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Written for the Banner of Light. THE SONG, OF THE BELLS.

BY BELLE BUSH.

'Tis the calm still hour of the " Noon of Night," The raven-like, darkling, weird midnight; And I sit alone, with only the light, The quiet, shimmering, far-off light of star-beams, wandering through the gloom Of the outer world, while in my room Only the glow of a half-spent fire Crimsons the shadows. I wake my lyre, So long a silent and unused thing-When, list! from each cell and each quivering string,

A gush of strange music seems to spring, And by me wander a phantom throng, Who sing, in passing, this dirge-like song:

Toll mourafully, mournfully, Oh! bells of the Night, For the Old Year lies dead. In a shroud cold and white! Ice-wreaths encircle him, Still rests he below The vail that hangs o'er-him-The beautiful snow. He has gone with his treasures-Toll, bells of the Night, For the Old Year that sleeps In his shroud cold and white. The dark Winter brought him-His cradle was Earth. And the hearts of Earth's children Rejoiced at his birth. March winds once rocked him, And soft April showers Rained pearls on his bosom, And decked him with flowers: May blossoms then crowned him, 'And roses of June On the couch where he slumbered Breathed forth their perfume. The robes he next wore Were of purple and gold, And he ruled o'er the Earth. Like a monarch of old. But now he lies dead-This kingly Old Year, And the winds sing a dirge O'er his snow-covered bier; The season that brought him, Has borne him away, And the tombs of the past Shall receive him to-day. Toll mournfully, mournfully, Oh! bells of the Night, For the Old Year that lies

Now fades from my vision the phantom throng, And the echoes die to that mournful song ; But with the sound of its last low strain.

In his shroud cold and white!

There comes to my spirit this glad refrain: Ring merrily, merrily, Oh, bells of the Morn, And proclaim to the world. That a New Year is born ! Ring merrily, merrily, Oh, bells of the Heart, And sing with the angels Love's musical part. Awake ye! and tell, With the echoes of thought. What the Old Year bath done-What the Old Year hath taught. Thus summoned, they waken The bells of my heart, And they ring and they sing With a magical art. They sing of the Old Year, And briefly relate The events that he witnessed ... The thread of his fate. They speak of him tenderly, Saying, Old Year, Thou wast one of Time's children, No more to appear. Broad were thy empires, And mighty thy sway: Dark and dread now thy mandates, Then peaceful and gay. Now to earth thou hast given The leveliest forms, Then dashed them to pieces Mid whirlwinds and storms. Thou hast brought us rich harvests. Filled basket and store. And left in Earth's garners The seeds to bring more. Waves did thy bidding, And winds, at thy will, Have urged their fleet coursers O'er valley and hill. Floods thou hast summoned, And famine and fire Have come at thy call With calamities dire. Mid seas of red flames, Like a star from Night's crown At the breath of thy fiat, Our Banner went down-Our beautiful Banner, Truth's star in the East, That shone where our hearts Held with angels love's feast. Ah, Grief threw her mantle O'er many a one, When came the sad tidings, "Our Banner is gone!" But Joy kissed the hem Of her black, trailing train, When 't was said that our Banner

Floats proudly again.

Oh, kingly Old Year,

So we'll think of thee kindly,

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TY

As we follow thy footprints Still visible here. Thou hast been at the bridal, Mid music and mirth, At the feast and the dance, And the desolate hearth. Death has been with thee, And borne to the grave

The forms we have loved Of the noble and brave. Earth's heroes and sages, Her children of art-How many, oh, Year, Are embalmed in thy heart! Thou hast borne to his rest

The great statesman and brother, Whose last message to earth Was " Love one another." Thou hast left but the casket-The jewel is gone-Of the pilgrim who said Of his work, "It is done."

Thou hast been to the halls Of the rich and the great, And guided the helm To the Ship of our State, Thou hast shown to our nation The blood-stains of war, And warned them to follow Love's beautiful star-Thou hast whispered of perils, And bade us beware

Of the foes to our freedom. Now spreading their snare. Thou hast sung of sweet peace By the murmuring sea, Till our hearts have been blessed By a World's Jubilee. All the treasures of art, All the gifts of the mind.

That blossomed with thee, 'In our hearts are enshrined. Their memories brighten, Their jewels still shine, And teach us that truth Is eternal, divine. But now thou art gone, Oh, kingly Old Year,

Snow-wreaths for thy bier; And to whisper thy story, The bells of my heart With the bells of the Morn Have chimed forth their part.

But what didst thou bring us in Belvidere? What burdens, what sorrows were ours, oh Year? Ah, many a pleasure and many a tear-"Wreaths for the bridal and wreaths for

And the dear skies have wrought thee

bier." Oh, well I remember the fair young bride Who, only last May, in her beauty died, Leaving our bud of her life on earth, Passing away as she gave it birth. Then I think of the aged form of one Who wandered "home" ere the flowers were

And then of others, the young and fair, That sleep in our valley, now free from care. I think of them all, and I wonder where The shining homes of their spirits are. And I wonder if they can return no more; If the realms they have gained have an echoles

On which the billows of time in vain Go sweeping, and voiceless return again, With our ships of thought, all freighted with

But bringing us never one carrier dove, With a message sweet from the loved and lost Who have gone from us to the further coast, Where they tell us the "mansions of God" are found,

And the heavenly arches with praise resound. Ah me! I dream that they oft return. And I feel their love like a fragrant urn Filled to the brim with a sweet perfume Of flowers that never on earth had bloom, On my heart's lone altar all, all outpoured, Till my thoughts in rapture have sung and soared,

Seeming themselves like carrier doves, Speeding onward to tell their loves To hearts that are mouning and sighing here, For the dead who brightened their homes last

Ah, well may I say, I know, I know They love us yet, and they come and go In and out of the homes they left, When our hearts were of only their forms bereft. "They glide among us with noiseless feet, They take beside us the vacant seat." They feel our pleasures, they know our grief. And they come with blessings and sweet relief. They know our wrongs, and the dark stains all That shroud the soul like a funeral pall. They live and love us, oh, friends of earth! They love us yet in their death and birth-Their death to the duller things of sense-Their birth to a higher recompense. Oh, say! can this faith and such high commune Come only to hearts that are out of tune? Are the "sweet bells jangled" the only tones That can feel the breath of our blessed ones, And thrill to the holy love they bring : From realms where its purest fountains spring: If so, then give me this high commune. It were better than bells that are kept in tune Only to things of sense and time, Whose highest notes have a mournful chime.

While our hearts still moan and murmur on? Shall we mock their love, in its backward flow,

Shall we say of our loved, they are dead and

Shall we dream they are sleeping cold 'neath the

When they walk beside us the angels of God? Or on pinions fleet as the wings of air, They speed on errands of love and care? Oh, friends, oh, mortals of earth, rejoice. For the age has come that shall give them roice. And well may we say that they love us yet, For who to the spirit bounds may set? And who may measure the wondrous powers Which are theirs to use, and will yet be ours? Shall we never believe what the Lord hath said? Shall we call "his ministering angels" dead! And when they come in the purple gloom Of the twilight hour to our silent room, When they walk with us in the waning light, Or guard our rest at the "noon of night," When they meet with us in the hour of prayer, And we feel that a blessing has met us there, Shall we say of them still, they are dead and gone, Nor own the work that their hand has done? No, the world speeds on to a diadem That shall bear them all, and every gem. In the royal circlet she then shall wear Will the love and wisdom of God declare. Then well may we welcome the circling years That come with rejoicing, and not with tears, And well may we wake a song of mirth Each New-Year's day that we greet on earth.

Ring then, joyfully, joyfully, Oh, bells of the morn, And proclaim to the world That a New Year is born. And ring merrily, merrily, Oh, bells of my heart, And sing with the angels Love's musical part. For a New Year has come, And he brings to our door Blessings to leave With the rich and the poor. Treasures unnumbered, More precious than gold Will his presence to mortals In season unfold. He has secrets to tell, "He has brave deeds to do, Oh, then, let us labor, And joyfully wait. For the angels to show us Death's rosente gate. Ring merrily, merrily, Oh, bells of the morn, For a new age is dawning, A New Year is born. Betridere Seminary, Dec. 31st, 1872.

HOME INFLUENCE.

*Home's not increty four square walls. Though hung with pictures nicely gilded: Home is where affection calls. Filled with shrines the heart bath builded.

Home! a simple and oft spoken word, yet it is a word that is fraught with the deepest meaning. True homes and the lack of them are the primary causes of all the good or ill there is in this life. A true home is a place where dwells the purest most unselfish love, where lessons of goodness and wisdom are inculcated in the youthful minds, fifting them for the present and future life. How pleasant it is, when returning from a journey, or leaving the busy cares and bustle of the outside world, to think of entering pleasant, cheerful homes, made so by the active brains and hands and the willing hearts of love, whether the dwellers therein are rich or poor in this world's goods. If there were more true homes, where principles of purity, truth, and-honor-were practiced and taught, there would be less crimes committed and fewer sin-stained people inhabiting this sphere in mortal form, and undeveloped spirits hovering near those suited to their unhappy natures. Ofttimes children are taught, by precept and example from their earliest infancy, to cultivate assiduously all their selfish propensities; to the utter neglect of their higher faculties. With many children, as well as grown people, home means merely a place where material food and raiment and shelter for the nightare obtained; but food and rest for the soul and brain are never thought of. Need we wonder, then, that the world is peopled with so many selfish, inharmoniously organized beings?

Nature creates everything in harmony and beauty, and so would life be more beautiful if each and every member of households would endeavor to comprehend their own natures, to understand the why and wherefore of their organism, to learn what faculties they ought to cultivate and what to restrain. The moral and intellectual organs should be the rulers instead of the subjects of the selfish ones. Parents and guardians ought to teach their children to respect people for their true worth, not for the fashionable garments they wear, the fine house they dwell in, or brilliant, but ofttimes shallow, titles. If those people that live a pure life and endeavor to help others were better appreciated, there would be more that would strive to follow their example; but they have their own conscience and bright loving angels to approve and cheer them in their efforts to enlighten and benefit humanity. Les sons of good or evil that are instilled in the minds of children will never be effaced from their memory. Although sometimes, amid the trials and temptations that assail them in life, the good may seem, for a time, to be forgotten, yet in the benefit of some needy being, the result of the good seed sown in childhood.

The best religion to possess and teach to others, is the kind that is practical and useful in every-

some particular occasions, or, in one certain place called a "Church." The minds of children are very pliable, and they ought to be instructed to understand the truthful meaning of religion; that it means "being good and doing right," and that each one has got to be responsible, as an individual, for his or her motives, words and deeds when he or she is conscious of and realizes what he or she is saying or doing; that charity is beautiful when wisely dispensed, and that each one ought to earnestly cultivate his or her reasoning powers and conscientious principles as aids and. guides to a truer, higher life. If "ignorance is the mother of vice," wisdom is the mother of virtue, for wisdom means knowledge rightly used. | present. If this question be adopted I must read Therefore, if people would learn to be really up on hell, instead of warning sinners from the wise, they would learn to be really virtuous. The more knowledge each one gains in this life, and the more good he or she strives to do by using that knowledge rightly, the happier will be the condition in this life and the future spiritual life, that will, in the coming time, be more clearly understood: HATTIE M. RIGOS.

Chelsen, Mass.

Free Chought.

HELL.

BY ANDREW JACKSON DAVIS.

In the magnificent Mission Rooms of the Methodist Book Concern, situated on the most fashionable corner of Broadway and Eleventh street, the prosperous preachers of the denomination in New York and vicinity hold regular weekly meetings for the purpose of gossiping over church affairs; and sometimes, by the merest accident, they seem to approximate to the sphere of ideas, at least near enough to smell the fathomiess subject of hell, and to confess how exceedingly slender is the thread of infinite grace upon which they hope to reach the private Paradise of Methodism, somewhere in the eternal world.

They have among them an agitator signifieantly called Dr. True-which is his veritable name—whose specific function seems to be to stir up angly feelings, great consternation, irrepressible fear and tremblings, and unutterably horrible forebodings, by proposing for discussion such soul-harrowing and heart-rending questions as these: "Shall the wicked be finally destroyed? Will the wicked in hell finally become extinct? Are the future punishments of the wicked permanent? Are the conscious punishments of the wicked endless, or are the punishments of the wicked in hell parallel to the eternal bliss of the

These frightful and wicked questions, which tre enough to overthrow the whole Methodist Concern, were taken up last Monday (Jan. 6th). in the Mission Rooms aforesaid; and the first speaker, an elderly clergyman of some note, who trembled in his every spiritual joint, remarked that "the subject of hell must not be ignored. The foundation of the Church stands upon this juestion! Why shut out the light? [He probaoly meant the light of hell! During the past week," he continued, warming up to the healthy subject, "I have been approached by the mempers of my congregation, saying, 'I see that the Methodists are dropping their eternal dammation.' If the punishment of the wicked is not endless, then the joy of the righteons is not. One doctrine stands with the other. If the views promulgated by Dr. True be allowed to go unanswered, it will make me desperate. My very soul is absorbed. It's an awful thing with me. I propose the following: Do the Scriptures give hope that the wicked shall finally cease to

Some Spiritualist philosophers will here note a gratifying "coincidence of genius," irrespec tive of partition walls and sectarian barriers-in this: That, whereas the above-mentioned minis ter is "desperate" lest the rule which accom plished the curtailment of the eternity of hell torments would reach over into the Methodist Paradise, and result in a corresponding abridge ment of the joys of the Methodist angels, o whose choiring hosts he flatters himself he will count one-indeed, what logic can be more palpable and taking than the saying that "a stick that has one end, has two?" or, in other words that "whatever has a beginning will also have an end "-consequently it follows that "if the pains of hell and the joys of heaven have a be ginning, they must also, at some time, dry up, unless it be discovered that the flat of the Almighty, by instituting and keeping up a perpetual miracle, regardless of expense, ensures the eternity of the experiences appropriate to both hemispheres of his universe. Prove that eternal punishment will, at some time in the great future, come to an end—in the annihilation of the wicked, by "one fell swoop" of the wrathful Infinite Power-and where is your evidence that there will not be also, at some time, actotal destruction of all the sweet Methodist candidates of eternal happiness? In fact, this branch of the subject is so appalling, to say nothing of its pathos and the terrible tax it imposes upon one's gentlest susceptibilities, that the reader will be good enough to pardon me if I refuse to dwell longer upon it. Let us, for a moment's relief, turn our mutual

aftention to the remarks of the agitator, Rev. some place the tree will bear fruit and ripen for Dr. True. He proceeded to say, in reply, that [there " must be a difference between utter nothingness and destruction. For instance, a house can be destroyed, or a tree, but it is a something. I am so sanguine of my views that I believe the day life—not that so-called religion that wears a whole Christian Church will sooner or later em-

your approbation, try this: Does the future punishment of the wicked imply their eternal consciousness. 'c'

This question brought another minister to the red-hot point quicker than you can boil an egg. He sprang to his feet full of the power, and thus relieved himself: "We have had too much of this at the last meeting, and the notices of the press have occasioned considerable talk. There is danger! (Cries of 'Amen.') We are now to. startle the religious community for ten weeks to come, when we should devote our efforts to something higher. The devil is rubbing his hands gleefully; he has never had a better chance than the wrath to come. Are we to begin the year with this devilish or hellish excitement? I have no objection that this theme be discussed in March. I see reporters present from this city, from Brooklyn, Jersey City, Newark, and other neighboring places. Tam not in favor of the discussion of this question with open doors." (Sensation.) This irresistible sensation extended to the seeth-

ing soul of another Methodist minister, the Rev. Mr. Corbett (for some time located in Newark, N. (d.,) who also said there was no use ignoring the important subject under discussion. He thought it SERIOUS TROUBLE IN THE METHODIST was not endangering the salvation of souls! Blev, John Wesley, " he affirmed, " did not hesitate-to-speak of hell and damnation; why should we? Perhaps there may be greater-ones here than he. I think this question should be discussed: for the salvation of souls. If the doctrine of destruction be accented. I go about carelessly : but make punishment-seternal, and I go along carefully. I do not pretend to be an angel-(laughfer)-I am diable to err, but when the doctrines of the Church are assailed, I rise to arms for its defense. You tell me to be calm. I cannot when that which is so dear to me is wronged. I know that the discussion will do good. The reason why we do not get along faster is because WE DO NOT HAVE ENOUGH HELL IN OUR RELI-GION

> It was to all a self-evident assertion that Methodists would "get along faster," as soon as the prenchers lafuse "more holl" in their beautiful. religion. A smile of satisfaction rippled over every ministerial countenance! More hair put Into mortar makes it stick, better; more yeast in flour makes the bread lighter; why will not more helf in one's religion make it more successful among the ignorant and cowardly? Hell is an invention of ancient Eastern priests, even before the days of Zoroaster; why should n't little evangelical priests in our day have the exclusive use of the invention of their respected ancestors: Bro, Corbett, is plucky; and pluck (ornamented with audacity) will count for more in a promisenous crowd than an abundance of brains, coupled with the calm modesty of wisdom. So we sympathize with Bro. Corbett in his fiftyhorse-power hell-enterprise; and especially do we mingle our tears with the elderly minister who sees no hope for his ever securing anything like eternal happiness, unless there be a sure foundation of eternal suffering close by in the neighboring Empire of his Satanic Majesty. This reasoning is sound, to say nothing of its exaltation of the character of God, and not to mention its sweet, gentle humanity. We say, then, let the modern priests (whose Oriental predecessors invented both the devil and a hell,) have the unrestrained use and benefit of both "foundations in their religion."

> In reply to Dr. Merwin, to Dr. Curry and others, who thought the public discussion of the annihilation of the wicked would endanger the safety of souls present, Dr. True said that, "during the seven years that I have accepted this theory of destruction I have converted four hundred and fifty souls. I have not lost an iota of my interest for the salvation of mankind."

> Here, again, we have reserved to us the sweet assurance that, not withstanding his heart-rending annihilation theory, Dr. True has "converted four hundred and fifty souls!" What beautiful subjects these four hundred and fifty converts. would be for microscopic investigation! Tyndall and Dr. Buchner might make a few experiments upon these sulphates of humanity, who have (vin Dr. Corbett's ministry) escaped the fate of ultimate annihilation! What prismatic splendors might be obtained by subjecting these four hundred and fifty converts to the action of the heat-beams of the sun! From a true Methodist convert the brimstone has been eliminated, leaving nothing but the pure, unsophisticated simplicity of faith in the grace of God-rio the Methodist Episcopal Church. The exceeding minuteness of the residuum, after extracting the natural sulphurous qualities, makes it, necessary to employ a microscope. Four hundred and fifty converts (if the old metaphysical fathers of populay theology were not mistaken) might sit comfortably tete-a-tete, and promenade about on the point of a cambric needle! And what is more, (if some Spiritualist philosophers are not mistaken,) an army to the number of millions of these same converted souls might sweep headlong through the granite hills of New Hampshire without impairing the compact crystals for building purposes? Since Bro. True's assurance that his preaching for seven years has wrought such wonders. I am half inclined to accept without a murmur both the "cambric needle theory " and the "spirit headlong theory" also, and thus, by gradual steps, prepare myself for the acceptance of the sweet boon of annihilation, in case it be eventually demonstrated that the Methodist Paradise is a close corporation institution, and inaccessible to all who travel by other paths.

Still let us remember that while "there's life That longs to meet with our heart's warm glow? mask of goodness one day in the week and on brace them. If the other question does not meet there 's hope." In the heart of New York, amid the benefits of free schools, surrounded by the achievements of science and art, in the last half of the nineteenth century can any rational mind believe that any assemblage of ministers could be induced to display such wholesale ignorance of and indifference to the progress of ideas as is indicated by the speeches and discusyet we insist upon shouting triumphantly the heroic Galileo's maxim "The world moves?"

CLEANLINESS OF THE PROPHETS.

The critic who does the book-reviewing for the New York Times. In the issue of that paper for December 27th, condescended to notice Mr. Day: jvely of Syrja and Israel. To allay his fears the rash upon the skin, and in many cases sickness vis's work on the "Philosophy of Spiritual Intercourse." After giving vent to his distress over, damsel shall conceive "Cls. vii: 11, etc.) "and tish are mentioned in Dunglison's Medical Diean alleged disregard of grammar in the work, bear a son, and shall call his name God-with-us. Honary. Salt itself is a poison to most of the lowhe remarks

"There are those who disdain to accept a dirty saint as worthy of reverence. Still less will intelligent beople give heed to an ungrammatical prophets. If cleanliness is next to godliness, so s grammar indissolr b'v associated with prophecy. We insist that our saints shall be clean, and our prophets capable of a pressing themselves in de-

I have no doubt that this critic would accept all the prophets of the Old Testament, and I am quite certain that he never can know whether they always expressed themselves in grammatical Hebrew. Probably the best scholars cannot say whether their grammar was or smally correct or not. Certain it is that involve at attirance has been among all nations one of the indications of prophetic endowment; and of such afterance. violations of the force and grammar are indispensuble accompaniments. Moreover, Mr. Davis has never given himself out for a prophet, or the son of a prophet, and so these innuendoes do not reach his case. But as the Times critic has set up elembrass as one of the marks of prophets and saints. I beg leave to present a few samples of the decency and elegatiness of those ancient worthies, that the readers of the Banner may know how very decent and sweet some of the canonical saints were. They will pardon me for softening in some instances the bluntness of our accepted English translation, by substituting less sufficiency words than over the it, and occasionally DECENEY.

The older Jewish prophets were wont to per form their prophetic mission in a state of undity. Thus (I. Sam, viv. 21, etc.,) it is said: "Saul sent messengers again, the third time, and they prophesied also. Then went he also to Ramah. and came to a great well that is in Seehn; sand he asked and said : Where are Samuel and David? And one said, Behold, at Naiotli in Ramah, And went thither to Najoth in Ramah; and the spirit of Jehovah was upon himalso. And he east off his clothes also; and prophesied before Samuel went on and proplessed. And he stripped in like, manner, and lay down tasked all that day! and all that night. Wherefore they say, Is Saul also among the proplicts?"

Here perfect mulity is one of the evidences of the prophetic mission. The passage with the context, Is also kive. The company of prophets among whom Saul caters are all maked, and when the gift of prophery comes upon him, he strips miniself of clothing to show that he has a good title to a place among them. In this respect, the elder Hebrew prophets held ideas in regard to the sanctity of mulity, which had been current long before in India. Down as late as the days of Alexander the Great Secretain of the saints of thitt country went naked, and hence were called by the Greeks Gymnosophists.

David, when particularly strongly influenced "the spirit," appears in the same guise, When the ark of the covenant was brought up to his city from Obed-edom (11, Sam. vi : 14, etc.,) "David danced before Jehovah with all his might; and David was girded with a linen ephod. * * * And as the ark of Jehovah came into the city of David, Michal, Saul's daughter, looked through a window, and saw King David leaping and dancing before the Lord; and she despised him in her heart. * * * And Michal, the daughter of Saul, came out to meet David, and said, How glorious was the King of Israel fosday, who denuded himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly denudes himself!"

According to the expositors. David's linen ephod became disarranged in an unseemly way, and the resulting exposure raised the ire of Michal. But musical skill and eestatic utterance were in that day criteria of a prophet; and the prophetic spirit being on David, he could do no less than show that for the time being he was a prophet, by divesting himself of clothing. That it was done purposely, is evident from his excuse in reply to Michal. "And David said to Michal, It was before Johovah, who chose me before thy father, and before all his house, to appoint me ruler, or, * * * Therefore will I play before the Lord Q'

Of the grave offense committed by Michal in eriticising the alancing antics of her prophetic husband, we have evidence in his threat and its recorded fulfillment, for David goes on to say And I will yet be more vile than thus, and will be base in, my own sight; and of the maid-servants which thou hast spoken of, of them shall I be had in honor." Now follows the penalty "Therefore Michal, the daughter of Saul, had no child till the day of her death?" That is, this prophet who prizes so highly the sacred privilege of indecent exposure of his person, bestows his conjugal endearments thenceforward upon his female slaves-instead of his wedded wife. For which conduct there is this apology: that it oc curred before the Gospel dispensation was ushered in by that descendant of his who was to be born of his line through concubinage and adul-

Three hundred years later mudity is still in good repute as one of the badges of a Hebrey prophet:

"In the year (Is. xx:1) that Tartan came unto Ashdod * * * at the same time spoke Jehovah by Isaiah the son of Amoz, saying, 'Go and loose the sackcloth from off thy loins, and put off the shoe from thy foot. " Isaial followed this graceful line of conduct for three years, having no gentle Michal to tell him what was seemly; and moreover, there was no Jerusalem Times then published to give instruction in grammar and prophetic asthetics.

Micah, a probable cotemporary of Isaiah, when prophesying against Jerusalem and Samaria, according to his own story appeared in the same plight. "Therefore (Micah i: 8) I will wait and howl; I will go stripped and naked; I will make a wailing like the dragons, and mourning as the owls." Imaging this worthy Hebrew gentleman scudding through the highways and byways of Samaria and Judea, hooting and howl-

through the vista of more than twenty-five cen- the first case was not one of contagion. If we can turies, it is clear that nothing but "distance can discover its origin and remove the specific cause, lend enchantment" to such a picture. Such a we certainly can prevent the disease. Now I display under the windows of the Times news - claim that the poison of small pox comes from the paper in Park Row, would raise serious doubts sea, and will state some facts that point in this even in the mind of Mr. Davis's critic of the gen- direction. The sea is the carth's wash-howl. All sions reported in the foregoing paragraphs? And an unincress of the prophet's mission. But the des bodies of water on the globe that have inlets and cency of the performance would be beyond all 'no outlet, are salt. The heat of the tropics takes question.

PURITY AND CLEANLINESS.

of Samarla before the king of Assyria."

The rights of the mother and child are not even hought of in this transaction. The child comes nto, being merely to illustrate a prophecy; and is there any reason to suppose that the relation between Isaiah and the prophetess had aught more of the sanctity of marriage than that between the prophet Hosea and Comer?

(Hosea f: 2.) "And Jehovah said to Hosea, Go, take unto thee a wife of whoredonis fa harlot | regarding the statistics of the 9 great religious committed whoredom, departing from Jehovah. So he went and took Gomer, the daughter of Dib-Jaint, who conceived and hear him a son. " (Ho as Spiritualism, during the year just past. But, he for thee."

It is evident that the relation between Hosea and, both these women was merely a temporary cringe, so far as Hosen was concerned, without | fercourse, though not yet persuaded of its reality, the consecration of true love. And what is more, I am ready to say that, taken together, these two the relation is alleged to have been commanded classes will constitute either a majority, or a tre-

certain symbolical acts. Among them was the rience of four or five years. following:

sight. " Therefore it seems there was a little mitigation of the severity of the first command.

"Then he said unto me, Lo! I have given thee the ordere of the cow for that of man, and thou shalf prepare thy bread therewith." If it were not so asserted in the Bible, who could believe that Jehovah ever ordered such cookery? But how is that for clean? - And is Hosen generally regarded as a holy prophet, or is he not?

"We insist," says, the critic, "that our saints shall be clean." The foregoing are specimens of some of "our saints." Washington, D. C.

> SMALL POX. BY GEO. DUTTON, M. D.

The prevalence of this disease at the present time calls for investigation concerning its nature, that the best means of prevention and cure may be widely known. Inoculation for small pox, once extensively practiced, has, since the days of Jenner, given place to inoculation for cow pox, which is still somewhat popular, although waning in the public mind. We believe and pray that this also may pass away, and the true mode of prevention which we shall indicate in this article be finally adopted. Vaccination is simply inoculation for small pox with matter taken from the for small pox. There is then no very essential difference between vaccination and inoculation. Things should be ealled by their right names, and then the people will not be deceived. People talk of pure virus without knowing the meaning of the word. Call if by its right name in English, 'poison," and people will begin to inquire if there is not some better made of prevention than to poison the blood of the entire people and lower. the standard of the public health. The cow has the small pox in a mild form for the simple reason that her habits are good and blood pure. Keep the cow confined for months in a filthy stall, and feed her on impure food, then inoculate for small pox and she will die. It is a fact beyond dispute, that persons whose habits are good and mathematically as follows: a disease is contagious in direct proportion to its malignancy, and in inverse proportion to purity of blood of the person exposed. Consequently, the greatest security against disease of every form-except mechanical injuries—is purity of blood and strong vital forces. This being an indisputable fact, the whole force of the people and health officers should be directed to-maintaining and securing the greatest purity of blood and the most vigorous circulation. More attention should be paid to removing all offensive substances soon as posmarkets, and correcting the habits of the poorer people. One great law exists in Nature that we | 1873, than there were one year ago? Are the organcannot ignore with impunity: It is that society is a unit; and when one member suffers, all must | than in 1871? suffer more or less. We have now indicated the direction of effort to suppress disease. In regard to small pox we will speak more specifically. And first, the public should bear in mind that small pox does not always spring from contagion.

ing in token that he is sent of God. Seen even It is developed otherwise; as if is manifest that up fresh water only, leaving all impurities behind to be worked up by an inunmerable number of "About 745 B. C., according to the accepted animals low in the scale of life. By feeding on chronology, the Jewish king. Ahaz, was serious-these animals, instead of tilling the soil for bread, by troubled in view of an expected invasion from pman becomes diseased. Physicians have long the confederates Rezin and Pekah, kings respects noticed the fact that salt water fish produce a same Isaiah prophesies as follows: "Behold as and vomiting. Twenty-one kinds of poisonous Cream and honey shall be ear when he shall ber forms of life, and in doses of half a pound or know to refuse the evil and choose the good. For a more will kill a grown person. Dr. Christison. before the boy shall know to refuse the evil and of England, relates a case of a lady who took half choose the good, the land before whose kings a pound of salt as a vermifuge, and died from its thou shrinkest shall become a desert, * * effect. Scurvy is produced by long confinement (1s. viii : 1, etc.) And Jehovah said to me, to salted provisions. Salt rheum is undoubtedly Take thee a large tablet, and write upon it with of the same origin. Salt or brine destroys most the style of the people. To Spoil-swiftly-Rob-kinds of grass and vegetation. The farmer sows quickly; and I will take me as faithful witnesses, it, upon his field to improve his crop without Uriah the priest, and Zechariah, son of Jebere-knowing why. It kills the vermin that prey upon chiali. Then I went near to the prophetess, and the grop; and in any considerable quantity kills The conceived and bare a son. And Jehovali the crop also. It destroys vermin and a simalcules said to the, Call his name Spoil-swiftly-Rob-s in the human body, but taken often, and in large quickly: for before the boy shall have knowledge, quantities, corrupts the blood, acting as a poison. to cry, My father and my mother, men shall Salt water will not pass so readily through anicarry away the riches of Damaseus and the spoil | mal membranes as fresh. Fresh air, fresh food, and fresh blood give a fresh countenance.

. 760 Washington street, Boston.

FIAT JUSTITIA.

EDITORS BANNER OF LIGHT -- I am not of those who have "had the spirit-rapping fever." I cannot even, with consistency, claim the name of "Spiritualist." My means of exact information wife | and children of harlotry; for the land has seet" which "sprung up as the result of this superficial folly," are not so full as to give knowledge upon the progressor decay of what is known sea iii. 1, etc.) "Then Jehovah said unto mo, in the course of the year, in the discharge of du-to appear on my plate, and did so appear. She Go again, love a woman beloved of her paramour, ties involved in my position, I have been brought yet an adulteress, according to the love of Jeho- into direct contact with numbers of people in all vali toward his children. * 8 8 So I bought circles of society, and I am free to confess that her to me for lifteen pieces of Silver, and for an the vast number of those who from one cause of homer of barley, and an half homer of barley to ther may justly be classed among the "Spirituand I said unto her. Thou shall abide for me salists," is far, far beyond my previous conception. many days; thou shalt not play the harlot; and | By Spiritualists, I mean only those by some called thou shall not be for another man ; so will I also Spirifists-believers, i.e., in the reality of intercourse between disembodied and embodied spirits. If to these real believers there should be added the thousands of investigators who are already adinition, invested with all the privileges of mar- mitting the probability or possibility of such inby Jehovah. What shall we say of its deceney; - mondous minority, of our entire population. And One more instance of prophetic cleanliness will. This I say solely upon my own observations in suffice. To show the evils that were to befall deed different parts of our country. I say it also as rusalem. Ezekiel was commanded to perform the culmination of observations during/an expe-

The Liberal Branch of the Christian Church (Eze. iv: 10, etc.) "And thou shalt eat it [his | is ever ready to seize upon and parade through meat] as barbey-cakes, and thou shalt bake it the columns of its journals, every fresh evidence with ordere that cometh out of man, in their of the impregnation of old theology with progress-* * Then said 1,7 Ah, Lord, Jeho-live ideas. It is as ready to complain against the wah! behold my soul bath not been polluted: for [" prejudice" and "bigotry" of the Orthodox, for from my youth up, even till now, have I not eaten refusing to acknowledge the spread of liberalism. of that which dieth of itself fearrion for is form | It cannot repress its indignation, when some in pieces; neither came their abominable flesh in- ranting driveler upon the platform of Tremont o my mouth." [1]e had not even caten pork.] Temple denounces Unitarianism and Universalism as Infidelity. Their demand—at least the demand of the most sensible among them-is not for recognition by these arrogant and arrrogating partisans, as "sound in the faith." It is only Fint Justitia-let justice be done.

Ignorance of the real state of the religious mind, while the only defensible plea of the Orthodox, is never allowed, even were it claimed: If you do not know the facts, you are blameworthy, say the Liberals to the Orthodox; if you do know them, and suppress them, you are shameworthy. And whatever of consequence may be attached to the differences between these parties in the Christian Church by those not of either party, it is patent that this claim for justicesimple justice-must receive the approval of every candid mind. What, then, shall be said of these words

which are found in the leading article of the Lib eral Christian-a prominent Unitarian weeklyfor Jan. 11:

"Then we had the spirit-rapping fever, and to many seemed on the eve of direct and immediate communication with departed spirits. A great religious sect sprung up as the result of this superficial folly. But it seems as if good sense and prieter nerves had for the hundredth time again laid this periodical cock-lane ghost, and we hear very little in intelligent circles of the new Reve-lation by tattoo of tables and floors."

The paragraph containing the above is introteats or udder of a low that has been inoculated duced by this assertion: - "Some of the questions that agitated us a few years ago have subsided, to the great relief of sensible people, not by sup

pression, but by a larger experience. It will thus appear the intention of the writerprobably Rev. Dr. Bellows, of New York-to convey to his readers the impression that this "question" of Spiritualism, which follows, in enumera tion, the "question" of eraniology, and is followed by the "woman mestion," has, with them, subsided, to the great relief of sensible people." Dr. Bellows, it is likely, cares not a fig for the 'Christian recognition" of Dr. Tyng. The Spiritualists, doubtless, care as little whether the pastor of the Church of the "Holy Zebra" recognizes them as honest religionists, or as "superficial fools." But common honor, common blood pure, are less endangered by any contagion | Jourtesy, a mild sense of justice, alike combine whatever. The law of contagion may be stated in resenting the manifest misrepresentation of the Spiritualistic movement in this country. which appears in his article.

Are Spiritualists "a great religious sect? Is it courteous to speak of a science which baffles the wisdom of the Dialectical Society, though the Society admits the facts as produced, as a "superficial folly?" Is this "periodical cocklane ghost " "laid." for even the first time ? Do "intelligent circles" have nothing to say about the New Revelations? And has the question of Spiritualism in any sense or in any degree "subsided?" Have your papers a smaller circulation sible, securing purer food by inspection of the than formerly? Are there fewer public speakers in the field, to defend this "folly," in January. ized bodies less or greater in numerical strength

If to these questions, all and several, the truth ful answer is, Yes, then are my observations at fault. But I cannot believe it if I would. Fiat Justitia, Bro. Bellows. Blameworthy or shameworthy-which? Yours, INVESTIGATOR.

Spiritual Phenomena.

PHOTOGRAPHING A SPIRIT.

Messas. Editors-The latter part of September last, while Mrs. W. H. Mumler, of 170 West Springfield street, in your city, was under trance condition, treating for disease one of her patients, she suddenly stopped, and remarked to me that, when my photograph should be taken by Mr. Mumler, there would appear upon the plate with me the figure of an anxious wife, holding in her hand an anchor composed of flowers, who was seeking to impress her husband of her existence: that she had sought in vain for a channel to reach him, but now believed through me she could do Mrs. Mumler added, "There will appear on letters, 'R. Bonner.'" I asked if it was Robert Bonner, and got no reply.

trance, and resisted Mr. Mumler's efforts to place me in position. He could not induce me to sit up and use the iron rest. Therefore I was taken in the condition he will exhibit to you, and the but I knew no person named "Bonner" who could be the one wanted.

facts to several. One lady said to me that-she lately accidentally met a Mr. Bonner from Georweeks after, she sent for me to call at her house and, soon after, a gentleman-a Mr. Robert Bonner-entered, and said the picture was that of his wife. He had seen it in the lady's possession. and the image was perfect. No one here disputes the perfection of the likeness to a photograph Mr. Bonner has, taken two years before her death. But this is not all.

On first seeing my photograph referred to, Mr. Bonner wrote a letter Onquiry to his wife, and, securing it against being opened, sent it her name-Ella-and says she did ask permission | replied by "diving" and disappearing. says Mr. Bonner's brothers, William and Hamilton, are with her, and also his old friend, rough but good, Sam Craig; that she will, before long, write, through Dr. Flint, a letter to her little son, Hammie, of whom she said Mr. B. was taking good eare; also, she begged him to go to Boston. to the spirit artist, and she would go with him, and appear on the plate with him, holding in one hand a wreath of flowers, on her head another

wreall, and with one hand pointing upwards. read this fir her letter; and Mr. Bonner added, To-morrow I go to Boston; and, reaching there, shall give no clue to my name for any one. Four days later, Mr. B. made his appearance at my house. He had been to Boston, mentioned his name to no person, but had procured the promised photograph, with the promised "wife." upon it, all as stated.

Any inquirer can see these photographs at Mr Mumler's, in Boston, or by applying to me, in

Here is an admirable combination of circumstances which youch for the truth of spirit communion, and, at the same time, that both Mr. and Mrs. Mumler, of your city, and Dr. Flint, of this city, are the true prophets and mouth-pieces of the spirits. Mr. Bonner says that he, himself, is widely known in Georgia and Alabama.

Any person who knows me, knows I have nothing to gain or to ask for by presenting this statement to the public, and I youch for its correctness. They who prefer to shut their eyes to what goes on in the world can hug to their hearts the cherished hope (?) that, after this life, comes ignorance, or endless sleep, or roasting or broiling, or what they will; but he who has the mind of a "little child," willing to learn, can learn in this day, as in the past, what the spirit-land says to earth-people. Bronson Mt 238 West 52d street, New York City, Y BRONSON MURRAY.

Jan. 7, 1873.

EDITORS BANNER OF LIGHT-It has been my good fortune to attend several public and private séances held at Dr. II. C. Gordon's, 406 4th avenue, of this city, and, from personal knowledge of the truthfulness of his mediumship in all its phases, it becomes my solemn duty to report

SEANCE WITH DR. GORDON.

that of Dec. 23d. There were present about fifteen ladies and gentlemen: and, after singing by the company, the medium, being entranced, offered a prayer,

through your valuable paper at least the occur-

rences of one evening's scance with the Doctor-

and shortly after wrote the following communi "The celestial home, resounds with notes of come born into a knowledge of the sublime law, and progress in wisdom and holiness toward perfection. We come now to do all in our power for your development; be as harmonious as possible, and we will do all we can. We will give as much light an econditions will hope and approach praise as, one after another, earth's children belight as conditions will bear, and approach as

near as possible. Before proceeding with this report, I shall first notice the medium's altar, and some of the peculiarities of the controlling guide; for this will be interesting, instructive, and, to some extent, necessary to a proper understanding of the surroundings where spirits do come back clothed with gress and paspable matter.

WM. WHITE."

About eighteen or twenty feet from where the circle is seated, just beyond the entrance of another and adjoining room, is an altar decorated with flowers and with silver candlesticks filled with wax candles. The cross is prominent among various other emblems. This altar, with its tasteful decorations, and the doorways festooned with lace curtains and trimmed with flowers, are a surprise to first visitors, who do not expect to find such symbols in use by a spirit medium. In the course of the evening, the medium is clothed with a superb crimson velvet robe trimmed with guide" (Bishop White) that these things have an entirely new and reasonable significance, differing from that which the Church puts upon them. Strange to say, the medium, in his normal nalia.

Singing being called for, the medium conducted a lady present to a seat in the middle room, about ten feet from the circle, and then made his way to the altar, in front of which he appeared to be engaged kneading the air with his hands; and, after operating in this way several minutes, there

came above his right shoulder the head of a female. This spirit-form advanced with the medium to the lady seated as before explained, and she, as seen by all present, was allowed to put her hand on the spirit-head, which shortly after disappeared, and in a few moments reappeared, and again permitted the lady to gratify her sense of feeling by placing her hand on its head; after which, the medium conducted the lady back to a seat in the circle, and then took a gentleman to the vacant chair. He, too, was allowed to touch a materialized spirit-form, and, returning to the circle, he reported that the hair and Head upon which he had placed his hand felt entirely natural.

The medium again operating near the altar as before described, there appeared the head of an the plate, visible only with the aid of a glass, the | Indian squaw said to be "Pocahontas;" she had on a head dress of colored feathers, and advanced with the medium to within twelve feet of the cir-When I did proceed to sit for my picture, I cle, and retired apparently dancing; some mowas, myself, as never before, overcome by a ments after there came in sight the form of a smiling and beautiful young lady wearing a jockey hat trimmed with flowers, dark ribbon, and a black tace veil, a portion of which hung below the hat on the left side; this lady was refemale figure, with the anchor and the letters cognized as a relative of a gentleman present, composed of flower-buds, appeared as promised: who addressed her familiarly as "Frank." Next (and this was the fifth,) there came with the medium to within five feet of the circle, the form of Returning to this city, I mentioned the above | a young lady, bowing and smiling; she was recognized as "Hattie," the daughter of a lady present. Now there appeared advancing with the gin, and wished a picture to show to him. Two medium an Indian squaw not recognized; sho wore a head dress of feathers and large gold-drop ear-rings. This spirit stayed about four minutes before vanishing, and in about five minutes reappeared, accompanied by Pocahontas, the Indian squaw first mentioned: these two remained in sight about two minutes.

The ninth spirit-form now appeared, a middleaged female with a white handkerchief thrown over her head and tied under her chin; this spirit was known to some present as having made her appearance several evenings previous, and was by the mail to Dr. Flint, in this city. Next then recognized by a lady as one that met her day came back the letter, unopened, and with it death by drowning; the question was asked if a reply of seven pages. In it, Mrs. Bonner gives she was the spirit that was drowned? To this she

> After an interval of about eight minutes, a venerable form appeared, with snow-white hair and beard, clad with Episcopal robes. This spirit advanced to within five feet of the circle, and is known as Bishop White, the controlling guide of the medium. The Bishop remained about four minutes, and then vanished. After singing again. the séance closed for the evening. In conclusion, I will add my own testimony to the above. I have been granted the blessed privilege of placing my hand upon the head of a dear aunt of mine long since passed to the summer-land, but who has demonstrated the life beyond by materialization through the mediumship of Dr. Gordon

Yours for the truth, MIS. MARY E. JAQUA.

3d arenue, New York City, Dec., 1872. MANIFESTATIONS IN PRESENCE OF

MESSIS, EDITORS-I-wish to give your readers an account of a wonderful manifestation of spirit power which took place in my parlor last night. We had been told, if we would entirely darken the room, that we might expect to see some striking manifestations. We did so very thoroughly: but, the night being bitter cold, the small woodstove was filled with wood, immediately previous to commencing the circle. Although the rest of the room was effectually darkened, the burning wood in the stove created quite a brillian

light, although we used every means to prevent it. There seemed to be no other way except to entirely put out the fire. That would not do, on account of the intense cold; when Miss Susie A. Willis, of Lawrence, Mass., one of the mediums present, said, "Mike used to put out fire for me. Now, Mike, I want you to put this fire out, or fix it so it will not light up." In less than one minute, every particle of light had disappeared: and although the circle continued more than an hour afterward, not a particle of light was visible, although we could distinctly hear the fire roar, and felt the heat as before. The circle consisted of ten persons. The mediums present were Miss Susie A. Willis, of Lawrence, Mass., Wm. O. Davidson, of Manchester, N. H., J. Wm. Eletcher (my son) and wife. The above, to me, is the most striking demonstration of spirit power I have ever seen. After the darkening of the fire, spirit lights were seen, raps on the table were heard, etc., etc. Very truly yours, M. H. FLETCHER.

Westford, Middlesen Co., Mass., Dec. 28, 1872.

A Voice from "Brimstone Corner." Rev. W. H. H. Murray, of the Park-street Church—an institution well known in Boston's past history by the euphonious name which heads this article-lifted up his voice on Sunday, Jan. 12th, in the remarkable query : "Why do not all men and women in our community come to God?"-and proceeded to answer his own question in a way that at once demonstrates the weak and slippery position in which the thinking religionists of to-day find themselves placed. His first reason is that religion is not clearly and forcibly argued. Religion never required so much argument as it does to day, and never was so poorly defended as it now is. The second reason is the difference in beliefs. The third reason is that religion is advertised wrongly, both in the way it is stated and in the actions of those who profess it. Happiness is the object of nearly all men's seeking, and the trouble is that, as religion is not made to indicate such, they are repelled by it, and shrink away, and that is the casewith seventeen-twentieths of the children we have educated during the last forty years.

But we desire to add that the coming of a new and beautiful dispensation, which

In signs and tokens manifold,"

has wrought the surprising change, and causlace, or a blue brocade satin, and again with ed "so many warm-hearted, well-disposed men black or white robes, and one is set to wondering and women to cease to become 'professed Chrisand inquiring what all this means; and as opportians;" that 'children are naturally attracted tunity affords, we learn from the "controlling from the barren, frigid wastes of creedal faith, to the clear waters and flowery meads of liberalism; and that manhood finds, in the revelations of those gone before, the assurance of that ultimate happiness which the church could never becondition, cares nothing for all this parapher-stow. The race is coming to God-the assertions of our friend Murray (who is nevertheless exceedingly liberal in his tendencies) to the contrary-but it is to Nature's God of Love, not to the Orthodox Jehovah of Sinai.

Seek the good of other men, says Bacon, but be not in boundage to their faces or fancies; for that is but facility or softness, which taketh an honest mind prisoner.

The Rostrum.

NEW YEAR'S ADDRESS, Delivered before the Philadelphia Social Union, at Institute Hall, Jan. 2d. 1873.

BY JOHN M. SPEAR.

Persons associated in the spirit-world for moral, social, religious and beneficent purposes, improve the present moment, the opening of a New Year. to present some thoughts that may be deemed of value by thoughtful persons.

Spirifual phenomena, coupled with its philosophy, have their good uses, and considerate persons will set a just value upon them, in whatever calling, should receive respectful attention, and Table. merit just rewards.

Various persons of both sexes are used, and this must continue to be the case so long as the manifestations are of a varied character. No one person or set of persons can do all that is desired and intended to be accomplished. Somethings attempted are justly classed as failures, yet through them important lessons are learned on the part of the operators, on the part of persons operated upon, and by persons to whom promises are made. As in the mundane, so in the spiritworld, vision is not at all times equally clear, and the prophetic observation may be sometimes indistinct, or the medium on whom dependence may be placed may not be in suitable condition to assist in attaining desired ends. Absolute omnipotence or omniscience is not claimed on the part of intelligent persons in the spirit-world who endeavor to act on minds in the mundance kingdom. Notwithstanding the numerous difficulties which have attended the modern spiritual manifestations, much that is deemed useful has been accomplished in the last quarter of a century. More remains to be done in the next twenty-five years than could, under the existing cir-

cumstances, have been done in the past. It is permitted to be said that the operators in the spirit-world have now a more perfect command of the machinery they use, than they could have in their earlier efforts to commune with mortals below them. It would be out of the ordimary course of events if it were not so. To live is to grow; to labor is to learn. The telegraph and cables used in connection with the press and the mail, are among the potent instrumentalities. now at the command of man. Strike them out of existence, and much of the machinery of the commercial, social and governmental worlds would be valueless. The same general observations are true in respect to locomotion. The steamer and the railroad are the necessities of the times. Without them, there would be almost no connection with distant places, and interna-tional interchanges would be slight, infrequent, uncertain. Strike the ship out of existence, occan navigation ceasing, in less than a century the world would fall back into barbarism, and eventually to savageism. These are the grand civilizers of modern times, lifting up, as they do, the human race to a plane of thought, feeling and action above any former age. Time was when man had no telegraphs, no steamers, no rails, no ships, no post-offices, no newspapers, no books to make him what he now is. The beasts, birds, and fish have none of them now. We know not that they ever will have them. It is well that persons are sometimes reminded of these things. It is believed they will call out gratitude for the broader thoughts of man's possibilities in the great

past, and will stimulate to nobler deeds and give future. Important events have transpired in the moral, social, religious and political worlds in the year that has just passed; but it does not comport with the purposes of this address to dwell on personal or merely national-details; but it is permitted to be said that the settlement of imporant international questions by negotiation and arbitration is considered an onward step not to be passed over with the dash of the pen. What tesson does the Joint High Commission of 1872 teach? The answer distinctly and broadly is, the union of all nations in bonds of love universal, peace eternal, that no tyrant can destroy, no

demagogue can break. To reach this blessed state, thousands, nay, millions have earnestly prayed and diligently hibored. All honor to such persons as William Penn, Thomas Clarkson, Elizabeth Frye, in the Old World, and to the numerous friends of peace in the New. Crowned, as their labors now are with a measure of success, it is hoped they will not cease their efforts in this most worthy eause until all nations, like kindred drops, shall be melted into one. Nation linked with nation, all the world looking to the adjustment of their disputes without an appeal to arms, it is natural that intelligent persons should look above the plane on which they dwell for further aid. Man is but little lower than the angels. With them he has in all ages communed. Prophets, seers, patriarchs have enjoyed open vision, and have received important messages and heard sweet anthems from the upper worlds. Moses came with Elias, Jesus appeared to his doubting disciples, Stephen saw, and Paul conversed with him. In the last quarter of a century, many spiritual beings from high and low life have appeared in private circles and in public assemblies. Many millions have been sustained and comforted by indubitable evidences and assurances that departed loved ones, whose death they had deplored, still live. Not a few have been rendered more kind, more sympathetic, more liberal in their thoughts, more generous in their deeds. The Old Year has closed; the New has come. It may be of use to present, in this address, desirable things to be done in the present year. The following thoughts may arise in the minds of carnest, prac-

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First, If my mind is read, and my thoughts are known to persons above me, ought I not to so live that they will be neither grieved nor ashanied of my conduct? Will not an inquiry of this sort be a check upon my passions? Will it not hinder me from doing under the cover of the night what I would be unwilling to do in the light?

Second, It will lead persons to inquire what departed loved ones would have them do to increase their happiness. Intelligentanswers being given, without doubt they would be impressed to comfort the afflicted, to assist the poor and the smaller factories in New England and throughout outcast, who, without their kind aid, might be the country, compete successfully with foreign injured by the injustice, neglect or crimes of the manufacturers; and it is quite probable that in

Third, Some may be induced to inquire what they can do to so surround mediumistic persons that they may be the most perfect recipients and transmitters of the feelings, ideas or thoughts that are to be expressed through them. No one branch of effort can be of greater use in the present stage of the spirit manifestations. Often dispense with it.

their peculiar internal conditions unfit them to do battle with the external world. It is felt that some persons owning buildings, or having other. external wealth, may be willing to have them used in ways that may be suggested to aid this i class of somewhat dependent and necessarily sensitive persons.

Fourth, The Joint High Commission being erowned with success, its decisions being ratified by the nations interested, and the twain having become in a large measure one, it is deemed de sirable to further cement this union by spiritual bonds, thus promoting love and peace, springing from worlds above. Missions have done much in the past. They may do more in the future. Persons whose minds are in this respect illuminphases they may appear. All mediums have a lated, will see the works to be done, and will be place, and, in so far as they are faithful to their impressed to do them as opportunities are favor-

Fifth, The accumulated wealth of the world should be used to lift up the poor, assist the weak. instruct the ignoraht, reform the criminal, save the perishing classes. In the present year impressions will be made on the minds of some bersons to make donations, and to bequeath wealth to be used for beneficent purposes.

Sixth. Centralization is needed in the govern mental, religious and commercial worlds. Hence National and State legislatures; hence churches cathedrals, missionary, bible and tract societies; hence banks, insurance and railroad companies, Spiritualism must have its centres, its books, its newspapers, its societies, its teachers and missionaries. Special efforts are to be made to centralize spiritual forces in this, the City of Brotherly Love. Persons are to be congregated here who will internally and externally assist this important work, giving their time, wealth, strength, talents for universal good, as they and others have in the past, to secure private and personal

Seventh, It is hoped and believed that this New Year's address will lead some persons to inquire what they can do to bless the world, of which they form a part. To seek is to find; to knock is to enter; to lose the soul is to save it; to save the soul is to lose it.

BOOKS FOR CHILDREN.

MESSIS, WM. WHITE & Co.-At the National Convention of Spiritualists, four years ago, the question of education was discussed at some length. There was a call for juvenile booksbooks free from isms, free from the taint of any ology. The discussion called forth the following resolutions:

Resolved, That we give for the best twenty stories, \$50; for the second, \$25; for the third, \$20; for the best drama; suited to the Lyceum Exhibi-

1900s, \$25.

Resolved, That these articles shall be submitted
Resolved, That these articles shall be submitted
to R. T. Hallock, M. D., Mrs. H. F. M., Brown,
to R. T. Hallock, M. D., Mrs. Mary J. Dyott and Col.
D. S. Krigore.

The resolutions did not pass, but the money was subscribed, and one hundred dollars of it was in due time paid. By another resolution, Mrs. H. F. M. Brown was elected Secretary and Treasurer of the Book Funda The Convention assumed no responsibility in the matter. The "twenty stories.", were to make a book worth about fifty cents. They were to be adapted to the capacity of children from ten to lifteen years of age.

The work of obtaining prize stories was put into my hands. I accepted the situation, and set about the work with a hearty will. To the call for stories there came various replies. A few thought the "ism" should not be an objection; Spiritualism might, with propriety, find place even in books for children. Some regarded the prizes quite meagre, while others were ready for a venture.

And so the stories and dramas came. They were read, accepted by some, rejected by others. New committees and new stories were called for. Finally a drama was accepted, and the prize paid to Miss Flora L. Turner. . The committee did not fully agree as to the merit of the stories; all were good, with a few exceptions. The writers generously donated the MSS., so I prepared them for the press, with illustrations. The Chicago fire swept over our work, and only ashes remained; even the names of the donors and writers live

The fire, however, did not obliterate my obligations. Counting the interest on the one hundred dollars, one hundred still remained. With the aid of a few free-giving souls, I have prepared MSS, for a book, to be called "Our Chili-ones." I entrust it, with the money, to you, hoping, expecting that our children will find it a very interesting and acceptable holiday book.

You're to be reimbursed out of the sale of the book; the balance of the money is to go toward publishing other books. The hope is that from this small beginning a large library for the young people will result. II. F. M. Brown.

Acknowledgment.

DEAR FRIEND W. T. V --: This morning your precious gift-the illuminated Magic Staff motto: "Under all circumstances keep an even mind"—came to us like a beam of sunshine. It is already upon the wall, where every one who enters the room can see its beauty and receive of its holy influence. Longfellow says:

"Such songs have power to quiet The restless pulse of care, And come like the benediction That follows after prayer,"

So it is with this blessed sentence which your wetist-friend has helped to place in such attractive form before our eyes. Most gratefully shall we think of you whenever we look up to the glowing symbol culled from the Harmonial Phiosophy, and traced in lines and tints of beauty.

Yours in the sacred ties of "Arabula,"
A. J. and MARY F. DAVIS.

Orange, N. J., Jan. 14th, 1873.

AMERICAN SILK. Wearers of silks and sating are generally under the impression that their goods come wholly from the manufactories of France and other continental countries. The Commercial Bulletin says it will be news to many of them to know that, in the three cities of New York; Philadelphia, and Paterson, N. J., there are over fifty-flourishing silk factories, employing nearly 14,050 persons. Those in Paterson run 15,000 spindles, and the capital invested amounts to over \$2,000,000. The value of the raw silk imported amounts yearly to \$6,000,000, while the goods manufactured are valued at \$20,000,000. It is gratifying to know that these, and other time this may become one of our most thriving industries.

When we see two young lovers kneeling at the altar, th neart's wish is that they may resemble the married in heaven, who, according to Swedenborg's vision, always merge into one angel.

Love never stands upon ceremony, but vanity can never

Ranner Correspondence.

Matters in Detroit, Mich.

DEAR BANNER-Lovers of that gospel that Thas brought life and immortality clearly to light, and thus 2 robbed death of its sting and the grave of its victory," who read the inscriptions upon the folds of your glorious old ensign, and who know how the ways of our spiritual Zion in this city have mourned since Bro. J. M. Pecbles closed a three months' enagement here in the spring of 1869, until within a few weeks past, will be cheered by the intelligence that a brighter day has dawned upon us: that we are having some thing analogous to what our Orthodox friends mean when they tell us "there is a sound of a their cause, to counteract what has been done, going in the tops of the mulberry trees," "The set time to favor Zion has come," etc. At different times, in by-gone years, attempts were made here to bring into existence, and sustain in being, legal organizations in the interest of Spiritual-ism. The first was still-horn, the others expired sin early infancy. After the lapse of more than three years of almost unbroken silence in our three years of almost unbroken silence in our midst by those who have this everlasting gospel to greatly to dwollors on the earth the use of a to preach to dwellers on the earth, the use of a small hall was seenred in May last by two individuals, in which Miss Susic M. Johnson spoke each Sabbath evening in June, September and a part of August; the balance of the time to Oct. ist was filled by other speakers. Notwithstanding Miss Johnson, in the opinion of many who have heard her, ranks among the very best inspirational lecturers in our country, the attendance was small and but little interest manifested. The few who sighed over the desolations of Zion here, ow who signed over the desolations of Zloh here, looking into this valley of vision, reiterated the inquiry, "Can these dry bones live?" and the only response seemed to be, "Oh, Lord thou knowest," On the first Sabbath in October, a knowest," On the first Sabbath in October, a on the first Sabbath in October, a On the first Sabbath in October, a prophet of the Lord, W. F. Jamieson, "full of faith and the Holy Ghosts" commenced to proph-esy to those dry-bones. Soon a shaking among them was perceptible-bone came to its benethey were clothed upon with flesh-life breathed into their nostrils—attention awake ned—inquiry induced. Our meetings were held morning and evening, attended by constantly increasing numbers, until our half was filled to its utmost capacity, and many went away for want of standing room within hearing distance. An experiment of a month, crowned with such cheering success, led to the securing of a hall of much larger dimensions, more central, and every way more desirable, and an arrangement with Bre. J. to remain with us until the first of January next. to remain with us until the first of January next.

He afters his convictions of what to bim is truth, explicitly and fearlessly. He has given notice a week in advance to what subjects he would call attention, the mere announcement of which has frequently caused timid Spiritualists to quake. The following affe specimens: "How and When the Bible was Made;" "The Character of the Bible was Made;" "The Character of the Bible was Made;" "The Character of the Bible God;" "The Lord's Prayer Analyzed and Criticised;" "The Lord's Prayer Analyzed and Criticised;" "The Lord's Prayer Analyzed and character of the short and on the laxities of the short and the laxities of the American Republic," etc. With him no hook ever published is too sacred to be examined and criticised; no person ever-lived on earth, of whom we have knowledge, whose teachings and whom we have knowledge, whose teachings and the audience was sorry to hear her say this end-the audience was sorry to hear her say this end-the audience was sorry to hear her say this end-the audience was sorry to hear her say this end-the audience was sorry to hear her say this end-the audience was sorry to hear her say this end-the audience was sorry to hear her say this end-the audience was sorry to hear her say this end-the audience was sorry to hear her say this endacts may not be scrutinized and condemned, if not sanctioned by the dictates of reason, or the not sanctioned by the increases of reason, of in-demonstrated facts of science. Hundreds gather at our half every Sabbath evening and are held spell-bound for a full hour, while he unsparingly attacks what he regards as error both in theory and practice, and makes what to Orthodox car are the most startling announcements. We commend him to the attention of our friends in every locality where his services can be secured, and where the dear people are sorely afflicted with the nightingre of orthodoxy. Prof. Wood, an expert in teaching the science of music, has been employed to give instruction (free of charge) employs Sabbath afternoon to all who will affend, and who, when qualified; will be gladly admitted as members of our choir, to aid, either yocally of with appropriate instruments, in sustaining that inferesting department of our public exercises.
For the encouragement of noble women in other localities, who "have a mind 40 work," when there are not men that will, we record the fact that this movement in Detroit, which doubtless has thrilled with delight myriads of hearts in the higher spheres, and sent flood-tides of gratulation throughout their celestial abodes, originated with Mrs. Col. Barnes, a lady of Jutelligonee, refinement, and moral worth, comparatively a regard ment, and moral worth, comparatively a recent convert to Spiritualism from the Mothey Church," and Mrs. Emma Martin, one of our popular test mediums, and has been carried forward to the present time mostly by the fixed determination and indefatigable efforts of Mrs. B. The two, having constituted themselves an Executive Committee, Inaugurated this enterprise, and the last named has borne it onward amid chilling indifference on the one hand and heartsickening penuriousness on the other, here and there a noble exception, with unfaltering fidelity. That her self-sacrificing labors will be duly appreciated in earth-life she may not expect, but "Verily she shall not lose her reward." In view pilsh in this direction. I doubt not she will meet namy, very many, in the Eden bowers of the celestial world who "will rise up and call her blessed," Mothers, sisters, daughters, go thou and do likewise,"

District of Columbia.

WASHINGTON.—John Mayhew writes, Jan. 12th: I am rejoiced to receive the resurrected Banner of Light, and to notice that the great body of Spiritualists look on it as their paper. hope this feeling will increase steadily; then will your success be insured. Our lecture season opened on the first Sunday in October, the desk being occupied by A. E. Carpenter. He is a good speaker, and an earnest, faithful worker, and gave very general satisfaction to our society and I wish him to go forth backed by all the in-fluence my unqualified recommendation can afford. He is worthy of high appreciation, and the society who would depreciate his lectures must

be hypercritical indeed.

In November we had Mrs. M. S. Townsend, known and held in high estimation for seventeen years. Her labors were highly appreciated, and she grew into the affectionate esteem of all who were privileged to meet her in social life. She is a grand, good, true, carnest woman, preaching without fear the highest truth she has, and in her life radiating the light which dwells within. Lesteem our society very fortunate in having secured her services. In my estimation, her labors

cannot be valued by dollars and cents. In December we were again favored by the presence of our good sister, Mrs. F. O. Hyzer, who is now filling her third engagement in as many successive years. This lady-is exceedingly popular in Washington. Many of her auditors have their seats in Congress. This lady always speaks from subjects given her on the platform immediately before visitin to croat. The ways speaks from subjects given her in the platform immediately before rising to speak. Her discourses are, notwithstanding, well arranged, perfectly logical, diction faultless, oratory sometimes almost passing the sublime, each lecture occupying from one hour to one and a half hour in delivery. She will remain with us two months binger, and I am very certain the regrets of many will be expressed when her engagement terminates. Our Lyceum has been resuscitated this year, and Bro. Burlingame, Vice President, who is the Conductor, is quite sanguine of its ulti-

An effort has been made this season to amend our constitution, so as to relieve the society as much as possible of unjust imputation in consequence of the cutirely unlimited and unqualified admission and retention of members. It was found, however, that it could not be passed excepting by a casting vote; and unanimity being desirable in such action, further consideration of

The total amount of subscriptions on behalf of Miss Lyon, since the commencement, is \$148,50, which will be exhausted by the end of the present month. She remains the same helpless yet patient cripple as ever.

[We do hope the philanthropic will not forget, in this her hour of trouble, the worthy lady referred to by Bro. Mayhew.]

ANDOVER. - Harriet Dayton, Secretary of the Spiritualist Society, writes, Jan. 13th, as follows: I send a few liftes to our dear Banner for the purpose of heralding the prosperity of our glorious cause in this portion of "the Master's vineyard." All is alive with excitement, and has been now for some time. The good work is in a most happy state of advancement, and a spirit of investigation has heep awakened, un precedented in a long time. We lately secured the services of our good brother, R. G. Eccles, of Western Missouri, and his labors here have been crowned with most glorious success. Crowded, attentive audiences greeted him during his stay ven amidst the most stormy, hoisterous weather,
"The disciples" have sent for a champion of Let him come: Bro. E. will hold his own with any of them. At present he is faboring in a neighboring village. He goes to Manchester, N. H., next month. Bro. Eccles is a brilliant -such gallant workers, 💎 🔸

LQCKLAND, 4M, H, Street writes, Dec. 28th. 1872: There are only three openly avowed Spiritbalists in this place—Sister M. Channel, Thomas and Mary H. Street. At the house of the latter, circles for spirit commenton are held. We need more physical demonstration, for the heople here desire it very much. I pray some missionary may come this way, and do good by interesting the people in Spiritualism, and then they will investigate its beautiful truths. vestigate its beautiful truths.

Massachusetts.

FITCHBURG.—D. T. Averill recently writes from thence: "May the glorious 'Banner' wave till bigofry, superstition and intolerance shall depart from among us.

Our correspondent goes on to speak highly of the mediumship (both as a test and public speak er) of Mrs. N. J. Willis, of Cambridgeport, who addressed the Spiritualists of Fitchburg, at City Hall, on Sunday, Jan. 12th, afternoon and eyening. The subject for the first discourse was, The comfort and consolation brought to the mourner by the belief in spirit communion, For the evening's discourse the following was: given: 'The close connection existing between the actions and conduct of mortals here in earthlife, and their condition of happiness or unhap-

the audience was sorry to hear her say this end-ed her engagement. We shall sometime be glad ed her engagement. to have her here again, although not wishing to talle her from other fields where she is needed. I would say to our friends, Send for her; it will

Pennsylvania.

SCRANTON.—John Phillips writes, Jan 10th. There are undoubtedly in this place the elements for composing a large and intelligent society of Spiritualists: All we need is a good speaker and test medium for-a-few weeks, to bring out and unite the sumbering and scattered material. So far we have only been able to call together about a half dozen, who have for the past year held occasional meetings and circles for devel-opment. Many tests of spirit communion have gen received by the individual members at thes sittings, but no medium so fagshas been developed to be able to give satisfactory tests to skeptics. We have engaged a suitable room, capable of seating over one hundred persons comfortably— 1873. We include in our ranks a respeciable choir, and shall hold meetings regularly upon the Subbath and during the week?

We are not able at present to pay for a speaker or test medium, but would be glad to entertain either or both for a few weeks or a mouth, should vancement of the cause of truth in this place for a short time without further or perhaps some slight remuneration, he will confer a favor by ad-

I have often wondered at speakers and medimis glying our place the go-by, while visiting many smaller and perhaps less important points. Thope to have the pleasure of seeing many interested in the establishment of our dicavenly Philosophy visiting our place, and will do all in my power to assist them in the good work.

New York.

JAMESTOWN, - Eliphalet Mitchell writes About five months ago the friends of the cause of progress met together and formed a Progressive Lyceum with a perfectly free platform, and invited our Orthodox neighbors and all shades of opinions to hold forth their ideas and measure swords, but as yet their policy has been to let us severely alone. (The safest, no doubt.) Jamestown is a village of between six and seyen thousand inhabitants, with seven or eight churches, and is a stronghold of old time errors. But we feel firm in the promulgation of spiritommunion with the angels of the higher spheres. BROOKLYN.—One of our patrons (II.) writes Jan. 12th, thus: For many years I have taken the Banner of Light from those that sell other papers; but in this place I cannot get one with-out ordering II. first, and then have it taken out from under the counter as though it was some thing to be ashamed of, or that some of the dealers' Christian brethren that come after the Day's

Doings should see it. If I knew any of the Spiritualists here, we would soon put a stop to this cowardiee. But as I do not, and it is a good deal of trouble to go over to New York every week for the Banner, I hereby call on every friend of the Banner to see to it that the proprietors of the places where they

get their other weekly paper from, keep the Ban' mer of Light in sight, on the counter.

I have made it a rule for ten years to buy no weekly paper where Leould not get the Banner of Light, and by this means have established. places that now sell (some of them) from twenty-live to thirty copies of the Banner every week.

New Hampshire. NORTH GRANTHAM, - Extract from a letter

witten by Wm. B. Leavett: I am alone in my spiritual views, surrounded by religious bigots of the darkest hue. I have held public discussions with those who call themselves ministers of light—but in my opinion, they are ministers of darkness; yes, as much so as were the old Pharisces in the days of Jesus. I have had much re-ligious experience, both in and out of the church: As an Adventist, and to some extent as a lecturer in 1843 and '4, I thoroughly investigated the doc trine of a personal coming of Jesus. It proved a failure. I was shipwreeked, and driven upon the reefs and rocks of (to me) an unknown coast, with my chart and compass gone to the bottom as I supposed. In this situation I became a skep tic, approaching the borders of atheism. the whole matter was postponed indefinitely. It is never wise to force changes of this kind till minds are ready to receive them.

The total amount of subscriptions on behalf of obeyed the voice. In a short time, light began to penetrate those dark clouds. For two years, with out any human agency, ideas, strange and flew to me, were continually infused into my mind. At the end of this time, that dark cloud was all gone, and a halo of light seemed to envelope my mind. Now, this voice again said to me, "This is what you have been after all the end of the light seemed to me, "This mind. Now, this voice again said to me, "This is what you have been after all the while. You

was right in the time, but wrong in the event. It is not a personal but a spiritual coming of Jesus. The Advent doctrine, like John the Bantist, serves as a foremuner of the second coming of desus in this spiritual era. It served to unseal the eyes of many a bigot; like that case of Saul of Tarsus. It commenced where the first announcement failed-both in the same State. The first, by William Miller, the second, by the Fox family-

Louisiana.

NEW ORLEANS, Jon. 4st, 4873. - The following resolutions were adopted last Sunday vening at the close of Mrs. Ballon's lecture:

eventing at the close of MPs. Ballout's lecture:

#theras, The labors of Mrs. Addie L. Ballou have closed
in theority of New Orleans for the present; and.

#Blocars, The cant labor of Mrs. Ballou have estitled in
flood net only to the members of the central Association of
Spiritonal (s of Louis and but for avademanmeter) in the
variet nouncity; then love, bett

#Bosoleod, Than Wrs. Addie L. Ballou will carry with her
assic goes to labor in other fields, the warm Sympathies of
the Spirittmatists of this five, and will be (emembered for
her able allocourses on the subject of doing good to humanher and assembles on the snorecesy assembles to all Spir-lits.

Resolved. That we cheerfully recommend her to all Spir-litatives throughout the world as an arce, and interesting between and a holy of refusement and purity of character, that rends to promote the cause of Spiromadem.

Resolved. That these resolutions be transmitted to the Banner of Light and Resigno-Plate opale of Joniana, with a request to publish the spine,

(G.O. W. KLYDALL, by ray President,

O. O. STELLMAN, Societary.

Kansas.

NEOSHO FALLS. - S. R. Brown writes; We are few in numbers here, but many as regards our spiritual wants. We are auxious to have some one preach to us the glorious spiritual philosophy. There is a good opening here for the new light. AVIII some one come? A hearty welcome will greet them.

PUR OWN PUBLICATIONS.

Opinious of the Press.

The Philosophy die Spinitual Intercourse. **There seems to be no decline in the literature of the Spiritualists. * Every now and then we see accounts of damaging exposures, and every Sunday they are preached into oblivion by thousands of ministels from as many pulpits. But they continue to live and flourish, and publish books and papers, send forth lecturers and hold meetings

and conventions,
The publishers, Wni. White & Co., 14 Hanover of Sprety Baston, have sent us their latest publication, "The Philosophy of Spirihad Intercourse," by A. J. Davis. This book contains the summing, up of twenty years experience, thought niness in spirit-life. I will simply say that both using up of twenty years experience, thought subjects were treated in such a manner as to call, and study on the subject. If presents every phase all disting of the subject. It presents very platse of the subject as seen by him who staids at the front of observation. It treats of the following subjects: Truth and Mystery: God's Universal Providence: The Miracles of the Ages: The Decay of Superstition: The Guardianship of Spirils: The Discertaignent of Spirits: The Straton Mysteries Explained. The Doctrine of Evil ford Mysteries Explained. The Doctrine of Evil ford Mysteries Explained. The Doctrine of Evil ford Spirits: Spirits: The Formation of Circles, The Resurrection of the Dead: A Voice front of Spirit Land. The Foundation of True Resurrection. the Spirit-Land: The Foundation of True Religion: How to Form Spirit Circles: Réport of the Djalectical Committee: Facts for Skeptics in Spiritualism—to which are appended four technes delivered by Mr. Davis original creations, on the Defeaf-and Victories, Material and Spiritual; Eternal Value of Pure Purposes: Wars of the Blood, Brain and Spirit: and Truths, Maleand

Female. Those who would know the facts and philosophy of Spiritualism from the fountain head should read this book. Whatever else may be said of Mr. Davis, his neighbors and friends, who have known him for a score of years, say that he is a man of pure life and good intentions, and terribly in carnest. These facts as to his purity of life should greatly enhance the value of a book on a controverted subject. The friends and opponents will doubtless avail themselves of the reading of this last production of his. -Kansos Tribune.

GOLDEN MEMORIES OF AN EARNEST LIFE. -Of this biography of our ascended-brother, A.B. Whiting (written by his sister), the Religio Philosophical Journal speaks as follows:

"The interesting features connected with the life of Bro, Whiling are, presented in an aftractive style in this book, and those who have list-ened to his ministrations will peruse them with great bleasure. As a france si few equals. The influence that controlled him few equals, the influence that each wisdom, seemed to be endowed with remarkable wisdom, seemed to be endowed with remarkable wisdom, always presenting, in a masterly manner, histori-cal incidents, illustrative of the truths of Harmonial Philosophy. His poetical improvisations are beautiful, breathing forth the grandenr of his soul, and the lofty thoughts of a web-stored mind. In this book we have the life of a man who devoted his whole time to the promulga-tion of the truth of Spiritualism, and it will be read with interest by all true Spiritualists?

The Thio Book Plates were in the building occupied by Rand, Avery & Co.'s minting establishment, which was furned on the 20th of November, but were not barned in the least. These books are just suited for those who would like to become familiar with psychology, vital magnetism and spirit forces, and their practical application to remove diseases of the body and mind. They deal with principles, and not with personalities, therefore it is for the interest of all who are interested in the subject to be instrumental in sending them broadcast all over the country, so that the masses may better understand that there are natural life-forces which can be made practical and useful in one's own family in the way of warding of discuse, or eradicating it after it has become chronic. The Western Starspoke of these works at the time of their issue as "Three books of rare merit and importance, entitied - Montal Curry, a Vital Magnetic Curry, and Mature's Laws in Human Life, "The last-named of this trio of spiritual gens is the only one of which we are qualified to speak from per-sonal knowledge. It is an exhaustive summary of the best things, best persons, best sayings that have appeared in the great spiritual movement, whilst report speaks of the other two volumes as productions of equal merit."

Mr. A. E. Newton, late Superintendent of Schools in Washington, D. C., has prepared a heautiful little work entitled "Lessons for Children about Theniselves." The book is designed for schools, and is one of the most tersely written and best adapted juvenile physiologies we have ever seen. It should form a text-book in all common schools.—Clinton (Mass.) Contant.

"THERESESIE, OR THE NEW YEAR'S GIFT." This is the complimentary manner in which an exchange speaks of Mrs. Harriet N. Greeno Buttes new book for the weelenes

"This is a little gift-book for children and youth, and one of the most genial and attractive of the author's numerous juvenile offerings. The plot, the language, and the moral, are admirably rendered, and will chain the attention of readers of larger as well as smaller growth. In the realm of sentiment and fine feeling, the author litts scarcely a rival, and the impress of her words will live in the memories of grateful and suscep-tible hearts, long after our merely grotesque and cheap pictorial writers and their temporary toy-books are forgotten."

Mrs. Craig, wife of the warden of the lowa Penitentiary, died a short time since, after a lingering illness. After fond adieu and parting words to husband and children, and earnest thanks to the kind neighbors who had watched with her so faithfully, she desired that the wo-man (a prisoner) who had cared for her children for months past should be called. She came, and the overflowing heart of the dying mother poured thanks and blessings on the head of her whose chief thought had been the welfare of the little sones deprived of the mother's care; then, turning to her husband, the dying voice once more arose: "Say to the Governor; it was my last request that he should pardon her."

Committee of the second second

Contents of this Number of the Banner.

by Hattie M. Riggs: 1 Bush; "Home Influence." Trouble in the Methodist Hell, "by Andrew Jackson Davis, November (Cleunliness of the Prophets)," "Small Pox." by toos, Dutton, M.D.; "Frat Justina;" "Photographins a spirit," by Bronson Mutray; "Scance with Dr. Gordon." by Mrs. Mary L. Jaquar, and intestations in Presence of Miss Susje V. Walts, "by M. Ha-Fletcher;" "V Volce from Brinistone Corner, W. Part W New Year's Address, V by John M. Smart. " Blocks for Children, "The Mrs. H. F. M. Brown: Bacher Correspondence from various localities; "Cour Own Publications" Ophicons of the Press, " Fourth and 150% Usual editorial department, etc. South Smith Messages: "Accimention of Spirit Message:" Obstuaries: ast of Spiritualist Electricis, Secondic Advertisements Fightly: Western Correspondence, by Warren Chase: 21A

In quoting from the BASSIE or fability care should

Banner of Light.

BOSTON, SATURDAY, JANUARY 25, 1873.

Office If Hanover Street. Up Stairs. and was reasily bus the not seen tone THE AMERICAN NEWS COMPANY, 1908 ASSAUST

WILLIAM WHITE & CO..

WILLIAM WHITE TO THER COLDY I ISAAC B. RICH.

Editorial Department of this papersonness in order to the Editorial Department of this papersonness in order to reserve primps attention by addressed to LA HER STANSES LETTERS should be addressed by LARNERS OF LIGHT. Bus for, Mass. All instees or other matter intended for Samiday's Issue of the Ranner of Light model by to warded us in time to of the Banger of Light anist becarive by Taesday night provious.

More Aid Wanted.

It is with sireere gratitude that we extract the Howling paragraph from the London Spiritual Magazine for January:

"The Banner of Light is the oldest Spiritual ist newspaper, in existence, having been established in 1857, and has had a wider circulation! than any other. Even when dissenting from some of its utterances, we have always admired its brave, fearless, outspoken character. We trust the appeal now made in this, the hour of its sorest need, will every where meet with prompt and generous response from the Spiritualists and Liberals of the world. Our publisher will be happy to rendt any subscriptions our friends may? he disposed to send, or they can transmit them fairest to Messis, White & Co., O. Hanover street. Boston, Mass., U.S. A.

This is timely and melcome. It is to the point of the matter. It is a generous appeal made to the Spiritualists and Liberals of the world. With such syllables sounding in their cars from a across the broad Atlantic, the Spiritualists of the United States may reasonably conclude that;; generous and prompt as they have shown them. selves, their responsibility for the permanent resuscitation of their oldest accepted organ is by no means terminated. As they have nobly come to the resement of pure Toxe of the gause, they will not be willing to stay their generous hands when they realize that their work is not yet fin-Ished. The remittances which poured in from different quarters to enable the Banner to resume its position have indeed shown their sterling

pearance of the paper: but the outlay incidenty to replaging a property like this is too large to be satisfied with any single effort of its supporters. however generous it may be. The Bailiner is indeed revived and renewed, but it is to be put on a stable, foundation. Otherwise, its revival becomes rather a temporary feat than a measure of permanency, and power. *

of their means for the Banner's resuscitation must be solicitous to see the continuance of their good and timely work to its successful completion. The current expenditures of an establishment so extended as the Banner are necessarily large, while the book, business, which was, up to the date of the fire, a source of considerable revenurs has fallen off materially in consequence of the sudden destruction of our large stock: For this reason, we feel warranted, nay, authorized to make an appeal, to call upon all the friends who feel that see should be fully and Thoroughly sustained, that they would aid us to the best of, their ability. Large numbers have already done this, but as many more have not, nor made any

movement in the business at all. The latter have tranquilly supposed, doubtless, that the donation of a few dollars was all that was required to sustain the Banner permanently; but such is far

are more promisingly conditioned, in a pecuniary

sense, since the blow of the great fire, than we

really liad a right to expect, for assistance came

from being the fact. "-It gives us sincere pleasure to state that we

straight and suddenly to us in sufficient quantities to out us on our feet for the time being; and for this we cannot sufficiently express the thanks. we feel. More grateful than all are we, because this generous aid was a timely tribute to the holy cause with which our labor and life is identified, But the time has arrived when it becomes neces-Sary to solicit additional assistance. The right headway has been secured, and a garfain amount of momentum has been gained; but it is essential sto continue the effort for a season longer, in order that what has been done shall not prove to have been done in vain. We therefore make the present appeal to the Spiritualists of the country to come up to the work in a body, and see that it' is completed before leaving it. The Banner's position has been deliberately chosen, and it is in the front of the battle; but, unless supported by the grand reserve of helievers constantly, it cannot, of course, hold its ground aintil victory perches on the Liberat banner. See to it, then, friends, that the great work is continued unremittingly. Rally around the Banner with means and sympathies, determined that neither it nor the cause it champions shall half in its progress, nor run the hazard of yielding to ignoble defeat. Contributions in money are solicited from all persons. Many of those who renewed their subscriptions would have done so, in any event, with the new year; and this is the time, therefore, to swell the list of subscribers with new-names, and strengthen, the sinews of the Danner with fresh

donations.

M. R. Ethridge writes a long letter from Bry. ant's Pond, Vt., giving the details of a scance held in that place by the above-named medium. The manifestations do not differ materially from what we have already published in relation to this well-known medium, except the writing on the slate. The manifestations took place in a lighted room, and all present were satisfied of the genuineness of what they had witnessed; at least, they were willing to admit that "something did it" outside the medium.

A Liberal League.

The time is fully ripe for a general and compage union of persons of every shade of opinion ticles published as the demands of Liberalism and faith, to resist with an undying resolution the alarming combinations which have been long forming to seize the real liberties of the people of this country, and hand them over to the sleep-less ambition of ecclesiasticism. The warnings dared think against the stream of public opinion; of this extastrophe have been steadily accumutating, like clouds in the sky, until the heavens the practical liberty of the human conscience: from one quarter, a determination to deliver over the Constitution and the government to the hands or priests and their bigoted allies and coopera-imous effort for action, tors parrom another, a willful resolve that the Protestant bible shall be made the text-book in the public schools: here, a steady and clearlymonize with the Orthodox standard: there, a bination to rule or ruin, the fair fabric of a freedom which is coveted for its spoils, *

Appeals have for sometime past been put forth, in one quarter and another, for the purpose of arousing the popular mind to the perils which are closing around. Some of these have produced their proper effect, and some are still awaiting the favorable opportunity which is to develop their real influence. The present, however, is a time to renew and revive such appeals in their full force and authority. As surely as the skies are over our heads, a storm is gathering that calls for instant and thorough preparation on the part of every individual. We do not of a violation of rights. say this to excite alarm, for ours is any rather ! than the alarmists' calling; but we are fully persuaded, from a careful study of the movements, both from the courts and the press; that white the press; that with the press; the press; that with the press; the press; that with the press; the around us, that Orthodoxy is about to make an York, the Same papers are banded to aggressive march on the quiescent and good-na-tured camp of thoughtful Liberallsm, in the case from the public; that while not endorsing liones of capturing it with all else that makes | any individual, he would have simple justice. If free government and free institutions of any she has been charged with misdemeanor, allow value; and when the battle is raging and the her the same chances for defense as any man passions are at their height, another enemy, more suble and stealthy than the one it is now watching, stands ready to move up with all its power-ful enemy of believed the welfare of humanity demanded the union proposed, and that time and money would be well spent in promoting it.

The Chairman rose to advise fairness. If Mrs. a deformined glesperate; effort to carry off both. confestants fögether.

strength for an united resistance to these most dangerous demonstrations. The sooner a bold and defiant front; composed of numbers as much [as of reason, can be presented to this stupendous design, the sooner if will pause in the headlong, profee pursuit of its designs, and respect the power that has risen to confront its assumptions of power. It is not interely Spiritualists who are summoned

to join in this grand League for the protection of value, and show it continually in the weekly aper freedom, but men and women of all parties and forms of belief. The single-condition of such a The hower which would unite Church and tate League is that it shall work for the discomfiture of these bostile designs upon Liberty, until not a vestige of its pretensions remains. This spirit of involerance has grown to such dimensions that it. must be curbed and crushed. A free country is no place for it. We must be aggressive in this work, and not content to stand on self-defense Therefore it is that those who have contributed merely. That is the defusion which will betray the people to their ruly—the belief that fense is all that the situation demands.

The Boston Spiritualists' Union have taken this momentous subject vigorously in hand, and the result of their actions is herewith appended. There is no taint of partisanship in this action, whether religious, social or political: all alike are invited to heed well the omens of the approaching storm, and to come together with a single compacted resolve to form an army of Liberals for service, in this impending campaign against the tyranny of intolerance. The irons are already heated that are to be used, if possible, for searing the eyes of clear seeing reason. rack is already set up for the work of forture. Bigotry and superstition are in close alliance to fall upon the Liberal host, and scatter and destroy it in-this country. It is no longer an airy abstraction that forms the object of the contest. but the living, daily fact of real, substantial liberty-liberty of conscience, of thought, of expression and of action. The Spiritualists Union call for the formation of a Liberal League, and support of the government, it is unjust, and govstate, its purposes in unmistakable terms. Let crument has no right to say any particular belief every one read and ponder the appeal that is shall be protected or religious teaching paid for by the public money. The same reasoning applied to the hible in school and oaths in court. ready to act. in concert with others of like mind. Ecclesiasticism is closely banded for the onset; he stated that standing isolated, we had no power to communify espect or fear; that the necessity was urgent that all be brought together for work; and offered his services with heart form the firm and determined array, and charge for victory. If the figure of speech becomes military, it is because the occasion calls for a combined action on the part of the scattered Liberal hosts, to which nothing is so well adapted 22d, at the residence of Dr. D. as the military idea. Reason is trodden under by intolerance, and the power of numbers is

religion of force. We subjoin the following record of the proceedings of the Boston Spiritualists' Union:

alone appealed to; it is with numbers, therefore,

that the field is to be contested. The religion of

faith is once more summoned to surrender to the

At a meeting of the Boston Spiritualists' Union, held at Fragernity Hall, Jan. 12th, it was voted "that a call be issued through the press, to all Liberals of whatever name, to meet on Sunday evening. Jan. 19th, to consider the expedi-ency of forming a Liberal League upon the plan published in the Index of Jan. 4th.

On the evening mentioned (Jan. 19th), the hall was well filled in response to the call, and at the conclusion of the necessary business attending the opening of the Union meeting, the President stated that, in order to place the deliberations of the meeting upon a broad platform of perfect freedom, upon which all could unite, to entirely divest them of any taint of party, clique or belief, he would call upon those present to nominate a Chairman.

to which Dr. Gardner replied, in substance, that tions, still he believed all present would concur in the wisdom of placing some one at the head of the meeting who was not identified with any par-ticular party or belief; that he believed questions might arise in the future which would justify this position.

A Committee of Nomination was then appoint-

Mrs. Kittredge for Secretary, and, upon vote, they were declared elected.

I pon suggestion of Mr. Williams, the nine ar-

were read. Upon motion by Dr. Dewey, it was voted that

but having this thought, a duty was involved of giving expression to it; that the happiness of the minimity demanded a just balance of power are fast becoming overeast. On one side, it is that as the thinkers were in a minority, so their Sunday laws; on another, statutes restraining effort must be correspondingly greater. There was, to him, a lack of purilanical independence and living in this age of strife and warfare of opinion, the most perfect independence of thought ust be recognized, and there must be one unan

Dr. Gardner belleved there was one important omission: that a special article should state distinetly the entire equality of the sexes: that we man be allowed full recognition before the law marked refusal to suffer the election of any one! and that no party ever would succeed that did not to high office whose religious faith does not har, adopt this as one of its articles of belief. He spoke of the need of action, and hoped that the meeting would proceed to form a plan for immeconcerted plan for virtually estracising liberals diate action; that efforts had been made among minded citizens from the ranks in society wheney Evangelical associations to put candidates upon it directly derives its authority. The elements political tickets in order to gain for themselves a footbold in political power. He spoke of the have been working in the strangest form of commeeting with accident or abuse, can recover no damages by law. A unjoy for all rights was forced upon us, and he proposed that a committee be nominated by the meeting to arrange a plat-

> Dr. Willis was then called upon. He believed we were upon the brink of a volcano; that facts had come to his knowledge within a week that caused him to believe it the duty of all Liberals to unite for the protection of the most sacred rights of man. Believing with Thomas Jefferson that we are bound to make common, cause, even with error, to protect liberty of conscience going on, which, if consummated, would make it. the individual duty of all to rise in protestation

Mr. Linton believed in the freedom and rights of both man, and woman: that they demand the

a determined gelesperate effort to carry of both Woodhull had been attacked for anything but the simple question of outraging the sense of de At is time this matter was better understood, cency of the community, if religion had any for it involves the very principles of free life, free thing to do with it, he would help in the defense but he did not so understand it; that the efforts thought, free expression, and free government, of all reformers should be to clevate the tone of It is time for Liberals everywhere to wake up, to society and promote freedom of conscience and make instant readiness to rally in their full, purity of morals; that our efforts should be directed to the entire divorce of the Government from all religious; that all should be protected and none fostered; that Government had noth ing to do with the belief of a people, but should simply protect it; that church property, being

d, ought to be taxed. Mr. Ranney understood that some Radicali took exceptions to some of the Articles. He would like them to give reasons. He did not onderstand them at all antagonistic, except in the realized the character of many laws now upon the Public Statutes; and that; if not checked, would grow strong enough not only to keep them there, but to enforce them. Few knew, he bethere, but to enforce them. Few knew, he be-lieved, that it was impossible for a man not be-lieving in Christianity to become Governor of Massachusetts; that a man had been punished for trailing a rose against his own dwlling on Sunday: that he believed it was Father Taylor who said, "God bless the Church and God bless the State; but keep them at a respectful dis-

Mr. Williams believed it to be a purely political movement, and a demand that our rights should be protected, and offered the following resolu-

"Resolved: That this meeting appoint a Committee of twedve to take into consideration the propriety and practi-enblity of forming a Liberal League, with full power to irrepare a plan of organization, and call a future meeting, at which they shall make their report."

at which they shall make their report.

The Committee nominated were as follows: Mr. H. S. Williams, Mr. R. H. Ranney, Dr. H. F. Gardner, Miss Lizzie Doten, Mrs. Adaline Bryant, Mr. Addison Davis, Mrs. John Woods, Mr. Horace Seaver, Prof. F. W. Clark, Miss Jane-Titcomb, Mrs. Mary Stearns, Mrs. Sarah B. Otis. On motion, voted, that the Committee have power to add to their numbers, if desirable. Mrs. E. D. Linton, Mrs. A. G. Woolson and Miss Louisa Hotchkiss were added to the Committee. A stranger then rose for information: Why

A stranger then rose for information: Why Articles 2d, 4th and 6th were necessary? Could better laws be made than those complained of? Dr. Gardner replied that a question of the ex-pediency of these changes had occurred to his mind, and in proceeding to form a plan of action;

we were not at all bound by those articles. The Chairman then proceeded to answer the questions, showing that, as all contribute to the

Dr. Willis then made a closing remark, in which and hand to forward this good work.

Mr. Williams alluded to the necessity of meeting being held by the Committee, and, on offer of Dr. Dillingham, appointed a meeting of

On motion of Dr. Gardner, it was voted that the powers of the Committee be enlarged, to al low them to nominate a Board of Officers for the

By subsequent vote of the Union, Fraternity Hall was offered for the adjourned meeting of Jan. 26th, at which the Committee will make their report. All interested are invited to attend.

"Laxity in Religion."

We extract the following bit of religious news from one of our late exchanges:

"The Boston Baptist clergymen gather weekly to discuss religious questions. At their last meeting they busied themselves in attacking Universalism. The present laxity in religion was attrib-uted to this 'persicious doctrine,' and one of the brethren did his best to counteract it by reaffirming a belief in literal hell-fire.'

What has the Boston Universalist to say to this? Baptist elergymen" are bound to damn some body, in order to scare their own flocks sufficiently to draw good fat salaries from them, and hence they pitch into the Universalists. They deliber Mr. Ranney, although stating that he was not ately consign these worthy salvationists to "litterry B. Allen, the Physical Medium." a Spiritualist, nominated the present Chairman; oral hell-fire." We "deeply" sympathize with eral hell-fire," We "deeply" sympathize with he was in earnest in the position which he had our neighbors of the Universalist, for our own taken, and, although willing to serve them in any capacity in this, to him, most vital of all questions of the Universalist, for our own capacity in this, to him, most vital of all questions.

Generous.

If gives us great satisfaction to be enabled to inform on friends that an American gentleman-a firm Spiritualistat present a resident of Paris, sent us a draft for five hun dred dollars, in response to our call for aid, with the inti-mation that more might be expected in case our needs deed by the meeting, consisting of Mr. Ranney, Dr. manded an additional donation. We would willingly give Gardner and Mr. Fowler. The Committee reported Mr. Addison Davis for Chairman, and without his consent. "Look on this Picture—Then on That."

or add a commentary to the lesson conveyed in the two companion paragraphs, which we elipfrom a late number of the "Interior," published at Chicago, Ill. The paper professes to be a Christian, issue, and to overflow with the meek spirit of him " who went about doing good," and whose birth hour was crowned with the angelic copy from which we make the extracts below sionary Meeting in India," "Extempore Preach- Grand Law-or God-of the universe? ing," "The Christ Child," "Crown Jewels," etc., etc., and it recites with great gusto the good work" going on in "Lodiana" and "Rajkate," " Gago" and "Surat," "Bersud" and "Ahmedabad;" but, nevertheless, its editor is so overborne by the prejudices against the Ameriean Indian, which exist among so many of the civilized(?) minds of our day, that he puts in this specimen verdict regarding them:

"The Modoe Indians have had it all their own way so far, waylaying travelers, and stealing upon settlers' cabins. Active preparations are however, in progress to turn the tide of victory Mortars and cannon will be used to shell them out of the lava beds, and then a grand Indian hunt will follow. There were only about one hundred of these desperadoes originally, but they eceive straggling reinforcements from other

What a spirit to animate a paper whose colunins are supposed to be devoted to the removal of rather than the pandering to a one-sided popular opinion. The editor makes haste to say, in connection with the pancity of the contents of his journal, that :

"To make room for Missionary Concert matter, arriving at a late hour, we have been obliged to omit the greater part of the usual supply of church news-an omission we shall endeavor to make good in the next issue.

It would seem to the unsophisticated mind that, if the editor, was so pressed for room, he pulght have omitted the lively paragraph so thounding in "mortars and cannon," "lava beds," and that "grand Indian hunt" which lie | be their future fate. seems so pleasantly to anticipate, and devote the space occupied by it to some information concerning the church—the legitimate object of the journal-which appears, in this instance, to have gone to the wall. Consistency is popularly supposed to be a jewel. Let us have peace items instead of war, from the columns of a Christian journal, when the question of choice because of crowded columns arises in the mind of its editor.

But we have the other side of the Medoc Indian war question to present, our information coming direct from the seat of the difficulty, and from the pen of a valued correspondent residing in the country. The writer bears witness to the manly and dignified character of the tribe, and relates the same story of oppression by the white settiers which will be found, on candid examination, to underlie the history of all our Indian

"We are now in the midst of an Indian war with the Modoc tribe of Indians, about seventy miles east of us, and one of the most unholy avars ever waged against a weak and inoffensive peo-Thus far we find that our people have lost some fifteen or twenty of our best citizons, settled in the neighborhood of Fost River, the sent of war, whilst, with but one exception, so far as I can learn, of the real movers of the difficulty, but one has been killed, the others keeping out of

harm's way.
The trouble has been growing for several years and when East, four years since, I took the trouble to call upon the officers of the Indian Department, and place them after before them, giving them a description of the country inhabited chance. by these Indians, and asking, in the name of the white settlers having families and property in that locality, that the Government officers at Klamoth Reservation and Fort Klamoth be ordered to let this people alone; they were well disposed and occupied a small tract of country at the confluence of Lost River with Yule Lake-its sink. The land held and desired by them was not to exceed four miles long by one and a half miles wide, and even upon that they did not object to white people grazing their cattle. The Lost River and Yule Lake abound in the best of fish; in fact, so plenty are they that when passing up the river they can be thrown out in large quantithe river mey can be inrown one in args quanti-ties by a common hay fork. These, lish were their main subsistence, together with what they could make in the chase, and in capturing wild goese and selling, their feathers in our market. They dressed well, made a good living, and asked no Government aid further than to be protected in that small tract of land. They were once a numerous and powerful nation, and not further back than 1851, when myself with two others traveled through their country, prospecting, unharmed either in person or mules. Now they number less than one hundred. Such is the effect of civilization and Christianity upon a barbarow

They were once taken to the Reservation, aut after spending a season there, left telling many of our best citizens their complaints of ill-usage and starvation, and avowing their determination never to go back alive; or, as Capt Jack, their chief, told me, he preferred being killed with a bullet to being starved to death in the Reservation. These facts have been frequently certified by our prominent citizens, and among the res

our district judge, but to no avail.

I passed through their village alone, only about three weeks ago, when I found them laboring under great fear of the soldiers coming down to try and drive them on to the Reservation. They then informed me that a man by the name of Munroe (I think they called him) who had set-tied on their land and made them a great deal of trouble, had either claimed to have ravished or had ravished the sister of Capt. Jack, and that they had compelled him to leave; that he had gone to the soldiers, and they had sent back word that they must let Munroe come back to his place, and that they must go to the Reservation, or they would come and get them. Matters have remained in this way until about five days ago; and, in the mean time, our people, passing and re-psssing through their camps, single and unarmed, without molestation. Four or five days since a small detachment of soldiers, with a few hired citizens residing near the Reservation, were sent to compel their return to the Reservation. They refused, when force was resorted fo, resulting in the death of four Indians and several whites, when the attacking party drew off, and the Indians fled to the mountains, from whence they sally upon the unwary, with the result above stated. No notice was given by the authorities of the intended attack, and, consequently, the adjoining settlements were unprepared, and have fallen victims. So far, to the credit of the In-dians be it said, they have not harmed either women or children, saying, when killing the husband and father of a family, "We fight only the 'buck," meaning men. A Mr. Watson, not knowing of the difficulty rode into the Indian cann seem that for the fight, the Indians camp soon after the first fight; the Indians, knowing him, and that he was a friend to justice, turned his horse about, and told him to go back to Yreka, which he did in safety.

Since I commenced writing this, a courier is in

with the news that the Indians have succeeded in finding and killing the man Munroe.

In this sad affair some good men have lost their lives. Could'it have been confined to the mis-chievous Government officials and the so-called squaw-men, their aiders and abettors, the world would have suffered but little. As it is the known principle of Indian warfare, and their ideas of law and justice—an eye for an eye, a tooth for a tooth, or a man for a man, to be taken from the people of the aggressors, it now be-

comes a sad necessity to exterminate this weak and hitherto harmless people. Words are hardly necessary to point the moral, and interest narmiess people.

What a commentary upon Christianity and boasted civilization is this and many other like cases that have fallen under my observation in

twenty-two years of border life. Respectfully yours, E. St Yreka, Siskigon Co., Cal., Dec. 6th, 1872.

Here is a plain, unvarnished tale. Will our readers compare the ground occupied by the warloving Christian and the peace-counseling free song, "Peace on earth, good will to men!" The thinker above quoted, and tell us which comes nearest to those elements of love and justice hears headings like these; "Great Union Mis- that must constitute the interior soul of the

The Tartarean Theology.

The Methodists have been at the subject of Hell again, unwilling to let it rest; and still they have done no more than stir it up, and make the flames considerably hotter than before. There is an opposing party to the question, that assumes the more thorough ground of annihilation, preferring that to the perpetual torments of an unmiligated roasting. The issue between the Annibilators and the Roasters has got so thoroughly worked in that it threatens to shake the creed of the Church to its centre. The former assert that they can harmonize otherwise contradictory passages of Scripture on the theory of Annihilation. but the Roasters prefer to stick to the hell-fire texts as they are, and leave the contradictory texts out in the cold. They remind one of the witty Frenchman who retorted to the objection that his doctrines could not be reconciled with well-known principles-"So much the worse for the principles, then." Reporters were scrupulously excluded from the late Methodist hell-fire discussion which shows a culpable indifference to a reporter's eternal fate; and what seems extremely dangerous, the question was left unsettled for two months, and in the meantime people cannot positively know whether, in case of their death, they are either annihilated or roasted. It strikes us that the discussion of so grave a theme ought to have, been kept up day after day with. out intermission, until it was settled what is to...

A Sunday Library. The question of an open Public Library on

Sunday has been reopened in the present Com-

mon Council by Mr. Burditt, and it is likely that

his proposal for open doors on Sunday will be accepted by both branches of the city government, and promptly. The new mayor, Mr. Pierce, is a man of liberal views, and no fears are entertained that he will follow the narrow example of his predecessor, and veto the measure when it reaches him. The old bigotry is giving way. Here was Worce ir, and other cities and towns, setting Boston an example of liberality, and demonstrating that there was no possible danger tothe people; but the Euritanic element in Boston and the upper hand, and stubbornly refused to give up a single inch of vantage ground. To that old spirit, power is still power, which it loves for its own sake. There is little doubt, according to all the present symptoms, that we shall soon be in the enjoyment of all that has been so long struggled for. The Library can be put to a wider and Better use on Sundays than on any other day. Those who prefer to drive the young to more questionable occupations and amusements than reading books on Sunday, are too blind from bigotry to deserve a place at the head of any local government. We are glad to see the old spirit passing away, and hope it will go forever. Light will penetrate, if we give it

A Chapter in Natural History.

that the ostrich, when it buries its head in the sand, believes that its whole body is successfully concealed from view. The Congressmen who were debauched by the Credit Mobilier ring have displayed a voracity and power of digestion equal to those of the ostrich, and it is possible that, following the peculiar characteristics of that singular bird, they imagine that the elaborately prepared confessions which they have, one after mother, read before the committee, will blind the eyes of the people to the true character of their acts. They will find themselves deceived. No amount of sophistry, no special pleading, no ingenious attempt to conceal the revolting features of bribery and corruption behind the mask of pure business transactions, will cover up the fact that they were tempted by the offers of Oakes Ames and the prospect of large pecuniary advanlage to betray their trust as representatives of the pe**ople.''**

Who are the Humbugs?

This question is easily answered. Those priests who are continually standering us and our faith from their pulpits, and such men as Barnum, of humbug notoriety. The former should be secured by the "great showman" and exhibited as gorillas after the following fashion, as described in last Sunday's Boston Times:

"Barnum's gorilla, supposed to have been burned at his last fire in New York, is bewailed in a melancholy strain by a Western paper that is determined to see through his hairy coat to the smooth epidermis of a young fellow from New Jersey. It thinks Barnum will not be long in getting another gorilla spreimen from Africa, by way of New Jersey. The charge is openly made against this humanized gorilla, or gorillaized humanized gorilla, or gorillaized humanized gorilla wear with readiness when man, that he could swear with readiness whenever his patience gave out, and that once on a time, the weather being extremely hot, he swore The would not go on any longer wearing a hair coat through July and August, for only ten dollars a week. His wages were raised two dollars and a half-forthwith, and he became as quiet as a lamb.

The Roman Catholic Church in the United States.

In his review of the world, says the New York Tribune, Pope Pius IX. said nothing the other day about the one civilized and cultivated country which gives him no trouble. In the United States the Roman Church has perfect liberty to teach what it sees fit, to hold all the property it can honestly acquire, to oppose reclegiastical penalties upon anybody who chooses to submit to them, to denounce heresy, and to excommunicate heretics. Our Government pays no heed to allocutions and such things, which are me of its business. It asks no favors of the rope, and grants him nothing but the equal justice it gives. to all-mankind. We suspect, if the truth were told, that the Roman Catholic Church is moreprosperous to-day in the United States of America than in any other part of the earth.

Capital Sunday Reading.

"The Mental Cure," "The Vital Magnetic Cure," and "Nature's Laws in Human Life," are three grand books, and should be in every library in the United States.

Lord Lytton.

Sir Edward George Earle Bulwer Lytton, whose demise is announced by telegraph, was born in 1805. While a student at Cambridge, where he graduated in 1826, he took a prize for English versification. After publishing two volnmes of poetry, in 1827 his first novel, "Falkland," appeared anonymously, and was followed the next year by "Pelham," and in the succeeding years by "The Disowned," "Devereux," "Paul Clifford" and "Eugene Aram," Nine other novels, with poetical and critical writings, were issued in the succeeding fifteen years. Afterwards he was less prolific, though novels, dramas, poems (satirical and epic), and translations flowed from his busy pen. His works, translated into the continental languages of Europe, have, as well as in his own country and America, appealed to the widely differing tastes of a large circle of readers. As a dramatist his fame is world-wide, "The Lady of Lyons," "Richelieu" and "Money" being unexcelled in popularity by any modern plays.

His career as a politician was somewhat important, he being a member of Parliament for a score or more of years. He was created a baronet for his services in 1838, and in 1858 was a member of the Derby administration and Secretary of State for the Colonies. He entered the House of Peers, being made the first Baron Lytton in 1866. In his later years he, in common with many others of the illustrious minds of Europe, investigated the claims of Spiritualism in the presence of the medium Home and othersthe effect of his examinations being, in some instances, traceable in his works. He died in London, Eng., on Saturday, Jan. 18th, in the sixtyseventh year of his age.

The National Woman Suffrage Con-* yention

Held its sessions in Washington, D. C., Thursday and Friday, Jan. 16th and 17th, at Lincoln Hall. The Convention was said by the daily press to make, on the whole, a remarkably creditable appearance, many of the best women of Washington honoring it with their presence.

Among the noted suffragists attending were Miss Susau B. Anthony, (released on bail from Rochester,) Mrs. Matilda Joslyn Gage, Miss Emily Faithful, Miss Petts, editor of the San Francisco Pioneer, Elizabeth Cady Stanton, Mrs. Dr. Mary Walker and others.

During its sessions Lilian Devereux and the several advocates of the cause made stirring appeals, and the following resolutions were passed:

Resolved, That women are "persons" and "citizens," possessed of all the legal qualifications of voters in all the several States—age, property and education - and by the Fifteenth Amendment of the Federal Constitution have been se-

eured the right of suffrage.

Resolved, That the criminal prosecution of Susan B. Anthony by the United States for the alleged crime of exercising the citizens' right of suffrage, is an act of arbitrary authority, unconcitizen of this nation.

Whareas, Women in the several States have commenced suits against United States officers for refusing their ballots; therefore,

Resolved, That we tender our hearty sympathies to the persecuted officials, realizing as We alone can do that their troubles have only com-menced, these suits being but the few drops which precede the coming storm.

The meeting was declared adjourned on the 17th, upon the demand of the Washington police authorities for the license, fee declared by them to be due the city from all parties selling tickets of admission-the audience, upon the question being put by Miss Anthony as to whether or not women should pay licenses or taxes, voting in the negative.

True Words Founded in Justice.

While we gratefully acknowledge all that has: been done for us by the friends since our severe loss

of circumstances, on the liberal-minded—as will thon of exercises in declamation, recitation and representbe seen in another column—for additional aid to atton, comprising many dialogues never before published place our paper in a firmer position before the skeptical world. We give below the words of a correspondent who feels the real state of the case, and has not hesitated to couch his views in .

"I have just finished the looking over of the Banner of Jan. 18th, and somehow feel as though Banner of Jan, 18th, and somehow leel as thought some people did not respond very largely or liberally toward the upbuilding of the dear old Banner. Well, I can only say. Poor souls! they will only give whilst they can receive a large and full cquivalent in return; when that falls, then their personal interest in the cause of Spiritualism or in the support of the Banner fails also. Many were glad to accept of the beautiful picture—Spirit-Bride—and to avail themselves of the Free Circles from your hands in more prospectors! Illustrated on the surface of forced. Circles from your hands in more prosperous times with the paper, but now we ask of them something more than the three dollars for the paper, and they cannot possibly do more! don't see how they can afford to contribute or renew subscription! Well, they must judge for them selves. I have no desire to judge for them; my only hope is, that I always may be able and inclined to return some equivalent for this blessed privilege?"

Music Hall Spiritualist Free Meetings.

Sunday afternoon, Jan. 19th, Dr. F. L. II. Willis spoke on the subject, "What does the Spiritualism of the Nineteenth Century Teach?' He used no notes, and was unusually animated, and frequently received the hearty approval of the large audience. He briefly traced the advance in spiritual ideas until the advent of Spiritualism in the nineteenth century, showing that from that time to the present the world has been receiving an influx of spiritual knowledge that far transcends cold materialistic science and the religious teachings of the past, based on superstition and ignorance. The speaker then proceeded to sustain his position in an argument embodied in eight different statements, and well did he do his work.

Next Sunday afternoon, Jan: 26th, Miss Lizzie Doten is to deliver her great lecture on "The Masonic and Spiritual Interpretation of the Forty-Seventh Problem of Euclid.".

The following Sundays, Feb. 2d, 9th, and 23d, Mrs. Nellie J. T. Brigham will be the speaker. Wherever she appears on the rostrum her lectures are received with general satisfaction.

Lynn, Mass.

Spiritualism has a strong hold in this thriving city. Spiritualist meetings are more fully attended than in any place in the State outside of Boston. Odd Fellows' Hall, in which Spiritualists hold their meetings, is large and one of the most regard in the country. The Transcript and the Recorder both devote nearly a column each to

a synopsis of Moses Hull's lecture in the above hall, Sunday evening, Jan. 12th. Both papers state that the hall was crowded, and many were obliged to go away for want of rooms

The Herald informs us "that two residents of North Falmouth, Capt. James Witherell and Mrs. William Bourne, have just died, as is reported, from the results of vaccination. Capt. Witherell's arm began to swell in four hours from the time of vaccination. In twenty hours he became delirious, and within a week he died." We have cautioned the people against vaccination repeatedly, knowing it to be worse in its effects than the small pox. Better by far take the risk of the latter than the positively permanent in jury to the human organism of the former. A friend of ours, at this writing, who was vaccinated as a preven tive of the small pox a fortnight ago, has the crysipelas to such an extent that his features are unrecognizable. There are many other similar cases of crysipelas in town, caused, we understand, by vaccination. Cleanliness and pure air are far better preventives against the contagion than anything else.

"The Clock Struck One."

In our last issue we published an account of the recent independent action of the Rev. Mr. Watson, of Memphis, Tenn. - author of the above-named interesting work on the spiritual phenomena and philosophy - in withdrawing from the fellowship of a church with which he had been pleasantly connected as minister for thirty years. We are now in receipt of a letter from Daniel W. Hull, (at present laboring in that section,) which presents the whole matter, from inception to close, in a clear and concise manner. We shall give our readers the benefit of the same next week.

Gone Up Higher.

J. Adams Doe, originally a native of New Hampshire, but for many years a citizen of Texas, we are informed by an esteemed correspondent, passed beyond the trials of material life on Wednesday evening, Jan. 8th, from Bonham, Fannin Co., in the 77th year of his age. Rightfully is it said of him: "His principles being true to the divinity of Nature, and his life devoted to the good of his fellow-mortals, he has left a name above reproach." We shall, in our next issue, print an obituary notice of our friend and brother in the liberal field.

Spiritualism in Michigan.

By reference to another column, it will be seen that Bros. Benj. Todd and J. O. Barrett are at work in earnest as missionaries in this State. With two such efficient laborers employed we anticipate good results in that locality. Sustain these gentlemen pecuniarily by all means.

The Religio Philosophical Journal contains a "CITIZENS' PETITION" to Congress in regard to transmitting small sums of money through the mails. It is a capital idea, and we not only second Brother Jones's motion—to circulate the document for signatures-but shall copy the form into the Banner for the use of our sub-

Dr. George Dutton, formerly of Vermont, but now of Boston, has become richly endowed with psychometric and unguetle power. He not only reads disease at sight, but explains the cause, and thus enables the patient to assist intelligently in performing the cure. His numerous friends and patients are visiting him at 760-Washington

We have received another of James M Peebles's interesting "Letters of Travel," this time under date of Melbourne, Australia, Nov. 11th, which we shall publish next week.

New Publications.

OXFORD'S JUNIOR SPEAKER-From Messrs, E. H. Butler & Co., publishers, Philadelphia, we have a beautiby fire, yet we are obliged to call, under the press ful volume, entitled "Oxford's Junior Speaker, a collecand, comprising many transgues adapted to the young both sexes, by William Oxford; with numerous illustrations. From a pretty thorough examination of this attractive younge we are inclined to rate it as not only the latest, but the best Speaker ever published for the younge class of declaimers. Mr. Oxford has given us a remarkable variety of fresh, amiropriate pieces. He has not been in debted to other "Speakers" and reading-books for his matter. The book gives signs of original labor, research, taste and talent. The wood-cuts are remarkably upt and spirited. Some fifty of them add much to the beauty of the book. To young pupits in search of appropriate dialogues for "exhibition day," we can commend this volume as containing the best and freshest variety we have ever seen. The volume may be had in Boston of Lee, Shepard & Co.

Ilthograph of Sparafant, the great tenor, are here offered to the reader.

THE HERALD OF HEALTH-Wood & Holbrook, 13 and 15 Laight street, New York, gives the following as its table of contents for January, which same will serve to set forth the scope and value of the maganine: "A Discourse ad-dressed to Demonless," Isocrates: "Stormy Days," Rev. H. W. Beecher, "Ornament and Dress," Dr. Mary J. Safford: "'Dr. Sanford's Prescription," Francis Ettynge: "Turning Chance to Account;" "Eating and Drinking." "Turning Chance to Account;" "Eating and Drinking." by the Editor; "On the Town," a Poem, R. H. Stoddard; Tolacco, its Effects on the Human Constitution, "J. C. Layard, M. D.; "Lessons for the Children-The Brain and Nerves." by the Editor; "How to Exercise; "Editor's Studies in Hyglene; "Our Dessert Table; ""Top-

JOHN R. ROBUSSON, whose endurance—both of mind and hody—was so severely tried in the Chicago combagnation, still issues his MINIATURE ILLUSTRATED RAILWAY GUIDE, the receipt of a copy of which we acknowledge The book contains much valuable information for the trayelling public, and should command a wide perusal.

CHURCH'S MUSICAL VISITOR, for January, contains an instructive and highly interesting essay on "Montal Health." which musical people should read. The serial, "Side by Side," is continued, and the music pages are partcularly choice.

THE AMERICAN HOUSEWIFE, is the title of a mouthly magazine issued at Indianapolis, Ind., by Miss M. F. Bur-lingame. Its table of contents presents a varied array of stories, poetry, articles treating of the rights of wor nood according to the views of Lucy Stone and others, rerelpts, patterns, etc., etc.

THE PATENT RIGHT GAZETTE, for January, published by the United States Patent Right Association, 94 Cham-

THE RELIGION OF HUMANITY,—This is a work of some-dding over 300 pages, from the press of David G. Francis, if Astor Place, New York. In point of mechanical execu-tion the book is a gem. Botween its covers fley, O. B. Frothingham gives his peculiar views concerning the "Ten-dencies" of the times; "God;" the "Bible;" "Christ;" the "Atonement;" the "Power of Moral Inspiration;" "Providence;" the "Moral Ideal?" "Immortality:"
"The Education of Conscience;" "The Soul of Googlis "The Education of Conscience;" "T EVII," "The Soul of Truth in Heror."

RECEIVED: THE CHICAGO PULPIT.—This perfectly in lependent, unsectarian and impartial weekly publication of the choicest sermons preached during the year in Chicago, enters upon its third volume with good prospects for the future. Carpenter & Sheldon, 958 Wahash avenue.

AN ESSAY ON THE ORIGIN AND RELATIVE STATUS OF THE WHITE AND COLORED RACES OF MARKIND, by GCR, W. Patton, Towanda, Pa.

THE LAST TRUMP (or the Spirit OF THE NEW ACION! Sloux City Times Print.

THE CUBAN QUESTION IN THE SPANISH PARLIAMENT [Debate in the Cortes]. "Anglo-American Times" Press, 127 Strand, London, Eng.

ALL SORTS OF PARAGRAPHS.

A correspondent, who wishes to be more fully posted In regard to the re-incarnation theory, will find something upon the subject, by reference to the sixth page of this pa-Dor, among the Questions and Answers.

49 As the subject of small pox attracts much attention In our community at this time, a sensible article upon this topic, from the pen of Dr. Dutton, of this city—which we publish in another column—will, no doubt, be read with in-

spondents. An article from the facile pen of Mr. Allen Putnam, of Boston Highlands, entitled "Tipping his Tables': Ramblings after a Rambler; Exposures of an Expos-"" - ellefted by "an expose" of Spiritualism by Rev. John Gregory, Northfield, V1., in 1872-18 on file for publication, and will afterwards be issued by us in pamphiet form. We have also on hand, for publication, an interesting document prepared by Mrs. Entota Hardinge-Reitien, cuttled y-(files Cory; a fragment from a dark juge of New England history; "- We hope soon to give these, and several other articles and essays of merit, to our readers.

#2" "The Philosophy of Spiritual Intercourse," by A. J. Davis, is one of the very lest books for minds seeking : knowledge of spiritual matters.

BEAt the Banner of Light Public Free Circle, Jan. 16th. the presiding spirit, John Pierpont, replied to the philipof Rev. W. R. Alger on the death of Napoleon Third. in his discourse in Music Half the previous Sunday morn ing. We shall print what was said in our next issue.

Lord Chesterfield says "that men are more unwilling t have their weaknesses and imperfections known than their erlines; and that if you hint to a man that you think him ignorant, stilly, or even 40-bred and awkward, he will hate you more and longer than If you tell him plainly that you think idin a rogue." And Lord Chesterfield spoke truly. for we are having living illustrations of the fact demon strated at this very moment in our midst.

To-day I leave the Sixty-fourth Station on the life-line of this mortal, on my way toward the lifeer. I came up the mount on the Theological or Frigit Side, but an going down on the Sumy Side, and the glorious smillght of Splittualism, - F. W. Coffin, The Mikado of Japan has ordered his subjects to abandor

he cumbrous and difficult national fashion of dressing the hair, and ade of the European style. When a man becomes a printer he "sets up", in business

Of a miserly man who died of softening of the brain, heat paper said : "His head gave way, but his hand neve did; his brain softened, but his heart could not."

The Bible contains 31, 173 verses and has 4 and eight-fentle mistakes for every verse. It contains 1189 chapters, and 126 mistakes for every chapter; and 66 books, and 2272 mistakes for every book. So says a contemporary.

In the national House of Representatives there are a present thirty members of Evangelical churches. This is a large gain over former times, and shows that the religious bigots who are striving to insert a religious dogmarin the Constitution are vigilantly working and gaining strength where most needed, and will not stacken their efforts until the flow of blood awakens them to the enormity of their erimengatust religious freedom and the rights of humanity.

Mr. Gladstone has taken the pains to publicly repudiate in his new work, that modern thought is supplanting Chris tlanity, and that there is no personal God in the universe.

It is to be hoped that the sametifying atmosphere of the Old South may work a reformation in the working of the Post Office. The inconventoures and blunders charged to the fire, have become wentisome and troublesome, to the patience of the most forbearing,—Transcript.

The indictment against Susan B. Anthony charges that sher was then a person of the female, sex, contrary to the form of the statute of the United States of America in such case made and provided, and against the peace of the Uni-ted States and their digulty. People generally are profiably not aware that there is any statute against being a

"I. ADAMS DOE .- The widowed sister and other near relations of J. Adams Doc. who very recently passed from earth, will hear of something 46-their interest by writing immediately to W. A. J. Beauchamp, Bonkam, Familia County, Texas. A Texas correspondent so informs us.

Nevel use hair dye, unless you wish to die. . . . prema

Movements of Lecturers and Mediums. Mrs. M. E. B. Sawyer will lecture in Evening Star Hall. Charlestown, Mass., the first Sunday in February, afternoon and evening.

A correspondent-B. Starbuck-writing from Troy. New ork, Jan. 15th, forwards the following notice: "The Progressive Spiritualists' Society meets every Sunday in Lyceum Hall, Nos. 10 and 12 Third street—lectures at 100-Lycytho 114th, Nos. 10 and 12 Trivial street—lectures at 102 A. M. and 7 ½ 0, M. William Brunton lectures in January, Thomas Gales Foyster in February and March, Mrs. Mos-sop in April, and William Brunton again in May. The Children's Progressive Lyceum meets in the same half at g

Miss Susic M. Johnson is lecturing in St. Louis to crowdat houses, and giving them a treat they have not enjoyed of ate from a trance speaker. She remains through Jan

W. F. Jamieson is engaged by the Detroit Society to again fill their desk. He will address the Society during the Sundays of February.

Mrs. M. J. Clark, inspirational and trance speaker, heal-ing andtest medium, for something past residing in Buffalo, N. Y., has located at Bay City, Mich.—She is an excellent voman, and is doing much good in her line of work. Warren Chase lectures in Wentzville, Mo., Jan. 20th

and in Lawrence, Kingas, the four Sundays of February, where he may be addressed during February.

Mrs. Cora L. Reed, a correspondent writes, possesse splendid healing powers, and is an excellent trance, clair oyant and clairaudient medium. She is at present located in Decatur, III. Seekers after health or spiritual knowledge can obtain either through her aid. Her loss by fire his reduced her and her invalid daughter to a state of destitu tion. Friends, patronize her in this her hour of greates

A; E. Carpenter will speak in Brooklyn, New York, the hist Smiday in January, and at Apollo Hall, New York City, the first Sunday in February. He would like to make further engagements.

Ggo, A. Fuller speaks in Lowell, Mass., Jan. 26th, and in Portsmouth, N. 11., Feb. 2d.

Spiritualist Lectures and Lyceums. Spiritualist Lectures and Lyceums.

The Sixfb Series of Lectures on the Spiritual Philosophy in the above-named elegant and spacious Hall, every Sunday afternoon at 25 precisely. General April 291 until May. Speakers of known ability and elegance have been entagged. Singing by a quartette of artists. Cards securing gaged. Singing by a quartette of artists. Cards securing gaged. Singing by a quartette of artists. Cards securing gaged singing by the balance of the term, at 85 arch, can be procure framover street. Speakers engaged: Jan. 25 Missurer. 14 first Street Speakers engaged: Jan. 25 Missurer. 14 first Spiritual Sp

April 6 and 13. Mrs. Emma Hardlinge.

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

John A. Andrew Hall.—Free Meetings.—Lecture by Mrs. 8, A. Floyd, at 25 and 7% v. m. The andience neityleged tonsk any proper questions on spirituality. Excellent quartette singing. Public invited. The Children's Progressive Lycenia. No. 1, which formerly met in Ellot Hall, will hold its sessions at this place, corner—Chamey and Essex streets, every Sunday, at 10% o'clock. M. T. Dole, See'y.

Temple Hall, 18 Boyloton street,—Every Sunday: Mothers. streets, every Sunmay or are provided. M. T. Doil. See y. Temple Hall, 18 Boyl ston street,—Every Sunday: Moring, free circle; afternoon, Mrs. Bowditch, medium; even-ing, conference. Dr. C. C. York, Secretary. The Chil-dren's Lyceum meets every Sunday at 1 p. M.

Boston.—John A. Andrew Hall.—Songs by Mrs. Stone and her daughter Cora, Hattie C. Richardson, Ellen Sawyer, and Master Henry Dodge; a ductt by the Saunders Sisters; an essay by Alonzo Danforth, Assistant Conducter; recitations by Lizzie Thompson, and Master Hickok, together with wing movements, banner and target marches, and closing song, constituted the services at the Children's Progressive Lyceum, on the morning of Sunday, January 19th.

An adult class for this Lyceum will be formed.

to hold its sessions in the ante-room—at this hall, Sunday morning, Jan. 26th. The attention of liberal minds and friends of the children is called to this opportunity formental improvement. It is to be hoped that the new group will receive a goodly improve of more large.

number of members.

The Lycenm will take a benefit at this hall Monday evening, Jan. 27th—nusic by Carter's Quadrille Band. A full attendance of those wishing success to the children's school is solicited. as the pecuniary aid hoped for on that occasion is much needed at the present time.

Mrs. S. A. Floyd's Services.—This lady addressed good audiences on the afternoon and evening of Sunday, Jan. 19th. She made an cloquent appeal in the evening to Spiritualists to be true to their professions and to advocate the cause on all occasions; and to give it also their physi-

cal aid, which is needed to strengthen the control of the medium.

The answers to the questions were very interesting and satisfactory. The singing, as usual, was very fine.

Ladies' Aid Sociables.-The fifth of the course of parties by this Society will be held at Frater-nity Hall, 551 Washington street, Monday even-ing, Jan. 27th, 1873. Admission 75 cents. CHARLESTOWS.—Eventing Star Hall.—The con-ferences arranged by C. B. Marsh at this place.

were pleasantly continued on Sunday evening, January 19th. Addresses by Mrs. M. E. B. Saw-yer, Dr. A. H. Richardson, Mrs. Smith and others, and singing by the choir, also by Miss Ellen Sawyer, of the Boston Lyceum, composed

On Sunday afternoon, Jan. 26th, B. F. Richardson, the blind medium, will give tests at this hall: and in the evening the usual monthly concert will lab. e exercises. will take place.

CHELSEA. — Banquet Hall,—Mrs. Weston. 01 East Boston, gave great satisfaction at the scance, held at this place under direction of James. S. Dodge on the evening of Sunday, Jan. 19th— some twelve messages from departed intelli-tional balancia and but that the formal departed. gences being given, all but two being immediately recognized by friends present, several of whom publicly announced themselves to be disbelievers spirit return, but who were strangely moved by what they received. Remarks by David Sar-goul, of Charlestown; music by a gentleman vol-unteer, and songs: "Mother, meet me at the Beautiful Gate," and "Come, Darling, come to the Spirit-Land," by Miss Edna S. Dodge, added

interest to the meeting, which was well attended. Granite Hall,-Although the regular Sunday evening meetings of the Spiritualists have been discontinued for the present, there will be occa-sional circles with the best of mediums present to give evidence of spirit communion. Next Sun day evening, J. Frank Baxter, the reliable and fully developed test medium and charming voca-list, will give a scance in the above hall. Admislist, will give a scance in the cores, man, sion ten cents, to defray expenses. All age invit ed to be present. The interest is not dead yet in old Chelsen, and only a little effort on the part of the brothers and sisters is required to set the ball in motion again. Bro, Baxter will do much

EAST Authorox.-On Sunday, Jan. 12th, the following preamble and resolutions were offered by Mrs. Lanna. Shaw, Leader of Liberty Group, and were adopted by the East Abington Pro-gressive Liceum Association:

Mr. Conductor-It is with deep regret that I announce to yourself and the Lyceum, that the angel of Death lias again entered our Group, and removed from our midst the visible presence of one whom to know was to love and honor.

Charles W. Hutchinson has been, for more than two years, an earnest seeker, with ourselves, after the highest truths, with a mind full of integrity, and an earnest ness of character rarely seen in one so young. He sought for light upon all subjects bearing upon truth and the best interest of humanity. By his courtesy and gentleness he has endeared himself to usual; and though his place seems vacant, we yet with an abiding faith believe be will sometimes exist as a surface, where believe he will sometimes visit us, and, we hope. may be permitted by the good Father to give us. proof of his continued love, to encourage us by his influence in our endeavors to lead true and

The following resolutions have been passed by Liberty Group, of which he was a beloyed men her:

Resided. That, while we deeply deplote, for our own sakes, the departure from our midst of the earthly form of our triend and classmate. Charles W. Intechn son, we may yet rejoice in his high integrity of whitnesser, which so surely guarantees to his classmates the lifgine progress of the life upon which he has entered; and we teast we may so live as to meet him in the great future which lies before usual.

so livens to meet this all the same that we deeply sympathize with his family in their loss, and trust that the angel of Consolation may publisher mate them, and that he, by his presence and indimensing continue to best them.

Resolved, That the Group be requested to forward a copy of these resolutions to his family, and also to the "** Ramed of these resolutions to his family, and also to W. CHASE, of Light" for publication.

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

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

SPECIAL NOTICES.

COUGHS AND COLDS ARE OFTEN OVERLOOKED; a continuance for any length of time causes irritation of the Laugs, or some chronic Thront Disease. "Brown's Browhiat Trackes" are an eg. feetual Cough Remedy.

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CHARLES H. FOSTER, SPIRITUAL ME DIUM, will return to No. 16 East 12th street, New York, on or about Feb. 15th.

BUSINESS CARDS.

HENRY T. CHILD, M. D., 631 Race street. Philadelphia. Pa., has been appointed agent for the Branner of Light, and will take orders for all or william White & Co. 8 Publications.

Progressive Library, J. BURNS, hary Square, Holborn, W.C., London, Eng., keeps for sale the BANNER OF LIGHT and other Spiritual Publica-tions.

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Jan. 25. 28

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RICHARD ROBERTS, New York ave-Bookseiler, No. 100 Seventh street, above New York avenue, Washington, D. C., keepsentstantly for sale the BANSTR OF LIGHT, and a 10ff supply of the Appetrant and Reform Works published by William White y.Co.

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D. M. DEWEY.
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Moses A. Dow, Eddor Worreby Magazin

treess of his bajer, and being fatherless was drawn to thing as to a father. Mr. 15 to a feather, and the seath pestion, and the picture consent of the picture was a feather and satisfactors. Mite. A plettine of Malit War-gen." taken while in the form, and kindry furnished to Mr. Down to comparison

Mabel Warrell.

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CRADDOCK & CO.; 1032 RACE STREET, PHILADELPHIA, PA. Glying name of this paper. 136 Is-Oct. 20.

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The Philosophy

SPIRITUAL INTERCOURSE.

KY ANTIREW JACKSON DAVIS.

We have published ansets substantial Coth-bound edi-tion (the twentieth) of this compute and thorough volume thou (the twenticite) of the compact and though considering the last and point-piech spit that interenties, it begins with the phenomena as historically developed, at the house of the Prince in strational Ct., giving tall explanations of the wenders and practical direction for the toronation of choice, Xe., It has been translated into both Freychand termain, and is described very popular.

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Message

Excu Message in this Department of the Ban-, aer of Light we claim was spoken by the Spirit whose name it bears through the instrumentality of MRS. J. H. CONANT,

while in an abidemal cordston called the trance These Messines indicate that spirits carry with them the characteristic of the rearth-line fethat beyond. whether for good or each Dut those who leave the carth othere in an undeveloped state. eventually riceness into a logacific publican.

We sell the teader to receive no doctrine put forth he weeks in the e-columns that does not compost with his or has muson. All express as much of troth as they perceive sufferiore.

The Bauner of Light Free Circles.

234 Washington strait, on Teastay, Wednes-DAY and THURSDAY ALTHREOUSE. The Hall will be open for visitors at two o'clock: services commonee at precisely three a'clock, after Which thee by one will be admitted.

\$4!" The questions answered at these Scances! are often propostided by individuals among the auditions. These read to the controlling intelli-zones by the chairman, are sent in by correspond-

go Donations of flowers for our Circle-Room Mrs. Cox ver receives no visitors on Thesilnys, Wednesdays or Thur-days, until after six o'clock; 2. M She gives no private sittings.

SEALAN LATTURS .- Visitors at our Free Circles moderatile the brief, the spirit (addressed always) writing it canswer or answers upon the envelope containing the question or questions? Questioners should not place letters for answer upon our circle? erill be disappointed:

WILLIAM WHEE, Chairman,

Invocation.

Be theer consciously with use on, Holy Spirit of all Good, while we shall worship they this hour, I who art the Lord our God. May the darkness that clusters around our being give place to the light of thy truth, and may we think and act. ind he servants of truth. Then dost speak; if I came, I must tell her something, so she d to us through every condition of being. Thou: know it was me. I do not know what total lier, artitle one ever-present reality with our souls. stand yet, in our officer consciousness, we cannot emierstand thee. Teach us of thee and thy ways: oh, Lord, and cause us to always wall humbly before thee, and deal honestly with all thy childreng for thine is the kingdom of peace, and the yowers and the glory, this day and forever. Amen, Sept. 21/2

Questions and Answers.

CONTROLLING SPIRIT - If you have questions no proposed, Mr. Chairman, I am roady to recoice them.

Ques Afrom a correspondent I Could hard work and lifting, between the ages of ten and sixteen, change the form and shape of the head, and so keep the child from growing? *

ASS -No, not under all circumstances; but yes, under some. There are some constitutions that will bear more manual labor than others. There are some that are easily thrown out of balance, while others take upon themselves heavy crosses, and bear them easily. Lifting and overmuch manual labor in; osed upon the body, hefore if has obtained its growth, is not well; for while it strengthens a portion of the muscular

Q-(From the audience.) What are the comparative merits of the two systems of educationthat which prevails at the present day, of scatrering knowledge broadcast, so that it may be freely gathered by all, or holding it in reserve, as

they did in ancient times, until it was asked for? $\Delta =$ "Ask and ye shall receive," is a very im portant item in natural law. With natural law it means this: when you ask for a thing, you are ready, to receive it. "He that is convinced against his will, is of the same opinion still? says one of your writers. That is a truth which it would be well to keep ever before all proselytes. Truth should be freely given, and it should be generally understood that it is freely given; that it is one of the aftributes of Deity that are being constantly reflected upon humanity. Now this forcing truths. is very much like striving to eram idiots with over much intelligence, in the way of cour cation. You cannot bring them up to the standard you desire. You cannot make a mair or a woman see, a truth, unless they are spiritually ready to see it. Reasoning from that standpoint, I favor the old method rather than what you tell me is the new one. To speak a little further upon this subject, I would say, with reference to the Catholic Church, it holds more members within its embrace than any other church extant And why? it sends out no proselytes; it gets up no revival meetings; it drags no sinners to its altars and bids them bow down and receive the sacrament. No, if it has any light at all, it lets that light shine. It does not put it under a bushed, neither does it thrust it into your faces; but it shines steadily, and through the ages; they also desire to come within its radiance, come when they are ready to receive its truths, and they ask for them. When they want service at the hards of the Church, they ask for it, and the Church is ever, ready to give it. But Protestant Churches have not adopted this plan, and so they have been split up into many forms, and they resort to many devices to gain converts to their faith. The Catholic Church never does this. It merely says by its acts, "When you are ready to come and believe and accept the Catholic faith, nothing wavering, the Church is ready to receive you. It seems to me that if they of a different faith would augment their numbers and strengthen their forces, they would do well to pattern after the Catholic Church.

Q.-1 would ask whether the influence considers the Catholic Church the only one of modern times that has practiced this principle?

A .- Yes, I do. The evidences that have in duced me to so believe are everywhere. Q - Then it would seem that the Catholic

Church might be destined to great influence in

T. J. Whitten.

Mr. White, I presume. [To the Chairman.]. I aw glad to see you. [You have the advantage of me.] Yes, as the dead always seem to have of the living, and the advantage in this way: of being the living, and not the dead. 4 know you

than by reading your paper.

years. A suppose Lought to say I regret not have a cause it was obnoxious. Well, so it is to your ing received this light, in time to have shed some, but it is truth, not with standing, and a truth These careles are neld at Privil user. Hall, not at through my own efforts here on earth; but, which this age must solve, and will. but I never could get up enthusiasm enough to so great that they do not produce upon the huif I found it true. I would come back and own up. 1 I've found it true.

Cool's business, and not mine, I was fifty-six long in a spiritual realm more rarefied than this years here, in this life. Sept. 24.

· Annie Louise Sparhawk.

sick, and I died, but I lived again, afterwards, | concerning modern Spiritualism. My name was Annie Louise Sparhawk. I lived it, and she won't never have it fixed. She says it shall always remain just as I left it. I broke it, then I would the chain all round it, and told ling to produce instruments through some organ her it was broke, something was the matter with Jism? it, it wouldn't lick. I shook it and pounded it, but it would n't tick at all. I'd seen her shake it, you know, sometimes, when it wouldn't go. ter-get it fixed and give it to Aunt Lizzie.

Somebody fold her I could come. They sate said, if I did, I must tell something she'd know me by. I don't know anything else but that. [Don't you remember anything else, you could tell her?] Yes, old Sam-is here, and he says for me to fell her that massa's black horse kicked him straight into glory, and he's been a hear happy ever since. [Are you kind to Sam?] Yes, existence: That time is generally about three wants something done for him, [Aside.] Yes, Every much longer, you are, Sam, you know you are. Well, what is it? He wants his wife-Victoria is her nameto go to meeting every Sunday, and serve the Oh, Mrs. White, I did not think, the last time I months! [Your name will be amnounced immediately. 1 Oh, well, that will do. Sept. 21.

Scance conducted by Archbishop Darboy (letters answered by " Vashti."

Invocation.

Thou Supremest Good, with whom are all the issues of life, through the shadows of a human existence we address ourselves to thee. We breathe out our prayers through the frailty of a human life, and we ask that thy blessing may deseend consciously in our midst this hour, and any mourning done let it be for yourselves, not that each human consciousness present may feel that blessing, and rejoice in thee. For those who are cast down by the shallows of this life, we ask | not in this way. for patience, we ask for strength, we ask for that faith in thee and thy works that shall overcome all darkness, and bring them out into clearest fight. For those who languish under the hand of physical disease, we ask that ministering angels of health and strength may come unto them, and that they may give them, in place of disease, health, strength, happiness and peace. For those who have wandered from the way of right, and are sitting in the shadow of regret, we ask that they of himself by taking too much rum, and then may be so fully impressed with thy love and thy feeting into a fight-doing just what he's no power to guide them back to truth and right, that they shall not hesitate to take the first steponward and upward, believing in thee. And oh, thou Master of Life, give each one to feel that too much of it, thinks it's no matter what he we are safe in thee, that wherever we are there i does, he'll get absolved, so he'll do what he thou art, and under whatever conditions we may exist thou art guiding us, and wilt finally bring us to the harbor of safety, the haven of repose. Sept. 26.

Questions and Answers. of those who communicate at the Free Circle instead of going on in the way he is, I want him in Spiritualism is the foundation of my present [care of his family, and do as he d ought to do. happiness, and my only hope in the future: but There's only one way to do it, and that's for the if I really believed in re-incarnational would priest to refuse to absolve him. That's what greatly marany happiness. I have many dear I'm here to ask of the priest: and near friends that have passed on from time to time, and I am daily anticipating the meeting and greeting I shall receive at no distant day; but if a part or all of them, have been re-incarnated, where and when shall I meet them again? trine of re-incarnation will distress him-make the yellow fever there. We went on to New Orhum unhappy. Therefore the position which we leans, and I died there. My father says if I retill is no very pleasant one; for, since we are turn, giving the circumstances of my death, he here to declare truth with reference to all ques- should knowthat Spiritualism was a truth. Well; tions we may discuss, we must affirm that the 1 ll do the best I can. I was deranged most all doctrine of re-incarnation is a truth, as fixed as of the time after the second day. I am told I conthe law of Nature can fix it. It is one of the in-tinually said during my sickness if I was at herent principles of Nature that cannot be refuted by any scientific research. To be re-incard cause be thinks he was the cause of my death; nated is not so dreadful a thing, after all. You but with the yellow fever, under the conditions who are here in this life cannot tell how many that I took it, the doctors here say I couldn't times you have been incarnated in bodies human, have lived anywhere. I remember of telling my ere you took on the one you now occupy. No father to keep away from me, or he would take doubt the majority will say, "I do not believe I | the fever. I remember of his bringing on Aunt

* I have read it, more or less, since the early days; fundamental truths of Nature. There are cer-1 coming, but this is the first time, and I don't PERALL of its publication. It hope you do not feel sorry tain conditions and necessities existing in the know just how to manage things. Good-day, much light as I did by reading it. The light did. There are no breaks in the chain. Infinite Wisnot penetrate, my thick shall when I was here. downarkes no mistakes in building up this won-It lett an impression, however, did it not ? I Up-drous temple of life, of which you may all be on my spiritual (aculties -- Litegret to say) of compared toss many stones. Your correspond? are a my physical. I did a thelic ve in your faith. Lent says he is daily anticipating meeting friends A read it because it was very enrious, and I often in the other life. Well, that is a happy thought, found mary smart and worthy articles in your and one which the doctrine of resincarnation poper, which pleased and instruct alone, and, as a would sadly mar, if not understood; but, if one-I wanted to keep posted with regard to this new -derstood, it would bring no sorrow, but rather its (ism of the day, I could do it in no better way opposite. This duetring of resincarnation is a very old one--a theory discussed largely, by an-I was a journalist, myself, an editor, for many beint sages, and by them laid upon the shelf, be-

-really, I cannot see how I was to blame for it. [12] Q.—Beyond, the violet end of the spectrum are said, "It's all very fine, it may be all very true:" fertain rays, the velocity of whose vibrations is go straightway to work to investigate it. So, you man eye the sensation of color. Will the consee, so far as the knowledge of your Spiritn. I trolling intelligence please state what effect these alism was concerned. I went out in the dark. But rays have upon the eyes of those whom we are I had made a sort of a random promise to some accustomed to ealt spirits? Also, whether the of my friends who did believe in the theory, that, prays from red to violet produce the sensation of color on the eyes of a spirit?

A .- These rays of light which produce no sen-I left my body on the feath of August, and I sation upon the physical eye, produce upon the am here to own up. It's the best I can do. There spiritual eye the same sensation that the rays are various ways, I am told, by which spirits; from which they are evolved produce upon the identity themselves to their friends, but I have physical eye. By and by, when proper instruhave the frivilege of placing scaled letters on the have the friends, but I have physical eye. By-and-by, when proper instructions the spirits. First, write one indicates that I am a mere child in the matter, also problem, it will reveal to you wonders that will quistioned by his or her full mane: then published. Intely green in all things that pertain to this; forever silence the cry of humbing with regard to in an envelope, seal, it and write your swit addressed at the crystage. At the close of the writer, as the come back and fulfill my promise. The lift detect the sounds of the other life. Those products the spiritual published and the forever silence the cry of humbing with regard to modern Spiritualism. These instruments will detect the sounds of the other life. Those products the spiritual physical eye. By-and-by, when proper instruction in the problem, it will next the solution of this problem, it will reveal to you wonders that will such that your spiritual philosophy; but I can do as much detect the sounds of the other life. Those products the sounds of the other life. Those products the sound of the problem, it will never a series of the writer.

At the close to the view of the writer, as the come back and fulfill my promise. The life longed harmonies that stretch out so far beyond swell that the annual detect the sounds of the other life. Those problems to the child, ten months old—I am told—can do that, human sense that they become spiritual realities. the ashanied to be ranked as unable to do as much, I will be taken cognizance of. All those rays of so I am here, T. J. Whitten, of Portsmouth, N. Hight that human conditions ordinarily cannot H. owning up to this spiritual faith, but not feel | detect, will be detected, analyzed, and proven to table expecting lengthy replies, otherwise they ing yet, exactly, where I can say I am sorry to exist; and through them, all the various condialid not see it, and reflect it here, because that is I fions of Nature will be proven to have an existmortal sphere. This science of the spectrum analysis is destined to become a golden key, unlocking the door by which the scientist of earth [How do you do?] I am pretty well. I was desires most to enter, to make his investigations

Q .- [From the audience.] . I would inquire if in Pensacola. Twas six years old. Mother said, there are any such instruments now in material Torm? A .- Yes; but so imperfectly constructed that

I broke her watch. I tried to wind it, and I broke they will be found to be not exactly adapted to the case. Q .- Then scientists on your side are really try

A.-Yes, they are.

Q.—Through many, I presume? A.-Yes. It is possible that they may do as And she's got it, broke, now. I think she'd bet, they did years ago-take a poor tailor from his bench, and set him to making a telescope, with which to sweep the heavens. They may take a down at home, and they asked me to come here. Hittle child from its foys, and make an instrument with which to determine concerning this new arm of science...?:

Q .- Does the immortal part of us loave the mortal as soon as the breath leaves the body? A .- No; it lingers until it has gathered up all that is of necessity to it, in its new condition of Fam kind to him, but he's always poking round, days: sometimes very much shorter, sometimes

Emma S. Torsey.

Lord better. You see he do ut like the way she was here, that when I came again I'd come in does. Sam was awtul pious: -Willen is my letter this way. I did n't think I was, going home so tissues, it weakens others, and produces, with going, mister? (In about two months.) Two soon. I came, most of all, to tell mother not to worry because I came Jout to see her, thinking if I had n't come I should have lived-thinking that the journey and the conditions I met there occasioned my death. Tell her it was all right, just as it should be; and, although Lam a little unsettled now, I shall soon be very happy here, for everything is very beautiful, and her faith is a truth which nothing that I may say can add to.

To Henry, I will be a guardian angel, warning him of danger and blessing him at all times. And to all Hoved, "Don't mourn for me. If there's for me." Emma S, Torsey. [To the chairman.] The last time we shook hands together, it was

John Callahan.

I'm not at all accustomed to this way of coming back, but I 've got a brother here, in this life. that needs a little straightening out, and I got permission to come here and give a little advice. Is it all right, sir? [Yes,] My name was John Callahan. My brother Mike is a sort of a rough fellow, and he's most of the time making a fool business to do; and there 's only one way, in his case, to make a better man of him, and that's for the priest to refuse him absolution. He's got likes, and it 's all right. Now I want the priest to refuse him absolution. If he gets one load of sin upon his back he won't take on the next one,

now, I tell you.

I died, sir, of the small pox. I've been gone, in all, between three and four months, and the Ques - [From a correspondent.]. I learn, only thing that brings me back to this life is that through the Banner of Light, that the majority | brother of mine. I want him to do right, and, tough the doctrine of reducarnation. Now, faith to be an thonest man, and a sober man, to take

Walter Carmel.

My name was Walter Carmel. I lived here thirty years. My father's name was Benjamin Carmel. Six years ago I was coming North with ANS.—Your correspondent announces to us, at my father, and we stopped a few hours at Opethe outset, that an answer in favor of the doc-lousas, for him to transact some business. I took home I should get well. That troubles him, be ever occupied a human form before." That does | Sue to nurse me. I knew she was there, but I not after the case in the least. It only proves don't think I can remember much of anything only through your journal, the Banner of Light. | that you are ignorant of one of the grandest | else very clear. Perhaps I might on a second

Mark Abbot.

My name, sir, was Mark Abbot. I was twenty-three years old. I was a private in the Third Maine. I was shot in crossing the river at Frederickstown. My mother has heard that I was taken prisoner, lived a long time, and suffered a good deal. I was not. I was shot through the head, and died very quickly. I am well off, here in this life, although it is nothing like what I supposed it to be. I think, if mother would reorganize her religious faith, it would be a good deal better for her when she gets here. Sept. 26.

Scance conducted by Frederick T. Gray; letters answered by "Väshth"

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Monday, S. pt., 3a. Alice Chase, of Chicago, 10 her mother; Joskin Carver, of Boston; Caroline Baffey, to her son, Sephen W. Bailey, 1, 3nd Fancier, 1 and 1 an

Theorem (Vineyard: Adeime Serismouth, S. H.; John Adams, Thomas Higginfollam, of Port Huston, to his wife: William H. Seward: William H. Hogarth, to his wife: Lucy Jane Emerson, to her sister, Tursday, Dec. 31, "Alice Entries, of Cine; mart, to her Tursday, Dec. 31, "Alice Entries, of Cine; and Horne Mullion Killicks to John U. Semans, Sarah Horne mother: James Killicks to John U. Semans, Sarah Horne Mullion, Jan. 1, "Capt, Ellakim Crowell, of Densistent, Mass."

Wather Mass Jan. 2.—Lizzie Thomas, of Bristol, Maine, assort. Mass Jan. 2.—Lizzie Thomas, of Bristol, Maine, Thursday, Jan. 2.—Lizzie Thomas, of Bristol, Maine, in her brother; Isaae Taber, of New Bedford; Charles to her brother; Isaae Taber, to her brother; Bank Taker, Goodyear, Tuesday, Jan. 7.—James Fisk; Phil Sherldan Stevens,

I Resulty, July 1, "January 15th," of Plainfield, N. J.; Dr. Kane, Arnold, of Boston; John Wednesday, July 8.—Annie of Montgomery, Alabama, Brahey, of Boston; Alice Ulay of Montgomery, Alabama, Bankey, of Boston, "Pour Alice, for Lascelles, 111.; Charles E. Slse, of Boston, Tom Alice, for Lascelles, 111.; Charles E. Slse, of Boston.

: Circles. Since our last report the following sums have been re-

Donations in Aid of our Public Free

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Aid for the Bestitute. --

since our last report the following sums have been received by us in aid of the persons designated below: FOR AUSTIN KENT. - From Mrs. Almbra Glibbons, \$1. FOR MISS REBECCA LYON, -From Mrs. Almira Gib-

Verification of Spirit Message.

EDITORS BANNER OF LIGHT-In your paper of Dec. 14th, 1872, is a message from Christopher Lothrop to his brother, Henry Lothrop, who, he says, will soon join him in the course of Nature. He says he lived in John street, Providence, R. L, and died in 1831 at the age of eighteen.

When a very little boy I lived in John street, in Providence, and remember Christopher Lothrop well. He lived almost directly opposite our house. His brother Henry was then a grown man, and must be now about seventy. I had heard nothing of Christopher since I was a child. The age given exactly corresponds with my recollection of him. The proof of identity would be still stronger if he could be induced to come again and state of what his father died-and the name of his next older brother.

28 Niles Block, Boston. F. J. Lippitt.

Passed to Spirit-Life:

From Hepedale, Mass., Jan. 4th, Hattle Walker Sanders, From Hepedale, Mass., Jan. 4th, Hattle WalkerSanders, daughter of Richard Walker, in the 20th year of her age,

She had been sufering for more than a year from that fed disease, consumption, during which thus she and the ribble of three years had been eared for by her father and friends. Although sho had for many years suffered from blocks, and the stellars she was away from block of the stellars she was sold and the stellars of the stellars of the stellars would soon change words, she was very knowledge that she would soon change words, she was very knowledge that she would soon change words, she was very knowledge that she would soon change words, she was very knowledge that the wood soon change words, she was very knowledge that the suffering so the minute of the stellars and the secreted with 11 thank lips, and every fittle kindness was received with 11 thank lips, and every have the closing seems, her rospected was soned to seem, she her stay in the form, her suffering seems, her rospected was soned to seem, she her stay in the form, her suffering seems the stellar was stellar of the very last. A few moments before her was sensible to some one, and the only struggle follow-interty, but in rushing up to some one, and drew her last breath. Thus passed away our dear Hattle to her mother's arms. Her jassed away our dear Hattle to her mother's arms. Her function was attended by a large concourse of people's (for function was election were sung, and also some of a spiritual hatter, countsed by Harriet free little. Her form, was her feel to be profusion of daughter of Richard Walker, in the 29th year of her age. nature, composed by Harriet Greene Butts. Her form, placed in a beautiful casket covered with a profusion of nowers, was then conveyed to the touch in Hopedate Competery.

From Geneva, Walworth Co., Wls., Dec. 27th, 1872, Mrs. Cynthia Smith, wife of William Smith, Ooth formerly of Londonderry, Vt.) aged 65 years 9 months and 12 days. Her fatal libress was dropsy of the lower limbs, lastly attended with scrotdous humor. Her sickness was very distressing and painful, confining her to her room and chair night and day during the last four months. She and her hasband have both been carnest and free Spiritualists for eighteen years past. She welcomed with spilles of pleasure for approaching release from this world of pain and cares. She leaves a kind husband and an adult son to mourn her loss.

From East Boston, Dec; 28th, Mr. William Stevens, aged 62 years.

He was called away suddenly by heart disease. His widow and daughter are now comforted by the assurance by spirit and daughter are now comforted by the assurance by spirit manifestation that they will meet him again, manifestation, Mass., 23 Div. Place.

SAMUEL GROVER. From Dracut, Dec. 25th, Julia Wolcott, aged 15 years.

Her mother went but a few weeks before to prepare a home for her, and after a lingering illness, she bade farewell to earth-life. She has gone "up higher," leaving behind a father to mourn over his loneliness. Funural services were bronounced by the writer on Saturday. Dec. 28th. Westford, Jan. 6th, 1873.

J. WILLIAM FLETCHER. From Buffalo, N. Y., Dec. 31st, after an illness of three

days, Peerless Froggatt, daughter of Benjamin P. and Louisa Froggatt, aged 4 years, 4 months and 27 days. Appropriate funeral services for the occasion were delivered by Rev. Mr. Fletcher, Universalist. From Fort Valley, Ga., after an illness of nearly four

onths, D. T. Sherman, aged 52 years 5 months and 18 days. (Notices sent us for insertion in this department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.)

SPIRITUALIST MEETINGS.

ALBANY, N. Y. "The Flist Society of Spiritualists" meets every Sunday in Common Council Room, City Hall, President, Dr. G. L. Ditson; Secretary, Barrington Lodge, Esq.; Transfeer, Dr. Ditsen.

April Pressurer, Dr. Ditson.

April N. Mc H.- Regular meetings are bed on Sunday, at 10% A. M. and 7 c. M. at Reffy's Hall, opposite Masondy, at 10% A. Mannee succi. M. Tuttle, President. Communications spoud be addressed to C. H. Case, Secretary, Box 161, Adrian, Mich.

Morloy's Hall every Sinday at 11% A. M. 3. S. Morley, Conductor, Mrs. T. A. Knapp, Guardian; Mrs. E. T. Columan, Assistant Guardian; Harrier Dayton, Secretary, Boston, Mass., See fifth page.

Boston, Mass., Marrier Stand See Sunday, at 10% A. M. and 7% P. M. A. H. Averil, President; d. V. Speneer, Secretary; Whilam Mortillt, Treasurer.

Battimore, Mn. - Lyrie Hall, "The "First Spiritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings.

Lycenae Hall, No. 92 W. Bullimore shreet, "The Harmonial Spirimalist Society holds meetings in this Ball. Whilam Leonard, President; Levi Weaver, Vice Treasurer, Calidren's Progressive Lycenim No. 1 meets every Similar morning at 9 octock. Levi Weaver, Conductor, Mrs. Rachyl Walcott, Guardian; Daniel S. Armstrong, Librarian; Georgo Broom, Musteat Diacetor.

Brookly's, N. Y. - Brooklyn Institute. - The Children's Progressive Lycenim meets at the Brooklyn Institute, corner Washington and Concord Streets, over Standay at 10% A. M. A. G. Klipp, Conductor, Mrs. Aca E. Concy, Guardian of Groups Lecture at 7% P. M. by Mrs. L. & J. Bullene, Children's Levil Weaver, Chapten meet Bellingham street, at 3 and 7 P. M. 1488 A. B. Hallene, Chapte, mea Bellingham street, at 3 and 7 P. M. Miss., Martian, Guardian; George Chaptes H. Gaild, Conductor, University Hys. E. Marray, Chapter Mrs. W. M. A. B. Chaptes H. Gaild, Conductor, Chapten, mea Bellingham street, at 3 and 7 P. M. Miss., Martian, Guardian; Mrs. Win. Atkins. Assistant do; M. Anderson, Sucretary; Mrs. E. Marray, The Eductor Street Chapte, mean Star Hail each onday at 7% P. M. All communications should be address at to C. B. Marsh.

CLABLESTOWN, MASS.—Meetings are held at Evening Star Hail each onday at 7% P. M. A. All communications should be address at to

Stock, Treasurer, I. D. Thomas, Secretary,

FOXDORO', MASS. Propressive Cycenum meets every
Sunday at Town flatt, at 10% Meets, Secretary,
ductor, Mrs. F. Howard, Guardian,
ductor, Mrs. Meetings are hold every Sanday in the Spiral Control of the Meetings are hold every Sanday in the Spiral of the Meetings are hold every Sanday in the Spiral of the Meetings are hold every Sanday in the Spiral of the Meetings are hold every Sanday in the Spiral of the Meetings are hold every Meeting and the Meetings of the Meeting of the Meetin

HINGHAM, MASS. - (Mildren's Lyreum meets every son-HINGRAM, March Comes in ADJUBIN meets every Sunday afternoon al 20° clock, at Temperance Halt, Lincoln's Building, E. Whiter, 2d. Gonductor; Ada A. Clark, Guardian.

dian.

Haitwich Poer, Mass.—The Children's Propressive Lycom meets at Social Haitweey Sunday at 122 P. M. Meteory. Smalley, Conductor; T. B. Hatter, Assistant Conductor; Smalley, Conductor; W. B. Kelley, Musical Directors, A. Jenkins, Guadian; W. B. Kelley, Musical Directors, S. Turner, Librarian; Mrs. A. Robbins, Secretary, tor; S. Turner, Librarian; Mrs. A. Robbins, Secretary.

Hannisucho, Pa. The Spiritualists hold incetings overy HARRISHURG, PA.—IRESPHINGARMARIA, President, Sunday overling in Bair's Hall. H. Bronerman, President, 113/MAONTON, N. J.—Meetings held every Sunday at 40% A. M., at the Spiritualist Halt on Third street. Mrs. J. M. Poetins, President M. Parkhurst, Secretary. Lyceum at bles, Guardian.

hies, Guardian.

KALAMAZOO, MICH.—The Spiritualists hold meetings every Sunday in Burdlek Hall, Main street. J. C. Moody, President; Mrs. H. M. Smeddy, Secretary; L. S. Winslow,

KANSAS CITY, Mo; The society of Progressive Splitt-nations interest regularly Sunday mornings and evenings in nalists meets regularly Sunday mornings and evenings in Mechanics' Institute Hall, Mainstreet, between 6th and 7th streets, J. L. Morton, Corresponding Secretary, LOUISVILLE, (KV.) The Young People's Sulritual Asso-ciation meet in their Hall, corner of Adraud Walmat streets, Lectures every Sunday morning and evening at 1 and 12 ordiock. Children's Progressive Lyconne every Sunday morning at 6 e ee B. Progressive Lyconne every Sunday morning at 6 e ee B. Regutar meetings of the Sectol (2 ark

Lowerts, MAS. The First Spiritualist the parts in Lowerts, MAS. The First Spiritualist the Lowerts at 22 and 7 p. M. A. He Secretary, Wells Hall Lectures at 25 and 7 p. M. A. Goresponding Secretary, President; John Marriol, Jr., Concessionalist Secretary, President; John Marriot Le Pandachus Mes. M. Greene, President Le Pandachus Mes.

meets at 10% A. M. John Marriot, Jr., Conductor, Mrs. -Mary J. Perrin, Guardian. Harry 3., 1941 a. Chamball.

LYNN, MASS, "The Spiritualist Society holds meetings bevery smalary at Odd Fellows" Hail. Issae Frazler, President issae Winehester, Vice President; A. C. Robinson, Recording Secretary; Sarah 6. Todd, Corresponding Secretary; Sarah 6. Todd, Corresponding Secretary; J. Otts Marshall, Treasurer, The Children's Progressive Laxenum meets at 1 contest.

tary; J. Otis Marshall, Treasurer, gressive Lyceum meets at 1 o'clock. gressive toycoun invers at 1 o'clork.

MANCHESTER, N. II.—The Spiritualist Association hold
meetings, very Sunday afternoon and evening, at Music
Hall, A. W. Cheney, President; W. E. Thayer, Secretary. Milan, O. Society of Spiritualists and Liberalists and Children's Progressive Lycenta meets at II. A. M. Hudson Tuttle, Conductor; Emma Tuttle, Ganzilan.

Children's Progressive Dycenia meets at II. A. M. Hadson Tuttle, Conductor; Emma Tuttle, Chardian,
NORTH SCITCATE, MASS,—The Spiritualist Association hold meetings the second and last Sunday in each month, in thool Templar's Itali, at 2 and 6 p. M. Progressive Lycenia meets in the same had, on the first and third Sunday, at 12 p. M. D. J. Butes, Conductor: Mes. Sanda J. Marsh, Guardian; Mrs. M. C. Morris, Secretary.

NEW YORK CITY—Ipothe Holt,—The Socioty of Progressive Spiritualists hold meetings every Sanday in Anorgenessive Spiritualists hold meeting avery Sanday in Anorgenessive Lycenia (Secretary, J. Children's Progressive Lycenia Conductor, Mrs. A. E. Secretary, J. Children's Progressive Conductor, Townsend, Secretary, Inchildren's Progressive Conductor, Mrs. F. N. Lanford, Guardian; T. C. Carter, Confidency, Mrs. F. N. Lanford, Guardian; J. T. Loring, Secretary; A. Edite, Treasure; D. W. Green, Librarian.

Vyrich, Mass.—The Spiritual Association meet 69017

Industrials, Secretary, A. Treason in the Court of Standary in Good Templars' Hall. Sidney Howe, President; Geo. A. Fuller, Secretary.

New ORLEANS, L.A.—The Central Association of Spiritualists of Louisiana hold regular meetings every Sunday morning at II. and Sanday and Thursday evenings arty of clock, at Minerva Hall, on Clio street, between Prytania and St. Charles. Mrs. G. Fannie Allyn lectures during Jamany and February. U. R. Milner, M. D., President, George W. Kendali, Vice President; Dr. J. W. Allen, Treasurer, 12 Dryades street; C. H. Silman, Secretary.

Ponthand, Me.—The Spiritual Association meets regularly at Temperance Hall, 312 Compressivent, Children's Smally Institute in the Sanday Arterior Secretary. Children's Lycomy and Secretary. Secretary. Children's Lycomy and Secretary. Children's Lycomy and Secretary. Secretary. Secretary. Children's Lycomy and Secretary. Secretary. Children's Lycomy and Secretary. Secretary

at sane pine Ars. Thomas P. Bears, Charman, 2022 Conductor, Secretary, H. Farrow, Mass.—The Spiritualist Association hold Phymocrae Sanday in Leyden Hall. L. L. Bullard, meetings every Sanday in Leyden Hall. L. L. Bullard, meetings every Bradford, Treasurer, Children's Propressive Lycenia meets in same hall. L. L. Bullard, Congressive Lycenia Bartlett, Guardian; Aften Bradford, Liductor: Sarah A. Bellson, Musician. Gressive Lycia A. Bartiett, Guardian; A. L. Bullard, Conductor; Sarah S. Lydia Bellson, Musician:
PAINESVILLE, O.—Progressive Lycenau moets Sundays, at 10 A. M. A. G. Smith, Conductor; Mary E. Dewey, Guardian.

PHILADELPHIA, PA.-The First Association of Spirit-

PHILADELPHIA, PA.—The First Association of Spiritualists holds regular meetings on Sundays at 10% A.M., 3 and 75 P. M., at Institue Hall, corner of Broad and Spiritualists at thompson streets, also on Thursday evenings, and Spiritualists at Thompson street (Thursday evenings), a transfer of the streets at Thompson at 10% and Spiritualists at 10% and Spiritualists at 10% and Spiritualists seekly spiritualists every sunday, at 5% p. M. Branco Proposition of Spiritualists and Liberatist Spiritualist Spiri

B. Steinins during April, Additional Standard Markey Lyman, Secretary,

Spiring Flat, O.-The Spiring Standards, all Laborates of this place meets at Allen's Hall Standards, all Laborates of this place meets at Allen's Hall Standards, all Laborates of this place meets at Allen's Hall Standards, and Tr. M. Mrs. Sarah J. Lewis, President; J. P. Allen, Vice President; Mrs. Mary A. Henry, Secretary; Mrs. George M. Taber, Conductor.

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ter Oak Hall, on Market, near Fourth street.

VINELAND, N. J.—The Society of the Friends of Progress hold meetings in their hall, Plum street, at 10% A. M. gress hold meetings in their hall, Plum street, at 10% A. M. gress hold meetings in their hall, Plum street, at 10% A. M. gress hold meetings in their first transfer of the street of

WASHINGTON, D. C. -The First Society of Progressive WASHINGTON, II, In THREE BUTTON OF PROSTREES WE Spiritualists meets every Sunday, in Harmonial Hall, at II A. M. and The Transurer. Too Maybow, President: F. Burling ame, Vice president Free Burling Secretary Free Burling Secretary Free Burling Bookers, Treasurer. The Roberts, Treasurer. The Control of the Maybow of the Burling Secretary of the Burling Secretary of the Burling Secretary of the Burling April. The Burling April.

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Clairyoyant and Magnetic Physician, TEANY IN DANFORTH,

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TO AN HARVY NVA TRACE E. A. PALMER.

test about the elecationed the n pole markingle or nerve circu-To have nother with of emerger to be then redundance and yearled preparations, thoroughly might obligate and

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MACNETIC. hird it your Bruggled bran't the Powders, won your novel of the Powders, which is a solution of the branch of the

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popaan are TALLYPIN GNY TALLINOT on support popaan are TALLYPIN GNY TALLINOT on support popaan are TALLYPIN GNY TALLINOT on support popaan are trough as a family of popaan are trough as a family of popaan are trough as a family of passible of sampling in a session of sampling of session and popaal of the sampling of

EOMDEES. Positive and Negative MRS. SPEXCE'S

Mein Norh Zobertisements,

BYNNEB OE LIGHT.

JANUARY 25, 1873.

Smirtan', Beform and Liberal Bookstore, 614 North Fitths (vet. 8), Louis, Mo.

THE TRUE FOUNDATION.

the question of the existence and duration of hell, and most of them agree that it is the foundation of heaven, and that it the wicked cease to suffer in it, the righteon's (Methodists) will cease to endown into hell or oblivion. This would be a sadcatastrophe to many, who have faithfully served the Lord (the Church) for many of the last years of life, and raised large, families of children who did not get into the church, and, consequently, went into the foundation, and who might thereby cease to be miserable. There is an evident fear among the preachers, that the wicked may cease to exist, or cease to suffer the torments of hell, and that, consequently, the righteous may early limited citizen, but a good man as well as a noisily obstreperous, when it is necessary to huneit, and that, consequently, the rightenus may early limited citizen, but a good man as, well as a mor him, for a few moments by a cessation of cease to exult over their victory and rejoice in rick man, and, although a reputed Catholic, he lessons. The ventilator has been closed and the the salvation obtained for them by the "blood of The lamb." A group of little boys wrangling ever the flight of soap bubbles would be of as counch importance, and more consistent. If these stupid idolaters would open their eyes and ears, and he honest and candid for a few weeks or days, they could learn all about the condition of both good and bad in the next life, and also learn how to escape from the ridiculous position their absurd belief will place them in when they go there with it. It is a disgraceful picture of the entightened condition of our country to find men that claim to be educated and intelligent, at this late day wrangling over the duration of hell and the fate of sinners, when there is so much necessary and valuable work to be done, to correct the ways of liumain life. While they are disputing over matters of no importance, and on subjects that have no basis and no merit, the Liberals are taking up the practical reforms and working for the true salvation of the race. It seems to us that nearly all that Justis said to the Jewish priests of them is equally or more applicable to our present priesthood. They are mainly engaged in keeping "clean the outside of the cup and platter? of their fashionable societies, and keeping up good reputations, at the cost often of good spiritual conditions.

CHAPLAINS.

We were asked by some members of the State Legislature of Missouri-if we would accept a chaptainey, if offered his by a majority of the House, which it is probable is liberal, If not anti-Church Of course we declined, and begged our friends not to mention our name in connectionwith sach a place. It is a streeting or rather a son thrown to the Church, to keep its tongue fied on the subject of political vices. In our leg-Islative experience, we found the worst and most reckloss cases invariably the champions of chapparticular place for its ghostly orgies, no mortal so they are entirely out of her mental power, and supposed the whole system, and supposed we had secured a prohibitory but no doubt it had a sufficient reason, if it would provision in the Wisequain constitution; but it was invaded, and, a precedent is stablished by the very cass of correspondite land that needed a chaplain. We helieve that the whole system of chaplains in Congress and the States is in violation of the spirited ournational Constitution, and in support of sectarian Christianity: We are not aware that any State except Michigan (if that has) has entirely and annoved that in was, and annoved that in thing could be called a chaplain of the scholars that it was, and annoved that in thing could be called a chaplain. At first the teacher supposed it to be rate, and still the noise continue, and the pupils advance well in their studies. Whether the mystery will ever be solved, and the pupils advance well in their studies. Whether the mystery will ever be solved, and what its solution will be, just now it seems more than any state except Michigan (if that has) has the teacher assured that it was, and annoved that in thing could be exercised over its daylight ghost. performance than the chaplain prayers in a legislature that is about to wrangle over the election of a United States senator, or some-legal enactment, on which the prayer has no more effect than the profane oaths of the janitor who builds the fires and empties the spittoons, and has good cause to curse the filthy habits of the lawmakers. Calling on God to assist such bodies in making good laws, is worse than praying for rain in asslry time;

There is, however, one point of legislation in our State, this winter, that the churches are interested in. The new Governor has asked for such action in the constitution as will allow the Legislature to exempt thurch property from taxation, as the present constitution does not allow it to be done; but we opine it will take more than one Governov and a score of chaplains to secure the amendment, as it can only be effected by a vote of a majority of the voters. We were surprised at the recommendation from the source from which it came, and shall be inore surprised if the Legislature submit that question to the people, where it is sure to be voted down.

A CHURCH OF THE RIGHT KIND. 'In Leavenworth Kansas, is a home for the friendless women and children who are abandoned by society in poverty, and are in disgrace also if they seek to reform and become better and try to help themselves. This institution was founded in charity by some Christian women who evidently felt the force of the injunction, "Inasmuch as ye have done it to the least of these, ye have done it unto me," for they are certainly doing a religious work that we do not believe belongs exclusively to Christians. The institution is not sectarian, but claims to be Christian, as the matron, Miss Beach, assured as as she took us through its well-filled rooms and showed ins the little fatherless babes and poor enfeebled mothers, and other poverty stricken women. The building was built by a \$10,000 appropriation of the State, and the lot given in a \$2,000 present from the city of Leavenworth, and the rest is done by presents collected from various sources, but largely from Protestant churches. No questions' of religious belief are asked patients, and no ease depied relief on account of belief or dishelief. and among its board of officers we found our old and esteemed friend, Alice B. Stockham, M. D., whose energy and interest in the work are commensurate with her liberal religious ideas. To our friends in Kansas (and we have many) we recommend this institution as one doing a good work, a work better than all the praying in the city and fulfilling both the Scripture and true religion: Any aid or donations in books for its library, food for its patients, clothing for its needy or money for its expenses will be most Chankfully received, and may be sent to the Home of the Friendless, Leavenworth, Kansas,

We take especial pleasure in speaking of this institution, because we so seldom find any good work among our Christian sects that we can rec-

or to Alice B. Stockham, M. D., for the Home.

camp meeting revivals, and worst of all, teaching. Turning now to face the window, she saw it hererrors to little innocent and ignorant children in self-a boy's face, gazing earnestly through the window into the room. She sprang quickly to the various Sunday schools, where and when no the door, and threw it open, and there the boy

Once more we have been called to stand by the coffined body of an aged and beloved friend, Capt, Jonathan Jackson, of St. Louis. He had It seems, by the reports, that our Methodist, measured his three-score years and ten, and was brethren, in high council, have been discussing ripened in body and matured in spirit by nearly Twenty years in our philosophy, and harmonized in soul by his own genial nature and spirit influences around him. Bro. Jackson had retired from the city to a beautiful home on the Gravois Road. joy heaven. In other words, if the foundation is about six miles west of the city, where with his knocked out from under them, they may go loved and loving companion he was waiting that change that has come first to him, and left herstill waiting her time to join him in the still pleas. I ment in the town, and the little schoolroom was anter home she knows he has reached, and where besieged with visitors, until it became necessary

> State by electing to the U.S. Senate our worthy | but the enduren are so used to the moses may fellow citizen. Louis V. Bogy, of the City Coun- don'd distracted from Primer and First Bender, cil, and a very respectable, falented, and politi- funless, on some occasions, the visitor becomes too will not favor the sectarian schemes of our Pro-Lwindow covered, so that his appearance, unless testant enemies who would destroy religious tib- in their very midst, is quite impossible, and as erty by putting the Bible in the Constitution and property of the bas not ventured inside the schoolroom. His amusement at present seems to consist in turning the attic into a ghostly carpenter's shop: ed if Col. Bogy is not found on the side of libered if Col. Bogy is not found on the side of liber-land he saws, dammers and planes, whistling in ty in every contest, although in the unpopular the meantime to himself, but quite loud enough political party.

> Du. WM. PERSONS, the successful healer, who has been treating patients in Mobile, Ala., for but they find nothing but the dusty old attic, some time past, has gone to Savannah, Ga., to practice for two months, and our friends in that usually are-nothing but the spiders that seem to section will do well to give him a call, as they will find him a gentleman of rare ability in many

A HAUNTED SCHOOL-HOUSE.

The Newbury port Mystery ... A Ghost by Day light-.- Panie in a Primary School--- Wonderful Manifestations .- A Mystery.

In our issue for December 21st, 1872, we adverted to the occurrence of a "haunted schoolhouse" in Newburyport, the immediate ground, house" in Newburyport, the immediate ground, is convinced that it is all produced by supernat-of our information being a paragraph from the ural agency, and believes that the apparition she New York Tribune. Since that date develop, saw was a veritable ghost. Whether she is a soments of a highly interesting nature have arisen,

tions. While in less favored places these shadowy visitants cling to the traditional hour of midnight to make their earthly rovings, this ghost prances which is the eyes. They are dark brown, with a fearlessly about in mid-day, contining its visits of a school-house, where about fifty little archius were seeing out from beyond her actual surare busied in overcoming the difficulties of the primer, and the more abstruse complexities of Sargent's. First Reader. And it plays mad pranks enough to set the whole fifty by the ears, and the noise it makes would be sufficient to turn relains any knowledge of the manifestations and any well-regulated school topsy-turvy with ex- their causes, and is utterly powerless to control citement. What whim induced it to choose this particular place for its ghostly orgies, no mortal can tell, not yet understanding spiritual ways;

but no doubt it bad conflicted. entirely extinguished the chaplaincy in its halls. That it was, and unnoyed that nothing could be of legislation; and yet there is no more farefeal; clon she had that it was not these mischievous vermin was one day last summer, when one of the blinds flew violently open, and, on going to shut it, another on the opposite side of the room opened as suddenly, while one already open shut simultaneously. For a few minutes, the blinds had it all their own way, dying back and forth with almost lightning rapidity. There was not a breath of air stirring, so it could not have been the wind; all the children, were in their seats, and it was utterly impossible that they could have played such mischievous pranks without being detected. She then stationed some of the children outside, but nothing was to be seen, and her suspicion that some boys outside were trying to annoy her was allayed, but the matter was as

and down: a window opening into the schoolroom from the entry gave a full view of the doors, room from the entry gaye a full View of the doors, so that from their seats the scholars can see when any one opens the outer door and comes into the entry. The seats in the schoolroom are old-fashioned single benches, that were once painted green, but the paint has worn almost entirely off, and only one fittle spot now and then on a seat tells that it ever had any color. The benches and desks have been polished by the rubbing and nestling of the bundreds of boys who have occunical them, since the schoolbonse was builtened. pied them since the schoolhouse was built and their wood-colored surfaces are marvels of smoothness: Overhead is a round aperture is ing to the attic, which serves as a ventilator. The teacher's desk formerly faced the pupils, and stood exactly in front of the window opening into the entry, but since the demonstrations have be-come so marked, Miss Perkins has moved the desk so that now she can command both the entry and the schoolroom. A short time after the affair with the blinds, a crash was heard in the entry, and on opening the door, the brooms and dustbrushes were found engaging in a sort of war dance, and impelled by some unseen force, the dust-pan came flying into the room, executing-a series of back somers alls that would have driven a gymnast wild with envy, could be have wit-nessed it. The children were frightened, but she quieted them, and then commenced her search for the disturbers of her peace. Up-stairs and down-stairs she went, searching every corner, but there was no one to be found, and she returned to her desk more puzzled than ever, and a little startled, too. Until then nothing had been a interstanted, too. Churchen louning has been known outside of the place; the children had not mentioned it, because rats in an old building like that are nothing marvelous, and the teacher had said nothing, wisely concluding that the best thing to do was to await further developments, and not create an excitement until there was something definite to become excited over. But her developments that there is no the content of the content by degrees, the story leaked out, and was received by all who heard it with amused incredulity. The thought of spiritual manifestations was not enter-tained even by the teacher, who has always been very skeptical regarding all manifestations of this kind, and the idea of a ghost would have been laughed at as eminently absurd, except a

One day, a little over two months ago, the chil-One day, a little over two months ago, the emirden saw a face looking into the room through the window from the entry. They told Miss Perkins, and she looked quickly around, but there was no face there. She asked the children if it was any one whom they knew, and they all said, No—it was no boy of the town, and no one than the they have generally and the foreign and before the President of the United states of my life, and the down to die, as I soon shall, in peace.

Horace Greeley, 1872. work among our Christian sects that we can recommend, and find so many to condemn; such as baptizing people in ice water, lottery festivals, liked before the teacher's head was turned.

very substantial ghost in the shape of boys who

were trying to play tricks on her. She never

doubted but this was the case, and set herself to

work planning how she should eatch the mischief-

creeds or doctrines of any:kind should be taught.

EXCELSIOR.

the door, and threw it open, and the stood—a little fellow about eleven years old, with a pale face, and the saddest, sweetest mouth, Miss Perkins says, that ever she saw in her life, the form out of a pair looking fearlessly up into her face out of a pair of blue eyes. He retreated into a corner. She followed him: and just as she was about to lay her hand on him, he vanished. No door had opened, and yet he was gone. Into the schoolon she went again, and sat down, frightened and perplexed. An exclamation from the chil-dren made her look up, and there was the face booking down at her from the attic, through the ventilator. The frightened-ghildren huddled around her: some fainted, others cried, and the rest clung, pale and trembling, to her dress. She comforted them as well as she could, assuming a calmuess she was far from feeling, and succeeded in quieting them and restoring the room to order, This appearance, of course, made a great excitehe awaits her.

Woxdens will never cease. The Missouri degislature has just surprised the people of the State by electing to the U.S. Senate our worthy

to be heard down stairs.

When these demonstrations are at their height Miss Perkins will go up stairs, sometimes alone, sometimes accompanied by one or two public as quiet and as cobwebby as old, unused attics have any life, and surely they cannot cause the terrible commotion, that is always stilled as soon as any intruders appear. Nothing seems ever stirred from its place, and the most thorough search serves to reveal nothing. What it is nobody can say, although plenty are found to snear at the whole thing, and to speak of it as the result of a diseased imagination. This theory, perhaps, might hold good, were it only the teacher who heard and saw these things, but when forty or fifty children see and hear the same thing, the imagination can scarcely be the cause. The teacher, notwithstanding her former skepticism called medium or not, certainly the appearances never come to her anywhere except in this schoolwhich we now lay before our readers, as given you seed to the Boston Post, under date of Newnenvyoge, Jan. 13th, 1873. Newnannyróge, Jan. 13th, 1873. as they term it; very highly indeed, for it is to so far as has been licard-from, Newburyport is but very few that actual presences are seen out ahead of the rest of the world in ghostly revela- of a trance. Miss Perkins is a delicate looking girl, rather pale, with a striking fave, not so pretty as peculiar, the most attractive feature of which is the eyes. They are dark brown, with a sort of abstracted, far-away look, as though she roundings. She is evidently a very impressionable girl, with an excitable; nervous temperament.

Portsmouth. N. H.

The Spiritualists of Portsmouth having reorganized, I send you a list of the officers of the Society: President, Philip S. Mizener; Vice President, Albert Bingham; Secretary and Treasurer, Joseph G. Harvey ; Directors, Elisha Tripp, Jo seph Walton. Services held Sunday afternoon and evening.

The second lecture of the course was delivered by Bro. George A. Fuller, of Natick. Being a young lecturer in the ranks of Spiritualismyoung in years and experience—I feel it a duty to say that he is an elequent, terse and logical speaker. January 19th was his first appearance in this city, and he has already made many friends. He is to speak for us the first Sunday in February again. We can cordially recommend him to all Societies needing a good speaker. In behalf of our Society I thus speak of him, and you can do as you see fit about mentioning him in your paper. Being a young man of much

promise, we think he ought to be more thoroughly Yours fraternally,

JOSEPH G. HARVEY.

A Spirited Discussion.

The discussion between Rev. Moses Hull and Dr. Morron on the following question, "Do the spirits of the departed revisit this earth and communicate with their friends?" closed last Friday evening. Large audiences have been present the question has been ably discussed by both disputants, and everything passed off with the ut-most good feeling on both sides. On Monday Mr. Hull lectured at Richardson's Hall on the "Min istration of Angels," and on Tuesday evening at Century Chapel, on "The Miracles recorded in the Bible." He is an able lecturer and debater, and his lectures have been quite instructive.-Cape Ann Adrertiser, Jan. 17th.

At a meeting of the Board of Trustees of the First Association of Spiritualists of Philadelphia, the following resolutions were adopted:

Deeming the present enthently opportune and the demand imperative for a declaration of our attitude in relation to imperative for a declaration of our attitude in relation to certain social questions that are now struggling against the higotry of Church and the power of State, in the person of certain of its advocates to obtain a hearing from the public restrum; therefore, '

Resolved, That we hereby announce to all whom it may concern that our platform is free for the discussion and presentation of all subjects having for their aim the enumerisation and elevation of all classes; of both sexes, to the attainment of a freer, nurer and notice the mount of a freer, nurer and notice the second of the mount of a freed red. That the above the second send to the Banner on Sunday morning. Philosophical Journal for publication of Light and Religio-Philosophical Journal for publication.

JAMES M. SHUMWAY, Secretary. 631 Race street.

Acknowledgments.

Received from "A friend of Spiritualism," \$10 from H. Snow, San-Francisco, \$12—previous re-mittances, \$220: from B. Montague, Los Au-geles, Cal., \$22,25; from Enoch Clark, Cochranton, Ohio, \$25.

Hope is like a harebell (rembling from its birth, Love is like a rose, the loy of all the earth; Fallh is like a fifty, lifted high and white high a love is like a love you. The world a delight of the high show a thorness both, Harebells and sweet liftes show a thorness both. Harebells consequently all the rose with all its thorns excels them both that the rose with all its thorns called a Rossetti,

A writer in the Jewish Chronicle calculates that, in the year 1880, the nation of Israel is to be restored to Palestine.

Missionnry Work in Michigan, Bros. Bent. Todd and J. O. Barrett will hold Mass Meet lngs as follows: In Battle Creek, Saturday and Sunday, Jan. 25th and 26th; In Kalamazoo, Saturday and Sunday. Feb. 1st and 2d.

Officers of County Circles and friends generally throughout the State are solicited to correspond with the Mission aries with a view to work in their towns. Address Benj. Woold, Charlotte, or J. O. Barrett, Battle Creek, Michigan.

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Our Children; Sannyside; Mannie Darling—a Story without a Morat; The Gambler's Vectin; The Num of Elchenberg, a Legend of the Whife Lifty; The Ambitious Goose, who went Abroad to with Honor; Ressle Bell; Katyldd; The Angel Escort; Jack Worthing's Adventures; Rag-a-Moffin; Christine; The Last,

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