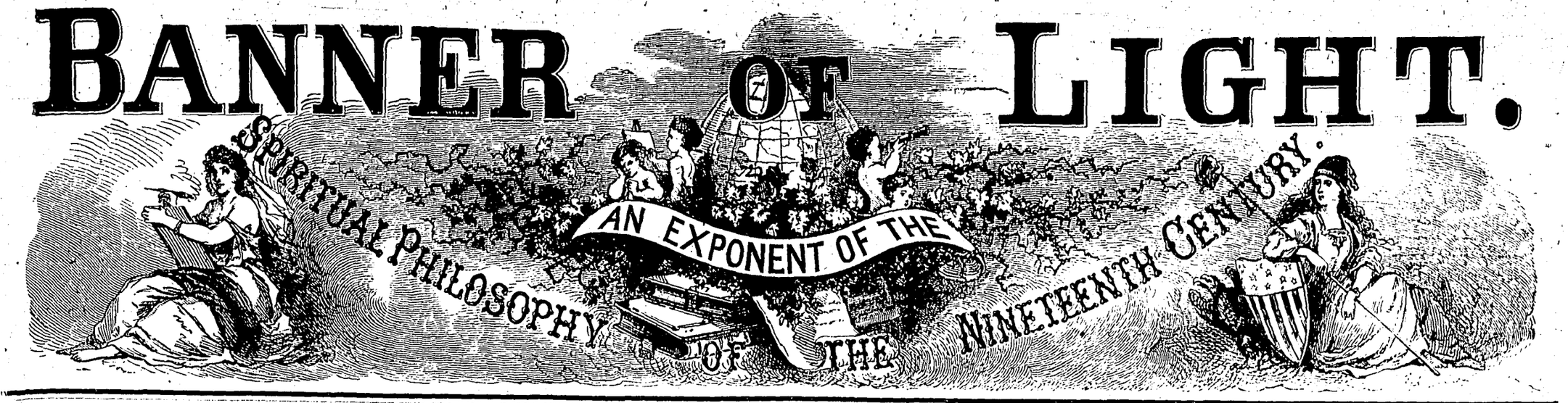
BANNER OF LIGHT.



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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 mournfully, 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
In his shroud cold and white!

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,
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 hath 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 loveliest 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.
So we'll think of thee *kindly*,
Oh, kingly Old Year,
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,
And the dear skies have wrought thee
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 the bier."
Oh, well I remember the fair young bride
Who, only last May, in her beauty died,
Leaving *one 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 gone;
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 echoless shore,
On which the billows of time in vain
Go sweeping, and voiceless return again,
With our ships of thought, all freighted with love,
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 moaning and sighing here,
For the dead who brightened their homes last year.

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.
Shall we say of our loved, they are dead and gone,
While our hearts still moan and murmur on?
Shall we mock their love, in its backward flow,
That longs to meet with our heart's warm glow?
Shall we dream they are sleeping cold 'neath the sod,
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 voice*.
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,
And blessings for all
Who their duty pursue.
Oh, then, let us labor,
And joyfully wait,
For the angels to show us
Death's roseate gate.
Ring merrily, merrily,
Oh, bells of the morn,
For a new age is dawning,
A *New* Year is born.

Belvidere Seminary, Dec. 31st, 1872.

HOME INFLUENCE.

"Home 's not merely four square walls,
Though hung with pictures nicely gilded;
Home is where affection calls,
Filled with shrines the heart hath 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, fitting 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 night are 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. Lessons 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 some place the tree will bear fruit and ripen for 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-day life—not that so-called religion that wears a mask of goodness one day in the week and on 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. Therefore, if people would learn to be really 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. RIGGS.

Chelsea, Mass.

Free Thought.

SERIOUS TROUBLE IN THE METHODIST 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 fathomless 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 significantly called Dr. True—which is his veritable name—whose specific function seems to be to stir up angry 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 righteous in heaven?"

These frightful and wicked questions, which are 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 question! Why shut out the light? [He probably meant the light of hell!] During the past week," he continued, warming up to the healthy subject, "I have been approached by the members of my congregation, saying, 'I see that the Methodists are dropping their eternal damnation.' If the punishment of the wicked is not endless, then the joy of the righteous 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 exist?"

Some Spiritualist philosophers will here note a gratifying "coincidence of genius," irrespective of partition walls and sectarian barriers—in this: That, whereas the above-mentioned minister is "desperate" lest the rule which accomplished the curtailment of the eternity of hell-torments would reach over into the Methodist Paradise, and result in a corresponding abridgement of the joys of the Methodist angels, of 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 beginning, they must also, at some time, dry up, unless it be discovered that the fiat 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, a total 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 attention to the remarks of the agitator, Rev. 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 whole Christian Church will sooner or later embrace them. If the other question does not meet your approbation, try this: 'Does the future punishment of the wicked imply their eternal consciousness.'"

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 present. If this question be adopted I must read up on hell, instead of warning sinners from 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. I am not in favor of the discussion of this question with open doors." (Sensation.)

This irresistible sensation extended to the seething soul of another Methodist minister, the Rev. Mr. Corbett (for some time located in Newark, N. J.,) who also said there was no use ignoring the important subject under discussion. He thought it was not endangering the salvation of souls! "Rev. John Wesley," he affirmed, "did not hesitate to speak of hell and damnation: why should we? Perhaps there may be greater times here than he. I think this question should be discussed for the salvation of souls. If the doctrine of destruction be accepted, I go about carelessly; but make punishment eternal, and I go along carefully. I do not pretend to be an angel—(laughter)—I am liable 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 RELIGION!"

It was to all a self-evident assertion that Methodists would "get along faster" as soon as the preachers infuse "more hell" 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 hell* 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 promiscuous crowd than an abundance of brains, coupled with the calm modesty of wisdom. So we sympathize with Bro. Corbett in his fifty-horse-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, notwithstanding 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 (via 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—*via* 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 popular theology were not mistaken) might sit comfortably *tête-a-tête*, 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 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 discussions reported in the foregoing paragraphs? And yet 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. Davis's work on the "Philosophy of Spiritual Intercourse." After giving vent to his distress over an alleged disregard of grammar in the work, he remarks:

"There are those who disdain to accept a dirty saint as worthy of reverence. Still less will intelligent people give heed to an ungrammatical prophets. If cleanliness is, next to godliness, so is grammar indissolubly associated with prophecy. We insist that our saints shall be clean, and our prophets capable of expressing themselves in decent English."

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 finally correct or not. Certain it is that *inspiration* or *utterance* has been among all nations one of the indications of prophetic *endowment*, and of such utterance, violations of rhetoric and grammar are indispensable accompaniments. Moreover, Mr. Davis has never given himself out for a prophet, or the son of a prophet, and so these immendoes do not reach his case. But as the Times critic has set up *cleanliness* as one of the marks of prophets and saints, I beg leave to present a few samples of the decency and cleanliness 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 offensive words than occur in it, and occasionally citing from a more recent version.

DECENCY.

The older Jewish prophets were wont to perform their prophetic mission in a state of nudity. Thus (1. Sam. xix: 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 Sechu: and he asked and said: Where are Samuel and David? And one said, Behold, at Naioth in Ramah. And he went thither to Naioth in Ramah: and the spirit of Jehovah was upon him also. And he cast off his clothes also, and prophesied before Samuel went on and prophesied, * * * And he stripped in like manner, and lay down naked all that day and all that night. Wherefore they say, Is Saul also among the prophets?"

Here perfect nudity is one of the evidences of the prophetic mission. The passage with the context, is obscene. The company of prophets among whom Saul enters are *all naked*, and when the gift of prophecy comes upon him, he strips himself 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 nudity, which had been current long before in India. Down as late as the days of Alexander the Great certain of the saints of that country went *naked*, and hence were called by the Greeks *Gymnosophists*.

David, when particularly strongly influenced by "the spirit," appears in the same guise. When the ark of the covenant was brought up to his city from Obed-edom (II. 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 to-day, 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 ecstatic 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 Jehovah, who chose me before thy father, and before all his house, to appoint me ruler, or, * * * Therefore will I play before the Lord."

Of the grave offense committed by Michal in criticising the dancing 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 occurred before the Gospel dispensation was ushered in by that descendant of his who was to be born of his line through concubinage and adultery.

Three hundred years later nudity is still in good repute as one of the badges of a Hebrew 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.'" Isaiah 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 æsthetics.

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 wail and howl; I will go stripped and naked; I will make a wailing like the dragons, and mourning as the owls." Imagine this worthy Hebrew gentleman scudding through the highways and by-ways of Samaria and Judea, hooting and howling in token that he is sent of God. Seen even through the vista of more than twenty-five centuries, it is clear that nothing but "distance can lend enchantment" to such a picture. Such a display under the windows of the Times newspaper in Park Row, would raise serious doubts even in the mind of Mr. Davis's critic of the genuineness of the prophet's mission. But the decency of the performance would be beyond all question.

PURITY AND CLEANLINESS.

About 745 B. C., according to the accepted chronology, the Jewish king, Ahaz, was seriously troubled in view of an expected invasion from the confederates Rezin and Pekah, kings respectively of Syria and Israel. To allay his fears the same Isaiah prophesies as follows: "Behold a damsel shall conceive" (Is. vii: 14, etc.) "and bear a son, and shall call his name God-with-us. Cream and honey shall he eat when he shall know to refuse the evil and choose the good. For before the boy shall know to refuse the evil and choose the good, the land before whose kings thou shrinkest shall become a desert, * * * (Is. viii: 1, etc.) And Jehovah said to me, Take thee a large tablet, and write upon it with the style of the people, To Spoil-swiftly-Rob-quickly; and I will take me as faithful witnesses, Uriah the priest, and Zechariah, son of Jeberechiah. Then I went near to the prophetess, and she conceived and bare a son. And Jehovah said to me, Call his name Spoil-swiftly-Rob-quickly; for before the boy shall have knowledge to cry, My father and my mother, men shall carry away the riches of Damascus and the spoil of Samaria before the king of Assyria."

The rights of the mother and child are not even thought of in this transaction. The child comes into 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 Gomer?

(Hosea i: 2.) "And Jehovah said to Hosea, Go, take unto thee a wife of whoredoms [a harlot wife] and children of harlotry; for the land has committed whoredom, departing from Jehovah. So he went and took Gomer, the daughter of Diblaim, who conceived and bear him a son." (Hosea iii: 1, etc.) "Then Jehovah said unto me, Go again, love a woman beloved of her paramour, yet an adulteress, according to the love of Jehovah toward his children. * * * So I bought her to me for fifteen pieces of silver, and for an homer of barley, and an half homer of barley—and I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot; and *thou shalt not be for another man; so will I also* be for thee."

It is evident that the relation between Hosea and both these women was merely a *temporary union*, invested with all the privileges of marriage, so far as Hosea was concerned, without the consecration of true love. And what is more, the relation is alleged to have been commanded by Jehovah. What shall we say of its decency?

One more instance of prophetic cleanliness will suffice. To show the evils that were to befall Jerusalem, Ezekiel was commanded to perform certain symbolical acts. Among them was the following:

(Eze. iv: 10, etc.) "And thou shalt eat it [his meat] as barley-cakes, and thou shalt bake it with ordure that cometh out of man, in their sight. * * * Then said I, Ah, Lord, Jehovah! behold my soul hath not been polluted: for from my youth up, even till now, have I not eaten of that which dieth of itself [carrion], or is torn in pieces; neither came their abominable flesh into my mouth." [He had not even eaten pork.] 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 ordure of the cow for that of man, and thou shalt 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 Hosea 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." D. L.

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 teats or udder of a cow that has been inoculated for small pox. There is then no very essential difference between vaccination and inoculation. Things should be called 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 it by its right name in English, "poison," and people will begin to inquire if there is not some better mode 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 blood pure, are less endangered by any contagion whatever. The law of contagion may be stated 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 possible, securing purer food by inspection of the markets, and correcting the habits of the poorer people. One great law exists in Nature that we cannot ignore with impunity: It is that society is a unit: and when one member suffers, all must 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. It is developed otherwise: as it is manifest that the *first case was not one of contagion*. If we can discover its origin and remove the specific cause, we certainly can prevent the disease. Now I claim that the poison of small pox *comes from the* sea, and will state some facts that point in this direction. The sea is the earth's wash-bowl. All bodies of water on the globe that have inlets and no outlet, are salt. The heat of the tropics takes up fresh water only, leaving all impurities behind to be worked up by an innumerable number of animals low in the scale of life. By feeding on these animals, instead of tilling the soil for bread, man becomes diseased. Physicians have long noticed the fact that salt water fish produce a rash upon the skin, and in many cases sickness and vomiting. Twenty-one kinds of poisonous fish are mentioned in Dunglison's Medical Dictionary. Salt itself is a poison to most of the lower forms of life, and in doses of half a pound or more will kill a grown person. Dr. Christison, of England, relates a case of a lady who took half a pound of salt as a vermifuge, and died from its effect. Scurvy is produced by long confinement to salted provisions. Salt rheum is undoubtedly of the same origin. Salt or brine destroys most kinds of grass and vegetation. The farmer sows it upon his field to improve his crop without knowing why. It kills the vermin that prey upon the crop, and in any considerable quantity kills the crop also. It destroys vermin and animalcules in the human body, but taken often, and in large quantities, corrupts the blood, acting as a poison. Salt water will not pass so readily through animal 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 regarding the statistics of the "great religious sect" which "sprung up as the result of this superficial folly," are not so full as to give knowledge upon the progress or decay of what is known as Spiritualism, during the year just past. But, in the course of the year, in the discharge of duties involved in my position, I have been brought into direct contact with numbers of people in all circles of society, and I am free to confess that the vast number of those who from one cause or other may justly be classed among the "Spiritualists," is far, far beyond my previous conception.

By Spiritualists, I mean only those by some called Spiritists—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 admitting the probability or possibility of such intercourse, though not yet persuaded of its reality, I am ready to say that, taken together, these two classes will constitute either a majority, or a tremendous minority, of our entire population. And this I say solely upon my own observations in different parts of our country. I say it also as the culmination of observations during an experience of four or five years.

The "Liberal" branch of the Christian Church is ever ready to seize upon and parade through the columns of its journals, every fresh evidence of the impregnation of old theology with progressive ideas. It is as ready to complain against the "prejudice" and "bigotry" of the Orthodox, for refusing to acknowledge the spread of liberalism. It cannot repress its indignation, when some ranting driveler upon the platform of Tremont 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 arrogating partisans, as "sound in the faith." It is only *Fiat 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 justice—simple 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 Liberal Christian—a prominent Unitarian weekly—for 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 quieter nerves had for the hundredth time again laid this periodical cock-lane ghost, and we hear very little in intelligent circles of the new Revelation by tattoo of tables and floors."

The paragraph containing the above is introduced 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 suppression, but by a larger experience."

It will thus appear the intention of the writer—probably Rev. Dr. Bellows, of New York—to convey to his readers the impression that this "question" of Spiritualism, which follows, in enumeration, the "question" of craniology, and is followed by the "woman question," 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 courtesy, a mild sense of justice, alike combine 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 cock-lane 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 than formerly? Are there fewer public speakers in the field, to defend this "folly," in January, 1873, than there were one year ago? Are the organized bodies less or greater in numerical strength than in 1871?

If to these questions, all and several, the truthful 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.

MESSRS. 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 so. Mrs. Mumler added, "There will appear on the plate, *visible only with the aid of a glass*, the letters, 'R. Bonner.'" I asked if it was Robert Bonner, and got no reply.

When I did proceed to sit for my picture, I was, myself, as never before, overcome by a 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 female figure, with the anchor and the letters composed of flower-buds, appeared as promised; but I knew no person named "Bonner" who could be the one wanted.

Returning to this city, I mentioned the above facts to several. One lady said to me that she lately accidentally met a Mr. Bonner from Georgia, and wished a picture to show to him. Two weeks 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 of inquiry to his wife, and, securing it against being opened, sent it by the mail to Dr. Flint, in this city. Next day came back the letter, unopened, and with it a reply of seven pages. In it, Mrs. Bonner gives her name—Ella—and says she did ask permission to appear on my plate, and did so appear. She 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 care; 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 wreath, and with one hand pointing upwards. I read this in her letter; and Mr. Bonner added, "To-morrow I go to Boston; and, reaching there, I 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 New York.

Here is an admirable combination of circumstances which vouch 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 vouch 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 MURRAY.

238 *West 52d street, New York City, Jan. 7, 1873.*

SEANCE WITH DR. GORDON.

EDITORS BANNER OF LIGHT—It has been my good fortune to attend several public and private séances held at Dr. H. 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 through your valuable paper at least the occurrences of one evening's séance with the Doctor—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, and shortly after wrote the following communication:

"The celestial home resounds with notes of praise as, one after another, earth's children become 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 as conditions will bear, and approach as near as possible. WM. WHITE."

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 gross and palpable matter.

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 lace, or a blue brocade satin, and again with black or white robes, and one is set to wondering and inquiring what all this means; and as opportunity affords, we learn from the "controlling 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 condition, cares nothing for all this paraphernalia.

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 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 circle, and retired apparently dancing; some moments 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 lace veil, a portion of which hung below the hat on the left side; this lady was recognized as a relative of a gentleman present, 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 a young lady, bowing and smiling; she was recognized as "Hattie," the daughter of a lady present. Now there appeared advancing with the medium an Indian squaw not recognized; she 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 middle-aged 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 then recognized by a lady as one that met her death by drowning; the question was asked if she was the spirit that was drowned? To this she replied by "diving" and disappearing.

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,

MRS. MARY E. JAQUA.

3d avenue, New York City, Dec., 1872.

MANIFESTATIONS IN PRESENCE OF MISS SUSIE A. WILLIS.

MESSRS. 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 wood-stove 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 brilliant 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. Fletcher (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, Middlesex 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 case with 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

"—— transcends the old
In signs and tokens manifold,"

has wrought the surprising change, and caused "so many warm-hearted, well-disposed men and women to cease to become 'professed Christians;'" that children are naturally attracted 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 bestow. 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 bondage 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.

Spiritual phenomena, coupled with its philosophy, have their good uses, and considerate persons will set a just value upon them, in whatever phases they may appear. All mediums have a place, and, in so far as they are faithful to their calling, should receive respectful attention, and 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. Some things 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 spirit-world, 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 mundane 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 circumstances, 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 ordinary 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 international interchanges would be slight, infrequent, uncertain. Strike the ship out of existence, ocean 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 past, and will stimulate to nobler deeds and give broader thoughts of man's possibilities in the great 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 important international questions by negotiation and arbitration is considered an onward step not to be passed over with the dash of the pen. What lesson 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 labored. 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 cause 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 earnest, practical persons:

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 ashamed 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. Intelligent answers being given, without doubt they would be impressed to comfort the afflicted, to assist the poor and the outcast, who, without their kind aid, might be injured by the injustice, neglect or crimes of the world.

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 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 class of somewhat dependent and necessarily sensitive persons.

Fourth, The Joint High Commission being crowned with success, its decisions being ratified by the nations interested, and the twain having become in a large measure one, it is deemed desirable 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 illuminated, will see the works to be done, and will be impressed to do them as opportunities are favorable.

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

Sixth, Centralization is needed in the governmental, 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 ends.

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.

MESSRS. 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 books—books 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 Exhibitions, $25.

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

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 Fund. 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 fifteen 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 but in memory.

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 CHILDREN." I entrust it, with the money, to you, hoping, expecting that our children will find it a very interesting and acceptable holiday book.

You are 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. H. 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 *artist-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 called from the Harmonial Philosophy, 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 satins 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 smaller factories in New England and throughout the country, compete successfully with foreign manufacturers; and it is quite probable that in time this may become one of our most thriving industries.

When we see two young lovers kneeling at the altar, the heart'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 dispense with it.

Banner Correspondence.

Matters in Detroit, Mich.

DEAR BANNER—Lovers of that gospel that "has brought life and immortality clearly to light," and thus "robbed death of its sting and the grave of its victory," who read the inscription 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. Peebles closed a three months' engagement 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 something analogous to what our Orthodox friends mean when they tell us "there is a sound of a 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 Spiritualism. The first was still-born, the others expired in early infancy. After the lapse of more than three years of almost unbroken silence in our midst by those who have this everlasting gospel to preach to dwellers on the earth, the use of a small hall was secured in May last by two individuals, in which Miss Susie M. Johnson spoke each Sabbath evening in June, September and a part of August; the balance of the time to Oct. 1st 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, 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 prophet of the Lord, W. F. Jamieson, "full of faith and the Holy Ghost," commenced to prophesy to those dry bones. Soon a shaking among them was perceptible—bone came to its bone—they were clothed upon with flesh—life breathed into their nostrils—attention awakened—inquiry induced. Our meetings were held morning and evening, attended by constantly increasing numbers, until our hall 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 Bro. J. to remain with us until the first of January next. He utters his convictions of what to him 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 are specimens: "*How* and *When* the Bible was Made;" "The Character of the Bible God;" "The Lord's Prayer Analyzed and Criticised;" "The Clergy a Source of Danger to the American Republic," etc. With him no book ever published is too sacred to be examined and criticised; no person ever lived on earth, of whom we have knowledge, whose teachings and acts may not be scrutinized and condemned, if not sanctioned by the dictates of reason, or the demonstrated facts of science. Hundreds gather at our hall 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 ears 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 nightmare of orthodoxy. Prof. Wood, an expert in teaching the science of music, has been employed to give instruction (free of charge) every Sabbath afternoon to all who will attend, and who, when qualified, will be gladly admitted as members of our choir, to aid, either vocally or with appropriate instruments, in sustaining that interesting department of our public exercises.

For the encouragement of noble women in other localities, who "have a mind to 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 intelligence, refinement, and moral worth, comparatively a recent convert to Spiritualism from "the Mother 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 heart-sickening 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 of what she has done, is doing, and will accomplish in this direction, I doubt not she will meet many, 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." R. G. MURRAY.

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. I 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 influence *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, earnest woman, preaching without fear the highest truth she has, and in her life radiating the light which dwells within. I esteem 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 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 longer, 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 ultimate success.

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 *entirely* 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 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 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.]

Ohio.

ANDOVER.—Harriet Dayton, Secretary of the Spiritualist Society, writes, Jan. 13th, as follows: I send a few lines 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 been awakened, unprecedented 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, even amidst the most stormy, boisterous weather.

"The disciples" have sent for a champion of their cause, to counteract what has been done. Let him come: Bro. E. will hold his own with any of them. At present he is laboring in a neighboring village. He goes to Manchester, N. H., next month. Bro. Eccles is a brilliant star in the galaxy of Progressionists, and, I am satisfied, will give satisfaction to all who hear him. "May the good angels follow our dear brother always," is the prayer of every lover of truth here. We only wish the field was full of such gallant workers.

LOCKLAND.—M. H. Street writes, Dec. 28th, 1872: There are only three openly avowed Spiritualists in this place—Sister M. Channel, Thomas and Mary H. Street. At the house of the latter, circles for spirit communion are held. We need more physical demonstration, for the people 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.

Massachusetts.

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

Our correspondent goes on to speak highly of the mediumship (both as a test and public speaker) of Mrs. N. J. Willis, of Cambridgeport, who addressed the Spiritualists of Fitchburg, at City Hall, on Sunday, Jan. 12th, afternoon and evening. 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 earth-life, and their condition of happiness or unhappiness in spirit-life.' I will simply say that both subjects were treated in such a manner as to call forth expressions of admiration from all, both believers and skeptics, as far as known."

NEW BEDFORD.—I. C. Ray writes, January 14th: "Nellie L. Davis has just finished a course of lectures here, and I want to recommend her as one of the best speakers in the field of reform. She is bold and outspoken on the laxities of morals among Spiritualists, as among other denominations, and tells their duty as men and women without fear or favor. It seemed as though on the last lecture she had just begun to be appreciated; the hall was crowded to overflowing, and the audience was sorry to hear her say this ended her engagement. We shall sometime be glad to have her here again, although not wishing to take her from other fields where she is needed. I would say to our friends, Send for her; it will pay."

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 slumbering 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 development. Many tests of spirit communion have been received by the individual members at these sittings, but no medium so far has 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—well warmed, lighted, and provided with an organ, for the ensuing year, commencing Jan. 1st, 1873. We include in our ranks a respectable choir, and shall hold meetings regularly upon the Sabbath 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 month, should one make it convenient to come this way. Should this meet the eye of any one disposed to accept and labor for our benefit and for the advancement 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 addressing me.

I have often wondered at speakers and mediums giving our place the go-by, while visiting many smaller and perhaps less important points. I hope to have the pleasure of seeing many interested in the establishment of our heavenly 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 seven thousand inhabitants, with seven or eight churches, and is a stronghold of *old time errors*. But we feel firm in the promulgation of spirit-communion with the angels of the higher spheres.

BROOKLYN.—One of our patrons (H.) 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 without ordering it first, and then have it taken out from *under* the counter, as though it was something 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 cowardice. 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 Banner of Light in sight, *on the counter*.

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

New Hampshire.

NORTH GRANTHAM.—*Extract from a letter written by Wm. B. Leavitt:* 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 Pharisees in the days of Jesus. I have had much religious 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 doctrine of a personal coming of Jesus. It proved a failure. I was shipwrecked, 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 skeptic, approaching the borders of atheism. At a time when I was alone from all human society, I said to myself, "What does all this show?" A voice from the sky said to me, "Keep still, and you will see the wherefore of all this matter." I obeyed the voice. In a short time, light began to penetrate those dark clouds. For two years, without any human agency, ideas, strange and new 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 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 Baptist, serves as a forerunner of the second coming of Jesus 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, *Jan. 1st*, 1873.—The following resolutions were adopted last Sunday evening at the close of Mrs. Ballou's lecture:

Whereas, The labors of Mrs. Adelie L. Ballou have closed in the city of New Orleans for the present; and,

Whereas, The good labors of Mrs. Ballou have resulted in good not only to the members of the Central Association of Spiritualists of Louisiana, but to awaken an interest in the cause in our city; therefore, be it

Resolved, That Mrs. Adelie L. Ballou will carry with her as she goes to labor in other fields, the warm sympathies of the Spiritualists of this city, and will be remembered for her able discourses on the subject of doing good to humanity.

Resolved, That we cheerfully recommend her to all Spiritualists throughout the world as an able and interesting lecturer, and a lady of refinement and purity of character, that tends to promote the cause of Spiritualism.

Resolved, That these resolutions be transmitted to the Banner of Light and Religio-Philosophical Journal, with a request to publish the same.

GEO. W. KENDALL, *Acting President.*

C. H. SILLIMAN, *Secretary.*

Kansas.

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

OUR OWN PUBLICATIONS.

Opinions of the Press.

THE PHILOSOPHY OF SPIRITUAL 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 ministers 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, Wm. White & Co., 14 Hanover Street, Boston, have sent us their latest publication, "The Philosophy of Spiritual Intercourse," by A. J. Davis. This book contains the summing up of twenty years' experience, thought and study on the subject. It presents every phase of the subject as seen by him who stands 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 Spirits; The Discernment of Spirits; The Stratford Mysteries Explained; The Doctrine of Evil Spirits; The Origin of Spirit Sounds; Concerning Sympathetic Spirits; The Formation of Circles; The Resurrection of the Dead; A Voice from the Spirit-Land; The Foundation of True Religion; How to Form Spirit Circles; Report of the Dialectical Committee; Facts for Skeptics in Spiritualism—to which are appended four lectures delivered by Mr. Davis on different occasions, on the Defeats and Victories, Material and Spiritual; Eternal Value of Pure Purposes; Wars of the Blood, Brain and Spirit; and Truths, Male and 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 earnest. 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.—*Kansas 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. Whiting are presented in an attractive style in this book, and those who have listened to his ministrations will peruse them with great pleasure. As a trance speaker he had but few equals. The influence that controlled him seemed to be endowed with remarkable wisdom, always presenting, in a masterly manner, historical incidents, illustrative of the truths of Harmonial Philosophy. His poetical improvisations are beautiful, breathing forth the grandeur of his soul, and the lofty thoughts of a well-stored mind. In this book we have the life of a man who devoted his whole time to the promulgation of the truth of Spiritualism, and it will be read with interest by all true Spiritualists."

THE TRIO BOOK-PLATES were in the building occupied by Rand, Avery & Co.'s printing establishment, which was burned on the 20th of November, but were not harmed 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 off disease, or eradicating it after it has become chronic. The Western Star spoke of these works at the time of their issue as "Three books of rare merit and importance, entitled—'*Mental Cure*,' '*Vital Magnetic Cure*,' and '*Nature's Laws in Human Life*.' The last-named of this trio of spiritual gems is the only one of which we are qualified to speak from personal 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 beautiful little work entitled "Lessons for Children about Themselves." 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.) Courant.*

"LITTLE SUSIE, OR THE NEW YEAR'S GIFT."—This is the complimentary manner in which an exchange speaks of Mrs. Harriet N. Greene Butts's new book for the wee ones:

"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 has scarcely a rival, and the impress of her words will live in the memories of grateful and susceptible 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 Iowa 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 woman (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 ones 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."

Contents of this Number of the Banner.

☞ In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications contained in it, or otherwise of correspondents. Our columns are open for the expression of honest free thought; but we cannot undertake to endorse the varied shades of opinion to which our correspondents give utterance.

Banner of Light.

BOSTON, SATURDAY, JANUARY 25, 1873.

Office 11 Hanover Street, Up Stairs.

AGENTS FOR THE BANNER IN NEW YORK.
THE AMERICAN NEWS COMPANY, 119 NASSAU ST.

WILLIAM WHITE & CO.,
EDITORS AND PROPRIETORS.

WILLIAM WHITE. LUTHER COLBY. ISAAC B. RICH.

☞ All letters and communications appertaining to the Editorial Department of this paper must, in order to receive prompt attention, be addressed to LUTHER COLBY. All BUSINESS LETTERS should be addressed, "BANNER OF LIGHT, BOSTON, MASS."

☞ All notices or other matter intended for Saturday's issue of the Banner of Light *must* be forwarded so as to arrive by Tuesday night previous.

More Aid Wanted.

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

"The Banner of Light is the oldest Spiritualist 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 remit any subscriptions our friends may be disposed to send, or they can transmit them direct to Messrs. White & Co., 11 Hanover street, Boston, Mass., U. S. A."

This is timely and welcome. 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 ears from across the broad Atlantic, the Spiritualists of the United States may reasonably conclude that, generous and prompt as they have shown themselves, their responsibility for the permanent resuscitation of their oldest accepted organ is by no means terminated. As they have nobly come to the rescue out of pure love of the cause, they will not be willing to stay their generous hands when they realize that their work is not yet finished. The remittances which poured in from different quarters to enable the Banner to resume its position have indeed shown their sterling value, and show it continually in the weekly appearance of the paper; but the outlay incident to replacing a property like this is too large to be satisfied with any single effort of its supporters, however generous it may be. The Banner 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.

Therefore it is that those who have contributed 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 revenue, 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 we 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 from being the fact.

It gives us sincere pleasure to state that we are more promisingly conditioned, in a pecuniary sense, since the blow of the great fire, than we really had a right to expect, for assistance came straight and suddenly to us in sufficient quantities to put 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 necessary to solicit additional assistance. The right headway has been secured, and a certain amount of momentum has been gained; but it is essential to 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 believers constantly, it cannot, of course, hold its ground until victory perches on the Liberal 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 halt 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 Banner with fresh donations.

Henry B. Allen, the Physical Medium.

M. R. Ethridge writes a long letter from Bryant's Pond, Vt., giving the details of a séance 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 compact union of persons of every shade of opinion 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 sleepless ambition of ecclesiasticism. The warnings of this catastrophe have been steadily accumulating, like clouds in the sky, until the heavens are fast becoming overcast. On one side, it is Sunday laws; on another, statutes restraining the practical liberty of the human conscience; from one quarter, a determination to deliver over the Constitution and the government to the hands of priests and their bigoted allies and coöperators; from another, a willful resolve that the Protestant bible shall be made the text-book in the public schools; here, a steady and clearly-marked refusal to suffer the election of any one to high office whose religious faith does not harmonize with the Orthodox standard; there, a concerted plan for virtually ostracising liberal-minded citizens from the ranks in society whence it directly derives its authority. The elements have been working in the strangest form of combination to rule or ruin the fair fabric of a freedom which is coveted for its spoils.

Appeals have for some time 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 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 isolated and combined, that are making all around us, that Orthodoxy is about to make an aggressive march on the quiescent and good-natured camp of thoughtful Liberalism, in the hopes of capturing it with all else that makes free government and free institutions of any value; and when the battle is raging and the passions are at their height, another enemy, more subtle and stealthy than the one it is now watching, stands ready to move up with all its powerful enginery of ecclesiastical warfare, and make a determined desperate effort to carry off both contestants together.

It is time this matter was better understood, for it involves the very principles of free life, free thought, free expression, and free government. It is time for Liberals everywhere to wake up, to make instant readiness to rally in their full 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 it will pause in the headlong pursuit of its designs, and respect the power that has risen to confront its assumptions of power.

It is not merely Spiritualists who are summoned to join in this grand League for the protection of freedom, but men and women of all parties and forms of belief. The single condition of such a League is that it shall work for the discomfiture of these hostile designs upon Liberty, until not a vestige of its pretensions remains. This spirit of intolerance 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 merely. That is the delusion which will betray the people to their ruin—the belief that self-defense is all that the situation demands.

The Boston Spiritualists' Union have taken this momentous subject vigorously in hand, and the result of their action 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. The rack is already set up for the work of torture. 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 state its purposes in unmistakable terms. Let every one read and ponder the appeal that is contained in this timely movement, and make ready to act in concert with others of like mind. Ecclesiasticism is closely banded for the onset; Liberalism should show itself equally alert to sound its signal-calls, call together the ranks, 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 as the military idea. Reason is trodden under by intolerance, and the power of numbers is 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 religion of force.

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

At a meeting of the Boston Spiritualists' Union, held at Fraternity 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 expediency 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.

Mr. Ranney, although stating that he was not a Spiritualist, nominated the present Chairman; to which Dr. Gardner replied, in substance, that he was in earnest in the position which he had taken, and, although willing to serve them in any capacity in this, to him, most vital of all questions, 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 particular party or belief; that he believed questions might arise in the future which would justify this position.

A Committee of Nomination was then appointed by the meeting, consisting of Mr. Ranney, Dr. Gardner and Mr. Fowler. The Committee reported Mr. Addison Davis for Chairman, and Mrs. Kittredge for Secretary, and, upon vote, they were declared elected.

Upon suggestion of Mr. Williams, the nine articles published as the demands of Liberalism were read.

Upon motion by Dr. Dewey, it was voted that each speaker be limited to ten minutes.

Mr. Lee was the first speaker. Comparatively few, he believed, dared think for themselves, dared think against the stream of public opinion; but having this thought, a duty was involved of giving expression to it; that the happiness of the community demanded a just balance of power; that as the thinkers were in a minority, so their effort must be correspondingly greater. There was, to him, a lack of puritanical independence, and living in this age of strife and warfare of opinion, the most perfect independence of thought must be recognized, and there must be one unanimous effort for action.

Dr. Gardner believed there was one important omission: that a special article should state distinctly the entire equality of the sexes: that woman be allowed full recognition before the law, and that no party ever would succeed that did not 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 immediate action; that efforts had been made among Evangelical associations to put candidates upon political tickets in order to gain for themselves a foothold in political power. He spoke of the Sunday Laws. Any one riding on Sunday and meeting with accident or abuse, can recover no damages by law. A union for all rights was forced upon us, and he proposed that a committee be nominated by the meeting to arrange a platform.

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; that in New York, even now, proceedings were going on, which, if consummated, would make it the individual duty of all to rise in protestation of a violation of rights.

Mr. Linton believed in the freedom and rights of both man and woman: that they demand the same treatment, both from the courts and the press; that while the papers eagerly publish every particular of the trial of Stokes, in New York, the same papers are banded together to prevent a woman, charged with crime, from defending herself, and to keep all particulars of the case from the public; that while not endorsing any individual, he would have simple justice. If she has been charged with misdemeanor, allow her the same chances for defense as any man, and if guilty, let her be punished; but have no persecution or infringement of the rights of any one. He 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. Woodhull had been attacked for anything but the simple question of outraging the sense of decency of the community, if religion had anything to do with it, he would help in the defense; but he did not so understand it; that the efforts of all reformers should be to elevate the tone of society and promote freedom of conscience and purity of morals; that our efforts should be directed to the entire divorce of the Government from all religions; that all should be protected and none fostered; that Government had nothing to do with the belief of a people, but should simply protect it; that church property, being protected, ought to be taxed.

Mr. Ranney understood that some Radicals took exceptions to some of the Articles. He would like them to give reasons. He did not understand them at all antagonistic, except in the legitimate use of argument. He believed few realized the character of many laws now upon the Public Statutes; and that, if not checked, the power which would unite Church and State would grow strong enough not only to keep them there, but to enforce them. Few knew, he believed, that it was impossible for a man not believing in Christianity to become Governor of Massachusetts; that a man had been punished for trailing a rose against his own dwelling 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 distance."

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

"*Resolved*: That this meeting appoint a Committee of twelve to take into consideration the propriety and practicability of forming a Liberal League, with full power to prepare a plan of organization, and call a future meeting, 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. Mr. E. D. Linton, Mrs. A. G. Woolson and Miss Louisa Hotchkiss were added to the Committee.

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 expediency 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 support of the government, it is unjust, and government has no right to say any particular belief shall be protected or religious teaching paid for by the public money. The same reasoning applied to the bible in school and oaths in court.

Dr. Willis then made a closing remark, in which he stated that, standing isolated, we had no power to command respect or fear; that the necessity was urgent that all be brought together for work; and offered his services with heart and hand to forward this good work.

Mr. Williams alluded to the necessity of a meeting being held by the Committee, and, on offer of Dr. Dillingham, appointed a meeting of this Committee for Wednesday evening, January 22d, at the residence of Dr. D.

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

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 attributed to this 'pernicious 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 clergymen" are bound to damn *somebody*, in order to scare their own flocks sufficiently to draw good fat salaries from them, and hence they pitch into the *Universalists*. They deliberately consign these worthy salvationists to "literal hell-fire." We "deeply" sympathize with our neighbors of the *Universalist*, for our own paper has been *damned* by at least one Boston divine.

Generous.

It gives us great satisfaction to be enabled to inform our friends that an American gentleman—a firm Spiritualist—at present a resident of Paris, sent us a draft for five hundred dollars, in response to our call for aid, with the intimation that more might be expected in case our needs demanded an additional donation. We would willingly give the gentleman's name, but do not feel at liberty to do so without his consent.

"Look on this Picture—Then on That."

Words are hardly necessary to point the moral, or add a commentary to the lesson conveyed in the two companion paragraphs, which we clip from 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 song, "Peace on earth, good will to men!" The copy from which we make the extracts below bears headings like these: "Great Union Missionary Meeting in India," "Extempore Preaching," "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 American Indian, which exist among so many of the civilized(?) minds of our day, that he puts in this specimen verdict regarding them:

"The Modoc 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 receive straggling reinforcements from other tribes."

What a spirit to animate a paper whose columns 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 paucity 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 might have omitted the lively paragraph so abounding in "mortars and cannon," "lava beds," and that "grand Indian hunt" which he 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 Modoc 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 settlers which will be found, on candid examination, to underlie the history of all our Indian wars:

"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 wars ever waged against a weak and inoffensive people. Thus far we find that our people have lost some fifteen or twenty of our best citizens, settled in the neighborhood of Lost River, the seat 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 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 quantities by a common hay fork. These fish were their main subsistence, together with what they could make in the chase, and in capturing wild geese 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 *barbarous* people!

They were once taken to the Reservation, and, 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 rest 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 settled 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 repassing 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 to, 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 Indians 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 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 mischievous 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 becomes a sad necessity to exterminate this weak and hitherto harmless 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. STECK.

Yreka, Siskiyon Co., Cal., Dec. 6th, 1872.

Here is a plain, unvarnished tale. Will our readers compare the ground occupied by the war-loving Christian and the peace-counseling free thinker above quoted, and tell us which comes nearest to those elements of love and justice that must constitute the interior soul of the Grand Law—or God—of the universe?

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 unmitigated roasting. The issue between the Annihilators 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 without intermission, until it was settled what is to be their future fate.

A Sunday Library.

The question of an open Public Library on Sunday has been reopened in the present Common 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 Worcester, and other cities and towns, setting Boston an example of liberality, and demonstrating that there was no possible danger to the people; but the Puritanic element in Boston had 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 chance.

A Chapter in Natural History.

The New York Herald says: "We are told 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 another, 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 advantage to betray their trust as representatives of the people."

Who are the Humbugs?

This question is easily answered. Those priests who are continually slandering 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 specimen from Africa, by way of New Jersey. The charge is openly made against this humanized gorilla, or gorillaized human, that he could swear with readiness whenever his patience gave out, and that once on a time, the weather being extremely hot, he swore he 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 ecclesiastical 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 none of its business. It asks no favors of the Pope, 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 more prosperous 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 volumes 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 others—the effect of his examinations being, in some instances, traceable in his works. He died in London, Eng., on Saturday, Jan. 18th, in the sixty-seventh year of his age.

The National Woman Suffrage Convention

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 Susan 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 secured 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, unconstitutional, and a blow at the liberties of every citizen of this nation.

Whereas, 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 commenced, 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 by fire, yet we are obliged to call, under the press of circumstances, on the liberal-minded—as will be seen in another column—for additional aid to 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 plain terms:

"I have just finished the looking over of the Banner of Jan. 18th, and somehow feel as though 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 equivalent in return; when that fails, 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 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! do n't see how they can afford to contribute or renew subscription! Well, they must judge for themselves. 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. H. 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 elegant 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 room.

Vaccination.

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 injury to the human organism of the former. A friend of ours, at this writing, who was vaccinated as a preventive of the small pox a fortnight ago, has the erysipelas to such an extent that his features are unrecognizable. There are many other similar cases of erysipelas 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 subscribers.

Dr. George Dutton, formerly of Vermont, but now of Boston, has become richly endowed with psychometric and magnetic 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 street.

☞ 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 beautiful volume, entitled "Oxford's Junior Speaker, a collection of exercises in declamation, recitation and representation, comprising many dialogues never before published, and more than two hundred pieces adapted to the young of both sexes, by William Oxford; with numerous illustrations." From a pretty thorough examination of this attractive volume we are inclined to rate it as not only the latest, but the *best* Speaker ever published for the younger class of declaimers. Mr. Oxford has given us a remarkable variety of fresh, appropriate pieces. He has not been indebted 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 apt and spirited. Some fifty of them add much to the beauty of the book. To young pupils 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.

THE FOLIO, for January—White, Smith & Perry, 298 and 300 Washington street, Boston, Mass.—is received. Some eight pages of music, much interesting matter, and a fine lithograph of Sparafani, 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 magazine: "A Discourse addressed to Demonicus," 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," by the Editor; "On the Town," a Poem, R. H. Stoddard; "Tobacco, 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 Hygiene;" "Our Dessert Table;" "Topics of the Month."

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

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

THE AMERICAN HOUSEWIFE, is the title of a monthly magazine issued at Indianapolis, Ind., by Miss M. F. Burlingame. Its table of contents presents a varied array of stories, poetry, articles treating of the rights of womanhood according to the views of Lucy Stone and others, receipts, patterns, etc., etc.

THE PATENT RIGHT GAZETTE, for January, published by the United States Patent Right Association, 94 Chambers street, New York, is received.

THE RELIGION OF HUMANITY.—This is a work of something over 300 pages, from the press of David G. Francis, 17 Astor Place, New York. In point of mechanical execution the book is a gem. Between its covers Rev. O. B. Frothingham gives his peculiar views concerning the "Tendencies" 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 Good in Evil," "The Soul of Truth in Error."

RECEIVED: THE CHICAGO PULPIT.—This perfectly independent, 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 Wabash avenue.

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

THE LAST TRUMP (or the Spirit of THE NEW AEION: Sioux 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 paper, among the Questions and Answers.

☞ 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 interest.

☞ Thanks for favors received from our esteemed correspondents. An article from the facile pen of Mr. Allen Putnam, of Boston Highlands, entitled "Tipping his Tables; Ramblings after a Rambler; Exposures of an Exposer"—effected by "an exposé" of Spiritualism by Rev. John Gregory, Northfield, Vt., in 1872—is on file for publication, and will afterwards be issued by us in pamphlet form. We have also on hand, for publication, an interesting document prepared by Mrs. Emma Hardinge-Britten, entitled "Giles Cory; a fragment from a dark page of New England history." We hope soon to give these, and several other articles and essays of merit, to our readers.

☞ "The Philosophy of Spiritual Intercourse," by A. J. Davis, is one of the very best books for minds seeking a knowledge of spiritual matters.

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

Lord Chesterfield says "that men are more unwilling to have their weaknesses and imperfections known than their crimes; and that if you hint to a man that you think him ignorant, silly, or even ill-bred and awkward, he will hate you more and longer than if you tell him plainly that you think him a rogue." And Lord Chesterfield spoke truly, for we are having living illustrations of the fact demonstrated 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 River. I came up the mount on the Theological or Frigid Side, but am going down on the Sunny Side, amid the glorious sunlight of Spiritualism.—*F. W. Coffin.*

The Mikado of Japan has ordered his subjects to abandon the cumbrous and difficult national fashion of dressing the hair, and adopt 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, a local paper said: "His head gave way, but his hand never did; his brain softened, but his heart could n't."

The Bible contains 31,173 verses and has 4 and eight-tenths mistakes for every verse. It contains 1189 chapters, and 126 mistakes for every chapter; and 66 books, and 272 mistakes for every book. So says a contemporary.

In the national House of Representatives there are at 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 dogma in the Constitution are vigilantly working and gaining strength where most needed, and will not slacken their efforts until the flow of blood awakens them to the enormity of their crime against religious freedom and the rights of humanity.

Mr. Gladstone has taken the pains to publicly repudiate the belief of the learned German, Dr. Strauss, as expressed in his new work, that modern thought is supplanting Christianity, and that there is no personal God in the universe.

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

The indictment against Susan B. Anthony charges that she "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 United States and their dignity." People generally are probably not aware that there is any statute against being a woman.

J. ADAMS DOE.—The widowed sister and other near relations of J. Adams Doe, who very recently passed from earth, will hear of something to their interest by writing immediately to W. A. J. Beauchamp, Bonham, Fannin County, Texas. A Texas correspondent so informs us.

Never use hair dye, unless you wish to die . . . prematurely.

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 York, Jan. 15th, forwards the following notice: "The Progressive Spiritualists' Society meets every Sunday in Lyceum Hall, Nos. 10 and 12 Third street—lectures at 10½ A. M. and 7½ P. M. William Brunton lectures in January. Thomas Gales Forster in February and March, Mrs. Mossop in April, and William Brunton again in May. The Children's Progressive Lyceum meets in the same hall at 2 P. M."

Miss Susie M. Johnson is lecturing in St. Louis to crowded houses, and giving them a treat they have not enjoyed of late from a trance speaker. She remains through January, if not longer.

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, healing and test medium, for some time past residing in Buffalo, N. Y., has located at Bay City, Mich. She is an excellent woman, and is doing much good in her line of work.

Warren Chase lectures in Wentzville, Mo., Jan. 26th, and in Lawrence, Kansas, the four Sundays of February, where he may be addressed during February.

Mrs. Cora L. Reed, a correspondent writes, possesses splendid healing powers, and is an excellent trance, clairvoyant and clairaudient medium. She is at present located in Decatur, Ill. Seekers after health or spiritual knowledge can obtain either through her aid. Her loss by fire has reduced her and her invalid daughter to a state of destitution. Friends, patronize her in this her hour of greatest need.

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

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

Spiritualist Lectures and Lyceums.

MEETINGS IN BOSTON.—*Music Hall.—Free Admission.* The Sixth Series of Lectures on the Spiritual Philosophy in the above-named elegant and spacious Hall, every *Sunday afternoon* at 2½ precisely, (except April 20,) until May. Speakers of known ability and eloquence have been engaged. Singing by a quartette of artists. Cards securing reserved seats for the balance of the term, at $5 each, can be procured of Mr. Lewis B. Wilson, Chairman and Treasurer, 14 Hanover street. Speakers engaged: Jan. 26, Miss Lizzie Doten; Feb. 2, 9 and 23, Mrs. Nellie J. T. Brigham; April 6 and 13, Mrs. Emma Hardinge.

Spiritualist Union.—This Society meets every Sunday evening at Fraternity Hall, 554 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. S. A. Floyd, at 2½ and 7½ P. M. The audience privileged to ask any proper questions on spiritualty. Excellent quartette singing. Public invited. The Children's Progessive Lyceum, No. 1, which formerly met in Eliot Hall, will hold its sessions at this place, corner Chauncy and Essex streets, every Sunday, at 10½ o'clock. M. T. Dole, Sec'y.

Temple Hall, 18 Boylston street.—Every Sunday: Morning, free circle; afternoon, Mrs. Bowditch, medium; evening, conference. Dr. C. C. York, Secretary. The Children'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 duett 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 for mental improvement. It is to be hoped that the new group will receive a goodly number of members.

The Lyceum will take a benefit at this hall Monday evening, Jan. 27th—music 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 eloquent 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 physical 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 Fraternity Hall, 554 Washington street, Monday evening, Jan. 27th, 1873. Admission 75 cents.

CHARLESTOWN.—*Evening Star Hall.*—The conferences arranged by C. B. Marsh at this place, were pleasantly continued on Sunday evening, January 19th. Addresses by Mrs. M. E. B. Sawyer, Dr. A. H. Richardson, Mrs. Smith and others, and singing by the choir, also by Miss Ellen Sawyer, of the Boston Lyceum, composed the exercises.

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 take place.

CHELSEA.—*Banquet Hall.*—Mrs. Weston, of East Boston, gave great satisfaction at the séance held at this place under direction of James S. Dodge on the evening of Sunday, Jan. 19th—some twelve messages from departed intelligences being given, all but two being immediately recognized by friends present, several of whom publicly announced themselves to be disbelievers in spirit return, but who were strangely moved by what they received. Remarks by David Sargent, of Charlestown; music by a gentleman volunteer, 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 occasional circles with the best of mediums present to give evidence of spirit communion. Next Sunday evening, J. Frank Baxter, the reliable and fully developed test medium and charming vocalist, will give a séance in the above hall. Admission ten cents, to defray expenses. All are invited to be present. The interest is not dead yet in old Chelsea, 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 good.

EAST ABINGTON.—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 Progressive Lyceum Association:

Mr. Conductor—It is with deep regret that I announce to yourself and the Lyceum that the angel of Death has 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 earnestness 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 us all; and though his place *seems* vacant, we yet with an abiding faith 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 honorable lives.

The following resolutions have been passed by Liberty Group, of which he was a beloved member:

Resolved, That, while we deeply deplore, for our own sakes, the departure from our midst of the earthly form of our friend and classmate, Charles W. Hutchinson, we may yet rejoice in his high integrity of character, which so surely guarantees to his classmates the higher progress of the life upon which he has entered; and we trust we may so live as to meet him in the great future which lies before us all.

Resolved, That we deeply sympathize with his family in their loss, and trust that the angel of Consolation may minister unto them; and that he, by his presence and influence, may continue to bless them.

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

The "Home Circle" is one of the best and cheapest illustrated story papers in the United States, brimful of good things every week. Only $2 a year, besides a beautiful magazine given free a whole year to every subscriber. Splendid premiums for clubs, such as costly gold watches and silver-ware. Single copies 5 cents, for sale everywhere. Sample copies sent free by addressing F. Gleason, No. 25 Bromfield street, Boston, Mass. N2.—13w

Spiritual and Miscellaneous Periodicals for Sale at this Office:

BRITTAN'S JOURNAL of Spiritual Science, Literature, Art and Inspiration. Published in New York. Price 80 cents.

THE LONDON SPIRITUAL MAGAZINE. Price 30 cents.

HUMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence—Published in London. Price 25 cents.

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill. Price 8 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 20 cents.

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

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

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COUGHS AND COLDS ARE OFTEN OVERLOOKED; a continuance for any length of time causes irritation of the Lungs, or some chronic Throat Disease. "*Brown's Bronchial Troches*" are an effectual COUGH REMEDY.

SEALED LETTERS ANSWERED by R. W. Flint. Address Station D, Box 61. Office 1147 Broadway, New York. Terms $2 and three stamps. Money refunded when not answered. D21.—1w*

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

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth av., New York. Terms, $5 and four 3-cent stamps. *Register all letters.* J4.tf

MRS. NELLIE M. FLINT, Healing and Developing Medium, 34 Clinton place, New York. Hours from 10 A. M. to 4 P. M. 4w*—Ja25.

DR. SLADE, Clairvoyant, is now located at 210 West 43d street, New York. 13w—Ja4.

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

CHARLES H. FOSTER, SPIRITUAL MEDIUM, will return to No. 16 East 12th street, New York, on or about Feb. 15th. Ja18.

BUSINESS CARDS.

HENRY T. CHILD, M. D.,

63 Race Street, Philadelphia, Pa., has been appointed agent for the **Banner of Light,** and will take orders for all of William White & Co.'s Publications.

J. BURNS,

Progressive Library, No. 15 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng., keeps for sale the BANNER OF LIGHT and other **Spiritual Publications.**

THAT New Poetic Work, Common Sense Theology, written by a Down-East Phrenologist, is the spiciest, most original and most comprehensive book of logical rhymes that can be found in the whole range of modern literature; and reveals more self-evident truths to the understandings of men about Human Nature, Human Life and Human Destiny than all the Bible Commandments since Moses said "Thus saith the Lord." Price $1,50, $1.25 and $1.00, according to style, post paid. Those 200 Camp Meeting subscribers will please take notice. Address D. HOWLAND HAMILTON, Lewiston, Me. Jan. 25. 3w

Best and Oldest Family Medicine. *Sanford's Liver Invigorator.* A purely Vegetable *Cathartic* and *Tonic* for Dyspepsia, Constipation, Debility, Sick-Headache, Bilious Attacks, and all Derangements of Liver, Stomach and Bowels. Ask your druggist for it. *Beware of imitations.* Ryow Jan. 13.

SAN FRANCISCO, CAL.

AT No. 319 Kearney street (up stairs) may be found on sale the BANNER OF LIGHT, and a general variety of **Spiritualist and Reform Books,** at Eastern prices. Also Adams & Co.'s **Golden Pens, Planchettes, Spence's Positive and Negative Powders, Orton's Anti-Tobacco Preparations, Dr. Storer's Nutritive Compound,** etc. Catalogues and Circulars mailed free. ☞ Remittances in U. S. currency and postage stamps received at par. Address, HERMAN SNOW, P. O. box 117, San Francisco, Cal.

RICHARD ROBERTS,

Bookseller, No. 826 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the **Spiritual and Reform Works** published by William White & Co.

S. A. GRANT & CO.,

383 Larimer street, Denver, Col., keep for sale a supply of the **Spiritual and Reform Books** published by William White & Co. Also the BANNER OF LIGHT.

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W. H. TERRY,

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

LIBERAL, SPIRITUAL AND REFORM BOOKSTORE.

Western Agency for the sale of the BANNER OF LIGHT and all **Liberal and Spiritual Books, Papers and Magazines.** Also, Adams & Co.'s *GOLDEN PENS AND PARLOR GAMES,* the Magic Comb, and Voltaic Armor Soles. DR. STORER'S NUTRITIVE COMPOUND, SPENCE'S POSITIVE AND NEGATIVE POWDERS, Congress Record Ink, Stationery, &c.

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241 North 11th street, Philadelphia, Pa., keeps constantly for sale the BANNER OF LIGHT and a general assortment of **SPIRITUAL AND LIBERAL BOOKS, Papers and Pamphlets,** Spence's Positive and Negative Powders, and Dr. Storer's Nutritive Compound. Also Librarian for **The Connecting Link Library,** a Circulating Library of Spiritual Books.

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Bookseller, Arcade Hall, Rochester, N. Y., keeps for sale the **Spiritual and Reform Works** published by William White & Co., Give him a call.

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DISEASES of the Skin, Blood, Heart, Throat, Lungs, or Nervous System, successfully treated by DU MONT C. DAKE, M. D., 15 Ellis Park, Chicago. Medicine sent to any address. 4t Jan. 25.

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CLEAR SEER for the Mental and Physical Conditions, Spiritual Surroundings, Future Prospects, Adaptation to Marriage, &c., &c. Letters answered by a lock of hair. Terms $2.00. 17 Court street, Boston, Room 6. 4w Jan. 25.

DR. O. L. BELCHER, Magnetic Healer, is located for the winter at No. 22 East Main street, Susquehanna Depot, Pa. Jan. 25.

SPIRITUALIST HOME, 36 Beach Street, Boston. Jan. 25. 3w*

MRS. NEWELL, Trance Clairvoyant for Business, Health and Future Events. Magnetic Treatment and Medicated Baths. Examination from lock of hair. Terms $2.00. 147 Court street, Boston, Room 4. Jan. 25. 3w*

WANTED.—A situation in a private family in Boston or adjoining towns, by a Lady Teacher of Piano, or would do copying, read aloud, or assist in family sewing, as an equivalent for board. Good references furnished and required. Address H. H., Banner of Light Office. Jan. 25.

"OVER AND OVER," as I did over again have we for weeks, months and years, kept being told of the merits of the *Star Spangled Banner.* 50,000 people have already become permanent subscribers, but we want YOU. Only $1 secures Prang's splendid Chromo, "A Bouquet of Flowers," Diploma of Recognition, Starry Palm in the Lungs, Sore Throat, Chilly Sensations, Nausea at the Stomach, Inactivity of the Bowels, and Wasting Away of the Muscles. Address

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Message Department.

Each Message in this Department of the Banner of Light we claim was spoken by the Spirit whose name it bears through the instrumentality of

MRS. J. H. CONANT,

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

We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

The Banner of Light Free Circles.

These Circles are held at Fraternity Hall, 158 Washington street, on Tuesday, Wednesday and Thursday Afternoons. The Hall will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted.

☞ The questions answered at these Séances are often propounded by individuals among the audience. Those read to the controlling intelligence by the chairman are sent in by correspondents.

☞ Donations of flowers for our Circle-Room solicited.

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

Sealed Letters.—Visitors at our Free Circles have the privilege of placing sealed letters on the table for answer by the spirits. First, write one or two proper questions, addressing the spirit questioned by his or her full name; then put them in an envelope, seal it, and write your own address on the envelope. At the close of the séance the Chairman will return the letter to the writer. It should be distinctly understood that the answers to questions propounded by writers must necessarily be brief, the spirit addressed always writing its answer or answers upon the envelope containing the question or questions. Questioners should not place letters for answer upon our circle table expecting lengthy replies, otherwise they will be disappointed.

William White, *Chairman.*

Invocation.

Be thou consciously with us, oh, Holy Spirit of all Good, while we shall worship thee this hour, 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, and be servants of truth. Thou dost speak to us through every condition of being. Thou art the one ever-present reality with our souls, and yet, in our outer consciousness, we cannot understand thee. Teach us of thee and thy way, oh, Lord, and cause us to always walk humbly before thee, and deal honestly with all thy children; for thine is the kingdom of peace, and the power and the glory, this day and forever. Amen. Sept. 24.

Questions and Answers.

Controlling Spirit.—If you have questions to propound, Mr. Chairman, I am ready to receive them.

Ques.—[From a correspondent.] 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?

Ans.—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 imposed upon the body, before it has obtained its growth, is not well; for while it strengthens a portion of the muscular tissues, it weakens others, and produces, with most constitutions, unhealthy effects.

Q.—[From the audience.] What are the comparative merits of the two systems of education—that which prevails at the present day, of scattering 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?

A.—"Ask and ye shall receive," is a very important 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 attributes of Deity that are being constantly reflected upon humanity. Now this forcing truths is very much like striving to cram idiots with over much intelligence, in the way of education. You cannot bring them up to the standard you desire. You cannot make a man 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 bushel, neither does it thrust it into your faces; but it shines steadily, and through the ages; they who 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 hands 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.—I 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 induced me to so believe are everywhere.

Q.—Then it would seem that the Catholic Church might be destined to great influence in the future—greater than in the past?

A.—Yes. Sept. 24.

T. J. Whitten.

Mr. White, I presume. [To the Chairman.] I am 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. I know you only through your journal, the Banner of Light. I have read it, more or less, since the early days of its publication. [I hope you do not feel sorry for it now?] No; I am very glad I received as much light as I did by *reading it.* The light did not penetrate my thick skull when I was here. [It left an impression, however, did it not?] Upon my spiritual faculties—I regret to say not upon my physical. I did n't believe in your faith. I read it because it was very curious, and I often found many smart and worthy articles in your paper, which pleased and instructed me, and, as I wanted to keep posted with regard to this new ism of the day, I could do it in no better way than by reading your paper.

I was a journalist, myself, an editor, for many years. I suppose I ought to say I regret not having received this light in time to have shed some of it through my own efforts here on earth; but, really, I cannot see how I was to blame for it. I said, "It's all very fine, it may be all very true;" but I never could get up enthusiasm enough to go straightway to work to investigate it. So, you see, so far as the knowledge of your Spiritualism was concerned, I went out in the dark. But I had made a sort of a random promise to some of my friends who did believe in the theory, that, if I found it true, I would *come* back and own up. I've found it true.

I left my body on the tenth of August, and I am here to own up. It's the best I can do. There are various ways, I am told, by which spirits identify themselves to their friends, but I have not made myself acquainted with many of them. I feel that I am a mere child in the matter, absolutely *green in* all things that pertain to this, your spiritual philosophy; but I can do as much as to come back and fulfill my promise. The little child, ten months old—I am told—can do that, *even if it can only* lisp its mother's name. I'd *be ashamed to* be ranked as unable to do as much, so I am here, T. J. Whitten, of Portsmouth, N. H., owning up to this spiritual faith, but not feeling yet, exactly, where I can say I am sorry I did n't see it, and reflect it here, because that's God's business, and *not mine.* I was *fifty-six* years here, in this life. Sept. 24.

Annie Louise Sparhawk.

[How do you do?] I am pretty well. I was sick, and I died, but I lived again, afterwards. My name was Annie Louise Sparhawk. I lived in Pensacola. I was six years old. Mother said, if I came, I must tell her something, so she'd know it was me. I do n't know what to tell her. I broke her watch. I tried to wind it, and I broke 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 wound the chain all round it, and told her it was broke, something was the matter with it, it would n't tick. 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 would n't go. And she's got it, broke, now. I think she'd better get it fixed and give it to Aunt Lizzie.

Somebody told her I could come. They sat down at home, and they asked me to come here, 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 tell her that massa's black horse kicked him straight into glory, and he's been a heap happy ever since. [Are you kind to Sam?] Yes, I am kind to him, but he's always poking round, wants something done for him. [Aside.] Yes, you are, Sam, you know you are. Well, what is it? He wants his wife—Victoria is her name—to go to meeting every Sunday, and serve the Lord better. You see he do n't like the way she does. Sam was awful pious. When is my letter going, mister? [In about two months.] Two months! [Your name will be announced immediately.] Oh, well, that will do. Sept. 24.

Séance 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 descend consciously in our midst this hour, and that each human consciousness present may feel that blessing, and rejoice in thee. For those who are cast down by the shadows of this life, we ask 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 light. 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 may be so fully impressed with thy love and thy power to guide them back to truth and right, that they shall not hesitate to take the first step onward and upward, believing in thee. And oh, thou Master of Life, give each one to feel that we are safe in thee, that wherever we are there 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. Amen. Sept. 26.

Questions and Answers.

Ques.—[From a correspondent.] I learn, through the Banner of Light, that the majority of those who communicate at the Free Circle teach the doctrine of re-incarnation. Now, faith in Spiritualism is the foundation of my present happiness, and my only hope in the future; but if I really believed in re-incarnation, it would greatly mar my happiness. I have many dear 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?

Ans.—Your correspondent announces to us, at the outset, that an answer in favor of the doctrine of re-incarnation will distress him—make him unhappy. Therefore the position which we fill is no very pleasant one; for, since we are here to declare truth with reference to all questions we may discuss, we must affirm that the doctrine of re-incarnation is a truth, as fixed as the law of Nature can fix it. It is one of the inherent principles of Nature that cannot be refuted by any scientific research. To be re-incarnated is not so dreadful a thing, after all. You who are here in this life cannot tell how many times you have been incarnated in bodies human, ere you took on the one you now occupy. No doubt the majority will say, "I do not believe I ever occupied a human form before." That does not alter the case in the least. It only proves that you are ignorant of one of the grandest *fundamental truths of Nature.* There are certain conditions and necessities existing in the laws governing each individual and each *atom.* There are no breaks in the chain. Infinite Wisdom makes no mistakes in building up this wondrous *temple of life,* of which you may all be compared to so many stones. Your correspondent says he is daily anticipating meeting friends in the other life. Well, that is a happy thought, and one which the doctrine of re-incarnation would sadly mar, if not *understood*; but, if understood, it would bring no sorrow, but rather its opposite. This doctrine of re-incarnation is a very old one—a theory discussed largely by ancient sages, and by them laid upon the shelf, because it was obnoxious. Well, so it is *to* you; but it is truth, notwithstanding, and a truth which this age must solve, and will.

Q.—Beyond the violet end of the spectrum are certain rays, the velocity of whose vibrations is so great that they do not produce upon the human eye the sensation of color. Will the controlling intelligence please state what effect these rays have *upon the eyes* of those whom we are accustomed to call spirits? Also, whether the rays from red to violet produce the sensation of color on the eyes of a spirit?

A.—These rays of light which produce no sensation upon the physical eye, produce upon the spiritual eye the same sensation that the rays from which they are evolved produce upon the physical eye. By-and-by, when proper instruments are constructed for the solution of this problem, it will reveal to you wonders that will forever silence the cry of humbug with regard to modern Spiritualism. These instruments will detect the sounds of the other life. Those prolonged harmonies that stretch out so far beyond human sense that they become spiritual realities, will be taken cognizance of. All those rays of light that human conditions ordinarily cannot detect, will *be detected, analyzed,* and proven to exist; and through them, all the various conditions of Nature will be proven to have an existence in a spiritual realm more rarefied than this mortal sphere. This science of the spectrum analysis is destined to become a golden key, unlocking the door by which the scientist of earth desires most to enter, to make his investigations *concerning modern Spiritualism.*

Q.—[From the audience.] I would inquire if there are any such instruments now in material form?

A.—Yes; but so imperfectly constructed that they will be found to be not exactly adapted to the case.

Q.—Then scientists on your side are really trying to produce instruments through some organism?

A.—Yes, they are.

Q.—Through many, I presume?

A.—Yes. It is possible that they may do as 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 little child from its toys, and make an instrument with which to determine concerning this new arm of science.

Q.—Does the immortal part of us leave 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 existence. That time is generally about three days; sometimes very much shorter, sometimes very much longer. Sept. 26.

Emma S. Torsey.

Oh, Mr. White, I did not think, the last time I was here, that when I came again I'd come in this way. I did n't think I was going home so soon. I came, most of all, to tell mother not to worry because I came out 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 I am 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 I loved, "Do n't mourn for me. If there's any mourning done let it be for yourselves, not for me." Emma S. Torsey. [To the chairman.] The last time we shook hands together, it was not in this way. Sept. 26.

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 of himself by taking too much rum, and then getting into a fight—doing just what he's no 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 too much of it, thinks it's no matter what he does, he'll get absolved, so he'll do what he 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 only thing that brings me back to this life is that brother of mine. I want him to do right, and, instead of going on in the way he is, I want him to be an honest man, and a sober man, to take care of his family, and do as he'd ought to do. There's only one way to do it, and that's for the priest to refuse to absolve him. That's what I'm here to ask of the priest. Sept. 26.

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 my father, and we stopped a few hours at Opelousas, for him to transact some business. I took the yellow fever there. We went on to New Orleans, and I died there. My father says if I return, giving the circumstances of my death, he should know that Spiritualism was a truth. Well, I'll do the best I can. I was deranged most all of the time after the second day. I am told I continually said during my sickness if I was at home I should get well. That troubles him, because he thinks he was the cause of my death; but with the yellow fever, under the conditions that I took it, the doctors here say I could n't have lived anywhere. I remember of telling my father to keep away from me, or he would take the fever. I remember of his bringing on Aunt Sue to nurse me. I knew she was there, but I do n't think I can remember much of anything else very clear. Perhaps I might on a second coming, but this is the first time, and I don't know just how to manage things. Good-day, sir. Sept. 26.

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.

Séance conducted by Frederick T. Gray; letters answered by "Vashti."

MESSAGES TO BE PUBLISHED.

Monday, Sept. 30.—Alice Chase, of Chicago, to her mother; Josiah Carver, of Boston; Caroline Bailey, to her son, Stephen W. Bailey; L. Judd Pardee.

Tuesday, Oct. 1.—John Brown, to Daniel Sanborn; Jennie Ellery, of Plainfield, N. Y., to her mother; William Schneider, to his father, in Berlin, Prussia.

Thursday, Oct. 3.—Fannie Judson Stebbins, of Cincinnati, to her mother; Samuel Brown, of Boston, to his sons; Nathaniel Pierce, of Portsmouth, N. H., to his son in Boston; Eben Smith, of Dennisport, Mass., to his wife and son; Henry Adams, of Boston.

Monday, Oct. 7. Capt. Chase Pease; Georgie Scheff, of Boston, to her mother; John Bruce, of Newcastle; Countess Alida Kreig, of Berlin, Prussia.

Tuesday, Oct. 8.—John Mills, of Boston, Mass.; Sir John Franklin; John Ryan; Charlotte Elliot, of West Philadelphia, Pa.; Stephen A. Douglas.

Thursday, Oct. 10.—Joseph B. Frost; Emma Denney, of Portsmouth, R. I.; Sam. A. Way; Thomas J. Clarke, of Providence, R. I.

Monday, Oct. 14.—Hudson Tuttle Crane; Zachary Taylor; Elizabeth Caswell, of Alfred, Me., to Eunice Caswell.

Tuesday, Oct. 15.—Dr. Dwight, of Portsmouth, N. H.; Minnie Strong, daughter of Capt. Wm. Strong; Samuel Rogers, of Boston.

Thursday, Oct. 17.—Geo. D. Prentice, of the Louisville Journal; Adelaide Forbes, of Eastport, Me., to her daughter; John Berricott, of Liverpool, Eng., (died to-day,) to his family.

Monday, Oct. 21.—Richard Fuller, of Boston; Alice Curtis, of Cincinnati, Ohio, to her mother; George H. Barnes, of Brattleboro', Vt.; Green Germon.

Tuesday, Oct. 22.—Cora Everett, of New York, to her mother; Bishop Eastburn; Cornelius O'Reilly, of Boston.

Thursday, Oct. 24.—James Gordon Bennett; Kate Williams, to Dr. Williams; James Vargrave, of Cleveland, O.

Monday, Oct. 28.—Elizabeth Thayer, of Cambridge, to her son; Gen. William Schouler; Tom Benton, or "Old Bullion;" Seth Hinshaw, of Greensboro', Ind.

Tuesday, Oct. 29.—Joe Clash; Annie Louise Temple, of Manchester, Eng., to her parents; Eliakim Nickerson, of Harwich, Mass.; Lucy Jenkins, to her parents.

Thursday, Oct. 31.—Cornelius C. Felton; Bessie French, of Syracuse, N. Y., to her mother; Margaret Clement, of Liverpool, Eng., to James M. Clement.

Monday, Nov. 4.—Mary Ann Marden, wife of William Marden; Ping, to Whan, in California.

Tuesday, Nov. 5.—Georgiana Loring; Patrick Canovan, to his brother James.

Wednesday, Dec. 18.—Edwin Forrest; William Nash

Thursday, Dec. 19.—David Choate; Solomon Holmes, of Martha's Vineyard; Adeline Cheever, of Portsmouth, N. H.; John Adams.

Thursday, Dec. 26.—Thomas Higginbotham, of Port Huron, to his wife; William H. Seward; William H. Hogarth, to his wife; Lucy Jane Emerson, to her sister.

Tuesday, Dec. 31.—Alice Fairlee, of Cincinnati, to her mother; James Kilbride, to John O. Stebbins; Sarah Horne Wright, of Boston; Frances Chase, of Portsmouth, N. H.; Father Matthew.

Wednesday, Jan. 1.—Capt. Eliakim Crowell, of Dennisport, Mass.

Thursday, Jan. 2.—Lizzie Thomas, of Bristol, Maine, to her brother; Isaac Taber, of New Bedford; Charles Goodyear.

Tuesday, Jan. 7.—James Fisk; Phil Sheridan Stevens, of Plainfield, N. J.; Dr. Kane.

Wednesday, Jan. 8.—Annie Arnold, of Boston; John Hanley, of Boston; Alice Ulee, of Montgomery, Alabama.

Thursday, Jan. 9.—Mrs. S. P. M. Squire, of Boston; Tom Allen, of Lascelles, Ill.; Charles E. Sise, of Boston.

◆◆

Donations in Aid of our Public Free Circles.

Since our last report the following sums have been received, for which we tender our grateful acknowledgments:

B. D. Hawks	$ 50	Friend	$ 50
Boaz W. Williams	30	Friend	1,00
Mrs. J. Buffman	5,00	H. Chamberlain	3,00
Mary R. Nichols	2,00	S. C. Loomis	30
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Mrs. H. W. Haven	60	Jas. P. Wilcosh	3,50
W. Freeman	2,00	Mrs. Almira Gibbons	1,00
John G. Howry	2,00	Friend	1,00
L. B. Lyman and others	14,00	Henry Best	30
Mary R. Heyward	2,00	Friend	75

◆◆

Aid for the Destitute.

Since our last report the following sums have been received by us in aid of the persons designated below:

For Austin Kent.—From Mrs. Almira Gibbons, $1.

For Joseph Baker.—From Mrs. Almira Gibbons, $1.

For Miss Rebecca Lyon.—From Mrs. Almira Gibbons, $1.

◆◆

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. I., 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 Hopedale, Mass., Jan. 4th, Hattie Walker Sanders, daughter of Richard Walker, in the 29th year of her age.

She had been suffering for more than a year from that fell disease, consumption, during which time she and her child of three years *had been cared for by her father and friends.* Although she had for many years suffered from blighted hopes, yet in her sickness she was never heard to utter an unkind word, but was loving and cheerful. *Under the full* knowledge that she would soon change worlds, she was very patient under extreme suffering, not a murmur escaped her lips, and every little kindness was received with "I thank you." As she drew near the closing scene, her prospect of a blissful immortality brightened. For the last two days of her stay in the form, her suffering seemed to cease, and she only expressed a want of breath and a desire to sleep. She was sensible to the very last. A few moments before her departure she was asked how she felt; she replied, "I feel nicely, but my feet are cold," and the only struggle following was the raising up of both arms as though she was reaching up to some one, and drew her last breath. Thus passed away our dear Hattie to her mother's arms. Her funeral was attended by a large concourse of people (for the place,) who were addressed by Rev. Adin Ballou and Mr. Taylor in an appropriate manner; some verses of Hattie's own selection were sung, and also some of a spiritual nature, composed by Harriet Greene Butts. Her form, placed in a beautiful casket covered with a profusion of flowers, was then conveyed to the tomb in Hopedale Cemetery.

⁂

From Geneva, Walworth Co., Wis., Dec. 27th, 1872, Mrs. Cynthia Smith, wife of William Smith, (both formerly of Londonderry, Vt.,) aged 65 years 9 months and 12 days.

Her fatal illness was dropsy of the lower limbs, lastly attended with scrofulous 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 husband have both been earnest and free Spiritualists for eighteen years past. She welcomed with smiles of pleasure her 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 manifestation that they will meet him again.

Boston, Mass., 23 Dix 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. Funeral services were pronounced 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 months, 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 First Society of Spiritualists" meets every Sunday in Common Council Room, City Hall. President, Dr. G. L. Ditson; Secretary, Barrington Lodge, Esq.; Treasurer, Dr. Ditson.

Adrian, Mich.—Regular meetings are held on Sunday, at 10½ A. M. and 7 P. M., at Berry's Hall, opposite Masonic Temple, Maumee street. M. Tuttle, President. Communications should be addressed to C. H. Case, Secretary, Box 161, Adrian, Mich.

Andover, O.—Children's Progressive Lyceum meets at Morley's Hall every Sunday at 11½ A. M. J. S. Morley, Conductor; Mrs. T. A. Knapp, Guardian; Mrs. E. T. Coleman, Assistant Guardian; Harriet Dayton, Secretary.

Boston, Mass.—See fifth page.

Battle Creek, Mich.—The First Society of Spiritualists hold meetings at Stuart's Hall every Sunday, at 10½ A. M. and 7½ P. M. A. H. Averill, President; J. V. Spencer, Secretary; William Merritt, Treasurer.

Baltimore, Md.—*Lyric Hall.*—The "First Spiritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings.

Lyceum Hall, No. 92 W. Baltimore street.—The Harmonial Spiritualist Society holds meetings in this Hall. William Leonard, President; Levi Weaver, Vice President; Julius Ellinger, Secretary; George Broom, Treasurer. Children's Progressive Lyceum No. 1 meets every Sunday morning, at 9 o'clock. Levi Weaver, Conductor; Mrs. Rachel Walcott, Guardian; Daniel S. Armstrong, Librarian; George Broom, Musical Director.

Brooklyn, N. Y.—*Brooklyn Institute.*—The Children's Progressive Lyceum meets at the Brooklyn Institute, corner Washington and Concord streets, every Sunday at 10½ A. M. A. G. Kipp, Conductor; Mrs. Ada E. Cooley, Guardian of Groups. Lecture at 7½ P. M. by Mrs. E. F. J. Bullene.

Chelsea, Mass.—The Bible Christian Spiritualists hold meetings every Sunday in Hawthorn street Chapel, near Bellingham street, at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker. Seats free. D. J. Ricker, Sup't.

Cambridgeport, Mass.—Children's Lyceum meets every Sunday at 10½ A. M., at Everett Hall, Hyde's Block, Charles H. Guild, Conductor; Miss A. R. Martain, Guardian; Mrs. Wm. Atkins, Assistant do; M. Anderson, Secretary; Mrs. E. Murray, Treasurer; Charles Wiggin, Musical Director; Mrs. D. L. Pearson, Assistant.

Charlestown, Mass.—Meetings are held at Evening Star Hall each Sunday at 7½ P. M. All communications should be addressed to C. B. Marsh.

Clyde, O.—Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lyceum meets in Kline's New Hall at 11 A. M. S. M. Terry, Conductor; S. Dewy, Guardian.

Cleveland, O.—First Society of Spiritualists and Liberalists hold regular meetings every Sunday at Lyceum Hall, 298 Superior street, opposite post-office, morning and evening, at the usual hours. D. U. Pratt, President; —— Lown, Vice President; Dr. M. C. Parker, Treasurer; Joseph Gillson, Secretary. Children's Lyceum meets in the morning at Temperance Hall, 184 Superior street. Miss S. J. File, Guardian; E. W. Olds, Watchman; George W. Wilsey, Treasurer; W. H. Price, Musical Director and Secretary.

Chicago, Ill.—Spiritualist meetings are held every Sunday evening at 93 West Randolph street. S. J. Avery, M. D., President; A. H. Williams, Vice President; Wm. J. Jeffrey, Secretary; Dr. Ambrose Davis, Treasurer; Mr. Collins Eaton, S. J. Avery, M. D., Col. Cushman, J. L. Hunt, A. H. Williams, Trustees. Lyman C. Howe, regular speaker. Progressive Lyceum meets in same hall at 10 A. M.

Cincinnati, O.—The Society of Progressive Spiritualists hold meetings every Sunday morning in Thoms's Hall, Central avenue, between 4th and 5th streets, at 11 A. M. The Lyceum meets at 9½ A. M. G. W. Kates, Conductor (Box 568); Mrs. Mary Graham, Guardian; Dr. T. C. Fahnestock, Treasurer; H. D. Thomas, Secretary.

Foxboro', Mass.—Progressive Lyceum meets every Sunday at Town Hall, at 10½ A. M. C. F. Howard, Conductor; Mrs. N. F. Howard, Guardian.

Geneva, O.—Meetings are held every Sunday in the Spiritualists' Hall, at 10½ A. M. and 1½ P. M. B. Webb, President; E. W. Eggleston, Secretary. Progressive Lyceum meets at same hall. E. W. Eggleston, Conductor; Mrs. A. P. Frisbee, Guardian; Mrs. N. S. Caswell, Corresponding Secretary; Martin Johnson, Librarian.

Hingham, Mass.—Children's Lyceum meets every Sunday afternoon at 2 o'clock, at Temperance Hall, Lincoln's Building. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian.

Harwich Port, Mass.—The Children's Progressive Lyceum meets at Social Hall every Sunday at 12½ P. M. G. D. Smalley, Conductor; T. B. Baker, Assistant Conductor; Mrs. A. Jenkins, Guardian; W. B. Kelley, Musical Director; S. Turner, Librarian; Mrs. A. Robbins, Secretary.

Harrisburg, Pa.—The Spiritualists hold meetings every Sunday evening in Barr's Hall. H. Breneman, President.

Hammonton, N. J.—Meetings held every Sunday at 10½ A. M., at the Spiritualist Hall on Third street. Mrs. J. M. Peebles, President; M. Parkhurst, Secretary. Lyceum at 11½ A. M. Merrill Parkhurst, Conductor; Mrs. J. M. Peebles, Guardian.

Kalamazoo, Mich.—The Spiritualists hold meetings every Sunday in Burdick Hall, Main street. J. C. Moody, President; Mrs. H. M. Smedley, Secretary; L. S. Winslow, Treasurer.

Kansas City, Mo.—The society of Progressive Spiritualists meets regularly Sunday mornings and evenings in Mechanics' Institute Hall, Main street, between 6th and 7th streets. J. L. Morton, Corresponding Secretary.

Louisville, Ky.—The Young People's Spiritual Association meet in their Hall, corner of 5th and Walnut streets. Lectures every Sunday morning and evening at 11 and 7½ o'clock. Children's Progressive Lyceum every Sunday morning at 9 o'clock. Regular meetings of the Society every Thursday evening, at 7½. R. V. Snodgrass, President. Mrs. Mary Jewell, Vice President; L. P. Benjamin, Recording Secretary; Mrs. Nannie Dingman, Corresponding Secretary; B. B. Eby, Treasurer of the Lyceum; L. B. Benjamin, Conductor; D. J. Dingman, Assistant Conductor; R. V. Snodgrass, Secretary.

Lowell, Mass.—The First Spiritualist Society meets in Wells Hall. Lectures at 2½ and 7 P. M. A. B. Plympton, President; John Marriot, Jr., Corresponding Secretary; N. M. Greene, Treasurer. Children's Progressive Lyceum meets at 10½ A. M. John Marriot, Jr., Conductor; Mrs. Mary J. Perrin, Guardian.

Lynn, Mass.—The Spiritualist Society holds meetings every Sunday at Odd Fellows' Hall. Isaac Frazier, President; Isaac Winchester, Vice President; A. C. Robinson, Recording Secretary; Sarah G. Todd, Corresponding Secretary; J. Otis Marshall, Treasurer. The Children's Progressive Lyceum meets at 1 o'clock.

Manchester, N. H.—The Spiritualist Association hold meetings every 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 Lyceum meets at 11 A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

North Scituate, Mass.—The Spiritualist Association hold meetings the second and last Sunday in each month, in Good Templar's Hall, at 2 and 6 P. M. Progressive Lyceum meets in the same hall, on the first and third Sunday, at 1½ P. M. D. J. Bates, Conductor; Mrs. Sarah J. Marsh, Guardian; Mrs. M. C. Morris, Secretary.

New York City.—*Apollo Hall.*—The Society of Progressive Spiritualists hold meetings every Sunday in Apollo Hall, corner Broadway and 28th street. Lectures at 10½ A. M. and 7½ P. M. Conference at 2½ P. M. O. R. Gross, Secretary, 92 Clinton Place. Children's Progressive Lyceum meets at 12 M. C. I. Thacher, Conductor; Mrs. A. E. Merritt, Guardian; Titus Merritt, Librarian and Treasurer; E. C. Townsend, Secretary.

Newburyport, Mass.—The Children's Progressive Lyceum meets in Lyceum Hall every Sunday at 2 P. M. T. C. Carter, Conductor; Mrs. F. N. Lanford, Guardian; J. T. Loring, Secretary; A. Lane, Treasurer; D. W. Green, Librarian.

Natick, Mass.—The Spiritual Association meet every Sunday in Good Templars' Hall. Sidney Howe, President; Geo. A. Fuller, Secretary.

New Orleans, La.—The Central Association of Spiritualists of Louisiana hold regular meetings every Sunday morning at 11, and Sunday and Thursday evenings at 7½ o'clock, at Minerva Hall, on Clio street, between Prytania and St. Charles. Mrs. C. Fannie Allyn lectures during January and February. U. R. Milner, M. D., President; George W. Kendall, Vice President; Dr. J. W. Allen, Treasurer, 12 Dryades street; C. H. Silliman, Secretary.

Portland, Me.—The Spiritual Association meets regularly at Temperance Hall, 351½ Congress street. Children's Sunday Institute meets in the same hall every Sunday, at 1½ P. M. Joseph B. Hall, President; Miss Etta Yeaton, Corresponding Secretary.

Army and Navy Hall.—Spiritual Fraternity meets every Sunday, at 3 and 7 P. M. James Furbush, President; George C. French, Secretary. Children's Lyceum meets at same place each Sunday, at 10½ A. M. Wm. E. Smith, Conductor; Mrs. Thomas P. Beals, Guardian; Miss Abbie H. Farrow, Secretary.

Plymouth, Mass.—The Spiritualist Association hold meetings every Sunday in Leyden Hall. L. L. Bullard, President; Allen Bradford, Treasurer. Children's Progressive Lyceum meets in same hall. L. L. Bullard, Conductor; Sarah A. Bartlett, Guardian; Allen Bradford, Librarian; Mrs. Lydia Benson, Musician.

Painesville, O.—Progressive Lyceum meets Sundays, at 10 A. M. A. G. Smith, Conductor; Mary E. Dewey, Guardian.

Philadelphia, Pa.—The First Association of Spiritualists holds regular meetings on Sundays at 10½ A. M., 3 and 7½ P. M., at Institue Hall, corner of Broad and Spring Garden streets; also on Thursday evenings. Lyceum No. 2 meets at Thompson-street Church, at 10½ A. M., Sundays; and No. 4 at Turner's Hall, 328 Washington avenue, on Sundays, at 10½ A. M.

Salem, Mass.—*Lyceum Hall.*—The Spiritualist Society hold meetings every Sunday, at 2½ and 7 P. M. N. P. Allen, President; S. S. Johnson, Vice President; Henry M. Robinson, Secretary; Mrs. Abby Tyler, Treasurer.

Goodell Hall.—Free conference meetings are held by the Progressive Spiritualists every Sunday, at 5½ P. M.

Springfield, Mass.—The Spiritualist Society meets every Sunday at Union Hall, at 2 and 7 o'clock P. M. Speakers engaged: Mrs. M. S. Townsend during January; Moses Hull during February; Wm. Brunton during March; Giles B. Stebbins during April; C. Fannie Allyn during June. Harvey Lyman, Secretary.

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

San Francisco, Cal.—Spiritualists and other Liberal Thinkers meet for conference and discussion every Sunday afternoon, at 2 o'clock, at Dashaway Hall, on Post street. Under the patronage of the San Francisco Spiritualists' Union, the Children's Progressive Lyceum is held at 10½ A. M.; also regular Sunday evening lectures are given at Charter 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 10½ A. M. and 7 P. M., for lectures, conference or free discussion. Mrs. Ellen Dickinson, President; H. H. Ladd, Secretary; Miss Julia Fellows and Mrs. Jennie Dixon, Corresponding Secretaries. The Progressive Lyceum meets at 12½ P. M. Mrs. Jennie Dixon, Acting Conductor; Miss Julia Fellows, Guardian; Lucius Wood, Musical Director; Mrs. Ella Tanner, Librarian; Miss Eva Holden, Corresponding Secretary.

Washington, D. C.—The First Society of Progressive Spiritualists meets every Sunday, in Harmonial Hall, at 11 A. M. and 7½ P. M. John Mayhew, President; F. Burlingame, Vice President; O. B. Whiting, Secretary; Richard Roberts, Treasurer. Friends visiting the city will obtain all needed information by calling on any of the above-named officers. Speakers engaged: Mrs. F. O. Hyzer during January and February; C. Fannie Allyn during March; Moses Hull during April.

Worcester, Mass.—The Spiritualists hold meetings every Sunday, afternoon and evening, in Horticultural Hall.

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MRS. HARDY,
NO. 4 Concord Square, Boston. Hours 9 to 4. Public séances Sunday and Wednesday evenings, admittance 25c. Nov. 16.—3m*

MRS. CARLISLE,
TEST, Business and Clairvoyant Physician. Hours from 9 to 6. 91 Camden street, Boston. Public Séances Sunday and Wednesday evenings, at 8 o'clock. Admission 25 cents. 6m*—Dec. 14.

MRS. E. B. CHASE,
CLAIRVOYANT AND PSYCHOMETRIST. At home Mondays, Tuesdays, Thursdays and Fridays. Hours from 10 to 5. No. 37 East Brookline street, Boston. Psychometrical Readings, $2,00. tf—Oct. 26.

MRS. ELLIOTT,
MAGNETIC PHYSICIAN AND ELECTRICIAN, 37 Edinboro' street. Hours 9 to 12 A.M., 2 to 5 P.M. Jan. 25.—1w*

MISS S. F. NICKERSON, Business and Test Medium; also examines for disease. Circles Sunday and Thursday evenings, at 8 o'clock. 82 Dover street. Nov. 16.—13w*

MRS. L. W. LITCH, Clairvoyant Physician and Test Medium, 163 Court street, Boston. Circles Sunday and Tuesday evenings. 4w*—Jan. 11.

MRS. FRANK CAMPBELL, Clairvoyant Physician and Spirit Medium. Hours from 9 to 12 and 2 to 5. 646 Washington street, Boston. tf—Jan. 11.

SAMUEL GROVER, HEALING MEDIUM, No. 23 Dix place (opposite Harvard street). Dr. G. will attend funerals if requested. 13w*—Dec. 14.

A. S. HAYWARD, Powerful Magnetist, 17 Rollins street, Boston. Consultation free. When the patient is at a distance, highly-charged *spirit-magnetized* Bitters sent on receipt of $1,00. tf—Dec. 14.

MRS. L. A. SARGENT cures Rheumatism and Neuralgia, and all Nervous Affections, by Magnetism. No. 28 Kneeland street, Boston. 3w*—Jan. 18.

DR. F. HATCH, 35 Harrison avenue, Magnetic Physician for Chronic Diseases. Office hours 9 to 4. Jan. 11.—4w*

MRS. F. C. DEXTER, Clairvoyant, Business and Test Medium, 491 Tremont street, corner of Dover. Jan. 25.—4w*

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

MRS. MARY A. CHARTER, Clairvoyant, No. 125 Lincoln street, East Boston. 13w*—Nov. 2.

MRS. M. A. PORTER, Medical and Business Clairvoyant, 28 Kneeland street. 13w*—Oct. 12.

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

Miscellaneous.

Dr. Fred. L. H. Willis,
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DR. WILLIS may be addressed as above until July 1, 1873. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching Clairvoyance.

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Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed.

Send for Circulars and References. tf—Nov. 9.

NOTICE.

DR. PETER WEST, the Test Medium and Lecturer, now in San Francisco, will leave that point for the East on the 11th of January, 1873, stopping at Salt Lake, West Denver, Col., Omaha, Council Bluffs, Iowa, St. Louis, Springfield and Bloomington, before his arrival in Chicago, where he will visit his people for a few days, then resume his journey East, stopping at places that societies and friends may make engagements with him between Chicago and Detroit and between Toronto, Canada, and Boston and adjoining cities and towns to Boston; stopping only a short time in each place. On his return West, will receive calls for New York, Buffalo, Philadelphia, Washington and Baltimore.

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

The Doctor obtains writings upon a common slate by holding it in mid air, in daylight or gas-light. He answers written questions folded so he cannot see them; obtains raps on the slate at arm's length; is one of the best Clairvoyants, and prescribes for diseases. 3w—Jan. 11.

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DR. J. R. NEWTON,
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San Francisco, Cal. Jan. 25.

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Jan. 4.—tf White Water, Walworth Co., Wis.

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Mrs. Anna Kimball,
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Healer, Clairvoyant and Trance Medium.
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Miscellaneous.

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The following named persons have kindly allowed the use of their names as reference:

Fred. West, Druggist, Laporte, Ind.; Ireland & Merritt, Druggists, Laporte, Ind.; A. P. Andrew & Son, Bankers, Laporte, Ind.; H. L. Weaver, Cashier B. Bank, Laporte, Ind.; R. S. Morrison, Cashier First National Bank, Laporte, Ind.; Dwight Fraser, Postmaster, Laporte, Ind.; G. M. Dakin, M. D., Laporte, Ind.; S. A. Robinson, M. D., Laporte, Ind.; Hon. J. Packard, M. C., Laporte, Ind.; General L. Gleason, Laporte, Ind.; Hon. C. W. Cathcart, Laporte, Ind.; *L. Humphrey, M. D.*, South Bend, Ind.; E. T. Bussell, M. D., Indianapolis, Ind.; James S. Browne, M. D., Suffolk, Va.; Jno. J. Patterson, M. D., Rockport, Ind.; *J. H. Clark, M. D., Chicago, Ill.*; Wm. Sheffield, Napoleon, O.; J. G. Bowman, Vincennes, Ind.; A. H. Wetherell, Hopeville, Iowa; James Hasell, Mt. Airy, N. C.; *Geo. C. Howe*, Knoxville, Ill.; H. N. Stoddard, Joliet, Ill.; L. S. Spitler, Birmingham, Iowa; John McLain, Union Mills, Ind.; James W. Davis, Mt. Airy, N. C.; Mrs. J. F. Cummings, Topeka, Kansas; Byron McKeen, Galveston, Texas; John Darling, Wallaceburg, Canada; D. M. Loy, Depere, Wis.; R. C. Hall, Groton, N. Y.; J. S. Rolston, Indiana, Pa.; C. B. Tilden, Washington, D. C.; J. C. Ketchum, Hastings, Mich.; J. B. Howard, M. D., St. Joseph, Mo.; J. R. Leonard, Jalapa, Tenn.; W. W. Culver, Bluff Point, N. Y.; S. Ruark, M. D., McCutchenville, Ind.; D. Chapman, Chicago, Ill.

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Dec. 28.—6teow

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THE INDEX,
A Weekly Paper devoted to Free and Rational Religion.

It is the object of THE INDEX to give public utterance to the boldest, most cultivated, and best matured thought of the age on all religious questions. THE INDEX is edited by FRANCIS E. ABBOT, assisted by ABRAM W. STEVENS, with the following list of Editorial Contributors:

O. B. FROTHINGHAM, of New York City.
THOMAS W. HIGGINSON, of Newport, R. I.
WILLIAM J. POTTER, of New Bedford, Mass.
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REV. CHARLES VOYSEY, of London, England.
PROF. FRANCIS W. NEWMAN, of Weston, super-Mare, Eng.
REV. MONCURE D. CONWAY, of London, England.

A Literary Department, embracing book notices and reviews by writers of the first excellence, will be a new feature of the Index. Rev. Thomas Vickers, of Cincinnati, and Rev. Edward E. Towne, of New Haven, will write regularly for this department.

S. H. Morse, late editor of the Radical, will contribute weekly letters and report the proceedings of the Radical Club.

M. D. Conway and Rev. Chas. Voysey will furnish every week alternately a London Letter containing matters of general interest to radical readers.

The Index will also contain much other interesting literary matter, and various improvements will be made from time to time as circumstances render possible.

The Index teaches religion without superstition. The Index accepts every result of science and sound learning, without seeking to harmonize it with the Bible. It recognizes no authority but that of reason and right. It believes in Truth, Freedom, Progress, Equal Rights, and Brotherly Love.

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Jan. 18.—tf

CREAM OF LILIES.

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THE TRUE FOUNDATION.

It seems, by the reports, that our Methodist brethren, in high council, have been discussing the question of the existence and duration of hell, and most of them agree that it is the foundation of heaven, and that if the wicked cease to suffer in it, the righteous (Methodists) will cease to enjoy heaven. In other words, if the foundation is knocked out from under them, they may go down into hell or oblivion. This would be a sad catastrophe 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 cease to exult over their victory and rejoice in the salvation obtained for them by the "blood of the Lamb." A group of little boys wrangling over the flight of soap bubbles would be of as much importance, and more consistent. If these stupid idolaters would open their eyes and ears, and be 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 enlightened 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 human 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 Jesus 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 chaplaincy, if offered us 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 connection with such a place. It is a sinecure, or rather a sop thrown to the Church, to keep its tongue tied on the subject of political vices. In our legislative experience, we found the worst and most reckless cases invariably the champions of chaplain appropriations. We opposed the whole system, and supposed we had secured a prohibitory provision in the Wisconsin constitution; but it was evaded, and a precedent established by the very class of corrupt politicians that needed a chaplain. We believe that the whole system of chaplains in Congress and the States is in violation of the spirit of our national Constitution, and in support of sectarian Christianity. We are not aware that any State except Michigan (if that has) has entirely extinguished the chaplaincy in its halls of legislation; and yet there is no more farcical 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 a dry 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 on the constitution as will allow the Legislature to exempt church property from taxation, as the present constitution does not allow it to be done; but we opine it will take more than one Governor 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 more surprised if the Legislature submit that question to the people, where it is sure to be voted down.

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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 us as she took us through its well-filled rooms and showed us 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 case denied relief on account of belief or disbelief, 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 thankfully received, and may be sent to the Home of the Friendless, Leavenworth, Kansas, or to Alice B. Stockham, M. D., for the Home.

We take especial pleasure in speaking of this institution, because we so seldom find any good work among our Christian sects that we can recommend, and find so many to condemn; such as baptizing people in ice water, lottery festivals, camp meeting revivals, and worst of all, teaching errors to little innocent and ignorant children in the various Sunday schools, where and when no creeds or doctrines of any kind should be taught.

EXCELSIOR.

Once more we have been called to stand by the cofined body of an aged and beloved friend, Capt. Jonathan Jackson, of St. Louis. He had measured his threescore years and ten, and was 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, about six miles west of the city, where with his loved and loving companion he was waiting that change that has come first to him, and left her still waiting her time to join him in the still pleasanter home she knows he has reached, and where he awaits her.

WONDERS will never cease. The Missouri Legislature has just surprised the people of the State by electing to the U. S. Senate our worthy fellow citizen, Louis V. Bogy, of the City Council, and a very respectable, talented, and politically limited citizen, but a good man as well as a rich man, and, although a reputed Catholic, he will not favor the sectarian schemes of our Protestant enemies who would destroy religious liberty by putting the Bible in the Constitution and enforcing it with laws. We shall be disappointed if Col. Bogy is not found on the side of liberty in every contest, although in the unpopular political party.

DR. WM. PERSONS, the successful healer, who has been treating patients in Mobile, Ala., for some time past, has gone to Savannah, Ga., to practice for two months, and our friends in that section will do well to give him a call, as they will find him a gentleman of rare ability in many respects.

A HAUNTED SCHOOL-HOUSE.

The Newburyport Mystery---A Ghost by Daylight---Panic 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 of our information being a paragraph from the New York Tribune. Since that date developments of a highly interesting nature have arisen, which we now lay before our readers, as given by a correspondent of the Boston Post, under date of—

NEWBURYPORT, *Jan. 13th*, 1873.

So far as has been heard from, Newburyport is ahead of the rest of the world in ghostly revelations. While in less favored places these shadowy visitants cling to the traditional hour of midnight to make their earthly rovings, this ghost prances fearlessly about in mid-day, confining its visits to a school-house, where about fifty little urchins are 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 any well-regulated school topsy-turvy with excitement. What whim induced it to choose this particular place for its ghostly orgies, no mortal can tell, nor yet understanding spiritual ways; but no doubt it had a sufficient reason, if it would only condescend to impart it. The manifestations commenced about a year ago; the first that was heard was noises from the attic, a scrambling and tumbling and dragging, as of pieces of wood. At first the teacher supposed it to be rats, and she set innumerable traps, but nothing was ever caught, and still the noise continued. Of course the quiet of the school was sadly disturbed, but there was no alarm felt, as the teacher assured the scholars that it was only the rats, believing that it was, and annoyed that nothing could be done to rid the place of them. The first suspicion 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, flying 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 much a mystery as ever.

The building is an old-fashioned one, a story and a half in height, with a cellar and an unfinished attic. A wide entry opens into the schoolroom, and from it lead the stairs, both up and down; a window opening into the schoolroom from the entry gave 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 little 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 hundreds of boys who have occupied them since the schoolhouse was built, and their wood-colored surfaces are marvels of smoothness. Overhead is a round aperture leading 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 become 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 somersaults that would have driven a gymnast wild with envy, could he have witnessed 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 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 by degrees the story leaked out, and was received by all who heard it with amused incredulity. The thought of spiritual manifestations was not entertained 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 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 catch the mischiefmakers.

One day, a little over two months ago, the children 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 whom they had ever seen. In a moment, it appeared again; all the children saw it, but it vanished before the teacher's head was turned. Turning now to face the window, she saw it herself—a boy's face, gazing earnestly through the window into the room. She sprang quickly to the door, and threw it open, and there the boy 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, 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 schoolroom she went again, and sat down, frightened and perplexed. An exclamation from the children made her look up, and there was the face looking down at her from the attic, through the ventilator. The frightened children 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 calmness she was far from feeling, and succeeded in quieting them and restoring the room to order. This appearance, of course, made a great excitement in the town, and the little schoolroom was besieged with visitors, until it became necessary to forbid persons an entrance. The children recovered from their fright, and now talk of the ghost as rather a good joke. It has been seen once or twice since then, and heard much oftener; but the children are so used to the noises that they do not mind them in the least, and are seldom distracted from Primer and First Reader, unless, on some occasions, the visitor becomes too noisily obstreperous, when it is necessary to humor him for a few moments by a cessation of lessons. The ventilator has been closed and the window covered, so that his appearance, unless in their very midst, is quite impossible, and as yet he has not ventured inside the schoolroom. His amusement at present seems to consist in turning the attic into a ghostly carpenter's shop; and he saws, hammers and planes, whistling in the meantime to himself, but quite loud enough 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 pupils, but they find nothing but the dusty old attic, as quiet and as cobwebby as old, unused attics usually are—nothing but the spiders that seem to 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 sneer 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, is convinced that it is all produced by supernatural agency, and believes that the apparition she saw was a veritable ghost. Whether she is a so-called medium or not, certainly the appearances never come to her anywhere except in this schoolroom; in other places she is free from all demonstrations of the kind. Probably a Spiritualist would claim that she was highly "mediumistic," as they term it; very highly indeed, for it is to but very few that actual presences are seen out of a trance. Miss Perkins is a delicate looking girl, rather pale, with a striking face, 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 were seeing out from beyond her actual surroundings. She is evidently a very impressionable girl, with an excitable, nervous temperament. She speaks very quickly, showing her intense nervous force in her manner of speech. She disclaims any knowledge of the manifestations and their causes, and is utterly powerless to control them. She can neither will them to come or go; so they are entirely out of her mental power. They no longer frighten her, but she takes them as a matter of course. Her coolness has its influence over the children, and they are now as fearless as she. The school continues with the number of pupils undiminished, and although some days their visitor is noisier and more troublesome than others, yet the sessions continue, 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 of a mystery than ever, and Newburyport is still exercised over its daylight ghost.

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, Joseph 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 Spiritualism—young in years and experience—I feel it a duty to say that he is an eloquent, 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 known.

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 utmost good feeling on both sides. On Monday Mr. Hull lectured at Richardson's Hall on the "Ministration 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 Advertiser, 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 eminently opportune and the demand imperative for a declaration of our attitude in relation to certain social questions that are now struggling against the bigotry of Church and the power of State, in the person of certain of its advocates to obtain a hearing from the public rostrum; 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 emancipation and elevation of all classes, of both sexes, to the attainment of a free, purer and nobler life.

Resolved, That the above be read in our public meeting on Sunday morning, Jan. 19, 1873, and sent to the Banner of Light and Religio-Philosophical Journal for publication.

HENRY T. CHILD, M. D., *President.*
JAMES M. SHUMWAY, *Secretary.* 631 Race street.

Acknowledgments.

Received from "A friend of Spiritualism," $10; from H. Snow, San Francisco, $12—previous remittances, $220; from B. Montague, Los Angeles, Cal., $22,25; from Enoch Clark, Cochranton, Ohio, $25.

Hope is like a harebell trembling from its birth,
Love is like a rose, the joy of all the earth;
Faith is like a lily, lifted high and white,
Love is like a lovely rose, the world's delight;
Harebells and sweet lilies show a thornless growth,
But the rose with all its thorns exceels them both.
—Christina G. Rossetti.

I have forgiven and almost forgotten every unkindness and injury that have been done me; and I would rather be able to recall and be forgiven for every unkind word and act of my life, than to be the President of the United States; for then I could lie down to die, as I soon shall, in peace.—*Horace Greeley, 1872.*

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