a series of capital books for the young. First of these, Legsons for Children about Themselves," is a trations on the body. We are heartily glad to see these attempts to give knowledge even to the smallest on 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 -Watchman and R fl ctor, 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 corn as fuel in their kilns, and find it cheap er than wood.

From the Atweetle Mouthly for January. AFTER THE FIRE.

BY OLIVER WENDELL HOLMES.

While far along the eastern sky I saw the dags of Havor dy, As if his forces would assault The sovereign of the starry yault And harl him back the burning rain That seared the cities of the plain, I read às on a crimson page. The words of Israel's sceptred sage: For riches make them wings, and they

Darasan cogle thy away. Oh, vision of that sleepless night, What hue shall paint the moc ing 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; Girt with her belt of glittering panes," And crowned with slarry-gleaming vanes, 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 ow His devious footprints sadly tell How changed the pathways known so well; The scene, how new! The tale, how old Ere yet the ashes have grown cold! Again I read the words that came : Writin the rubric of the flame: Howe'er we trust to mortal things, Earth hath its pair of folded wings; Though long their terrors rest unspread; 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 soars to seek the sky, Shall teach our half-fledged 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 Hanner of Light, BY DR. O. L. DITSON.

MESSRS. EDITORS-While waves of fire wer 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 irresistthle 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 devout 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. Gonzales, intends that Mexico shall have light, pure and unadulterated.

The first article is on the eternity of God. When thought turns to the divine granduer 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 doctrin anti-causal of Spinoza, or of those who admit the principle of an Eternal Will, or libertad, 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," efc. 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 Spiritism." It also contains in three consecutive numbers accounts of scances 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 legerdemain professor. Robert Houdin had a world-wide reputation, and so thoroughly master was he of the art of decention, 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 be wildered both Kabyl and Moor. The wild Tuarigs had carried his name far into the desert, exhibit before them. They said to the Marshal, Why do you war with gun and sabre, when you have such men among you as Houdin, who, by his black art, could sweep us all from the earth?"

M. Hondin, in h's scances with M. Alexis, when little book with questions and answers, and illus- in a somnambulic state, was deeply moved at what he heard and saw. Perfectly blindfolded, next article. M. Alexis picked out cards designated, read documents that were hidden from every one's view, | learned dissertation on "Spiritualism," and closes visited distant places, told by a lock of hair the, with a discourse by E. Couillant, in reply to the age of M. Houdin's son at the time it was taken materialists. The former begins with the declarcould be verified on the spot; but the latter as-sertion required time, and time showed that his communications," it continues, "we shall find ten thousand francs. M. H. finally wrote: "I of the nationalities represented;"

it is possible to be, and persuaded entirely of the impossibility that bazard or alf second ever produce such marvelous results." What will the sarants 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 mediain 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

feel that tremulousness so common to them." "The Messenger 7 has also a series of articles on geology, which cannot fail to arrest the attention of even the casual reader.

The Revista Espiratista 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 eredit to them will be my brief notices. The first, The Plurality of Existences, 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 al Zohar, one of the theological works of the Jews. Garnered with the errors of meteupsychosis, 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. Cicero 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 trans migration, 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 preëxistence 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, Ballauch; 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 demon

strations, this dogma of re-incarnation. . . ; These fruitful ideas satisfactorily explain those problems of the intellectual and moral inequalities, the diversities of social conditions, the un fortunate state of idiots, fools," etc.; quoting finally a noble passage from Jamblieus, 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 "Collection Humani y;" and a wide, range of original thought-gives a peculiar zest to each paragraph. But I must hasten to notice the Revue Spirits of Paris. France has been peculiarly blessed, or otherwise, (as people choose to consider it) with spirit expres sion in the shape-by no means questionable-of stonings, both of persons and places. A manifestation of this kind began at Montrouge, five cent date. The stones 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 not 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. Moysieur Guenot and his family now labor and repose in peace.

The Rerus Spirits gives in its October num ber also, a translation (from the Banner) of an interesting scance held with Dr. Slade by E. W. II., 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 Rorus (announced from Barcelona) that in Guayaquil, in the republic of Ecnador, 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 ni eetenth 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 tottering temple of Catholicism, and adds new vigor to the persecuted. The November number of the Rerug has a long ecount from its correspondent of scances with Madame Maud Lord, in Chicago. Mrs. Lord is said to have not only the beauty and womanly for he had been invited by Marshal Randon to grace that are ever attractive, but the charm of sinceri'y, which wins the hearts and captivates the judgment of all who approach her. The angels gather in brightness about her, and she re flects their celestial perfections.

The Ring for December - La Concile - the Vienna magazine and others, I will leave for my

El Criterio Espiritista, of Madrid, opens with a from the boy's head, and told him he was at that ation that the history, the laws, the religion of all moment being very seriously betrayed by one peoples have recognized the fact of a communion whom he trusted as a friend. Nearly everything between the beings of this world and the spirits friend, at the time specified, had robbed him of that they partake of the distinctive peculiarities

does the work of my Father bears evil testimony Pius IX, and reveals the thoughts of the Roman Church concerning our ideas. Naturally we are to defend his doctrine in our society. I must beg | says: 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 reflections as arise from a study of Plato, Socrates, Pythagoras-from a large view of humanity and its natural relations with the past and (probalable nature. In one instance, he seemed to be bly) with the future; from what history teaches unable to get the name properly spelled of a ladyand our natures seem to exact-to claim as a birthright from the author of its being-at pungent article has been wrought out. I hope to be able to turn to it again.

Albuny, 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 skepties 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 manifestaby 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 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 Caman, Vt., and is now in this city, having decided to give the public the benefit of his remarkable medimuship. 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 Spturday evening last he held a quiet séance 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. Robins. son, 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 mellium sits in one of these chairs, and holds with both his 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

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

duleimer, weighing eighteen pounds, being tossed

over the screen at least six feet from the musi-

cian, and all was still. No one present doubted

the evidence of their senses, and all were satis-

fied that, whatever the power might be, it was

exercised independently of the medium, and that

his physical organism had nothing to do with the

Very truly yours, JOSEPH B. HALL. Portland, Mr., Dec. 231, 1872. *[We rece ved with this account a somewhat lengthy slip: of the report of the Portland Press of Dec. 23d, which closes

as follows.—Eds. B. of L.):

"We are not a believer, and do believe that these seemingly supernatural phenomena will some day he as generally understood as is electro-magnetism, now. But it is due to those-who caused the manifestations noticed, to add that to those-who ranged in additional set and the set at the was no fraul, no electron and the positions named for an impostor, and the maining in the positions named to an impostor, and the interest and the professional service, with his bands results, with the professional service, which is bands to the could not have produced there of ar 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 advices 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 mediumgenerally composed the circles while there, and the utmost satisfaction was experienced by them at the result of his scances. 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 interdenance. After speaking of the great interdenance on the part of our hosts. cane from this exhibition as much a tonished as | "The Catholics do a great evil when they oppose | dent candor. After speaking of the great inter- | demain on the part of our hosts.

these expressions of the spirits, for no one who estaw ken alin the subject of spirit intercourse by the sittings of Mr. Poster, (then at the Southof me," says Jesus. The writer says he has recently seen a work, Spiritualism in the Modern him to investigate his powers; and, further, reern Hotel in that city,) and the numbers visiting World, translated from the Ciritta Carelica. It ferring to the "nonsense of not investigating was written by the Jesuits who knot around 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 vaanathematized. . . . But no priest has dared rious occurrences in daily life to the thinker, and

> "Mr. Foster declares for another evidence of the immortality of the soul-that of communi cating with persons, who are either relatives or friends, passed away into another life. He sits at his table quietly and naturally, and an alphahet-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 agreecommunicating, and, seizing a piece of blank pa-per, 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 tothe table. Quickly the writing was named to-the sitter, who immediately recognized the namo of a deceased person well known to him. In an-other 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 are 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 séance of Mr.

Foster, says: We are free to confess that many if not all of tions, the boy's hand was found to be blackened, these tests are inexplicable upon any other theory than direct spiritual manifestations or clairvoyance. Upon either hypothesis they are miraculous, and stugger one's belief in his own senses. Mr. Foster's tests are made 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 eleverest legerdemain ever seen. It is more than reading the spectator's thoughts, for it tells him returned to Vermout, and for eight years has not of things known only to him, but not thought of at the time; it sounds in his ears 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 mokes his cigar in the most normal and approved fashion. He says that names and communica-tions are sometimes whispered to him by invisi-ble forms, and tongues heard by no one but him-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 appurtenances. Lead pencils and slips of paper constitute the visible medium of all his extraordinary performances; and as exhibitions-to call themnothing else—they are well worth seeing and in-

vestigating. * * * *
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 re 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 lo. And it is the duty of religionists, 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 larblinger of Light for October 1st, 1872, Issued in Me'bourne, Australia, we copy the folcharacter which have fallen under the notice of its publishers, being obliged from want of space to confine our motations 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. Sin-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 withessing 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 verandah. 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, Will a layer of ten leaves on the top,

and seeds sprouting into leaves, the whole dripping 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 opining, and Mr. P. putting his finger on the open portrait, said, "That is the lady I was telling you about." After this, a large fir 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 conjecture as to the cause. The thing was totally unintelligible to any of us. We entered the house scoffing, and full of suspicion, and came away satisfied that the trial description are given by suffer that the trial description.

The Lyceum.

THE CHILDREN'S PROGRESSIVE LY-CEUM.

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-dured the scorn and callinny 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 itinerant lecturer will testify to this fact. If our fathers and mothers have outgrown the garments of the past, and their souls fail 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 custom that were opposed to the interest of hu--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. 1000000 it and its

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 varibation, she intered a falsahad. This lessons verbatim, she uttered a falsehood. This child was a member of the Lyceum. Her parents claimed to be Spiritualists, but of course were agnorant, 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 mone 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 flyever fall harmless before him 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 tributaries -the schools-the children are reached; yes, our children-many of them-and we struggling to build societies, and, after once builded, 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 etarnity, 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 adapta-tion 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 deep significance 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 all of 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 truer model, and the physical, moral and spiritual nature develop into more beautiful and perfect proportions.

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

Manner Correspondence.

Connecticut and New Hampshire. NEW LEBANON, N. H., Dec. 26th, 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 handed in from the post-office, after your long absence. We missed you so much! besides being greatly inconvenienced whilst you were away. There was no way to find out where any one was, nor to let others know of one's whereabouts. I was just ready to announce my in-tended visit to New Hampshire through your columns, when the ugly fire-fiend snatched you away, and so none of my friends have known I was here, and by that means I have lost employ-ment and money, and have also had extra labor of letter-writing to get my engagements. We have never known your worth until you were in ashes, nor appreciated the kindness of your edasics, nor appreciations 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

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, Willido missionary work in Connecticut this winter, but if they will be patient until spring, if I do not find a suitable agent who is willing to take hold of the work, I will take the field again my-self. 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 Mrs. Hall for the month of November, with a few taken by myself which have never been

Subscriptions. - James H. Hyde, Unionville, reported:
Subscriptions.—James II. Hyde, Unionville, Subscriptions.—James III. Hyde, Unionville, St. James Hineton, do., \$1; Everett Horton, \$1; James Hineton, do., \$1; Everett Horton, \$1; James Hineton, do., \$1; Everett Horton, \$1; James Hineton, do., \$2; Al-Sristol, \$2; Capt. A. T. Robinson, do., \$2; Al-Sristol, \$2; Capt. A. T. Robinson, do., \$2; foson Barnes, do., \$2; Johnson, Plymouth, do., \$1; Mr. and Mrs. L. C. \$1; S. R. Biake, do., \$2; Hurbert D. Wilson, do., 50 cents; Minnie C. 50 cents; Eliza Blake, do., 50 cents; Minnie C. 50 cents; Eliza Blake, do., 50 cents; Minnie C. St., and Mrs. Virgil Wilson, do., \$2; a Liza Blake, do., 50 cents; Eliza Blake, do., 50 cents; Minnie C. 50 cents; Eliza Blake, do., 50 cents; Minnie C. 50 cents; Eliza Blake, do., 50 cents; Minnie C. 50 cents; Eliza Blake, do., 50 cents; Minnie C. 50 cents; Eliza Blake, do., 50 cents; Minnie C. 50 cents; Eliza Blake, do., 50 cents; Minnie C. 50 cents; Eliza Blake, do., 50 cents; Minnie C. 50 cents; Eliza Blake, do., 50 cents; Minnie C. 50 cents; Eliza Blake, do., 50 cents; Minnie C. 50 cents; Eliza Blake, do., 50 cents; Minnie C. 50 cents;

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

Maine.

A NEW MEDIUM.-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 astonishes the skeptic, and has been and one that astonishes the skeptic, and has been the means of causing many a one 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, Mc., a poor friendless boy, and took him out of charity poor friendless boy, and took him out of charity poor friendless boy, and took him out of charity poor friendless boy, and took him out of charity poor trip death of stammering and help him along to cure him of stammering and help him along to cure him of stammering and help him along to cure him of stammering and help him along to cure him of the truth of October—only two weeks ogy, and on the 24th of October—only two weeks ogy, and on the 24th of October—six at Embaster I took him—at Mr. John Pierce's, at Embaster I took him—at Mr. John Pierce's, accellent den, he was first entranced. 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 give their names, and sing the old songs they used to sing in earth-life. He is perfectly unconsulted to the control of th used to sing in cartification. This medium, Henry Bonley, sees the spirits, calls them by name, describes their features and dress, giving their occupations or professions, also their history, and answers any questions concerning them. This medium, Henry is an interesting phase of mediumship.

My medium powers have become more fully developed, and I am now controlled to personate spirits from the other life. I feel that I am now getting well paid for the many persecutions I have met with in the last twenty years as a psychologist, as many of the readers of the Banner well know. We go from here to Ba gor, to give spiritual scances.

J. G. STEARNS.

spiritual scances.

J. G. Stearns.

I hereby certify that the description given above by Mr. Stearns of the medium aforesaid is true, as they have both been at my dwelling

west Garland for several days past.

West Garland, Dec. 25th. D. M. HASKELL.

BRADLEY.—The Lyccum in this place, we are informed by a correspondent, is running finely. It meets every Sunday in Union Hall at 1 p. M. A concert is given the last Sunday in each month. The following constitute its board of officers: James J. Norris, Conductor; Hiram Butterfield, Assistant Conductor; Mrs. S. Bean, Guardian; George A. Newman, Assistant Guardian; Miss Ida M. Bean, Musical Director; Mr. Har Clara Butterfield, Assistant Director; Mr. Harrison B. Sinclair, Librarian; Mr. Reuben Holrison B. Chief of Guards; John Lynn, Erastus brook, Chief of Guards; John Lynn, A full corps of efficient leaders also give their assistance to the work.

AUBURN.—G. Amos Peirce writes: 'Midst great opposition, I am doing a little as a medium, doctoring clairvoyantly, giving tests of spirit presence, written and oral communications from persons in spirit-life. Will answer calls to lec-

Louisiana.

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

with us, and she goes from our midst to other fields of service, and we, her co-workers in a common cause, deem it provides an accommon cause, deem it provides and our confidence of the control of the provides and control of the control of

Resolved to the sent their and their

Mississippi.

OXFORD.-Robert C. Macgregor writes, Nov. 29th, 1872: The supplement of the dear old Ban-ner apprised me of your late dire conflagration. Even though my "mite" offering is small, I feel the better for doing as my sympathy and leading prompts.

I am pioneering and teaching colored children in the schools of this county. I have been at the work some time, but am a lonely pioneer (in the form, I mean,) as a worker for the new dispen-sation. I have to do things gradually, and, as you may be aware, the quiet way answers best in many instances. But I have a request to make -it is this: Do you know of any Spiritualists,

men or women, who could come to this county to you from all parts of our country. Should 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 as this to extend a helping hand to the Free Cir-

Massachusetts.

SPRINGFIELD.-B. B. Hill writes: 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 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 responded heretofore to the call for assistance for the Free Circles, and again I respond by enclosed

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, cach 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 able and willing to subscribe to the above it they have to to the above if they have the opportunity.

I have been reading "Flashes of Light from

the Spirit-Land," 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.

PATERSON.—Alfred Lyon writes, Dec. 31st The little band of Spiritualists here have been organized a little over two months, holding meetings every Sunday for free discussion and hearing lectures. They have been exceedingly fortunate in having the services of Bryan Gran 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 cloquence rarely equaled. While his eleganty polished language is easily comprehended by the comparatively unlearned, the best scholarship is delighted with the beauty and force of his graphic periods. The increase of members, who are attracted to hear 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 heartly commend Mr. Grant to any society that needs vigorous stirring up, and new additions to its numbers.

Michigan.

WYANDOTTE,-II. Milkins writes, Dec. 23d: The city of Wyandotte has a population of about four thousand inhabitants, and, in a common our 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 firrough 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 \$29,50 and a list of subscribers for the Banner of Light.

DARIEN.-E. B. Carter says: Our Society very much deprecate 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 or sociables for a time, to enable them to raise funds to contribute toward its recomlishment.

New York.

UNION, BROOME CO.—G. P. T. writes, Dec. 25th: Spiritualism is galuing 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 battery on Spiritualism; but he missed the mark so often, 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? is sought for with more eagerness than ever?

RANDOLPH, Dec. 30.-Mrs. C. H. Latham writes: Mrs. E. R. T. Trego, of St. Clairville, 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 Pennsheric Pe

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 materisevere struggle for existence since all its malerial means were swept away in the terrible conflagration. I wish I was able to give public psychometrical 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 mediums are generally poor, but I be medium are generally poor, but I was willingly and freely as the sun enclose. We are all greatly indebted to the Banshines. ner of Light, as it especially helps us in its "List of Lecturers" and "Movements of Mediums and Lecturers" columns, and we appreciate it. Socleties 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. Mrs. S. A. Rogers.

San Francisco, Cat., 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,

Los Angeles, Cal., Dec. 14th, 1872.

DEAR BENNER—Your appeal has reached us, and, in response, we add our mite to your relief.

* * 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 Harmonial Philosophy.

Thos. A. Garey, President,
N. S. Montague, Secretary of the First Religious
Association of Spiritualists of Los Angeles City,
Cal.

Norway, Me., Nov. 24th, 1872.

EDITORS BANNER OF LIGHT—Please accept this small tribute (\$14.) from the "Pine Grove Progressive Band," which has only been organized about six weeks; yet we are firm, for we feel that our house is built upon a rock. Though the waves dash against and the flames sweep over it, it will stand, for its foundation is truth. We rejoice in the knowledge that the "unknown land" has been explored and that our loved ones return, bearing glorious tidings from its beautiful shores. We feel that we cannot get along without the rays of that beautiful Light which the Banner brings to our hearts and homes. Hoping that every true Spiritualist may show their faith by their works, by doing likewise, we subscribe ourselves friends to be author the brings to our hearts and homes. subscribe ourselves, friends to humanity and the Banner.

MRS. R. LOMBARD, GEO. CROOKER. MRS. GEO. CROOKER, JNO. WHITEHOUSE, W. R. MORSE, . C. A. HASKELL.

Helena, Montana Ter., Dec. 19th, 1872.

MESSRS. WM. WHITE & Co.—In view of the misfortune which has befallen the dear old Banner—that clearest and most intelligent weekly exponent of the heavenly philosophy in the world—these old mountains recent the substantial sympathy which is and of right should be extended

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 glosed find \$33, for which send Banner of Light you aid us? Let me know, then I will explain canceling former subscriptions—to-L. B. Lyman, W. S. Paynter, J. R. Sandford, J. G. Dow, C. M. Jefferis. Yours truly, L. B. LYMAN.

Charlestown, Mass., Dec. 3d, 1872. Messrs, Wm. Write & Co.: Dear Friends-Were 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 betsay that I have for years felt the value and importance to the world of the Free Circles held at 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 one of the necessaries 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, \$5,25+\$3,00 for the Banner; \$1,50 for the Biography of Mrs. J. H. Conant, 20 cents for postage, and the balance for the Ban-

ner Circle, , In this arrangement, you see it is more of a business than a charitable transaction; for, judging the state of your feelings by my own, I thought it would be more to your fiking to return an equivalent some time than to consider it a gratuity. Though your sphere of usefulmiss has been clouded and retarded, (only for a brief period, I trust,) yet be not discouraged. A bright, perhaps brighter future is before you. Invisible friends are with and will assist you; friends that are friends will still "come to the friends that are friends will still "come to the rescue," and sfrengthen 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 heartfelt, cordial welcome At least, such is my hope and belief.

Respectfully yours, BETSEY CADES

Bradley, Me., Dec. 24th, 1872.

My heart is full of love and sympathy for the Banner of Light and the cause it advocates. En-closed please find \$12, and the names of three subscribers. J. J. Norms.

Glen Bulls, Chester Co., Pa., } MESSIS. WM. WHITE & CO.—Please find enclosed my check for \$10,00. If all your substribers would do the same (that could), and should do so toward revivifying the asless of the Banner of Light, it might soon spread its folds to the vision of the many that anxiously await its conting.

Hoping a generous spirit may prompt the pat-rons of the Bauncy-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.

MESSUS. WM. WHITE & CO.—Your circular of the 13th Inst. is before the . * * * 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 by designing, bigoted priests, who do all that in them lies to frighten their hearms from reading or heiring fruit which now. ers 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 con I only wish

it could be hundreds instead of twenty. 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 support, and sustain you not only with their voices, but with the "almighty dollars W. D. Moone Sucramento, 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 or der for \$16 in silver, or \$17,55 in greenbacks which I have solicited from friends to aid the Banner. Mrs. Mary II. Butler gave \$5; Mrs. A. -C. Parker, \$4,50; B. Shrafi, \$5; Mrs. S.-Th. II., 50 ets.; Mr. E. R. II.; \$1. Dr. J. R. Newton is effecting many remarkable cures here. He is which I have solicited from friends to aid the very charitable toward those who are not able to pay. He is doing a world of good to suffering humanity. Best wishes for your prosperity, and pay. He is doing a world or good to sail, and humanity. Best wishes for your prosperity, and I earnestly hope that the Banner will soon be resuscitated.

Written for the Banner of Light, THE BEST BOON.

BY CARRIE SMITH.

I would not ask that wealth should o'er My brief life fling Its golden bue, for happiness Riches ne'er bring.

Nor would it be my first desire That glittering fame Her fadeless laurel leaves should wreatho Around my name.

Nor even would I crave that like A white-winged dove, Should nestle soft in my heart's nest

The bird of love. Though wealth and fame I value both As gifts most dear, And love's low-breathed, soft melody

Is sweet to hear, I'd pray to have this better boon To my life sent-

Within my soul a living fount Of calm content. West Medford.

SPIRITUALIST MEETINGS.

ALBANY, N. Y.— The First Society of Spiritualistations of the President, Dr. G. L. Ditson; Secretary, Barrington Lodge, Esq.; Treasurer, Dr. Ditson;
Adrian, Mich.—Regu'ar meetings are held on Sunday, at 10% A. M. and 7 P. M. at Herry's Hall, opposity Masonic Temple, Mannee street, M. Tuttle, President, Committening, Mannee street, M. Tuttle, President, Commitmentations should be addressed to G. H. Case, Secretary nications should be addressed to G. H. Case, Secretary No. 161, Adrian, Mich.

ANDONER, Children's Professive Lyceum meetsal

Box 161, Adrian, 31746

ANDOVER, O.-Children's Progressive Lyeeum meets at Morley's Hall every Sunday at 10% A. M. J. S. Morley, Conductor; Mrs. T. A. Knapp, Guardian; Mrs. E. T. Coleman, Assistant Guardian; Hacriet Dayton, Secretary.

BOSTON, MASS, -See fifth page. BATTLE CREEK, MICH.—The First Society of Spiritual-ists hold meetings at Stuart's Hall every Sunday, at 10½ A-M, and 7½ P. M. A. H. Averli, President, J. V. Spencer, Secretary: William Merritt, Treasurer, BALTIMORE, MD.—Lyric Hall.—The "First Spiritualist Congregation of Baltimore" hold meetings on Sunday and

Congregation of Battimore Bota meetings and the Myelmesday evenings.

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Myelmesday evenings.

Myelmesday evenings in this IPpresident than Leonardt, President; Levi Weaver, Vice President Ham Leonardt, President; Levi Weaver, Vice Briesday George Broden, Treasurer, Christian Edinger, Secretary, George Broden, Treasurer, Conductor of President George Broden, Treasurer, George Broden, Treasurer, George Broden, Myelcott, George Weaver, Commencer, Mrs. Myelcott, George Weaver, Commencer, Myelcott, George Weaver, Commencer, Myelcott, George Weaver, George Broden, Musical Director.

Musical Director.

Massical Director.

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Broom, Mosicai Director.

Brooklyn, N. Y., Brooklyn Institute, The Children's Progressive Lyceum meets at the Brooklyn Institute, corner Washington and Concord streets, every Sunday at 105 A. M. G. Kipp, Conductor, Mrs. Ada E. Cooley, Guardian of A. G. Kipp, Conductor, Mrs. Ada E. F. J. Bullene. Groups. Lecture at 132 r. M. by Mrs. E. F. J. Bullene.

CHELSEA. MASS.—The Bible Christian Spiritualists hold
meetings every Sunday in Hawthorn-street Chapet, near
Beilingham stroet, at 3 and 7 r. M. Mrs. M. A. Ricker,
regular speaker. Scats free. D. J. Ricker, Sup't.

CAMBIG DEFORT, MASS. - Children's Lyceum meets every Bunday at 10% A. M., at Everett Hall, Hyde's Block.

Charles H. Gui d. Cordactor: Miss A. R. Martain, Guardan, Mr. Win, Atkins, Assistant for M. Anderson, Seg-ptiny: Mss. E. Meriny, Transmer: Charles Wigglin, Mu-sical Directer: Mrs. D. I. Peatron, Assistant,

CHARLISTOWN, MASS. Meetings are held at Evening 8 ar Had cach Sunday at 7 , 9, 9, Act communications should be addressed to O. B. Marsh.

should be addressed to O. B. March.

CLYDT, O. Pregressive Association hold meetings every Smalay in Withs Hall. Charlen's Procuresive byccam heets in Kimels New Hall Hall. M. S. M. Terry, Conducted S. Dewy, Guerdlan,

CLIVILAND, O. First Society of Spiritualists and Libertee's hold treater in edge, every Smalay at Lyedum Hall, 288 Superior sheets upon the postenice, moving and evening, at the mostal hours. D. U. Pratt. Treashers, Lower holds on Science, heart and the moving and the moving at Proposition of the March State of the March State of the State of

CHR MOO, I.I.L. Spirificalist meetings are held every Sunday evening at 30 W + Chambeigh street, S. J. Avery, M. D. President; A. H. Williams, Vice Pres dent; Wite J. Jeffers, Secretary Dr. Andrews Davy, Treasuret; Mr. Collins Laton, S. J. Avery, M. D., Col. Cushman, J. L. Hunt, A. H. Williams, Tradees, Lyman, C. Howe, regular sheaker. Progressive Lyceum needs in same haif at 10 S. S.

super Mrs. N. F. Howard, Goardian, ductoff Mrs. N. F. Howard, Goardian, G.N.P.A. O. Moetings are held every Sanday in the Spir-Buardsty Hall, at 10°, A. M. and Py P. M. B. Webb, President; E. W. Lagaydon, Serretary, Progressive Lycenium meets at same healt? F. W. Eggleston, Conductor; Mrs. A. P. Fitsbee, Guardian; Mrs. N. S. Caswell, Corresponding Secretary; Martin Johnson, Liberatian, Corresponding Secretary; Martin Johnson, Liberatian, Hingham, Mass., Children's Lycenium meets every Sunday after non at 25 stock, at Temperance Hall, Lincoln's Building, E. Wilder, 24, Conductor; Ma A. Clark, Guardian,

HARWICH PORT, MASS, "The Children's Progressive Ly-

ceum meets at Social Hall every Sunday at 12½ F. M. G. D., Smalley, Conductor; T. B. Gaker, Assistant Conductor; Mrs. A. Jenkins, Guardian; W. B. Kelley, Misleal Direc-tor; S. Turner, Librarian; Mrs. A. Roldins, Secretary, H. Mislead, G. W. B. Kelley, Mislead, M. R. Mislead, M. S. Secretary, HARRISHERG, PA. The Spiritualists hold meetings every Sunday evening in Barr's Hall, H. Brenerman, President, HARMONTON, N. J.—Meetings held every Sunday at 105 A. M. at the Spiritualist Hall on Third Spiritualist, M. Derbies, President; M. Parkhurst, Secretary, Tayeoun at Perbies, President; M. Parkhurst, Secretary, Tayeoun at 115 A. M. Mertill Parkhurst, Conductor; Mis. J. M. Peebes, Garrilan.

RALAMAZOO, MICH. The Spiritualists hold meetings every Sunday in Bardick Hail, Main street. J. C. Moody, President: Mis. H. M. Smedly, Scerelary; L. S. Winstow,

President: Mrs. H. M. Smodly, Secretary; L. S. Winstow, Treasurer.

KASSAS CITY, Mo. The society of discressive Spiritualists meets reflect that, Mainstreet, is review and anothin malists meets reflect that, Mainstreet, is review and anothin Mechanics institute that, Mainstreet, is review and anothin Mechanics institute that, Mainstreet, is review and anothin Mechanics institute, K.S. The Young People's Spiritual Association meet in their Halt, cornered official Walmin streets, ration meet in their Halt, cornered official Walmin streets, ration meet in their Halt, cornered distance very Sanda; morning and evening at 1L and 725 cords. Christien's Progressive Lyceum every Sanda; meetings of the Spirituality evening at 15 cords, T. C. Sandagassanamia, Responding at the closest, Regular meetings of the Spirituality evening with May deveal, Vice President; L. M. Sondagassanamia, Recording Secretary, Mrs. Namine Diagram, Corner pointing the cording Secretary, Mrs. Namine Diagram, Corner pointing to the Lyceum, to the Lyceum, the Conduction of the Corner of the Lyceum in the Corner of the Lyceum corner of the Lyceum in the Corner of the Corner of the Lyceum in the Corner of the Lyceum in the Corner of the Corner of the Corner of the Corner of the Lyceum in the Corner of the Corner of the Lyceum in the Corner of the Co

MANCHESTER, N. H. The Spiritualist Association hold MANCHESTER, N. H.—The Spiritualist Association hold meetings every Sunday afternoon and evening, at Mushi Had. A. W. Cheney, President: W. E. Thayer, Seretary, Millering, Markey, President: W. E. Thayer, Seretary, at Washington Had, at HAA M.—L. B. Fedton, Conductor's Miss. Code dia Wales, Friantial Mark. Masterson, Muslead Director's Hall The Markey Masterson, Muslead Director Hall The Markey Masterson, Markey Markey Masterson, Markey Markey Masterson, Markey Marke

MIDDLEBORO', MASS. Meetings are held in Soule's Hall every other Sunday at 15 and 65 P. M.

every other Sanalay at P₂ and h²y P. M.

Milan, O.—Soclety of Spiritualists and Liberalists and Chaden's Progressive Lycoum meets at It A, M. Hudson Tuttle, Conductor: Emina Tattle, Canadian.

Noirtil Scrivare. Mass. The Spiritualist Association float meetings the servoid and last Sanalay in each month, in Good Tentiples that, at land by M. Triggres he Lycoun 1999 by the same had, on the first and doi: I light same had, on the first and doi: I light same had, on the first and doi: I light same had, on the first and doi: I light same had, on the first and doi: I light same had, on the first and doi: I light same had, on the first and doi: I light same had, on the first and doi: I light same had, on the first same had as the first same first same and of Clinton Page. Chadren's Progressive Lycenic Section of the first same first same first same of the first same first same

Lilitarian.

NATICK, MASS, "The Spirifual Association meet every Sanday in Good Temp ats' Hail. Sulney Howe, President; Geo, A. Fufler, Secretary.

New Offleans, LA. "The Central Association of Spiritian 11s of Louisana hold regarar in vings every Sanday morning at 1t," and Sinday and Thur day evenings at 75 of ock, at Minerya Ha", one and Tuar day evenings at 75 of ock, at Minerya Ha", one at ostreet, between Prytania and St. Charees, Mrs. C. Fannie Anyn befures dining January and February. U. R. Miner, M. D., President; George W. Kendatt, Vice President; Dr. J. W. Allen, Treasurer, 12 Dryades street; C. H. Sillman, Secretary.

damary and February. U. R. Minner M. D., President, George W. Kendalt, Vice Prosident; Dr. J. W. Allen, Trasuner, 12 Dryades street; C. H. Sillman, Secretary.

PORTLAND, Mr.—The Spiritual Association meets regularly at Temperance Halt, 3a19, Congress street. Children's Supalay Institute meets in the same had every Sunday, Al. 19, P. M. Joseph R. Halt, President; Miss Edia Yearon, Joseph M. B. Halt, President; Miss Edia Yearon, Joseph M. B. Halt, Spiritual Frahernly meets every Sunday, at a and 7 Pr. M. James Furbush, President; George C. French, Sacretary. Children's Lyceum meets at same place each Sunday, at the A. M. Win, E. Smith, Conduct of Miss Abdid H. Farrow, Secretary. Thomas P. Bears, Gamadian; Miss Abdid H. Farrow, Secretary.

Plymouth, Mass.—The Spiritual Frahernly meets Sunday at the Science of Sunday in Leyden Halt. In Bullard, micelings charled A. Bartert, Guardan; Allen Hall Bullard, micelings and A. Bartert, Guardan; Allen Haldford, Light-Strain miceling and the Spiritual Strain and Compressive Again A. Bartert, Guardan; Allen Haldford, Light-Strain Miss. John Bon. M. St. Bullin, Conductor; Mary E. Dewey, at the A. M. Spiritual Miss. Allen Hall, Conductor; Mary E. Dewey, at the A. M. Spiritual Miss. Allen Hall, Conductor; Mary E. Dewey, at the A. M. Spiritual Miss. Allen Hall, Conductor; Mary E. Dewey, at the A. M. Spiritual Miss. Allen Hall, Conductor; Mary E. Dewey, at the A. M. Spiritual Miss. Allen Miss and Miss and Miss. Allen Miss and Miss and Miss. Allen Miss and Miss an

Half during February April C. Fannie Anya during S. R. Stebblus during April C. Fannie Anya during S. R. Stebblus during April C. Fannie Anya during S. R. Stebblus during April C. Fannie Anya during S. Stebblus during S. W. Dalile, Treasurer: George M. Taber, Presidente G. W. Dalile, Treasurer: George M. Taber, Thanks S. Pickers son C.A. Spiritualists and other Liberal Arthur S. Pregressive Lycaum Ishebdat 105 A. M. a'so regular Sunday evening leatures are given at Charlet Oak Hali, on Market, ucar Fourth street.

Transfer Hatter T. N. The, First Spiritual Society hold.

ter Oak Hall, on Market, near Fourth street.

Tearre Haute, 186.—The First Spiritual Society hold regular megitings in Fence's Had every Sunday, at II. A. M. and 7 P. M. Jakez Smith, President, James Hook, Secretary: Alen Pence, Townsurer.

Washington, D. P. The First Society of Progressive Spiritual isls meets every Sunday, in Harmonial Har, at 11 A.M. and 75 P. M. John H. Whuing, Secretary; Richard R. Whuing, Secretary; Richard R. Whuing, Secretary; Richard Ruberts, Principles skifting the city wift obtain at gallet, Vere President of calling on any of the above-named Roberts of principles of calling on any of the above-named Roberts (Principles engaged: Mrs. F. O. Hyzer during Jansenese, Edithary (F. Fannie Allyn during March; Mosegony and February (F. Fannie Allyn during March; Mosegony and February (F. Fannie Allyn during March; Mosegony and February (F. Fannie Allyn during April.

Wolfersyther, Mass, The Spiritualists hold meetings every Sunday, afternoon and evening, in Hortleultural Hall.

Passed to Spirit-Life:

From South Acton, Mass., Déc. 14th, Mrs. L122c, wife of Edwin Hosmer, aged 22 years.
No higher endoys need to written than that the deceased was a consistent Spiritualist. Bending in her character the elements of the wisdom of the Harmonial Philosophy with the spiliment and gentleness of a true woman, her life was imbured with an influence so potent for good that to the condition was to be adapted and beginning. know her with a sociation was to be elevated and benefited. know her will assortation was to be first and belleful, Calmily and sweetly her sun went down the horizon of earthy life but to reflect from the spiritual its hoving beams more warmly upon the pathway of hosberesved friends, who can but miss and monther budity absence. In words of treest but down it, 1.7. Greenlest conducted the funeral service, guided by the inspiration of her presence, in speaking words of consolation and hope to the memers, attracting by his chiefdation of our beautiful faith even those unacquainted with its teachings.

**Hoon into that undying Biographic with the processor of the memory attracting the property of the second pain.

They leave us but to come again;

With joy we walcome them the same,

Except in sin and pain.

And ever near us, though unseen,

The dear immortal sports tread,

For all the boundless only we like the property of the second condition.

I Notices sent us for insertion in this department will be charged at the rate of tionity couls per line for every line executing trouby. Solices not exceeding trouby lines published practicusts.

No feather do. of Polyment was exceeding in the state of the state of

First Poge: 6 The Harmonial Cyclepeda, Thy Andrew Jackson Daves; Continuation of Story "The Young Authores, "by Mrs. H. N. Greene Batts. Near L. Poem (After the Pire," by Oliver Woodell Homes, "The Banner Response to Poreign dograds," by Dr. G. L. Ditson, "The "A leg Roy" in Problem, "Sy despite B. Ditson, "The "A log flow in Providing as a superstanding of the result of the Providing A manuscript for a Castlebrod," Provide a The Control of the Providing Section (1978) Mrs. M. T. B. Shave a Barriera Correspondence of the Admir Castlebron, in the Barriera Correspondence of the Admir Castlebron, and Providing Control of the Admir Castlebron, and Providing Control of the Admir Castlebron, and Providing Castlebron, and the Admir Right - Westign Coursefendente fe, by Westen Chie ; Corner. Application Vehicles, by Linua Har-

Banner of Light.

BOSTON, SATURDAY, JANUARY 11, 1873.

Office 11 Hanover Street. Up Stairs. 5

THE AMERICAN NAME COMPANY, HE NASSAU ST

WILLIAM WHITE & CO..

WILLIAM WHITE, HATTIER COLEY, ISAAC B. RICH. 59° All letters and combinate attons apportaining to the Ellectal Department of this joper must inorder to reside profile attention be addressed to Li thing COLIY. All Bit (1888) Li titles Should be addressed, "BANNING PLIGHT, BOSTON, MASS."

The Church Earthly and the Church Spiritual.

Some one - was it, Baron Macaulay ?-gives credit to the Roman Catholic Church, in that she was the ark which bore intact to coming generations the germs of civilization, when the waves of the Dark Ages were lifting their black foreheads to the sky, eager to sweep into barbaric gulfs the whole mental and social machinery of life. We are willing to, allow to the earthly Roman Catholic hierarchy; all the good it has accomplished in poor and lowly fields, wherefrom many of the sleek, well-fed priests of Protestantism have shrunk -willing to accord the meed of praise to those bold Fathers who crossed the seas to visit the almost unknown western world, and amid the wilds of Canada or beside the broad waters of the Mississippi died, with Raje and Brebeuf and Daniel and Lalemant, for the faith of their adoption; willing to acknowledge the valued services of Father De Smet and others at the present day among the Indian tribes of the West; we are also willing to acknowledge that, weighed in the balance, the Roman Church is found no more filled with the spirit of sectarian persecution than its daughter, the Protestant: and we also believe that the Catholic Church spiritual-in the land of souls, or as it exists in its, purified condition in spirit-life, where the claims of ambition, the lust of power, the desire for riches, and all the evils which sometimes affliet its inagnates on earth, in common with the whole civilized world, are all purged from it as by purgatorial fire-holds in its hands the pure sacramental draught of a celestial consecration; But a question arises in our own, as it must indeed in all liberal minds, is it not possible, eyen for a "never-erring church" prs (as it is claimed by its adherents) to be led into grave error by the over-zealous or partially blinded sonduct of some of its leading exponents on earth? Is it not possible to close the exes to the claims of candor, and, by so doing to strinble over some obstacle which might have been avoided had we maintained an open-vision? Truth is broad as the daylight, neither is it needed that colored glasses be prepared by any one man, to protect the gaze of his fellows from her meridian splendor.

We are led to these remarks because of a certain example of that action of which we complain on the part of a Western representative of the Catholic faith: As is well known to our reader, many of the secular papers in various localities. from the Atlantic to the Pacific slope, have heralded as a matter of interest the fact that, in Virginia City, Ney., the spirit of one McDonough appeared to his daughter, Agnes, at different periods between Sanday, Oct. 27th, and Friday. Nov. 1st, 1872. The account has been so widely disseminated that we will not here devote space to its reproduction. Suffice it to say that the spirit conversed in an audible voice with the child in the daylight, the only condition being that she should be alone in the apartment, though persons were allowed to stand at the open door; that several questions of the most important nature (as viewed from a Catholic standpoint) were a skal the mysterious visitor, and that his replies were of a nature endorsing to the full the positions; taken by the Church. The few here selected from the account contained in the columns of the Catholic Guardian (published in San Francisco, Call) for Nov. 23d, will show their drift. The narrative was agranged by the Vicar-General, Father Manogue, as a report to the bishop of the

"I told the child to ask her father various ques tions; among the rest, Where did he come from? His answer was, "From purgatory." "Six years." long were you'in purgatory?" "Next to the answer. "Where is purgatory?" "Next to heaven." "Is it in one of the planets or stars?" "Id on't know." "What punishment is in purgatory." "By fire." "How does purgatory apgatory." "How does purgatory." "By fire." "How does purgatory." "How does purgatory." "How does purgatory." "By fire." "How does purgatory." "How does pur gatory?" By fire." "How did' you pear?" "Light and smoke." "How did' you find the way to the earth?" "An angel conducted me." "Where did the angel leave you?" ducted me." "Where did the angel leave you?"
"At the door," "How long will you remain on
the earth?" "Six days," * * * "What was your
reason or object in coming on the earth?? "To
see my child, Agnes," "Who permitted you?"
"God Almighty," * * * "Did you ever see
God?" "Yes," "When and where?" "When he
judged me."." "Did he judge you in purgatory?"
"No," "Where did he judge you?" "At the
gates of heaven." "Who judged you?" "Atmighty God and Jesus Christ."
The spirit said that at the end of his judgment

The spirit said that, at the end of his judgment, he was sent to purgatory for six years; that he was now about to go to licaven, being thither guided by an angel:

"Do friends and relatives know one another in heaven?" "I was never in heaven." "Which are more efficacious for the souls in Purgatory—masses, or prayers?" "Masses." P" What is necessary for us to obtain eternal life?" "To believe in Jesus Christ, and practice the duties of cyour religion." "Is there a true religion on Carth?" "Yes; the Catholic religion." * * * * "Ilow is it that you could come into the house." "How is it that you could come into the house, "How is it that you could come into the house, the doors and windows heing closed?" "I'm a pure spirit." "How is it possible that you can make such a noise on the wall, being a spirit, and immaterial, and the wall being a material object?" "By the power which God gave me." "How do you strike the wall when you wish to speak to Agnes?" "With my hand." "What do you think about Spiritualism?" "It is all nonsense."

Before going fully into the marits of the case we subjoin an extract from the report contained

Contents of this Number of the Banner in the scenlar press, wherein are shown the views of the Vicar-General, and that he was convinced

that he was not deceived by Miss McDoneugh : "The Eather said be was thoroughly well sati-fied that the girl had attempted no de reption upon him, but that she was honest and sincere in all she had done. We then asked if the doctrine of Spiritualism was not contrary to the teachings of the Catholic Church, and on being assured that it was, we asked Father Manogue if he his lieved there was anything supernatural in the manife-fations at the residence of Mr. Masel-il a spira had really appeared there and conversed with Agnes McDonough? He answered in the affirmative. We suggested that, if so, it was the strengest case in favor of the doctrines of the Spiritualists we had ever known. The Rev. Fa-ther replied that such manifestations had occurred at intervals since the dawn of time, and cited many cases spoken of in the Bible (as Moses and many cases sponen or in the blode (as Moses and Elias), as well as in ecclesiastical and profane history, dwelling particularly on those of the fifth century. But, said he, the difference between these manifestations and the teachings of Spiritmanifest from their own volition and in their own Here we desire to filesa disclaimer. No doubt

exists that the spirit was an honest one, and that its appearance was bona fide; and the day has, and his presence was necessary there. But his admits "have occurred at intervals since the feelings at that and subsequent periods were appertaining. Spiritualists do not claim "the few hours spent at a spirit-circle will convince any investigator of the utter impossibility, of such a course. We claim with Father Manague that the spirit alone is master of the situation, and comes " of his own volition, and in his own good time." Spiritualism dayned on our earth in the fullness of years, when it was needed, and it came free as air. Its after manifestations are prehension; man must afford a chance for exas untrammeled as, its advent. No medium will pansion to his spirit side as well as his material honestly engage himself (or herself) to "call up" at williany spirit who may be desired by the sitter -that must depend entirely upon the inclination or power of the unseen intelligence named, to assume control. If the Father has ever accidentally met such a medium in his experience, it is our duty to declare that he or she is an excen tion to, and not the general rule; and that such course is no more to be compared with the usual order observed in spirit intercourse, than the elliptic path of the comet to the steady poise of the polar star.

And now for the matter in hand., As we above remarked, the few queries and replies quoted by us from the Guardian, are representatives of the whole list published in that paper, and, as far as they go, appear to endorse fully the Catholie faith; but we submit, in all due respect for the Church and its followers, that that strict sense of justice, which should rule in such important affairs, has not been allowed sway. An esteemed correspondent-Annie Denton Cridge -writing from Virginia City, informs, us that the questions and answers were, before being printed, sent to the Catholic Bishop of the diocese; and by him revised, he expunging-all which were not strictly in accordance with his belief. Among those thus thrown out were the follow ingr

-Do Protestants, as well as Catholics, go to Heaven? Yes, everybody that is good, whether

Protestants, Catholics, or anything else: This statement of our correspondent is supported by that contained in the secular papers. wherein John A. Moore, an elderly gentleman, for twenty-three years a Spiritualist, acquainted both with the spirit father and his daughter, is represented as saying that he had the best of evidence for believing the girl to be a seeing medium, and that it was now evident that she "had progressed from a seeing to a conversational medium, and if there was anything supernatural in the affair witnessed by several of the Catholic clergy; it can be based upon Spiritualism and nothing

speaking as follows: "But there is mystery about the publication of this affair. The questions and answers given are of little interest. What were the other questions and answers-which were not given? Did they relate to persons known here who have passed from earth? Did they relate to the different modes of worship, or to the different religious creeds? And if so, what information did the

else," Mr. Moore goes further in the report,

The closing idea conveyed by the Guardian editor himself, would seem to indicate the expurgation of some obnoxious matter before the account

was laid before the public; SPather Clark publisheda card, in which he intimated that there might have been jugglery but we are fully satisfied with the Vicar-General Father Manogue, that the girl thought she and was conversing with her father; that she tried to practice no deception. Had the spirit not made some very simple and the other transfer as so, rs, we should have been prepared to believe that its appearance was permitted-to confound the doctrines taught by the half-crazy congrega-

tion of modern Spiritists. The editor of the Guardian, in the course-of his article, says of this (and similar cases reported as occurring in various quarters of the globe):

"We are prepared to believe it when, by the light of Divine insuration, the Church tries and decides the cause. Until then, whatever degree of belief we may give it, is pased upon the ground of its extreme probability. It is such belief as one accords to the newspaper account of a crime -subject to be modified by the evidence in court." But we submit that if the evidence is to be suppressed, by bishops or others, either before it reaches the limits of the court, or stands within its presence, and only such portions as are desired are to find publicity to the jury of the intelligent mind, the comparison of the newspaper and court report concerning any matter is not patent to the case before us, for common law gives even the vilest criminal an opportunity to speak, either himself or through counsel, in his

The same editor also says: "The matters communicated to Miss Mc-Donough were, so far as they related to the other world, entirely at variance with all the teachings of the Spiritists. By this communication the docines of the Catholic Church were endorsed throughout. We don't know how the Spiritists are going to receive these manifestations.' It is said they regard it as the most striking manifestation they have had for years; but how will they get around masses for the dead, purgatory, the judgment, and all those things so emphatical ly endorsed by McDonough's spirit, and equally as emphatically repudiated by all Spiritists?"

own defense, and would frown down any attempt

to throw out rightful testimony in his behalf.

In this particular the spiritual significance or inner meaning of what is conveyed by the terms 'purgatory " and " judgment " receives demonstration at the hand of every returning spirit: reach us from our patrons in consequence of the "Judgment" is taught, in that each soul when dilatory delivery of our paper.

reaching the other side of life naturally gravitates to that condition to which it is most fittee by the mandate of its own conscious individuabeing; and the companion fact of a purgatorial state, not eternal but a preparatory growth. through suffering, for a higher, is also unequive caffy borne witness to. Two remarkable instances of the working of this law, which have fallen under our notice; in our experience through the mediumship of Mrs. Conant, are here given as indices applying to thousands of souls who go out of the form, rich in worldly possessions, or crowned with earthly fame, but who, on entering upon the transition from material life, find themselves greatly lacking in those properties which make up the spirit's sum of happiness-being, in fact, paupers in the land of spiritual riches. We have been personally told by Samuel A. Way. who controlled Mrs. Conant at a private séance that he found it at first impossible to break the ualism is this; that these spirits make themselves, chain which bound his interior self, to the scenes of time. On the day fixed for his funeral, he good time, whereas Spiritualists claim the power of calling them up and conversing with them at observed in the bourse to make the match the second in the bourse to make the second in the secon placed in the hearse, he mounted the vehicle beside the driver and demanded of him to be carried to his banking house, as it was "business hours' tens, when a belief in the existence of these voice could not reach the ear of the undertaker, "manifestations," which the Reverend Father and so he was borne to the grave instead. His dawn of time," will be more clearly understood, such that, with regard to them, he used to us the and widely embraced. But we must decidedly foreible expression: "Talk about an Orthodox differ with him in the definition (reportorially at- holl! Why, this state of mind is as much worse tributed to him f of the characteristics thereunto than it as the keenest imagination of man can conceive! it is terrible! terrible! terrible!" Anpower of calling them [the spirits] up, and con-versing with them at will." Decidedly not. A and miserly merchant of Boston, has also borne witness to the truth of this theory, viz., that he was attached spiritually to the physical structure of an humble Irish laborer, and found his "purgatory' in sweeping the streets of the city where once, in the flesh, he walked, filled with the thought of his great possessions. The lessons conveyed in tigse cases must be apparent to the dullest conelse the millionaire of earth will become the almsseeker of Aiden!

All, who manifest through spiritual media declare that the soul that sinneth, it shall die-te sin; in other words, it shall enter, upon its being released from the body, into a state of experience which will burn and purge and cleanse the dross of evil from it, and bring it forth even as refined gold to receive the coin-stamp of the mighty Mint-Master, In the land of souls, error and wandering from the paths of duty while on earth must be surmounted by the practical embracing of right, and return to the correct discharge of every responsibility. And if the spirits teach that the sinful soul must work out its own salvation from the purgatorial state, rather than apply to the priest for prayers and masses, where is the nonsense"?

The great world of mind, whether we in the flesh comprehend it or not, is speeding down different rivers of thought, which wind through-the various geographic circumscriptions of theologic systems, or their opposites, to the broad bay of cultured REASON, and beyond to the high seas of the great ocean of spiritual harmony, where all souls shall blend at last-where no creedal flag claims sway, but the white banner of peace shall reflect the light that streams forever from God's apper skies. To the glorious consummation of its voyage may the spirit of Love and Justice ver guide.

Miss Lizzie Doten at Music Hall.

The Boston course of Spiritualist free meetings t this hall was continued by a lecture from this lady on the afterfoon of Sunday, Jan. 5th, her theme being: "Life and Death-or the First Letter of the Spiritual Alphabet." In the course of her remarks she counseled the reception of what might come through any medium for just what it was worth, without regard to the individual through whom it was given. The world was but primary school, preparatory to high Death or change was necessary for the advancement of matter to higher uses. She traced seien tifically the unfoldment of the atoms-by the inherent law within them—from the point. Ines and angles of the inqueral, through the spheres and curves of the vegetable, to the animal kingdom—whether as viewed in man or the lower orders of being. The atom itself, as far as its mate rial nature was concerned, fell away at the disintegration of any peculiar structure, and entered into other combinations—but its spirit, that which made it an atom, was immutable and indestructi-

These atoms entering by gradual refinement into the composition of the human system did not forget their education attained to in the past, which fact accounted for many of the strange feelings and experiences of the race. The particles which had formed the bodies of by-gone generations of men became incorporated in due course into those of the present; and the fact that each was composed of more sublimated atoms than the one immediately preceding it, was the cause of each generation surpassing its predecessor in the attainment of deeper science, clearer ethies, or more refined material forms. Thus we lived over the lives of those who went before us ; the particles which once formed their bodies were ours, but we could not get their souls-they had arisen and gone forth-by the same great law which led the atom up the crystal ladder from the mineral to the vegetable, and to man-through the chemical change called death, to the solving of the problem of a higher progress, and the attai: ment of a wider education in the land of

Miss Doten will speak on next Sunday afternoon (12th) at the same hall. Subject :- 4The Law of Magnetic Attraction-or the Second Letter of the Spiritual Alphabet."

The Boston Post-office

Cannot do its whole duty in time, located as it is in pent-up Faneuil Hall, hence the cause of the non-receipt of the Banner on Saturday, as heretofore, by our Boston subscribers who choose to avail themselves of this avenue through which to get their papers. When Col. Burt gets into the Old South Church edifice, which will be very soon, we understand, everything will be piously correct, no doubt. The very walls of that ancient building, of course, are thoroughly permeated with (self)-righteousness. When the contemplated Post-office change comes, the newspaper publishers of Boston will undoubtedly rejoice with exceeding great joy, for when the "just are made perfect" in the Old South, we shall hear no more of clerk peculations in consequence of meagre salaries, and no more complaints (we hope) will

Horticultural Hall Lectures.

The first of the course of Sunday afternoon lectures, under the auspices of the Free Religious Association, was given in Horticultural Hall, on Sunday afternoon last, by the Rev. O. B. Frothingham, of New York, President of the Association. Subject: "Ludwig Fenerbach, and Modern Atheism." Mr. Frothingham said he did not mean to contrast modern atheism with that of antiquity. It is always the same + simply the denial of a sentient God. It may be sensuous, it may be intellectual, subjective or objective. It takes its coloring from the moods and temperaments of mankind. The atheism of Greece differed from that of Rome, of France from Germany, and that of the eighteenth century from that of the nineteenth. It is but just to say that atheism has always claimed to be the friend of humanity. It has been well said of the disbelief of the eighteenth century: "It shall be pardoned much, for it has loved much-it has loved humanity." In every generation atheism has numbered honorable men. He would speak to-day of one whose works deserve translating by the author of Adam Bede. Ludwig Feurbach, who died three months ago in poverty, but not neglected, was born in a small town near Munich. The Heidelberg in 1820, his devotion to theology, his abandonment of that for philosophy, his life at Berlin, his struggle and disappointments, were concisely told. . He wrote with a practical end in view, and drives with impetuosity toward that end. His style is popular and his sentences short. He was humanitarian through and through. He could not bear to see the spiritual part of man cut off from the natural. He did not believe in a personal, conscious God. He felt that what was given to God was taken from man. God is but man under another name. Religion is but the relation of man to his own being, the relation to an outward projection of himself. Here lies its truth; and its untruth consists in regarding this as apart and foreign. Religion's end is the welfare of man. When morality is bas d on theology, religion is jealous of morality. These are some of the views he held. He objects to religion as making man dependent on another being than himself. He accepted the definition of mistianity, that it is the religion of the heart, and its own words, that out of the abundance of the heart the mouth speaketh. It has spoiled love by faith. Love limited by faith is no true love. The charge of atheism Feuerbach never denied, but answered that he sought not the attributes of the Godhead, but the Godhead of the attributes. He denied the personal immortality of the soul, and thought that this life was enough. He was jealous of every drop of life that is lost beyond the grave. There is no peace without pain, and give me any pain, he said. His spirit, though impetuous, was noble. The purpose of his life was to make man-lovers instead of God-lovers: to make students of this world instead of the next. He believed in but one evil-egotism; in but one good-love: The emancipation of the people was the end he sought. To the cause of free thought he had rendered inestimable service—that a man could be an atheist and not a villain, a murderer, or a thief. In conclusion, he spoke of the last hours of Fenerbach, and the esteem in which he was held by the people. It was truly touching to see the national fund in aid of the great thinker. The sums were generally pitifully small, and given by such people as are grateful for a thought, as are the hungry for bread.

Woodhull & Claffin's Weekly.

As will be seen by a paragraph in another column, this paper is again before the reading publie, the recent legal attempt at its suppression of its proprietors. The effect of the steps taken to prevent its circulation has been to arouse the attention of many of the editorial fraternity, who cannot for a moment be accused of sympathizing with Mrs. Woodhull, but who are unwilling that any step toward the shutting out of free discussion from the press should go unrobuked. The Springfield Republican, for instance, noticing the fact that the "Weekly" is once more is sued, while it regrets, from its own standpoint, that such should be the case, yet declares that, though "like all our great safeguards, the liberty of the press has its unpleasant features," one TY HALL, 554 Washington street, Boston, viz., on of which the editor considers to be the "Weekly" aforesaid, yet "so long as they [its proprietors] make their paper merely the vehicle of their peculiar social theories and discussions, we do not

see how they can be interfered with.' Eternal vigilance is, we are told, the price of liberty. So long as Right is left free to combat Error, no friend of humanity need fear the issue, for wrong falls at last by its own weight, while truth, however rough shod and violent of mien, "smites but to bless, wounds but to heal." Let us have no "gag-law!" Free speech-the unrestricted right to elucidate opinions, however unpopular-is the birthright of all in our American polity. And let the people say Amen!

Acknowledgments.

The Children's Progressive Lyceum of New York City will please accept our thanks for its 'New Year's" donation, (pecuniary) received by us at the hands of its Secretary, E. C. Town-

We gratefully acknowledge the receipt through the instrumentality of Dr. H. F. Gardner, of this city-of the sum of \$37,80 in donations and subscriptions from Charles Blackburn, Manchester, England.

We are in receipt of a letter from Miss Susie M. Johnson, dated Dec. 20th, enclosing the pecuniary results of a lecture delivered by her in New, Orleans, on the evening of Dec. 19th, for the benefit of the Banner of Light. She also promises her aid and assistance for the future in such manner as circumstances shall enable her to work; for which we are truly grateful. The letter is also endorsed by Dr. J. R. Walker with words of sympathy and hope.

J. William Van Namee, M. D.

A correspondent, Mrs. I. E. Nagle, writes us from Philadelphia, Pa., under date of Jan. 1st, giving the most encouraging accounts of the work being accomplished in that city by the abovenamed gentleman, assisted by the medium, Keene. The meeting held at Columbia Hall, corner 9th and Spring Garden streets, on the evening of Sunday, December 29th, was well attended and very successful both as to the lecture by Mr. Van Namee, and the descriptions of spirits present given by Mr. Keene. Our correspondent is informed that on leaving Philadelphia, Messrs. Van Namee and Keene will visit other cities, where "they cannot fail of doing a great and noble

The Sunday Library.

The old Common Council tried their hand onco more on the last Mayer's veto of the Sunday Library question, but did not quite succeed in overcoming the official obstacle. Since that vote was aken, improvement as it was on previous ones in the direction of liberality, municipal matters have passed through a complete revolution; there is a new government in City Hall; another Mayor has been inaugurated; people have brought their. opinions to bear more effectually upon the conduct of the authorities; and the visible tendency is toward a larger mode of action and a greater. absence of bigotry in all its forms. So that, though the incoming Mayor did not by any means advocate the opening of the Public Library on Sundays, in his inaugural message, the sentiment prevails that the measure will receive much better treatment at the hands of the new Government. It will now be necessary to begin the plan all over again from the beginning, and the chances are many more that Mayor Pierce will take a practical lesson from the mistake of his predecessor, Mayor Gaston. Boston is confessedly placed in a most ridiculous attitude, when Worcester opens the door of her Public Library on Sunday,. in spite of all the old and musty statutes of Puristory of his uneventful life-his graduation at tan times, but the citizens of the larger city are told that it would be wicked for them to frequent a library on Sunday. It is probable that the absurdity of the thing will accomplish what reason has failed to effect.

Biography of Mrs. J. H. Conant.

William White & Co., 14 Hanover street, Boson, offer for sale at their counter the second edition of this popular and highly interesting work. The ground gone over in its pages being necessarily extensive is but briefly sketched, but the

contents are replete with information touching;

the so-called "mysteries" of the present hour. The Spiritualist reader will find in it a parallel for many points of his or her individual experience while reaching out after the coming light.

To the skeptic the book will be a marvel, stimulating his curiosity to know more concerning that which is here but hinted at; and honest inquiry concerning our philosophy and phenomena is ever the prelude to abundant answers, and the satisfaction of reason's claims.

Read the book and prove for yourselves the veracity of these statements. . -

The Recent Attempt

On the part of Mrs. Victoria C. Woodhull to speak on "Moral Cowardice" at Music IJall, Boston, was frustrated, as is well known, by the recession of the contract for the use of said hall -made by her agent with Mr. Peck, superintendent-by vote of the Board of Directors; but it is not so generally understood by the public that Judge Cowley, of Boston, (the legal counsel of Mrs. W. in the case,) obtained from Judge Putnam (the legal representative of the Board) an award of somewhat over two hundred dolhars as a pecuniary satisfaction for direct damages occurring to his client by reason of said recession-among these damages being included the expenses attendant upon the printing of prograinines, tickets, posters, etc.; also charges for railroad fare and hotel bills up to the time of the voiding of the contract.

The Contrast,

Just published by William White & Co., 14 Hanover street, is well gotten up as to typography. and tastily bound in beveled boards. Here will be found a comparison of Evangelicalism and Spiritualism, from the pen of Moses Hull, author of "The Question Settled," etc., etc. The work is drawn up in nine chapters, wherein the author having failed to overcome-the determined spirit asks "What is Spiritualism?" considers the comparative evidence of the Bible and Spiritualism, also the teachings of the same; discourses on the good and the mission of our philosophy, and succinetly reviews the query : "What is Evangelicalism?" Among other points in this book, the syllogistic arguments wherewith chapter third thinking mind.

The Banner of Light Public Circles.

These circles, WHICH ARE FREE TO THE PUB-LIC, are held three days each week at FRATERNI-Tuesday, Wednesday and Thursday afternoons. Doors open at 2 o'clock; the scance commences at 3 o'clock precisely, and continues only one hour, thus giving visitors to the city, who are obliged to return home at nig it, an opportunity to be present.

The people are respectfully invited to attend. All we require is neatness and quiet.

To our Patrons and Well-Wishers.

The most feasible method for the friends to adopt to help us out of our financial difficulties, caused by our great loss by fire, is to induce their acquaintances to subscribe for the Banner. A united effort in this direction would be the surest means of again placing our establishment upon a firm financial basis that could be adopted. We therefore earnestly hope that all those who desire the advancement of truth and the progress of Spiritualism, will do their whole duty at this time, for the enemy is in the field, against us in full force. In union there is sure success.

Topeka, Kan.

Prof. T. B. Taylor, author of the popular and fearless work, "Old Theology Turned Upside Down," writes in a private letter, that the cause is moving on in this vicinity, the Spiritualist meetings being in active operation, and circles for communion with the invisibles being held with great success.

The Barnes Will Case.

D. M. Funk, writing recently from Mt. Vernon, Ind., informs us that the Trustees of the State Spiritual Association, in place of a new appeal have entered a suit in the Supreme Court of Indiana against certain parties for alleged abstraction of the late Mr. Barnes's will.

It will be seen by an article from the pen of our Portland correspondent, Mr. Joseph B. Hall, which we publish elsewhere in this issue, that the so-called "Allen-Boy" medium for the physical manifestations has recently visited Portland, and held very successful séances there. He will, it is said, visit Boston soon, when our citizens will have an opportunity to witness the curious and wonderful manifestations of spirit power in his presence. It will be seen, by a note we have attached to the communication, that the editor of the Portland Press, who witnessed the phenomena, although an unbeliever in Spiritualism, fully endorses the reliability of the medium,

Spirits Materializing Themselves. A SEANCE AT DR. GORDON'S.

EDITORS BANNER OF LIGHT-The following is an account of a scance 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 fustice 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 Fourth 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 robeswas 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 her [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, (and 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 WM. H. WHEAT. nor deceived.

CHAS. WINTERBURN, M. D., MRS. ANNA RICHMAN, JAMES BURSEN, M. D., WILLIAM MILLS, EDWIN A. QUICK, JAMES II. MONCKTON,

HENRY BUDEONG, J. II. SHEILDS, HENRY WHITHALL, 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 tendencles of inductive science." "Science" means positive knowledge. If demonstrative knowledge and logical inference tend to materialism, where are we? Do we not, as Spir tualists, 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 stereo.

typed 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 five 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 recent two months' engagement there-which closed Sunday, Doc. 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 'yeos from here to Baginaw carrying with him the best wishes of Spiritualists and outstants. In March he steaks in Detroit. vices can be secured for week evening lectures at reason

Moses Hull has recently held interesting and conclusive debates at Ipswich and Wenham, Mass., with Dr. Morron. Mr. Hull will address the Spiritualists of Lynn the first two Sundays of January; he speaks in Stafford Springs, Conn., the last do.; 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. Abble N. Burnham spoke in Whiling and East Foxboro', Mass., the first and third Sundays of December. receiving the warmest encomiums from her audiences.

M. Henry Houghton writes, Jan. 5th: "I have closed my engagement at Stowe, Vt., where I labored for two years and more, and have located at Old Cambridge, Mass I am now ready to lecture on that phase of Spiritualism 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 reforms of the uneteenth century, and seek to build up in society a more perfect temple of religious 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, igiving tests, etc. She would like engagements to lecture on the line of rail roads from Buffalo to New York city. Terms: the hall and accommodations for board free, trusting to the generosity of the audience to pay traveling expenses. Address, Buffalo, N. Y. The Milestown-Free Press of Nov. 13, speakfailo, N. 1. The Miestown-Free Frees 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 lifelike, 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

D. P. Kayner writes us from St. Charles, Ill., Dec. 25th, sending us back numbers of the Banner, and informing us 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 of 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 & Hamlim Organ Co., 154 Tremont street, Boston, for a neat calendar for 1873, by them forwarded to this office.

ALL SORTS OF PARAGRAPHS.

42 On Wednesday evening, Jan. 1st, 1873, were united in the bands of matrimony, by the Rev. Dr. A. A. Miner, Dr. Samuel Grover, of 23 Dix place, Boston, and Miss Eunice A. Lothrop, daughter of James B, and Mehitable Lothrop, of East Cambridge, Mass. A pleasant and happy party, numbering some over fifty, assembled to wish the newly-wedded pair success on the voyage of life. Quite: 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 Cam-bridge, and others, songs by Misses Clara and Lina Lothrop, also by a quartette, music by Emma Fessenden Brackett, a few appropriate words by the bridegroom, and a fine collation, filled out the hours of the evening. After a song, In which all present Joined, the company dispersed, with 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 Yolunteer Soldlers, Mat Augusta, Me.

By 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 our selves have been subjected to. Our thanks are hereby tendered to R. H. Curran, o

Rochester, N. Y., for donations of pictures and books; among the former are two steel-plate engravings, "Guard-lan Angel," and "One of the Chosen," for our Free Circle See second page for review of our foreign exchanges

45 Geo. W. Childs, proprietor of the Philadelphia

Ledger, will please accept our thanks for a copy of his

Almanae 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 Witherell; also Mary Means, of Boston; Lizzle Clough, ditto; Robert Goldsboro!, (who was an officer on the Alabama, he says); Susan Putmam (tested, and found correct); "Sam," (once a slave) to his late owner, now Hying in Alabama; Walter Montgomery; William Alben Park. Published in advance of routine; Message from Emma Bent, to her sister; and one from Dr. Morlarty, 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 twaddle upon the subject published in the Advertiser, Traveller and Herald. Such scarecrow paragraphs do Immense damage to the timid, we have no doubt, besides misinforming the public

The wretch who gives us-short weight in hay swindles or a'large scale.

outside of Boston.

As when the winter's fairy traceries, Wrought by the frost, have melted on the walls, Green springs spontaneous on the leafness trees, And gayly to her mate the swallow calls; rion weary, sorrow-stricken hearts n's chili at length has passed away, a's fee-hound fountain slowly starts, ry warming pulse begins to play,

Carpenters do n't believe in stone, probably because the

AN EXPERIENCED ENGINEER. - Moses Collins, 129 Cher ry street, Chelsea, Mass., who has been employed as fore man in a locomotive establishment for several years, de-sires 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 em ployment on terra frma. Unlike many so-called engl neurs, he understands thoroughly his business, and is capa blo of keeping in order and repairing the machinery when necessary. Address post-office box 1116.

It will be seen by his card elsewhere that Prof. Listor. Astrologer, (and a truthful one, too,) formerly of this city, is located in New York city.

The big ado made by so many papers about punishing Mrs. Woodhull and her sister for writing and printing certain bad words as to eminent men, for which they were arrested and put in Jail, looks as if it may atzate out of prison on pittle hall. As mirrder as accused laree out of prison on pittle hall. As mirrder accused lineves go unpunished in New York, they might let freat inleves go unpunished in New York, they might let these women off pretty easy.—The Massillon (0.) Independent.

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

The noblest men I know on earth,
Are men whose hands are brown with toll;
Who, backed by no ancestral graves.
Hew down the wood and till the soit,
And win thereby a prender fame
Than follows king or warrior's name.

The first ark-tick explorers are supposed to have been

Noah's bed-bugs. There was never a night without a day, Or an evening without a morning; And the darkest hour, so the proverb goes, Is the hour before the dawning. A trained hound is like the head of Liberty when it is or

the cent. "TWENTY YEARS ON THE WING," Is the title of a very interesting pamphlet, by John Murray Spear, with a pre face by Allen Putnam. Sold by William White & Co., 1 Hanover street, Boston, Mass.

Between the years 1005 and 1730 It was the practice to put over the newspapers the initial letters of the compass, thus:

E--I--W S

This sign meant that the papers contained intelligence from the four quarters of the globe. From this practice i derived the word n-c-w-s-paper.

RESUSCITATED. — The Banner of Light makes its reappearance in new type, and hobs finely. We congraintate our spiritual brethren on their resuscitation, 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 14 Hanover street, (up stairs,) Boston.—Investigator. We "offer up" thanks to our cotemporary of 81 Wash ington street, who did n't get burned out, and consequently did n't get damned by a quast 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 firs degree, and sentenced to be hanged Feb. 28th, 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," sald the farmer; "our land is like self-

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,

Why are people' allowed to starve in our grea

cities, when such immense quantities of the coreals are grown? The Jacksonville Journal states that a blooming, blush-

ing schoolgirl called at that office the other day and inquired for "papers for a rock back." The idea suggested was that she wanted them for a panuler.

WOODHULL & CLAFLIN'S 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 C. Woodhull and Tenihe C. Claffin (Woodhull & Claffin) at No. 48 Broad street, New York, upon the following terms: One copy one year, \$2,00; Five copies one year, \$12,00; ten copies one year, \$2,00; tywniy copies one year, \$40,00 six months, half these rates.

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

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

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

" Icy!" 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 promis-

ing than at the present moment. The aggregated result of

the business for the past year surprises every one by its suc-

Adversity, like winter weather, is of use to kill those vermin which the summer of prosperity is apt to produce and New Publications.

SCIENTIFIC AND INDUSTRIAL EDUCATION. Its Importance to our Country-is the title of a pamphlet of some 2 pages, in which that popular writer and speaker, Giles B. Stebbins, of Detroit, Mich., presents his views upon many important topics foreshadowed by Its heading, and briefly cites what foreign nations 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 Uni versity of Arts and Trades, in Odeon Hall, Toledo, Decemher 10th, 1872. John W. Scott, a plonedy settler, having donated one hundred and sixty acres of valuable land three miles west of the elty as a site for said University, and Mr. Raymond, of the same place, having pledged \$00,000 to endow a Department of Mines and Mining, a movement b the matter has been commenced, and this lecture given to a public audience in Toledo at the request of the Truste's of the Institution, "Is (as stated by the Blade) understood

to embody in its general line of thought the views and aim

of those who are seeking to establish that University."

THE NORTH END MISSION MAGAZINE, (Quarterly,) for October, has come to hand. This is a nearly printed issue of some strpages, 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 deprayed which it has chosen. The enterprise merits the encouragement of all who love that gentle word, charity This Mission embraces in its scope all kinds of practica Christian work. It feeds the hungry and clothes the na-ked-not to encourage idleness and sloth, but to help the truly worthy, to help themselves. Its missionaries follow the recipients of ald to their homes, and by personal contact seek to elevate and refine them. It takes the poo 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 10, it is greatly in need of friends wherewith 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, Ros-

TWILIGHT HOURS IN THE APPRONDACES IS the title of a book of poems, (39 pp.) by Homer D. L. Sweet, of Syra-ense, 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 beyeled boards. Its contents are devoted to the consideration of themes suggested by natural surroundings -some of the "lectures" or "Mountains," "Lakes," "Perekts," "Rivers," "Geology," etc., being good reflexes 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 Lyceums. MEETINGS IN BOSTON, —Music Hall,—Free Admission.
The Sixth Series of Lectures on the Spiritual Philosophy in the above-named elegant and spacious Hall, every Sunday afternoon at 25 packsets; (except April 20.) mill May. Speakers of known ability and eloquence have been engaged. Singing by a quartetted of artists. Cards securing reserved seats for the balance of the term, at \$5 each, can be procured of Mr. Lewis B. Wilson, Chairman and Treasmer, 14 Hanover street. Speakers engaged: Jan. 2, Miss Lizzie Doten; Jan. 19, Dr. F. L. H. Willis: Feb. 2, 9 and 23, Mrs. Neille J. T. Brigham; April 6 and 13, Mrs. Emma Hardinge.

23. Afts. Nellius.

Rardinge.

Spiritualist Union.—This Society meets every Sanday.

sevening at Fraternity Hall, 554 Washington street, for minutal improvement and the discussion of interesting topics.

The public are invited freely to attend.

John A. Andrew Hall, corner Chauncy and Esser streets.

John A. Andrew Hall, corner Chauncy and Esser streets.

Lecture by Mrs. S. A. Floyd, at 24 and food so subjudgative Childrene privileged to ask any proper questions of subjudgative Children and the subject of the second of the secon

Boston. - John A. Andrew Hutter The Lyceum session on Sunday morning, Jan. 5th, was ver fully attended. In the absence of D/N. Ford Assistant Conductor Danforth superintended the exercises, the wing movements being well di-rected by Willie S. French. Songs by Alice Cayrected by white S. French. Songs by Alice Cayvan, Hattie C. Richardson, Etta 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 Barnos and Violen Committee and Americal Million Barnes and Victor Carpenter, and musical selections by Nellie Wentworth and Alice Cayvan; together with the reading of an original essay by

Dr. Dunklee, occupied the time. Target march and si ging by the Lyceum completed the highly interesting exercises.

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

Frederitly: Hall. — The Boston Spiritualists' Union held its annual meeting at this hall, 554 Washington street, on Sunday evening, Jan. 5. It appeared, from the Treasurer's report, that there was a balance of forty-three dollars on hand. 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. II. F. Gardner was elected president, and Mrs. Kittredge

Testimonial to Chester M. Huggins .- This gentieman, an earnest and indefatigable worker for the cause, having had the misfortune to be prostrated by sickness for the last two months, is to be the recipient of a complimentary ball at this hall, on Friday evening, Jan. 17th, 1873. Tickets (the purchase of which will countenance 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 bene-

The Temple Hall Children's Progressive Ly The Traple Hall Children's Progressive Lyceum Association gave an entertainment in honor of Christmas, on the evening of Dec. 25th. The Christmas tree was finely 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, thereign followed being gaugeally and beautiful to the children's progressive and the control of the children's controlly and beautiful to the children's controller and beautiful to the children's controller and beautiful to the children's controller and the children's controller and the children's controller and the children's controller and the children's children's controller and the children and the childr dancing followed, being generally and happily

participated in.
The Temple Hall Children's Progressive Lyceum Association will hold an anniversary entitainment in said hall, No. 18 Boylston street, Tuesday evening, the 14th inst., for the benefit of the children, consisting of singing, speaking, reading and instrumental music, to conclude with a dance are the hereafted. All children, under 15 years of age, who have attended said Lyceum 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 a scance on Sunday evening, 12th-Mrs. Weston, medium. The public are respectfully

Mrs. H. W. Cushman, the musical medium, gives scances 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 Lyceum meets at 10 A. M .- George M. Taber, Con-

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 subiect. 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 guaranty of good faith. We cannot undertake to return of preserve communications that are not used.

A. K., LINDEN, TEX .- Thank you for your sympathywill take the will for the deed. Do what you can in our be 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 good things every week. Culy \$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 every where. Sample copies sent free by addressing F. Gleason, No. 25 Brougfield street, Boston, Mass.

Spiritual and Miscellaneous Periodicals for Sale at this Office:

BRITTAN'S JOURNAL of Spiritual Science, Literature, et and Inspiration. Published in New York. Price so rents.
The London Sphritt al Magazine. Price 30 cents. /
Human Nature: a Monthly Johnnal of Zolstie Science
and Intelligence. Published in London. Price 25 cents.
The Relation-Philosophical Journal of Price Science
spiritualism. Published in Chicago, Di. Price Science
spiritualism. Published in Chicago, Di. Price Science.
The Herman of Health and Journal, of Physical,
Culture. Published in New York. Price 20 cents.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion. SPECIAL NOTICES. Forty cents per line, Minion each insertion. RUSINESS CARDS. Thirty cents per line, Agate, each insertion. Payments in all cases in advance.

#3 · For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

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

SPECIAL NOTICES.

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nal. Terms 13 I N. J. Jan. 4.—Iwls

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BOSTON, MASS. 10trowls* DROF, S. B. BRITTAN will accept invitations

Message Department.

Excu Message in this Department of the Banner of Light we claim was 3) oben by the Spirit whose name it bears through the instrumentality of

MRS. J. H. CONANT, while in an abserval condition called the trance These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond "whether for good or evil. But those who

eventually progress into a higher condition. We ask the regoler to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All, express as much official as they perceive in more.

The Banner of Light Free Circles.

These Circles are held at FRATTENITY HALL. 554 Washingeron Streat, on Tuesday Wednes pay and Theresoay Afternoons. The Hall will be open for visitors at two o'clock; services annual control of the which time no one will be admitted.

time no one will be admitted.
The amestions answered at these Scances are often propounded by individuals among the nudience. Those read to the controlling intelli-gence by the chairman, are sent in by correspond-

12" Donations of flowers for our Circle-Room Bolicited.

Mas, Conant receives no visitors on Thesdays Wednesdays or Thursdays, until after six o'clock, P. M. She gives no private sittings.

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

It should be distinctly understood that the answers to questions propounded by writers must necessarily be brief, the spirit addressed always writing its answer or answers upon the envelope containing the question or questions. Questioners should may place letters for answer dyon our circle tells are accounted to the place of the reality of the place of the reality of the place of the place of the place of the reality of the place table expecting lengthy replies, otherwise they will be disappointed.

WILLIAM WHITE, Chairman.

Invocation.

We seek for thee Great Spirit, in darkness and in daylight, in sunshine and starlight, in tempest and calm; and as the white man's God we find thee not, but as the Indian's God thou dost speak to thy red children through the falling rain drops, through the moonshine and through the shadow, through darkness and daylight, through all the voices of Nature; and we see thy face in clouds and clear skies, in the water, in the flowers, in Everything that thou hast made. 'And as the Indian's God hath no need of praises, we do not praise thee, we do not thank thee, because thou art good unto us; for thou hast made us, and therefore thou must be good unto us': butwe, in our weakness, ask thee for strength; we, in our ignorman-ask ther for wisdom: We would be guided by thy light; we would rest, when when will willy; in the sunshine, and forever theel that thou art nigh unto us, and will save us from all evil. So, Great Spirit, we ask thee, that we may not forget that thou art our God. We seek thee that thou mayest lead us unto greater deeds than we have yet performed that thou mayest bless us in thine own way, and that we may forever know that we are thy children, and thou art our Father.

Questions and Answers. CONTROLLING SPIRIT. - If my brother has ques-

tions, I am ready to liear them.

Ours. - [From a correspondent.] an spirits hear our ordinary conversation without the aid of a human medium?

Ans.-No; for those vibrations of sound can only make their appeal to the spiritual ear, first, through the material car.

Q .- Can any or all the spirits present at a sitting with a medium; hear or see all or any of the questions and answers passing between a person and a spirit communicating?

A.-No. Q .- Many of the spirits communicating at your Free Circle speak as if they had heard or read all that the spirit preceding them had said. Are these within the aura or atmosphere of the medium?

· A.-Yes, always. Q.—Can a person not a medium make known by wish or prayer, to a spirit-friend at any time, when alone, his desire or hope?

Q.-[From another.] Are spirits justified in

living upon mortals, to the injury of their physienter the spirit-land?

A .- Yes, for that which the Great Spirit suf-

fers he also justifies.
Q.—Are there not enough people who possess an abundance of a superfluity of the vital forces, such as magnetism, to supply needy spirits, without robbing the delicate organization, or increasing the sufferings of the sickly?

A .- No; it is these delicate ones who yield up of this life-principle. They who have stronger physical fortresses hold it-no spirit can take

Q .- Are there spirit as well as mortal leeches, who prey upon the defenseless, or any who will harbor them, without regard to deceney or principle?

A .- Yes, many-many of them; and it is the business of those who are educated in this direction to educate them. Q:-Are spiritual as well as material riches

sometimes hoarded, to the detriment of the possessor, as well as to others?

. A .- Yes; many of your great teachers who speak in your pulpits hold these spiritual truths in their hearts, while their people, are famishing for them. By-and-by, the Great Father will say to them, "What have you done with those jewels that I have given you to give to my people?" They can only answer, "We have kept them." "Go hence, then," will say the Spirit of Justice, Suntil you are redeemed from the evil which now makes you hideous to my sight."

· Q .- There are many mediumistic families who are always sick, and consequently instraightened circumstances, on account of the expensiveness of doctors and sick-room comforts, etc. Are they kept so by selfish spirits, or through ignorance, or by necessity?

A .- Sometimes through the action of selfish spirits, sometimes through ignorance, sometimes, through necessity-by the action of natural law; generally, the latter. Sept. 16.

Frederick Linton Price.

This returning is worse than leaving, since I come only to make a confession, which I would rather not make, were not my release from re- chological mind picture, and something which morse at stake. My name was Frederick Linton exists per st in Nature? Price. I was a native of Alabama. I was a

suspected, and detectives were sent out after me, 'be no necessity for if, and A felt, sure of being overtaken and con- Q.-What makes the difference in soul manifesdemned, and consequently executed, I put a ball tations in different earth bodies? through my own head, senf my soul rushing out. A .- Earth bodies are but chemical compounds, world of spirits. I have ever been sorry that I alike; there is an infinite variety-therefore the I took part in the Confederacy.

vices commence at precisely three o'clock, after; deavored to cut down the thistle, and did take posing the body. part in the cutting down of what I believed to be a thistle, I have learned that it was a lify, in quence of a law of our spiritual being, or is it opstead, in whose igner life ran pure waters of justice and freedom. Though I am conscious that, spiritually, I did him no harm, nor the nation any harm-for the act served to arouse the North from the apathy into which a portion of it, at least, was falling-yet, at the same time, I had be right, and by earnest action for good.

> Federal officer who was in pursuit of me. That is not so. I died by my own hand; and if it is a does not, it comes again, again, and again, until erime, I must atone for it, according to the law it gathers all it needs of my own nature. No one else can do it for me.
>
> On Admitting re-incarnation to be a fact, or lask that my follows who remains its forms. - I ask that my friends who remain in this life will look at this matter fairly and without prejudice, and decide for themselves with regard to this great toth of spirit return. Sopt. 16.

Lizzie Witherell.

I am Lizzie Witherell. I want to tell my mamum that I am all nice. I've got well. I am going to come to her as soon as I can, and learn her a good many things that I shall learn here. Tell her that Aunt Annie and Aunt Carrie are with me. They both send love. Grandma says she's coming just as soon as she gets over being afraidto come. I was eight years old. I lived in Bos-Sept. 16.

Mary Means.

I died last night. My name was Mary Means, I died in Lancaster street, Boston, I had consumption. Mrs. Baker, the lady I used to live with, told me I could come back this way, and asked me to come here. I lived with her before I got too sick, and I want to tell her she was right. That's what brings me here. Tell her poor Mary has got through, and she's happy on the other side. Mrs. Baker said, if I came here, she should get my message. I don't know how, but she said she'd get it. I burned up one of the Banners once, and she gave me a dreadful scolding for it-told me never to burn up another Sept. 16. of them!

Lizzie Clough.

[To the reporter.] So mother said she wished some of us would come, did she? She's soon coming to us, but not so soon as she expects, and she ought to be one of the happiest of mortals. who will receive her at death, and do everything can; to make herself, by being happy here, ready to be happy there. Her daughter, Lizzie Clough, And to Mary-I am glad God forced her into the use of her beautiful gift of mediumship, and I shall help her all I can; we all shall. She need n't fear that she won't be successful, for she will be. My love to all. We all send love. Sept. 16,1

Robert Goldsboro, My name was Robert Goldsboro. I was an officer on board of the Alabama. On a night which followed a day of successful action, I had A. No; but all can do this, for all are-medi-thrown myself down in my berth for a few hours' rest, when I dreamed that the Alabama was a messenger bird held in the hand of God, and that it was about to be sent out by him on a mission cal health, and worse still, to leave them poor to of good. I also dreamed that it was sent out, and that the mission it was to perform was one of great importance between all the nations of the earth. I have learned what has been done by England with reference to the claims set un by this Government, and I know that what England has done in that respect, all other nations must do for all future time; and so, after all, served God in cruising in the Alabama, and am entitled to your respect. I believe that Capt, Semmes was a conscious instrument in the hands of wise spirits who were leading him to do just what lie did. When we were sometimes in very tight places he would always say, "I hold a charmed existence, and there's nothing that can destroy me. While I am in this service I am safe. You need not fear for me. Fear for yourselves, if you wish to, but not for me; I am safe.' So I am satisfied he was conscious of the position he held-conscious that, although it was a seeming wrong, it was, after all, right. If my coming here is productive of any good to my friends at the North, I shall be glad. If it is productive of evil to my friends at the South, I shall be sorry -not for myself, but for them. Sept. 16, .

> Scance conducted by "Wanandago," an Indian chief; letters answered by "Spring Flower."

Invocation.

Oh thou whose loving smile we see in Nature, and feel in our souls, we breathe thee our holiest thoughts. Loving thee ever, fearing thee never, we shall steadily continue to climb the ladder of life, coming nearer and still nearer to thee-in our understanding becoming more and more like thyself. Oh, Mighty Spirit, brood thou over these human hearts, this hour; and while their aspirations go out to the Great Spirit of Good, let holy angels bring them back choicest spiritual blessings, that shall run through all their lives and meet them in the spirit-land as blessings. Amen.

Questions and Answers.

Ques.-[From a correspondent.] How can any person distinguish between what is a psy-

Ans.-Pictures, as such, belong to matter more | North Cambridge. I am assisted here, at this

ton, S. C., for the purpose of dissolving the the mind never conceives of anything that has knew me well. Union. Later, I was an officer in the Confeder. not its prototype in Nature. There is no necessity, ate army. Later still, I was a conspirator to the! therefore, of seeking to draw the dividing line. assassination of your President. When I was They are so nearly affed together, that there can

of it body, and became an inhabitant of the and there are no two chemically compounded took part in that conspiracy, but never sorry that difference. The soul cannot by any possibility manifest through two differently constituted I have learled that the views of your Presi ; chemical compounds, alike. There must be a dent, although differing from my own, were just; q difference, corresponding to the difference existthat he acted in accordance with the law of what ling in these chemical atoms. I cannot be precisely the same through this chemical machine When I was here, I believed differently. The ! that I could through yours, or my own, or anylieved him to be not only a tool for designing, body else's. The difference exists in the compoliticians, but a knave himself: so, while I en- pounding by Nature of the chemical atoms com-

Q.—Is the process of re-incarnation the conse-

tional with the spirit itself? A .- It is in consequence of infinite law acting upon matter and acting upon mind, or soul, or spirit-whatever you please to term it. The soul, by virtue of a necessity that exists within the soul itself, must aggregate to itself certain elewronged myself, and I had brought to myself ments or powers, ere it can stand up in the fullevil consequences, which I can only hope to out- ness of southood, and go on throughout an endlive by free confession of what I now believe to dess eternity. If it does not gather these elements at one round through Nature, it comes again and My friends have been told that I was shot by a Leathers them a second time. If it gathers them the second time, it does not come again; but if it

what is the average length of life in the spiritworld, preceding re-incarnation, as measured by years on the earth-plaife?

A .- I believe most scientists in our life determine it to be about three thousand years. That is the average; but there are many departures from that.

Q:-Does the re-incarnated spirit retain any thing more than a faint and indistinct recollection of its preceding life?

A .- It seldom ever retains any recollection of a prior existence, because memory is dependent, as memory, upon a certain set of organs through which it became memory. The soul, in its distinetive soul-life, knows all past, present, and future, because it is an eternal thing.

Q.—The outward body, before it can be re-incarnated in the vegetable and animal kingdoms, has to disorganize and decay. Is it the same with the spirit?

. A .- With the spirit-body it is with its outer covering-not with the inner life, for that is in destructible.

Q .- [From the audience] Will Theodore Parker please explain what the process is by which spirits are enabled to place a solid from ring on the arm of a medium, smaller than the medium's

hand, as in the case of Master Dewitt U: Hough? A .- That is very easily explained, particularly by one who has done it himself. First, then, it should be understood that there is nothing solid in Nature. Now the iron ring you would say is a solid substance. I say it is not; it is composed of atoms, all separately distinct from each other. Spirits know this. Some of them being most excellent chemists and machinists, also, have no_dimently in disintegrating these above all mortal care, and rely upon those friends | particles composing the ring being, for the time, disintegrated, it is placed upon the neck, upon to make her passage easy and pleasant. Tell the arm, anywhere you please, and then it is her she shall suffer nothing in going. She need rendered what you call "solid" again, and you n't fear it. Tell her to enjoy everything she can pronounce it the same ring that it was when you while she remains here, and to make others as saw it lying on the table. So it is. This process happy as possible, and to spread all the light she of disintegration is very simple. The spirits simply coat it with a chemical compound, and then take it apart. It comes apart as easily as I could tear a bit of paper, and more so. When the spirits wish to restore it to its original condition, as sering, seemingly solid, they simply re-move that intercovering, and, lot the particles, by a law of themselves, come together. There is no hard labor about it, but there was a vast deal of hard thinking about it, by the chemists of the spirit-world, ere they learned how to do it, or that it could be done. Now, what is true with reference to the iron ring, is true with reference to every other article of matter. It has been said that if the ring were a compound of silver and copper that it could not be done. Try it, and see. And you may ask why it is necessary that the room should be darkened. Because light would absorb directly this chemical coating that is put on the ring, and the experiment would be a failure. Conditions are necessary for all things, from the bursting of the thunder-cloud to the

forming of a grain of sand upon the sea-shore. Q .- Are the same conditions of heat and cold (as we understand them) required in the process of the separation of the chemicals?, and does the same law of expansion by heat, and contraction by cold, apply?

A.—Yes, what is analogous to that, yet so much more powerful as to be entirely beyond the comprehension of senses human. Sept. 17.

Susan Putnam,

I died last Sunday-died !-that's a harsh word went home last Sunday. The body sleeps well I 've just been to look at it, and its beautiful repose produced a pleasant sensation upon my spirit. I was glad to be free, and felt that the dear old body had served me well, and that it and I could now afford to part company. I told this m dium, eleven years ago, that I believed I should have to wait until I came to her in spirit, before I should see her again. I never saw her after that, until I came here to-day.

We utter many things at random which prove to be truths. She do n't know I am dead, so I want you to tell her. Tell her I should be hanny to see her at my funeral to-morrow. Nothing would 'give me greater pleasure; but, however if she do n't come, I shall feel that something necessary detained her, and shall overlook it.

I have been sick about two years. 4-I died of consumption. To my husband I send back this word: Do all the good you can in this life. Re member that every good deed helps to weave a good record for you in the other life. Think of me often. I shall come and do all I can to aid and cheer you while you struggle with the rough elements of this world. Tell Susie to be patient, patient, yet a little longer, and she shall soon be free. And on if ever a spirit enjoyed its freedom, I know she will, in this beautiful spiritland, where everything is so heautiful-so far beyond the beauty of earth, that the soul stands lost in contemplation of it.

"I am Susan, wife of Dr. Lewis Putnam,

delegate to the convention which met in Charles exclusively, certainly, than to mind. In a word, early date, by my old friend, Mr. Berry. He Sept. 17.

Sam.

How do, massa? Massa, I come to Missie Temple. She live in Alabama. She got mighty poor, massa. 'She used to have her carriage and niggers, plenty of 'em. She 's got mighty poor, and she's cursing the Yanks about it all the time, massa." She had me thrashed once a heap too much, and I told her then, "Time would come when black man had the best of it. Time's come. I get enough here. I got beautiful place-beautiful place; while old missle, she live in one room-aint got any niggers-have to wait on herself-have pretty hard work to get enough to eat. Good enough for her, massa! The Lord God knows how to punish all of usniggers and white folks, too.

She have her good things, massa, when I was living with her. She have her good things, and what holds the scales, knows how to weigh things right. Now, I don't pity missie one bit-I don't: She done wrong all the time. She wallop her niggers for nothing, 'eause she think they do massa-she takes your paper up into her skyparlor, and reads it—hope she get Sam's message. Tell her he's comfortably off-do n't belong to anybody but himself and God; and if she'd had her money in something besides niggers, she would n't have lost it: Better make up her mind the Lord 's done about right by her, and take it kind of comfortable. That 's old Sam's advice Sept. 17.

Walter Montgomery.

To the friends who have put this question to me: "If we go to Moravia, will you show yourself, and communicate with us?" I have this answer to give: No; because I am satisfied I cannot do it. Good-day, sir. Sept. 17.

William Allen Park.

I am William Allen Park. I was nine years old. I lived on Fifth avenue, New York City. I have been gone three years. My father is in St. Louis. He has heard that I can come back, and he says he would go many thousand miles to be sure that he could hear from me or could see me. A friend of his told him that he saw me at Moravia. So he did; and I can go there again. If he will go, I will meet him.

knowing what she does know of this beautiful particles, separating them, and then bringing he styled city murders; every one that dies in Spiritual Philosophy; she ought to be lifted them instantly together again. So, then, the consequence of being transported to the Island

lieve I should be tempted to take a pistol in hand and shoot every one of these accursed individuate that persist in it. Live a right to be approximately formulated the property of the prope als that persist in it. I've a right to be angry, as I lost my body in consequence; but I don't Donations in Aid of our Public Free counsel my sister to anger. I want her to leave all that to me, and I will take care of it. Leave it to me, Lottle, and I'll take care of it, and go you home to Maine just as quick as you can. Leave this city, it is no place for you-not now, at any rate. Go home. Good day, sir; and l have to ask that you publish my message in advance. Jan. 1.

Dr. Moriarty.

Good afternoon. I am not surprised at the indignation expressed by the retiring spirit. Indeed, I think it is just; and as I have been called here, this afternoon, to clear up what I am charged with leaving in the dark, when I was here last-or, rather, at your other place-I think it is quite opportune that I follow that lady, for my subject is "Small Pox." You know me-Dr. Moriarty. It seems that some of your good friends, who read your Banner, were dissatisfied with what I said, and want to know why I did n't tell what those remedies were. I made a statement that, if. I could make my own conditions, they might bring a number of persons into the room, sick with the small pox in its worst stages, and you should none of you be sufferers by it. Now I said, if I could make my own conditions. Well, in the first place, I should require that each one of you who are not in the habit of taking at least a semi-weekly bath, should go right away and take one, before you entered the room-good hot water and soap, nothing else. That is the first thing. Then I should place perhaps a dozen plates of sliced onions around the room. All the contagion would go to those onions, and leave you free. Now this is a very simple preventive, but it is known by many physicians to be a very powerful one. Some don't recognize it; some would scout at it, as the boy Denton scouted at some of the scientific answers to questions that have been offered at your circle. By-and-by, and that before he dies, he will see that there is more science in ten words that were given, in answer to those questions. than ever was crowded through his brain. Nobody else is responsible for what I say here, but myself. I alone am responsible for it.

Doubtless some of the medical faculty would turn up their noses, and scout at the idea of onions being a preventive of small-pox; but there are many of them sensible enough to know

This small pox business is getting up a notorious excitement among you, and if it were not

that I deemed it my duty to clear up a matter which I had unwittingly left in the dark, I should have remained behind the mortal curtain, and should have had nothing further to say upon the

Your newspapers are altogether too fast in catching up every item that can be gathered with reference to the small pox, and enlarging upon them, and parading them before the public. What is the result? The people are all fighting it-at least nine-tenths of them are-and are frightened to death for fear they will have it, and the consequence is they will have it, anyway-at

I was once called to see a lady who was terribly afraid of typhus fever. She wanted me to prescribe some preventive-something that she could do to save herself from this scourge. It was quite epidemic at the time in that locality. I just told her to mind her household affairs and go on with her business as usual-not to trouble I have my poor things. Now, she 's got her her head about typhus fever. She said, "Oh! poor things, and I have my good things. You doctor, I can't; I am so frightened and so troudoctor, I can't; I am so frightened and so trousee, the scale has turned round now; it used to bled about it; I can't sleep at night for thinking be the other way. The blessed Lord, massa, of it?" So she stayed in the house; she didn't go out, for fear she should get the fever. She starved herself, so that her stomach might be in a good condition in case she did take it. By so doing she put it in the very worst condition: she better if they got licked once in a while. So, lowered its natural temperature, and thus invited the disease. After a while she had it-bad enough, too-and got it, in my opinion, solely through the fear she had of it.

Diseases as often come through the mind, or the agency of the mind, as in any other way. Now, the first work that your city fathers ought to do, should be to use all the influence-I do n't mean arbitrary authority, for they have none that they can use in that direction-they should use all the influence that it is possible for them to, to suppress these newspaper items with referonce to small pox, and I will guarantee that the disease would diminish in the same ratio. Then build a proper hospital, and do n't force the patients to cross the water to get to it; for if you do, if they lose their lives, their blood is upon your heads; there's no getting away from it. They will meet you in the spirit-land, and declare you to be their murderers. It makes no difference whether the change has been for the better or for the worse, in their case; the law will be visited upon you, just the same as it would if you run your head into the fire. The fire would n't excuse you because you were a "city father"-by no means.

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

Thursday, Sept. 10.—Mehitable Radeline, to her family: "Stonewall" Jackson; Georgie Pryor, of St. Louis, Mo., 16 his father; "Pogonakasheck, via "Floridad, Sept. 20.—It. Powerline Mer. John Callabar, Mass. 10 his father; "Pogonakasheck, via "Floridad, Sept. 20.—It. Powerline Mer. John Callabar, Mass. 2000 Villabar, V MESSAGES TO BE PUBLISHED. families dependent upon them, and can hardly be spared from this world. I think they ought to be styled city murders; every one that dies in Consequence of being transported to the Island Mindle Strong daughter of Cant. Was Strong; Samuel Consequence of being transported to the Island Rorers, of Bodel, Forbes, of Eastport, Me., to be daughter of the Louisville Rorers, of Bodel, Forbes, of Eastport, Me., to be daughter of the Louisville Rorers, of Bodel, Forbes, of Eastport, Me., to be daughter of the Louisville Rorers, of Bodel, Forbes, of Castport, Me., to be daughter of the Louisville Rorers, of Bodel, Forbes, of Castport, Me., to be daughter of the Louisville Rorers, of Bodel, Forbes, of Castport, Me., to be daughter of the Louisville Rorers, of Bodel, Forbes, of Castport, Me., to be daughter of the Louisville Rorers, of Bodel, Forbes, of Castport, Me., to be daughter of the Louisville Rorers, of Bodel, Forbes, of Castport, Me., to be daughter of the Louisville Rorers, of Bodel, Forbes, of Castport, Me., to be daughter of the Louisville Rorers, of Bodel, Forbes, of Castport, Me., to be daughter of the Louisville Rorers, of Bodel, Forbes, of Eastport, Me., to be daughter of the Louisville Rorers of Bodel, Forbes, of Eastport, Me., to be daughter of the Louisville Rorers of Bodel, Forbes, of Eastport, Me., to be daughter of the Louisville Rorers of Bodel, Forbes, of Eastport, Me., to be daughter of the Louisville Rorers of Bodel, Forbes, of Eastport, Me., to be daughter of the Louisville Rorers of Bodel, Bode Consequence of being transported to the Island ought to be called a city murder. If they were enacted under any other circumstances, they would be. If a woman sends her little child away from her, because she don't know how to take care of it, and it dies in consequence, straightway she is called up for murder; yet these city fathers are allowed to go on with their official murder without scarcely a voice being mised against it.

They said I was saucy and free-spoken when I was here. So I was. But when I have the truth to back me up I am not afraid to say anything, and were I here, in my own mortal body, knowing as much as I know of the wickedness, the injustice there is done these poor sufferers, I believe I should be tempted to take a pistol in hand

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PUBLIC MEETINGS, ETC.

Central New York.

The Central New York Association of Spiritualists will hold their First Quarterly Meeting for 1873 at Sumner Hall, Norwich, N. Y., on the 18th and 19th of January, opening and Mrs. S. A. W. Kimball, are expected to be the speakers. Mrs. Kimball will give public tests of spiritual presence on each day of the meeting, and her great success in this line will make it a prominent feature of the occasion The friends in the vicinity will entertain visitors as far a

Accommodations can be had at the Spaulding House at \$1,00 per day. All are cordially invited to be present. L. D. SMITH, Secretary. E. F. BBALB, President.

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

By order of the Executive Committee, Spiritual Meeting.

The Eaton Co. Circle will hold their next Quarterly Meeting in Mineral Hall, at Grand Ledge, the third Saturday and Sunday (18th and 19th) of January. A cordial invita-tion is extended to all. At the annual meeting the Directors were instructed to solicit aid for the benefit of Mediums, and give preference to them rather than to those who vauntingly assume dictatorable over us. Therefore we bespeak

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"WENT TO KANSAS."

The above is the title to an interesting narrative of a sorrowful pilgrimage by Sister M. D. Colf, and we offen think of it 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-Ta. R. 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 Whey 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 furnish some of the best society 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 sel Hed, 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 sam carnest inquiry for both lecturers and mediums There is somehow a prevailing discouragement about the affairs of this life, and much dissatis faction 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 toning down of the arrogant assumptions and hanglity 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 do by spirit aid, leav ing 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 Missonri, 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 of cour cannot be long enough for us to meet half the friends we have made in our past travels.

There certainly is an awakening among the Spiritualists of the Western States, at least se 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 nor 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 it 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 freer bases and greater freedom for

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 accursed of God, and that he could not prosper in it; but he is a sti b 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 endanger 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 wa 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 elected, and kept or 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 ani mals 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 epizoötic 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 handsleds in the State that seldom retains snow more than a few days at a time.

Original Essay.

CORNELIUS AGRIPPA, THE ALCHEMIST. A Blogenphical Sketch of the Fitteenth

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 Europe, Agrippa seems to have been unstable in mind would reveal a still deeper source of interest in the insatiate longing to search into the un-

Beyond and above these yearnings, again, the Spiritualist would affirm that the tendencies of positions of secretary to the Emperor Maximilspecial minds have been providentially directed ian, Professor of Belles Lettres at the University by the angels of progress to analyze those myster of Dole, Syndic and Advocate-General of Metz. ries of Nature which form the stepping-stones to and anon a teacher of the Hebrew language in her most sublime revealments. Viewed from all London, where he also practiced, with great sucthese different points of observation, the devotion cess, the art of easting nativities. of the ancient alchemist to what has been superficially branded as a vague and finpossible re, find the great philosopher expounding the docsearch looms up in the dignity of an inevitable | trimes of Hermes Trismegistus to admiring crowds inspiration, and invests its devotees with the of-literati, who flocked to hear him lecture at glory of being pioneers in an untrodden field of Pavia. He also filled the office of physician to science-martyrs to a cause, the supreme value Margaret of Austria, Queen Louisa of Savoy, of which the ignorance of the dark ages was incapable of appreciating.

to determine that the study of alchemy (the most formed a portion of gabalistic lore amongst the Despite the high and powerful patrons which his Hebrews, and engaged the attention of the sages of India, Egypt, Chaldrea, Persia, Greece, and

It seems probable that a belief in the existence of the Philosopher's Stone and the Elivir Vita took no definite form as a practical or materialistie art, until the eighth century, when Geber, a learned doctor of Mesopotamia, openly devoted eight years, in extreme obscurity and indigence. himself to the search for these profound secrets through the practices of chemistry.

Alfarabi, 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 Pharoah in the arts

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. Withoutentering 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 disback into their primordial condition, and thus enable them to manufacture gold at will. This longthe philosopher's stone, could also be obtained, it was affirmed, in a fluid condition, in which state it might be converted into the clixir vitae, one draught 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

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 valnable improvements in if he did not actually in vent 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 sugges tion. How far their extraordinary claims were ever justified in the special directions of their research, we have no means of asc rtaining; certain it is that some of their number exhibit im. ances. mense wealth, which they boasted to have acquired by means of the philosopher's stone. Albertus Magnus confidently asserted he was possessed of the rack for sorcery, claimed to be able to produce gold at pleasure. Raymond Lulli, Jacques have been set up for the alchemists, the benefits | turn of the adept, they reported to him what they chemical discoveries and philosophical specula- the door of the laboratory, they observed him unconsideration and respect of those who fail to sorrow and construction, bearing the dead body perceive the utility of their researches.

Cornelius Agrippa, the subject of our sketch, was an adept of a far higher order and more no- figured corpse. ble 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- animated and walking abroad in several parts

crets of Nature In the realms of spiritual and in- of the town; that it was carried to the public visible existence, than for the sake of acquiring hospital three several times, and as often disapthe means of enriching his fortunes or perpetuating his days on earth. He was born at Cologne, in 1486, and by his great-acquirements 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 his pursuits, or else, impelled by ardor in his search for occult knowledge, he felt unable to known, and penetrate the occult realms of being, fasten himself down to any particular spot, or the routine of official-life, for we find him filling the

Wandering back to the continent again, we and the Emperor Charles V. So great was his reputation as a diviner and master of the occalt The flood of light which modern scholasticism secrets of Nature, that his services were eagerly pours upon the mysteries of the past enables us | sought for by nearly all the monarchs of Europe, including the infamous Henry VIII, from whom occult of all branches of chemical ard was pur. Agrippa received the most pertinacious solicitasued in the remotest periods of antiquity; that it tions to become a resident in the English court. singular endowments procured for him, not with standing the esteem of Melanethon and the commendations of Erasmus, Cornelius Agrippa suffered imprisonment for soreery, 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-

Although Agrippa professed to understand the principles of alchemy, and is always claimed by the adepts of that science as a distinguished bro ther 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 numerously-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 enthusiastie admirers and biographers, De Lorme, 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 solve all the heterogeneous compounds of matter of fortune, hired a lodging in a narrow street of Colegne-his birthplace-and there for a time devoted 'himself-in strict retirement to his philothus seeluded 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 variets, and besought them to select another place for their nolsy performances. At length, weary of their indifference to his solicitations, and the annoyance he endured, he resorted to magical arts to dislodge his termentors.

Lenglet, in his "Ilistory of the Hermetic Philosophers," 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 potential rites and ceremonials, 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 cirele on the ground opposite his own house, inscribed certain cabalistic letters in the dust, and muttered a potent 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

tude 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 perform-

no better success on each returning day, they

were compelled to abandon the spot to the soli-

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 with the secret of prolonging life by the use of clixir in the charmed precincts of his master's study, vite. Pietro di Apono, who was condemned to found means to penetrate it surreptitiously, by making his way down the chimney. Standing within the realm of mystery, enclosed by the Cour and Pope John XXII, also asserted their silent walls of the deserted study, the rash knowledge of the philosopher's stone. Nicolas scholar immediately possessed himself of the Flamel, an adept who spent the earlier portion of great magician's book of enchantments, and his life in the most abject condition of poverty eagerly proceeded to peruse its dangerous con--nay, was in frequent danger of famishing for tents. It is said that the servants of the house, want of bread-grew enormously rich in his old knowing that their dread master was abroad age, and bequeathed vast sums to different reli- and none having access to the secret recesses of gious institutions, affirming in his will that his his ill-omened laboratory, heard with indescribmeans were acquired by the study of alchemy, able terror loud knockings sounding on the door, although the practice thereoff a could not be le- the tramp of heavy feet, deep voices in angry al gitimately disclosed to mankind." Setting aside | tercation, smothered cries as of one in mortal all the wild fables and exaggerated claims that agony, and then an ominous silence. On the rethey have conferred upon mankind by their had heard, and, following his hasty footsteps to tions cannot be defied, and entitle them to the lock it from without, enter, and come forth in of the rash student in his arms, with the marks of strangulation plainly visible upon his dis-

Tradition enlarges upon this story with the wildest and most fantastic rumors. It was currently reported that the dead body was seen repeared, to be encountered again in life, and again to be picked up in some obscure hidingplace 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 on the charge of sorcery, and only evaded the punishment of the rack by what was deemed a miraculous disappearance from the town of Lou-

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 Night's Entertainments."

Consigning 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 rudimental ex periments in psychology, the more we shall per-ceive that the subtle forces of magnetism and mind are the two great columns which support the ancient-temple of magic, and whose opera-tions alone can explain all the mysteries of menscience, spiritual communion, and the socalled "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 electrotyping; those who have beheld the dead, shattered tenements of the spirit imitating the ghastly motions and muscular actions of life, under the control of the galyanic battery, will be at no loss to compre-hend 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, spe bound by the wave 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 fruil organ-Isms of the sick, bear living witness to the power of the clixir vitie; and, in a word, the realms of the occult in nature, visible and invisible, are all yielding up the secrets of their power, and lifting the veils of their most profound mysteries, be-

neath the potent wands of the great modern ma-gicians, magnetism and psychology.

If American Spiritualists, instead of wasting time in mutual recrimination, or invoking the newly discovered powers of the celestial regions to aid 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 cen tury outpouring of Spiritualism opens for them, what a world of benefaction 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 prac-

tices of virtue, or the emotions of kindness. The working classes are weary of religious platitudes that do not promote justice in their rulers, or ameliorate their condition. The learned are disgusted with religious affirmations which contain no evidences of trith, and are diametri-cally 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 growing out of our every deed, word and thought enacted here, could not fail to sup ply the insatiate needs of the age, and furnish to he humble, motive powers for elevation; to the learned, attractions to the higher wisdom of good ness; to the vicious, importunate warnings to reform; to the powerful, stern monitions to be just to the rich, solemn invocations to remember the duties of their stewardship; and to the whole family of man, the reform of reforms in all departments of human life and action.

Alchemy, chemistry, physiology, and electriciare the component 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 to find the kingdom rent from them, and given to a people and 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 stepping-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 the 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 , we shall close this sketch by transcribing, for e benefit of the curious, a few extracts from his wonderful areanum of magic and magical ex-

In the preface to Cornelius Agrippa's fourth book of magic, the publisher shrewdly defines

four classes of general readers, as follows: "There be sponges which extract all without distinguishing; hour-glasses, which receive and pour out as fast; bags, which retain only the dregs, and let the wine escape; and sieves, which retain the best only—nevertheless, the sieves are the fewest of all."

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

The first portion of the great magician's book is devoted to an exposition of the art of "geo-mailey," 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 ceremonials. 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 soule itself of the projector; when he is carried to this work with some great egresse of his owne desire; for this art hath a naturall obedience to the soule itself, and of necessity is moved and hath efficacy by the quality and desires of the soule."

The next division of the work is an elaborate Treatise upon astronomy, astrology, and the spir-itual, angelic, and demonlac influence connected with the astral system. The names, days, hours and seasons of certain ruling spirits, good and bad, are given, with their signs, signets, shapes, colors, etc.; the gems, plants and odors peculiar to them; the times in which they rule; and the similar occasions, very hardly escaped the stake, forms, rituals and ceremonials 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

> THE FAMILIAR FORMS OF THE SPIRITS OF MARS. "They appear in a tall body, cholerick; a filthy

countenance; of color brown or red, having horns like larts; claws like griffins; bellowing like wild bulls. Their motion is like fire burning. Their sign, thunder and lightning about the cir-

Their particular shapes are: .

A king armed, riding upon wolf, A man armed

A woman holding a buckler, A he-goat,

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. 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 fashioned. 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 hook this spirits do not always become risible. Let there be made a book of spirits, as we have before set forth; but, in the end thereof, let there be written invocation and bonds and strong conjurations, wherewith every spirit may be bound. Then this book must be bound be-tween two tables, and in the inside thereof let there be drawn the holy Pentacles of the divine majestic, which we have before set forth and described out of the Apocalypse. This book being perfected in this manner, let it be brought in a fair time to a circle prepared in a cross way, aced, and there in the first place, the book being opened, let it be consecrated to the rites and wayes we have before delivered. Which being done, et all, the spirits be called which are written in the book, in their own order and place, by conjuring them thrice by the bonds discribed in the book, that they come unto that place within the space of three days, to assure their obcdience 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 After the spirits are licensed to depart before th rising of the sun; and, on the third day, about the middle of the night, return and new make the circle, and with bended 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 e kept, not opening the same, lest the life of the nagician be then indangered. Then you shall cense the spirits to depart in their order, and, lestroying 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; the fastings, purifica-tions, prayers, states of mind, body, clothing, 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 Spirit-ualist 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 office are unhappy. 'No man can do anything of himself, except it be given him from above.' 'As for young practitioners, if they are preordained 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 impicty, has been lost, and is depraved with infinite lyes and superstitions

No. 38. "The seventh division is: that the

pirits do serve some of their own accord, which is given to few. Others they will scarce attendationally 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 purposes. Here we must bring our fragment to a 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 de-nial with which it has been treated by the selfelected 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 how 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 polish. Knowledge is power, whether it be exerted to understand the use of the rough diamond, or to wield the magician's wand. In the meanting, let all without the veil of the sublime mysteries remember magic was only the John Baptist's Spiritualism is the two Meaning. We watch, Spiritualism is the true Messiah. 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 twain, and given humanity to see of spiritual things, no longer 'as in a glass darkly, but face to face."