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The Rostrum.

WHAT SHALL WE DO WITH OUR SPIRITUALISM?

A Lecture Delivered in Music Hall, Boston, Mass., Sunday, Dec. 1st, 1872, by Emma Hardinge-Britten.

Reported for the Banner of Light by John W. Day.

INVOCATION.

'Great Spirit! thou who alone canst guide us to the "Evergreen Shore"; thou who holdest the keys of Life and Death-we invoke thy sacred the source and power of mind, they have anpresence this hour. We ask thee for wisdom to consider thy counsels; we ask thee for light to poses of life which thou hast stamped upon each one of us: we ask thee for inspiration; we ask thee that thou wilt be the word made flesh dwelling amongst us this hour; and oh, give us the of mystery which conceals thy sublime perfection from our eyes; give, us to behold thee as our the force that moves creation. strength, our consolation, that, as we go hence from this place, we may feel it is indeed good to be here, and that for one brief hour we have itual existence, and even the intervention in hustood in thy sacred temple, and, putting off the shoes of materiality from our feet, have experienced that, in communion with thee, the place is holy ground. To thee we turn, oh Light ever shining in the Darkness! to thee, Spirit of Life and Beauty, we consecrate the services of this er state of spiritual existence save that which is hourt

ADDRESS.

The question which is presented for your consideration at this time, and which is indeed the all-important topic of the hour, is: What shall we do with our Spiritualism? It has been the reiterated query of many, and yet many a year; it unexplained phenomena which in different perihas been the great unspoken thought that has ods have appeared among men; who constantly welled up in many a heart swelling with joy and gratitude beneath the elevating dispensation of alism the glimpses which their eyes have from Spiritualism; and yet, when we put it into time to time beheld of the mystery of the unspeech, and question of one another what response we have to offer, we most generally fall | naturalists. Their belief was based upon tradiback upon the excuse that the time has not yet | tion and their hearts, yearnings toward the uncome to answer it-that we are yet in the smoke known, and these grounds were all they had to of the battle; that we are yet standing before the offer in proof of their alliance with the spiritpartially unrolled panorama upon which has been | world, or of spiritual existence beyond the gates displayed the wonderful forms of the divine of change. drama; that that panorama is still passing before our eyes, and as yet we have found no standpoint stastical endowments. Our city streets are where we can number up the jewels we have adorned with costly structures, and the hand of gained, the wealth that has been bestowed upon the teligious devotee points proudly where the those who are most hopeful to find in it the the mere scientific propositions of materialism world's redeemer from wrong and error; those the vague dreaming of supernaturalism, and the who enshrine it in their heart of hearts as the solemn platitudes of those who refer all spiritual holy of holies—have been waiting for what they interposition to the miracles they claim to have deemed the fitting time, there are those who been enacted so long ago. These included all the have stepped in before us, absorbed the great ideas and opinions relating to spiritual subjects dispensation, and planted the standards of their individual idiosyncrasies upon its battle-fields.

of affairs? Go into your city streets and quest that period by the spirits themselves, and which tion of each one you meet: What is Spiritualism? | prophesy so much of transcendent glory for the and how many divergent ideas, angular opin- coming time. Not in accordance with our preions, strange doctrines and peculiar forms of special belief will be immediately labeled upon that do, but with a wisdom deeper, more profound word. There is no such thing as standing still; and searching, and better adapting means to we all have to learn this lesson, and whilst the ends than any contrivance or imagination of tides of heavenly reform are sweeping us on to man, the great drama opens. It first appeals to the shore of some unknown bourne, the various the sense of sound; next, to that of sight. It barks of human opinion are passing by us, taking hold of the rudder which we have abandoned, most insignificant of means—such means and and guiding our ship whither we would not. I such purposes as scarcely promised to transcendarise this day from a bed of sickness, to bear the the disturbance created in a small and humble cirdear message of the immortals to those who have cle of village rustics. This was the obscure combeen most strong and faithful in their service: mencement of that great drama which was at What shall we do with our Spiritualism? God grant me strength to be the mouthpiece for an of philosophy has since been unable to dispel. swering that question. You and I know that It is conclusively proved that those appeals forcithe old familiar parable of the ten talents-so old | bly made to the senses of hearing and sight yet ever new in the field of human experience, through the rap and the moving table, cannot appealing to almost every life amongst us—comes originate themselves. Whilst science coldly and home with more force to the modern Spiritualist | scornfully looks upon the trifling means used. than to any other class in the community. If it | the very fact that she is compelled to admit that be so, then awake! and help me to answer the question of the hour.

That you may the better do this, permit me to roll up the curtain of the drama, or at least that which the ten talents have been bestowed upon us. First, then, let me recall what was the specialty of human opinion upon all spiritual subjects when the great modern movement was first opened before us. It is customary for us to attempt to strengthen our faith by reaffirming that count for the mysterious phenomena. It is too Spiritualism has ever been known; that it underlies all religious belief, and that its phenomena have never ceased to intervene in human affairs. It has been customary to reiterate this to ourselves and the world, but I feel to say, as I stand stinate innovations within the realms of sound gazing through the vistas of a quarter of a century in which its modern course has proceededthrough the years in which I have been privileged | their purpose—enough that the sights and sounds to proclaim the solemn dispensation of Spiritualism—that my eyes have seen the glory of the ena. All possible appeals to the senses that could coming of the Lord, the beauty of his love, the | be demanded for evidence have been made: ponsublimity of his power! that I live to behold that | derous bodies have been moved without apparent glorious era which the kings and prophets of olden days waited for, and sought, but never found, | vain attempted to simulate; chemical composiand that I scarce know of any age or period of time which has been equally gifted with the bless- eyes have defied all the powers of the human ing of the spiritual dispensation with the one in | mind to explain them away; these, and other

Spiritualism has displaced, it seems that we may classify them into three distinct groups or or-

The first may be considered to represent the leading minds of the age in the varied departments of analytical science; those who have been accustomed to observe the motions and forces of the universe, and weigh them in the balance of scientific law. And yet when we have questioned them as to what is the source of causation; what is the ultimate of the grand scheme of which these are but fragmentary parts; what is swered us: Search the shining heavens, guage the depths of the ocean, analyze and disinteunderstand and for strength to fulfill the pur- grate every element, animate or inanimate, throughout the universe, and you shall find no evidence of spirit as an independent existence: nothing more than the chemistry of atoms-of the atoms most highly progressed it may be - is renewed assurance that thou art our High known to us as the cause of mind. Matter and Priest, our Father and our Friend; lift the curtain | mind are all we trace-matter as the outer exponent, mind as the inner force, and nothing but

The second class are those who advance beyond this position, acknowledge an independent spirman affairs of the Supreme Being; but they always refer this intervention to the suspension of that natural law which is claimed by the first class as immutable. They plead for miracle, and denounce all attempts to represent to us any othso constantly peddled each Sabbath day by the appointed ministers of ecclesiastical faith. All other forms of spiritual life are to them as much mere negations as to the scientist.

The third class are those who perceive running through all history the silver line of supernaturalism; who recognize the voice of the various oppose to the methods and deductions of materiknown realm-These may be denominated super-

Oh, my friends, this is the day of large eccleus, or take heed of the responsibilities that have spires of grand cathedrals pierce the sky; and yet grown out of them. But I call upon you to note | these are but the fruits of the beggarly elements that, whilst those who most love Spiritualism— upon which our souls have in the past been fed which the world of civilization had to feed upon a quarter of a century ago; but now I call upon Would you comprehend the scope of this state | you to notice some of the epochs marked during. conceived notions of what a spirit could or should comes in the lowliest shapes, with apparently the once to establish a proposition that all the world there cannot be anything produced in the universe outside of the realm of material causation is forever and forever a challenge to her disciples to prove what is the origin of those sounds and portion of it through which we have passed, and motions which are not produced within this world here and there take note of the various forms in of causes. We thus stand upon the threshold of a profound discovery in science from which we can never be dislodged.

And now for the second stage: Philosophy rises to attempt an explanation; a world of theology is launched upon these spirit-rappers, to achumiliating, and would occupy too much valuable time, were I now to rehearse in your ears the fruitless efforts which the great in human science and opinion have made to explain away these ob and motion, in the attempt to prove that mankind had no souls. It is enough that they failed of began to expand into other varieties of phenomcause; feats performed which the conjurer has in tions and decompositions going on before our which we are now living. In recalling the differ- forms of phenomena called physical, have apdoubter and the satisfaction of the investigator. But this is not all: a set of mental phenomena

arise, equally unexplainable. Men speak with new tongues, write automatically in languages in which they have had no previous instruction, or concerning matters of which they can, from the nature of things, have no knowledge; and the great minds of ancient and more modern times appear again in the world of thought through the untaught mediums of our day. I know there are those who with scornful skepticism and mocking incredulity accept this proposition, declaring that there are few in the human form who would care to shoulder the authorship of our drawings, our music, our speeches, our literature; that, whilst the names of the mighty dead are borrowed to cover our productions, their paneity of ideas and poverty of expression are unworthy even of the poor mediums through whose organism they come. This is not the question; these exhibitions of intelligence, whatever be their grade, prove that they are entirely independent of the party through whom they are given. Spiritualism invariably endeavors to demonstrate the one fact, to every mind who will listen to its voice, that the intelligence making these appeals to the recognition of the present is connected with those whom the world calls dead; it brings us tokens of special identity that at once prove that their authors are beings of another world. It matters not how small and insignificant the sign-though it may be the falling of this fabric [alluding to a handkerchief held in her hand] or the low sound of the zephyr that stirs the summer leaves—that comes to us indisputably interpreting its connection with the buried dead; that is the very axis upon which the whole fabric of Spiritualism turns. It proves the agency of another world; it proves that that world is connected with the vanished dead. The whole question of immortality is solved, and these results ensue: we find a new country, with hills and plains, woods and rivers, as material to its residents as ours to us; a country that conserves in its immensity the millions and millions of bygone generations; a country invisible, it may be, to you and me, but which fills this place [alluding of the ball), which is pulsing in the air, which permeates our dwellings and our daily lives, and into which, from time to time, the opened eye of the seer can penetrate, beholding its radiant inhabitants, its resplendent scenes. This is one of the great discoveries that have resulted from the simple means which the spirits have made use of in their appeals to the minds of men;

ence has searched in vain. Science has explored the various forms of matter, solid, liquid, and gaseous; she has ascertained the source of the for millions of years, and show, by analysis, the elements, metallic and otherwise, which are there little children and ignorant men and women, who can show these scientists a world of which they limits or capacities of earth; and without that humble spirit-medium the scientist knows nothing of the existence of such a world, with its lute authority or power to interfere in human af-Dowers and forces. Thus it is we find that at the very outset of each wonderful unfoldment we are entering upon the borders of a new and entertaining science. We pause at the very threshold of the great temple of Spiritualism, amazed at the mighty revelations made us by a simple rap or a dancing table.

But we must advance another step. I have said the attempt has been made to explain away these phenomena by referring them to the action of physical causes. Without entering upon the examination of this history, which has proved so. humiliating to those who have enacted the farce, let me refer to the three points successively occupied and abandoned by the would-be exposers. First, we were told that electricity was the source of these remarkable occurrences; and when the awkward fact of intelligence connected with their workings defied the research of the electrician to account for them, then animal magnetism—the there are those in your midst who would gladly transfer or action of mind upon mind-was assumed to be the cause. But when it was found tion-capital out of the distresses of their neighthat the intelligence manifested was always in bors; capital out of their own souls. The army relation to the buried dead, to a world wholly different from, though contiguous to, our own, then | then came the inevitable camp followers—those came the grave proposition that it was spiritual who unscrupulously sought to reap a harvest of in its origin, but it must, of necessity, be and proceed from evil spirits. Up to this point the kand yearnings of stricken hearts. The manimanifestations had proceeded, varying in force festations were simulated by these for purposes and form, with an ingenious adaptation to every of greed; then in the name of honesty and piety class of mind demanding evidence; but now the in- these false imitations were exposed as the works nobler philosophy began to instruct us. They great crisis in spiritual progress ensued; then it in some sense, the leading grounds of our con- try the spirits. Returning to the spirit circle we as a fancy of the hour, but as a stubborn reality | find that there was a rock of truth and a kernel whose coming was for the production of vast re- of fact amongst the vast mass of doubt and unsults. And the first step of this new philosophy certainty by which he was surrounded. Thus was the charge from the spirits to try Spiritual also it has happened that the Spiritualists, as a ism by its fruits. We did try it in the heart of body, have learned to become the most powerful the mourner, and found it the source of a great analyzers of evidence to be found in the worldand everlasting joy; we tried it before the dark- So we went on step by step, till we found our ened eye of the materialist, and found it to be the selves standing on the rock of ages, the rock of torch that illumined the land of eternity; we tried | truth. Our facts grew stronger, and our proposi-

nying the religious significance of our proposition; we tried it by its fruits, and never did we find it wanting.

And thus it is that we close the first act of the Irama. We find that we have rolled back the tide of public opinion throughout the civilized minds who have heretofore wandered pathless ing upon the second act of our drama, we very "Now concerning spiritual gifts, brethren, 1 would not have you ignorant;" and others of like import; oh, yes, we have heard such expressions thousand years - and yet we have gone away from the hearing of the voice which pronounced the individuality of the spirit-world, that from the very moment that a spirit first appeared, the only cause to which we could ascribe the occurrence was imposture. Surely, said earth's wise ones, a spirit should not, ought not, could not come in a manner so frivolous and undignified! What was the result? When the spirit-power at last compelled us to recognize the fact that spirits were in our midst, demonstrating their presence in every form and manner which was calculated to satisfy the skeptical mind, can we marvel that the world at large only recenoed the teachings of the priest, and denounced the movement in the that conventional opinion which had been handed down for generations, that spirit was a finality, that a spirit must be with God-unless, perhaps, it had gravitated to the other individualand could not, would not leave his presence to mingle with the transitory affairs of earth. San we marvel, I say, that, in the minds of many, this priestly ipse dirit was received and recog-The next is the proof of immortality—the fact of this great dispensation, stumbled into believe ment of thought; and now, when we ask: What that a new element is given to us; for which sel- ling that the very heavens had been opened upon is Spiritualism, there shall hardly be a single vice us, that we were indeed approaching the hour so long forefold by seers and sages, and that each was perhaps some great prophet appointed to lead wild fire of the skies, and guaged the starry ranks. the race forward to its redemption? Then the of heaven; but there is a realm of force yet un- mocking world pointed to the wild fanaticism of measured by her. There are great transatlantic these devotees of the new dispensation proclaiming scientists among you who can gather up the star- in self-satisfied tones, "Give them rope enough, beam that has been traveling toward the earth and they will hang themselves," and thus, instead of gently attempting to convince them of error, left the Spiritualists to their own destruction. ensphered; and there are also existing among you | But these students in the school of spiritual ethics soon learned, by sad experience, by the toppling down of the fair buildings which their own pride never dreamed - a land far transcending the had creeted, that the world they were dealing with was a human world-a world of men and women like ourselves, a world of no more abso-

> us with one another. Thus we find that by his own failures and blasted hopes the horizon of the Spiritualist became widened; he learned gradually, through the mistakes he had mader in a few short months he gained, by the actuality of spiritual experience, more than our pastors and ministers and preachers and teachers have informed us of in the course of eighteen centuries. At last, then, we began to understand what the spirit-world was, and, instead of arising from our failure depressed, or, as the kind and gracious world would suppose, committing suicide beneath the weight of our own folly, we came forth better instructed and stronger than ever to do battle with error. This was the first phase in which the drama of Spiritualism was performed

> fairs than its instruments which we see around

by the Spiritualists. The next we are all familiar with. You know make capital out of the troubled state of a na was mustered, the battle was set in array, and pecuniary gain from the awakened sympathies visibles themselves entered upon the scene, and a of cheats and swindlers; then it was that another required that we should meet together in coun- was that the voice of the spirit again warned us sel, and, after the fashion of religionists, settle, | back from failure by demanding us once more to victions; that we should treat the new system not | did try them, and thus the Spiritualist began to it before the desk of the scientist and the pulpit | tions were potent every hour as we sifted the | abolished in our midst; whether the race shall

ent forms of human thought and opinion which; peared in regular order, to the confounding of the jot the religionist, and found the one unable to wheat from the cliaff. Then same the next great disprove the fact, and the other incapable of decrisis, and perhaps the only one of which I can now speak, and which brings me face to face with the question of the hour: I suppose you all know that in this age there are certain minds who believe that the world has all gone wrong, till they have been informed of some great thing which will enable them to set it right. Each vaworld-that we have taken captive millions of rying reformer, whether dietetic, dress, social, or whatever the case may be, launches his opinion through the desert of materialism, doubting or before the world as the only possible method by denying their immortality. And now, enter- which poor humanity can be saved. Whilst, therefore, it is possible for the greatest of inbriefly review its progress as entrusted in the tellects to believe in Anodern Spiritualism, we hands of the Spiritualists themselves. Remem- must not wonder if we find in its beterogeneous ber that when first Spiritualism came, the three ranks the parable of the marriage supper enactclasses of mind I have described absorbed all the ed again. The voice of the Bridegroom collegknowledge and all the light possessed by us on to the elergy and to those who were entrustspiritual things. What constituted the spirit-world, ed with the care of human souls who were -how a spirit could come or go, or might or preaching a gospel for which they had no deshould act under any circumstance of intervention at all-that they might draw nigh tion with mortals-was a problematic invistery. It and be satisfied, but they would not. Then it is true we have been accustomed to hear every Sab- went out and gathered from the wayside, from bath day the words, "Try the spirits": "Quench alleys and gutters, as well as from the palace, not the spirit"; "Cover after spiritual gifts."; every grade of mind to fill the heavenly guestchamber. But what is the result? As we gaze upon the serried ranks that follow the call of our philosophy, and the world asks, "What is Spir--the race has been distening to them for over a itualism?" we are answered by some: "Why, Spiritualism is all dress reform;" another classife clare the virtue of Spiritualism rests solely upon them in such profound ignorance of what marked the Grahamite system of diet, and that mone can be its disciples save as they live upon a coarse kind of bread; another class proclaim that Spiritualism exists for the breaking down of all law, social and marifal, and openly declare that the old landmarks must be deserted; that the world has gone entirely astray; and that only freedom-freedom from all restraint on appetite and passion-freedom from all forms of legal enactment, can set it right. We believe that we are only echoing sentiments that have been frequently expressed in your city during the last quarter of a century. Spiritualism, like charity, is a broad mantle, and capable of covering a mulstrongest terms, declaring, in accordance with [Titude of sins. | Spiritualism, which no priest or schoolman could break down; Spiritualism, which defied all the power of the divine to anothematize it, though thousands of funeral sermons have been preached upon its domise; Spiritualism, which only rose stronger and stronger in the great game of chess which was played by the spirits against mortals—was far too convenient a chariot to escape the attention of the various nized as the word of truth? Is it marvelous that I ideas and forms of Individual action, which have we ourselves, astonished, at the wonderful glory in other circles been chassezed out of the departthat cannot be found harnessed upon its car. Here we stand; it is not for me in the limits of

> the present discourse to fully trace the eriterion of judgment given us by the spirits, but I close my second proposition by asking: What shall we do with our Spiritualism? It would seem that the battle which has hitherto been fought by the spirits is now in our own hands. You and I have all seen the strength of the spirit-world-how mighty to conquer this silent, and invisible power has been. Again and again I call upon you to number up your jewels ere you proceed to frame an answer. How long have we searched for God -how long our hearts gone out for succor in the hour of trial, in the day of bereavement, beneath the pressure of the world's injustice and ingratitude, when all have forsaken us and field how long have we went in our garden of Gethsemane waiting for a Saviour, and none has answered us until we stood face to face with a spirit—a spirit man, with all the loves, the appetites, the power of imagination, the force of action, which characterize the minds of earth, and whose totality expresses and explains to us the solemn mystery of God! We search no more—we have found him in the all-embracing master mind, the grand man of the universe! We walk no more in the dark night of materialism. The problem is forever solved-God is a spirit! We have found the one standard of appeal from which all forms of thought and being can never turn away. These spirit people once mortal present to us the fact that as God the spirit lives, so they live also: "There is no more death," is the chorus that rings through the corri dors of eternity, and you and I shall live forever. But they return to us ever teaching also the truth of compensation and retribution. With all the accusations of strange and peculiar idiosyncra sies which theologians have launched upon us, none can deny the fact that every returning spirit preaches compensation, or a return for the deeds done in the body. Then is heard the question, Can Spiritualism throw any light upon the grand mystery of the law of life and being? Whilst the one reformer demands of us to trample all law under our feet, and the other would have us conserve and still more strongly entrench its position, where is our standard of appeal? Whilst the voices of a thousand different reformers are echoing one proposition only to be flatly contradicted by a similar number who act under differing spiritual influences, of what use is this Spiritualism to us? This is the question that must be answered ere we can be enabled understandingly to know what we are to do for Spiritualism; and I claim that question is answered. It is not answered by the authority of any spirit, but by the authority of the one Great Spirit who holds us all in the hollow of his hand-by God the Spirit, in the fundamental laws and principles that underlie all creation. Take but one illustration: it is now a question in the social world as to whether the long cherished rite of marriage shall not be

day, and you know it. ' You know, too, that the question is charged upon spiritualism by the popular voice. Then let us take it, and taking it, here, ask where is the standard of appeal? As it ! the authority of the licentions, the deprayed, the narrow mind? Is it any human authority? I answer, no! God has written upon our members, : upon every portion of our organism, the same immutable law of being. He has not left us pathless in the wandering realm of our affections, without restraint, without a guide. We are imperatively called upon to analyge our duty toward self and each other. We shall find that in every form of that he himself, when he gave us our affections and attractions, also bestowed upon us the law to regulate, only we have not been accustomed to go to the living gospel of humanity to find it; we have searched in musty records, we have listened to the hold voice of reformers, we have questioned the wild theories and philosophies of those who have on this subject sought to reach the public mind, when here we stand living witnesses of the right; and wrong, and every one of as has only to turn to that great gospel to find the eternal law of that divine pronogathic union which is symbolic of the diviner one of Mother and Pather tird! And thus It is, my friends, we find that we have a standard of appeals that there is a gospet, of right and wrong; that we can find it in ourselves; and that each spirit circle, with its forms of shipwrecked; souls, its darkened faces of those who have yielded on earth to the wild intentives of unreined as well as love in the universe and that all erea-

I close for the present the history of this draum: tion; but until Is shall have been heard as a witoness for God and the spirits. I am not prepared, to let this question pass by.

God; by others, in the cold and unargialistic way a citation of the establishment of Win. White & in which they treat of such things, it is styled; Co .- books painphlets, and especially the good tions, which must appear at stated intervals thus [which any be adopted: be faxed to the love, the wisdom and the goodness! Jurning away from the past, forgetting that the of God the Spirit, and to attribute to his unfailing. BANNER owes anything on spast account, and so is in our midst a spirit artist who has from time ing with the first next issue of the paper :----to time produced many strange things. His works mainly represent some simple implement or utensil, but every portion of them is made up of the broken remuants of previous organic forms, erushed and massed together in the representation of a new. Shells, fossil relies and broken images-the remnants of vast catastrophies and entaclysus-crowd these strange and symbolic portraitures. For a time these works were in ex-Istence, a source only of doubt and sometimes mortification to their producer; but the eye of ing is lost; that as death breaks up and disperses the forms of the old, the spirit rises from their ushes; that, foreshadowed in these productions, is the truth that nothing has really perished; that eye of today are but the essential fruits of the rocks and disintegrated fragments of by-past gen--but the compand of the ruins that have been thing, and where a little is confributed by each needs must be that at different times the earth-; tional resurrection. to act as aids to Death the builder in the rearing of new atomic combinations of elegance and use. This is the point to which I would lead you! oh, let us remember that, out of our deficits, our sor rows and our losses, the better shall arise; and, so remembering, I call upon you, my friends, to practically prove the truth of your faith in this

One of the Instruments that has most nobly aided you in the propagation of our Spiritualism, and which has full often assisted in the propounding of the query which we are now assembled to consider, has been swent away in the red waves. of the recent conflagration, and ere this meeting is adjourned, I call upon every one of you tomake a practical answer to that question. There! are three or four men in your midst who have for faith that our prayer will be answered. years toiled to circulate and give broadcast to the world the wealth of our spiritual treasure-house: they have done so often at the sacrifice of their) pecuniary means: they have given, as it were, at times, their deart's blood in the service of the truth; while others slept, they have labored one in the face of opposing circumstance, with deplefed purses, but with unremitting effort, they, have striven to place before the world the great light which has been youchsafed to the present hour. They are now destitute and destroyed; that is to say, their means of usefulness are taken from them. You all know I speak of the brave old Banner of Light! I ask you to come to its aid for your own sakes, and not for the sake of those who have done so much for you. If Spiritunlism has conferred so great a boon upon your waiting souls: if it has blessed you in advance of the whole world with knowledge concerning the pearth for the want of that which is the medium of questions of God and immortality, how much do-jeschange among mortals? you owe to those fearless workers who have so long and with such unceasing toil been the agents in distributing its facts to the world of men? ..

doctrine of progressive evolution,

The Banner of Light is burned down! The this day in our midst is of itself a call and a renewed incentive to action. I do not think that that upon a few individuals should devolve the great burden, while the many supinely fold their hands. I do not ask you to put the Banner of Light where it was before the conflagration: I ask you to make it stronger than ever. Let the Phonix that rises from its ashes rise strengthened! by the hand of generosity. Let the answer come; first from the depths of your souls, and then from the depths of your pockets. [Applause.] hare; and we now ask that you will compensate Give us a chance to say the adherents of free us in like manner by resurrecting our BANNER. thought are not behind the followers of the church

nothing except the authority of our prompting in-climations. This is one of the questions of the tion among men of the direful dogma of eternal, of your record. death. Give us a chance to prove that the doeatrine of love is as mighty for truth as that of | means when they shall have passed beyond the fear. Were we working for a sectarian publicativally we ask, Give now, and live here, in earthtion, we might confidently ask for one hundred life, to see the fruits of your labors. And rethousand dollars; let us, at least, have a response member, one and all, that what you give will be on the part of Spiritualists which shall reach half, yours with interest in the spirit-land, where the that sum. Then indeed can we answer more hanks never fail and always pay large interest. definitely and practically the query, What shall we do with our Spiritualism?

Andrew Jackson Davis's Appeal.

Among the many overwhelming losses of the house and printing and publishing establishment of the BASSER OF LIGHT. A large, various and | crown." costly accumulation of books, pamphlets, papers, manuscripts, types, pictures, together with all the valuable instruments and conveniences so necessary to the printing and publishing business of Wm. White & Co .- all gone! utterly annihilated by the furious flames, which at one time threatened the destruction of the whole city.

Spiritualists in all parts of the world gladly acknowledge, their indebtedness to the BANNER OF Liour. They remember it as they recall the attractive features of a common benefactor-atonce a private friend and a public agent of light. and joy. The cause of free thought and the vital interests of free religion, to say nothing of the evidences of immortal life which it faithfully conveys, to the world week by week, are closely inpassion, is a flying illustration that there is law, perwoven with the publications so well-known in the catalogue of Wm. White & Co. These works tion is one sublime organism, in which there are! furn upon the one pivot that is indispensable to vast intellectual laws-just as binding as those of the movement and prosperity of the whole enterprise, namely? "The Banner of Light." Revive and restore this organ of free thought and to another time 1, adjourn, its, further consideras force religion, and the book publishing department will rise from the ashes of Boston.

All this is so self-evident to every friend of Spiritualism, that to dwell further upon if would I will now refer you to something that is very be superfluous. Spiritualists, you are now called near-to-you ally, an occurrative which; under the p-upon to vindicate your character for great enterctinging influence of by past religious teachings. Prise, sympathy and liberality: I meed not urge is blindly attributed by some To a judgment from , upon you the importance of an immediate resuschance, accident, or the culmination of condi-) BANNER or Light: There are several methods

sagany given period of time. Permit me now to fee 1st. Let every subscriber renew for one year, law of good results all the trials of earth. There is sading three dollars to pay for the year commends

> 2d. Before sleeping fornight, draw a check on your bank, or purchase a draft on Boston, payable to the order of William-White & Co. This is a handsome and manly method of doing a noble deed in behalf of the common humanity.

Ath Or, obtain at the nearest available office a post-office money offer for a good round sum, made, as in the former case, payable to the Ban-NER OF LIGHT publishers. Send this (without taking an hour's time to think about it), accompanied with your best wishes, and a promise to elairy ovalue gaine in at last, declaring that noth-1 do more rather than have the BANNER go down.

But I need not dwell upon ways and means, for where there's a will there's a way;" and every one, however poor in worldly goods, can do some thing. The Children's Lyceums can take up colthe gardens and flowery meads which gladden the lections, and forward the sunicidal without delay. Of course the very rich will give large sums. for rich Spiritualists are doubtless superior to logic epochs: that the splendor of proud cities is others of fortune. But the poor can also do somebeen lost. Death, the builder, has stricken down it natism has really done both for rich and poorthat which seemed so strong and so mighty, but. The hour has struck? The BANNER OF LIGHT Es-The preserves, the essence of every, form that the catalishment is in the rains of the proud but strickhas broken. The air is full of that risen life; the encity of the sea. Let Spiritualists from all parts the meeting shall be held: 34 brighter, the better, the more beautiful: and it; of the world haste to its immediate and uncondi-

quake, the fire and the flood should be summoned . My companion, Mary, joins me in this appeal-We unite our voices and our efforts to accomplish. , the end so important to the progress of the principles we advocate. Mary F. Davis loves the BAN-NER not merely because of the shedding abroad of its light upon life temporal and eterind, but especially because its columns have long been open and true to the cause of woman's enfranchisement and elevation, and to the cause of labor, education and science. And I have long valued the BANNER as the best organ in America for the presentation of the real claims of Spiritualism, and for the opportunity its columns freely offer, to the expression of any new idea by any person, irrespective of faith or titles.

We pray for the complete and immediate resurrection of this organ, and we pray with perfect

Orange, N. J. Andrew Jackson Davis

An Appeal from Mrs. J. M. Conant and love! the Spirit-World.

To the millions on earth whose souls have been and called into the glorious smalight of the Spirthe spirit-land, and who believe in the power of my room fade away, and lo! I am "compassed about by a cloud of witnesses whom no man could number," and above my head is written in letters of firet "Write! write! what the spirits say unto the people, and the burden of their song is

Shall the BANNER OF LIGHT rise no more on

Shall our labors of lose for you in that direction cease? or will you give us of your means. fine physical development, tight corsets, heavy that our mortal coadjutors may be enabled to skirts, close-fitting boots and weighty chignons again fling the dear Banner to the spiritual breeze? very fact that the Banner of Light is not waving. It has waved on the shores of every people, and been translated into every tongue, and become a tilessing to all races of inen; and shall it die now. the few should always have to labor vicariously, in its early youth of sixteen years in mortal life? for the good of the many? I do not think it right. We have faith in you that you will not allow it to, but will come nobly up, side by side with us, and victory shall crown our combined efforts.

To those who from the mortal life call often upthrough the intricate meshes of business as it is conducted on earth, we ask for our interest in behalf of the BANNER OF LIGHT—our paper. Though it may never have directly aided you, we

of your record.

To those who contemplate giving of their mortal

The BANNER OF LIGHT has ever given of its small stores to relieve the needy; it has sent out many a call for aid for those who were suffering; and it has realized that it is indeed 'more blessed to give than to receive.' But to live, they who life and being, God has written his mandatel and T Boston conflagration must be numbered the well. hold the flag-staff must receive; and though the stocked and handsomely-furnished book ware. Calvary may be steep, and the cross exceedingly heavy, they will bear it, that they may win the

Yours for the Truth against Error, 4 Mrs. J. H. CONANT. 76 Waltham street, Boston, Mass.

PENTUCKET TO SHAWMUT.

"I is midnight deep, When, looking from the slope of northern hills That sweep in graceful curves against the sky, A wave of light the low horizon fills, And streams in meteors through the vaults on high,

Oh, mystic light! What tale of woe will morning hour reveal? What homes, in ashes, will be waste and drear? I dread the message that I wait to hear,

The morning comes, And cager ones throng round, the news to hear That thrills with lightning-flash along the wire; th, words that make the stoutest quake with fear-"The city of our pride is burned with fire!" Ye men of herve.

Hasten to rescue her you love so well! Oh! save her palaces, her marble walls, Her homes of trade; oh! haste ye, men, and swell The throng, ere all to shapeless ruin fallst-All vain the cry!

Too late for distant hands to help or save! We come to look upon our wealth and pride, Beaten and melted by the fiery wave, And dashed to smoking atoms at our side. Oh! ruined mart!

1 stand amazed-a stranger in my home. The shapeless heaps blot out the marks of trade, And stiffing scents and sickening vapors come To mock us with the desolation made, - Dh! beauty lost!

I see the fluted column broken lie. The chiseled cornice and the rich volute; The fair aganthus, born neath Greelan sky, "Torn from its setting, trampled under foot.

Dear home of art. Thou flest low in charred and shapeless mass, And thy material splendor sinks in hight! But never in thy streets shall spring the grass. For then shall rise again in glorious might.

For men still live. Thy merchant princes, and the lettered sage. The active brain and the controlling mind: Thy glory, written on historic page. Thy honored name that floats on every wind,

Give God the praise! The soulof Boston is not burned with fire-The will to do, the noble strength to bear; the lifteth up her stately beauty higher! We turn us still in grateful - Haverhill Gazette. Haverhill, Nov., 1872.

Mass Meeting of Spiritualists.

DEAR BANNER-Boing, induced by letters received, and by hopes that good will ensue from a Mass Meeting of the Spiritualists of America, I forward you the following, asking the signatures of such persons as may favor the same. If there axists any general desire for such a meeting, this will test it. Those who desire to sign the call will please address me at Cincinnati. O. It is too late to have the meeting this fall; either next spring or fall is the earliest period it can be arranged for. I reserve the time and place, asking heaped up in all ages, and which live again/in the one of a neighborhood, a large sum in the aggre-opinions in reference thereto. The city most cenfair light of the present. The essence has never gatounay to sent. We shall soon know what Spir-trally located, making the best offer of hall and accommodations for boarding, will doubtless be in social life, their superior education, their digselected as the place. The majority of signers in inity and weight of character-all is totally imfavor of any specified time shall rule as to when

> THE CALL. We, the undersigned, believing the cause of true Spiritualism demands a meeting of the masses of its adherents, to deliberate upon the demands of organization, to endeavor to eradicate public prejudice, and to assert higher religious nins, do issue this our call for a mass meeting of Ala. The Spiritualists of America, to assemble in the city of —, in the State of —, in —— Hall, on ——, 1873, at 10 o'clock A. M., and to continue insession for at least three days.

All persons attending must have some written evidence from individuals or societies that they are known as Spiritualists. Each person so attending will be allowed full

voice and vote in the proceedings of this meeting. Half-fare rates of travel on all the railroads will please address—so that full arrangements for their entertainment and for the meeting can be

Persons attending are requested to organize, If possible, in each town, city and State, as delega-tions, and come in a body. Let American Spiritualists come once together,

and show their strength in numbers, wisdom and carnestness in the cause they have learned to

The signers to the call will be expected to meet as an executive committee, the day previous to fedbomed from the darkness of a blind religion the called meeting, to arrange for the temporary organization. Local and State societies are reitual Philosophy; to those who have loved ones in | quested to designate one of their numbers to forward his or her signature in behalf of said socithose loved ones to return with messages of love ey, thereby securing such members of the aforeto them I write; and, as I write, the walls of said executive committee as may be to them agrecable.

Yours sincerely, in behalf of progress in the work that Spiritualism demands of us, Cincinnati, O. G. W. KATES.

REASONS WHY AMERICAN WOMEN ARE DELI CATE .- Another reason of the delicacy of our women is the far greater style affected by all classes in dress, and the wearing of corsets during early youth. Naturally, if one has attained a full and cannot injure to the same extent as when these appliances of fashion are put upon the soft and yielding muscles of a young and growing girl. The noble ladies of England exercise many hours daily in the open air. They do not disdain to don heavy calf-skin shoes and colored petticoats, in which to perform this duty. This, of course would not alone make them, as healthy as the are, were not their constitutions strengthened b a proper physical education before they are eight een years of age; but it suffices to retain them in on their friends in spirit-life for aid in struggling a good degree of health. Our fair Americans early in the day, attire themselves in charming conducted on earth, we ask for our interest in behalf of the Banner of Light — our paper. Though it has never have directly aided you, we hare; and we now ask that you will compensate us in like manner by resurrecting our Banner.

To those whose beloved dead have used its

THE HARMONIAL CYCLOPEDIA: Repository of Useful Knowledge Concerning Things and ideas

> PAST, PRESENT AND FUTURE: Prepared expressly for the Banner of Light, · BY ANDREW JACKSON DAVIS.

> > ARTICLE IX.

Apollyon.-For scores of centuries, preceding the era of Copernicus, the hyper-metaphysical Orientals believed unquestioningly in the hollowness and stationariness of our globe. (It seems that, in our own bright day and enlightened generation, the "hollow" dogma of the very ancient cosmogony has been revived for the entertainment of our fellow-citizens worshiping west of the Alleghanies. But, happily, the dogma of old earth's flatness and immovableness has been kindly omitted. The proposition that spirits or gods construct the worlds of space, and not the reverse-that the worlds manufacture and evolve the gods-is of very ancient root, and holds some fragments of truth, like alchemy, astrology, and the other marvelous developments of mankind's intellectual childhood. With this digression, we return to our first sentence.) The bottomless pit, wherein Apollyon reigned supreme, was known as "Hades"-an immense world of darkness, a dread after-death region, believed to be fixed deep under the immovable earth. The author of "Arabian Nights" gives full, picturesque, and tragic expression to this fearful dream of mankind's religious childhood. All fallen genii, according to this writer, had dwelling-places in the bowels of great mountains. They ascended from their dread abodes beneath the world. But, long prior to the Arabian sto-Ties, the doctrine of a bottomless pit and of fallen genii prevailed in many portions of the East. The Babylonians and the Chaldeans made heavy contribution to this theory. The word Satan was of Chaldean origin. Lucifer is the Latin for a Hebrew term—Hellel—employed first by Isaiah in describing the fall of-Babylon: "How hast thou fallen from heaven, oh Hellel, star of the morning?? Inelfer, who was originally the morning light, stands now for the Apollyon mentioned by John as the Destroyer, and as the Devil who tempted Eve, circumvented the beneficent plans of the Almighty, damned the human race, and made the theological scheme of salvation a spiritual as well as a military necessity.

Mankind, like individuals, conceive badly when badly diseased. Evil dreams mean either a physical or a mental disorder. Ancestors live in the cells of your brain. Their imperfections and passions may come to action and to speech only in your dreams at night; or your own persona defects may of themselves act and speak in your night-time entertainments. Apollyon is the cre ution of a spiritual nightmare in religion. A fallen Lucifer, "Star of the Morning," is a childish explanation of evil and its punishment. Evil angels, infernal spirits, devils, come to the imaginations of discordant and superstitious persons Inherited imperfections of either mind or body twist and blister the glass in the windows of the soul, so that seeing accurately is well-nigh impossible: the consequences are a number of corresponding imperfections in your feelings, percep

Authorities .- When there is too much familiarity and fraternal equality between officers and soldiers, there is a proportional amount of laxity in the discipline, and a very general disobedience of orders. An authority inspiring respect and insisting upon prompt obedience to the word of command, is absolutely indispensable. The individuality of the men-their personal pride, their private tastes, their great individual respectability mersed in the supreme authority. Without such anthority, and without such total self-abnegation of the persons voluntarily associated for a purpose, there could exist no effective cooperation Without it, no ship could ever be sailed, no factory run, no government founded, no church or-

ganized. But the philosopher detects, the evils which ac company this necessary obedience to centralized chieftainship. The integral rights of individuals are more and more trampled down. The suprem acy and success of the organization are exalted and proclaimed as of paramount importance. Individuals exist and die for the institution; not the institution for individuals. Outraged and cu slaved individuals, with their private sensibilities without doubt be secured.

All persons or bodies of persons attending will disregarded every hour, and their most sacred deplease address——, so that full arrangements for sires and aspirations systematically offended and sires and aspirations systematically offended and erushed, at last discover that "corporations have no souls." Revolt and revolution, resulting in a new organization, and regulated by new forms of authority, are natural historical developments And so, for a period, the constituents are satis-

fied, and the new departure is victorious. In religion, men call these changes "a new dispensation." Think of the progress of mankind before the era of Moses! Arts, agriculture, science, society, morals, governments—all won derfully flourishing under the sun in Egypt, in Persia, in Babylon, in Chaldea. And yet, with the authority of a heavenly sovereign, Moses, with the exception of the book of Genesis, rejected all the religious authorities and all the sacred Scriptures which existed anywhere in the world at his time. He seemed to perceive enough cosmological and historical truth in Genesis to entitle it to a place in the new collection of Scriptures which would in time be written.

This was a radical revolt. It resulted in revolution, in wars, in horrible conflicts between the Pagan nations and the Jewish followers of Moses and the prophets. Who authorized the great lawgiver to reject and accept? Who gave him power to invalidate one popular authority, and to enhance and augment the authority of that which was unpopular? Was Mosaism a finality? Did that one dispensation under him comprehend and embody for all future ages the intentions and ways of God to mankind?

Let us see. The Jews had among them many very learned doctors of divinity. Their sacerdo. tal scholars, their divinely-appointed prophets, their chief scribes and God-ordained rulers had written many sacred scriptures. Things were getting into shape to stay forever. The whole body of doctrine had been declared. All laws, all ceremonies, all things good and acceptable in the sight of Jehovah, had been with infinite labor written down in books, and were possessed of transcendent authority.

But just at this comfortable hour a man called Jesus" was announced. He entered at once into the wholesale business of a new dispensation. He treated the Jews according to the principle which they had applied to the Pagan authorities. He authoritatively accepted (i. e, he did not peremptorily reject) the few books herredited to Moses and to the foremost prophets; but he repudiated without compromise all the Jewish sectarianisms and all the religious writings of their highest sacerdotal authorities!

This was repudiation on a grand scale. It was revolt in the religious world; it brought not peace, but a sword; it was radical revolution; another new dispensation. Conflicts countless have resulted; and seets swarm throughout Christendom. But there is a Bible! Here (in the Scriptures) you think you find the whole body of doctrine. Here you think you read all the heavenly laws, all the essential commandments, all that is necessary for mankind to know of God, of immortality, and of the way of salvation. Indeed! Are you quite certain that/ndthing more is needed? Has an unchangeable Glod, who has from the first been manifested successively in new and still newer dispensations - has He changed? Has be reversed the order and method of His unreversible mind? Hak He altered in the very heart of immutability /

We shall see. Spiritualism was suddenly announced. It enters, and at once begins business. With unquestioning authority it repudiates all sects and all systems; Pagan/ Jewish, Christian, together with the authorities they claim for their sacred books-all equally rejected and invalidated! This is exceedingly hard upon the Christians; even as Jesus was hard upon the Jews; even as Moses was hard Jupon the great authorities of Paganism. It means revolution—a revolt in the camp of sects; it means another new dispensation. But the war will continue. Spiritualism cannot be the final statement; not the complete authority. Phases of religious truth are lights set upon the hills of human progress; beacon-lights to humanity, embodying great accumulations of inspiration and experience: but the same beacons cannot always burn; new lamps will be lighted in newly-constructed towers upon the walls of Zion.

Education Universal. - In 1853, in the city of Hartford, State of Connecticut, the writer (under a spiritualization fully explained in the Present Age and Inner Life, page 142, new. edition, 12mo., Wm. White & Co.) recorded these words: "Japan, Western nations think thee abandoned to the night of Ignorance-buried in the depths of Idolatry. Nay, Japan! We [her attorneys and guardians residing in the Summer-Land 1 we behold thee as thou art—the Admirer of the Beauties of Mind: the Patron of elegant manners; the Friend of Education. . . Let the Western nations enter thy gates.

Unite, oh Japan, in the cry of: the world, Loro universal and Justice! Let this be proclaimed, oh Emperor, from thy lofty places!"

Some remarkable data and certain recent events are now in order. The above was written twenty years ago. The present Emperor, the Mikado of Japan, was then a mere babel about one year old, having been born in 1852. This Japanese infant, whose royal blood had flowed through one hundred and twenty-two generations, and consequently whose imperial dynasty dated far anterior to any European family of kings, was destined to carry into effect the will of the celestial delegates. He ascended the throne of Japan before Tils twentieth year, in 1868, having received the title of Prince eight years previously, in 1860.

Christians have a delightful consolatory theory hat they are the "chosen people"—the favorites of God, being the only branch of the human family from which the kingdom of heaven is populated. But the existence of such a delegation, whose tender and eloquent address to Japan begins this section, refutes the gracious theory of the modest followers of the meck and lowly one. Now it seems that from the Summer-Land, over twenty years ago, we received the first reliable intelligence concerning the actual condition and disposition of the people of Japan. This fact reflects severely upon the historical information. spread through the world by Christian writers and travelers in the East. By these we are told of the idolatrous ignorance, of the universal degradation, of the heathenish viciousness, and of the unbridled rescalities of the Japanese population. But, pouring down from the bright skies overhead, there comes the truth—that those same heathqu are constitutionally great worshipers of things spiritual—"admirers of the beauties of the Mind;" that they are naturally a civil and polite people, "the patrons of elegant manners;" that they are lovers of true knowledge, and opposed to ignorance—naturally "the friends of Education.22

All these attractive communications from the eelestial envoys and attorneys of Japan would continue to be rejected by Christians, and the misstatements of their own, missionaries would still pass for truth in Christendom, were it not for the developments of the past few years, during which the Mikado has "opened his mystic gates" to the Western nations not only, but, what is of paramount importance, he has freely joined his voice "in the cry of the world for universal love and justice," which ery was not long since officially "proclaimed from his lofty

In order that all this may be demonstrated to the common understanding, I will here give in full the youthful Mikado's own address to his ambassadors, at a dinner given to them in his palace, on the eve of their departure to America. The inspired Emperor, taking the lead of all the daimios, and of all the ex-governors who had controlled the provinces, assembled the members of his embassy around a table in his palace at

Tokei, and thus addressed them: "After careful study and observation, I am deeply impressed with the belief that the most powerful and enlightened nations of the world are those who have made diligent effort to cultivate their minds, and sought to develop their country in the fullest and most perfect manner. Thus convinced it becomes my responsible duty, as a sovereign, to lead our people wisely in a way to attain for them results equally beneficial; and their duty is to assist diligently and unitedly in all offerts to attain these ends. How otherwise, can efforts to attain these ends. How, otherwise, can Japan advance and sustain herself upon an inde-Japan advance and sustain herself upon an independent footling among the nations of the world? From you, nobles of this realm, whose dignified position is honored and conspicuous in the eyes of the people at large, I ask and expect conduct well becoming your exalted position—ever edulated to endorse, by your personal example, those goodly precepts to be employed hereafter in elevation the masses of our people. I have to deelevating the masses of our people. I have to-day assembled your honorable body in our presencechamber, that I might first express to you my intentions, and, in foreshadowing my policy, also impress you all with the fact that both this Government and people will expect from you diligence and wisdom while leading and encouraging those

of progress. Remember your responsibility to your country is both great and important. What-ever our natural capacity for intellectual develop, ment, diligent effort and cultivation are required to attain successful results. If we would profit by the useful arts and sciences and conditions of society prevailing among more enlightened nations, we must either study these at home as best we can, or send abroad an expedition of practical every call, but this, if practicable, will require observers to foreign lands, competent to acquire services appear to be most needed, or in obsultance of the practical lated to benefit this nation. Travel in for observers to foreign lands, competent to acquire services appear to be most needed, or in obalifor us those things our people lack which are best calculated to benefit this nation. Travel in foreign countries, properly indulged in, will increase your store of useful knowledge; and although years standing—I have concluded to enter that some of you may be advanced in age, unlitted for the vigorous study of new ways, all may bring back to our people much valuable information. the vigorous study of new ways, all may bring back to our people much valuable information. Great national defects require immediate remedies. We lack superior institutions for high female culture. Our women should not be ignorant of those great principles on which the happiness of daily life frequently depends. Thus immediate the circ life frequently depends. How important the education of mothers, on whom future generations almost wholly rely for the early cultivation of those intellectual tastes which an enlightened system of training is designed to develop! Liberty is therefore granted wives and sisters to accompany their relatives on foreign tours, that they may acquaint themselves with better forms of female education, and, on their return, introduce beneficial improvements in the training of our children. With diligent and united efforts manifested by all classes and conditions of people throughout the empire, we may attain successively the highest degrees of civilization within our reach, and shall experience no serious difficulty in maintaining power, independence and respect among nations. To you, nobles, I look for the endorsement of these views; fulfill my best exto the satisfaction of the people of Japan."

Turn now, oh, truth-seeking reader, to page 143 of the volume entitled Present Age, etc., and compare what you there find—the unqualified affirmations there made, the work mapped out, and the half-prophetic instructions there imparted-with the above address of the inspired young Emperor. and with yet other facts recently developed, and then conclude in your own mind how much real evidence exists to establish the claim of spiritual intercourse. Bear in mind the fact, that, during the last four years, from 1868 to 1872, under the premonitory instructions of the youthful Mikado, and aided by the wealth of the empire, about one thousand young men of Japan have been sent into our Western institutions to learn of our wisdom and knowledge. The thirst for universal Education has entered the heart of the Eastern realm. Our language and laws, our habitations and habits, our agriculture and manufactures, our engineering and railroading, our public schools and sectarian religious, our artistic skill and selentific achievements, our universal love and equal justice to all, our presidential amusements and revolutionary propensities, our republican institutions and methods of government-all these things, and millions of lesser lights in our civilization, of which our pictures and our literature are not the least, are now visited by the Japanese, to the end that mankind may enter upon an era of love, justice and brotherhood. Verily, "the

Banner Correspondence.

District of Columbia.

WASHINGTON .- A. E. Carpenter writes as follows: I closed my month's engagement in Washington on the last of October. Perhaps you would be interested to know how the cause is flourishing in this renowned city.

The Society commenced its season of lectures under the management of their President of format years. Duckley Management of the president of format years. Duckley Management of the president of the property of the Management of the president of the property of the Management of the president o

years, Dr. John Mayhow, assisted by an efficient heard of officers, who seem determined that nothing shall be left undone to make the meetings a success. Their pleasant hall has been refitted,

well as the understanding, sometimes heartily joined by the congregation.

It is my opinion that we should have more harmony in all our meetings if there could be more singing among the people that compose them.

Good singing is not only harmony itself, but it produces harmony, and we can scarcely have too much of it: Try it, friends, everywhere, and after you are through singing, I will proceed to after you are: through singing, I will proceed to tell you more about Washington. That "Washington is the Capital of the United States" I learned when a school-boy, but I had no idea of the full meaning of the sentence until I saw the immense buildings in which the heart of the nation throbs and sends out its streams of political life to all parts of our great country.

"Weshierted heart of the proceeding of the proceeding

Washington is undoubtedly the most beautiful city on this continent, or it will be when the vast plans of improvement which are now being worked out are finished. Its wide avenues, broad street and sidewalks, and the geometrical accuracy with which it is laid out, all contribute to make it a model city. But what has this to do with the Spiritual Society? Not much, I confess; but all that is beautiful serves to develop the spiritual. At a meeting of the Society, the President presented a plan of work for the coming winter (which was adopted,) that I believe to be an excellent suggestion for other societies to follow. They are to have sociables twice a month, one of a literary character for the older people, and the younger ones, too, whose tastes lie in that direction, and the other more particularly for the young persons consisting of dancing and other amusements. Also circles and thought schools are to be formed and continued among the members in different portions of the city. This reminds me that I attended a small circle, which four persons have kept in faithful operation for four years. The result is that they get fine manifestations from their spiritthat they get fine manifestations from their spine-friends in the good old alphabetical way, by raps and lifting of the table. I enjoyed a pleasant evening with them and the unseen members of the circle. The table was lifted high from the floor and kept suspended: swaying back and forth, marking time to the music for some time; and was received loving messages from our friends and we received loving messages from our friends in the higher life, rapped out by the telegraphic signals, which were given by them with great dis-

The Children's Lycoum was reorganized in Washington the last Sunday of my stay. I was present, and aided them what I could, and I present, and aided they they start def with good am happy to say that they start off with good prospects of success. Mr. Burlingame was elected ed Conductor, and Mrs. Clark, Guardian. An able corps of other officers and leaders have entered the work, and I predict for them an excellent Lyceum during the coming season. So you see that the Spiritualists of Washington are hard at work, with a determination that their meetings work, with a determination that blish messages shall be worthy of the cause they represent. My audiences doubled by the close of the month, and everything promises that the present lecturing term will be one of the most successful they have away hold in Washington. ever had in Washington.

INDIANS.

The red man is represented here in all the glory of paint and feathers, fresh from his native plains. Some of them looked very picturesque in their wild costumes. They are Spiritualists, it seems. A number of them visited the tomb of Washington, and while they were before it one after another advanced and put his hand through the bars of the iron gate at the entrance, and shook hands with some unseen person whom they seemed to recognize. When asked what they were ed to recognize. When asked what they were doing, they replied that "They were shaking

in your several districts to move forward in paths | hands with the Great Father; that he stood there and bid them welcome to his earthly home. is the simple faith of the child of Nature.

A New Missionary in Ohio.

I have received many calls to labor in the spiritual vineyard from various parts of the country, rears' standing-I have concluded to enter that the spiritual faith or one inquiring mind. I will furnish printed notices of meetings to all who write, aunouncing the time and subject. I will accommodate them with lectures on their own terms. Here, then, an opportunity is offered for every brother and sister possessing one genuine spark of the love of truth, to do something for the advancement of the most glorious cause ever before known in the history of the human race. Will you respond? Shall thear from you? Why is it that nearly every person I have conferred with who has been in the field as a missionary, informs me that their most carnest appeals to the people to cooperate with them generally bring but few responses? Can it be because of a feeling of indifference to such an all-important cause ? Can it be they have suffered the fire to wane upon the altar, or that the moral leebergs which surround them have congealed their love of truth? Who can feel indifferent to an enterprise that promises so much for the human race, and that endorsement of these views; fulfill my best expectations by carrying out these suggestions; and has already accomplished so much for the welfare and happiness of sociéty, and on which the hope you will perform faithfully your individual duties of the world now rests? Friends, furnish me the opportunity, and I will prove this. If the Spiritualists and liberals in any locality in Ohio neglect or omit to respond to this call, I shall try to learn the cause and publish it in the papers. Cer-tainly no brother or sister can be truly enlisted in a cause for which they cannot afford to sacrifice six cents and five minutes' time. As my postage bill in replying to correspondents is often from one to three dollars a week, I will esteem it a favor if persons writing will enclose one or two stamps. Now, friends, I have said enough. "A word to the wise is sufficient." "If you will not stamps. hear this, you would not hear though one should rise from the dead." It is not for myself, but the cause, I am pleading, and for which I am laboring. Address box 470, Richmond, Indiana. K. Graves.

Connecticut.

HARTFORD,-James Willie writes: The cause of Spiritualism in Hartford is gradually gaining converts in a quiet way. Several circles are held weekly, and the prospect for developing some good mediums is very flattering indeed. Investigation is on the increase, and many are satisfied of the truth, but dare not come out and be true

Master DeWitt C. Hough, the physical medium, gave skeplies too hard a nut to crack. I have heard of none, as yet, accounting for the cont and ring tests outside of Spiritualism. When Mrs. Nellie J. T. Brigham returns here in January, she will be greeted with large audi-

ences. Her lectures, I am told, last season, were the means of converting quite a number of Hartford's best people to the truths of Spiritualism.

There are several clairvoyants in the city, all doing a good work. Mrs. Bodifield is one of the best healing and test mediums it was ever my good fortune to meet with. Her diagnosis of disease is clear and satisfactory. She is a worthy, unassuming and reliable medium. Her tests are very convincing; her descriptions and personations of spirit friends perfect—often giving the names of friends long since passed to spirit-life. You cannot imagine the consolation it has been to me to commune with my wife and friends in to me to commune with my wife and friends in spirit-life, through this medium. She is doing a mighty work in a quiet way. Her husband, Dr. Bodifield, is developing to be a very fine healer;

he has performed many cures.

Thus the great wheel of progress continues to roll on, crushing out bigotry and superstition in its onward march.

Kansas.

MANHATTAN.—A. M. Burns writes, Nov. 1st; I have returned home from the State Conence, while every provision has been made to secure quiet and order during the sessions.

Bro. Mayhew presides with great credit, commanding respect by his calm dignity and gentlemantly bearing. The singing is well rendered by a choir of Spiritualists, who sing the beautiful songs of the "Spiritual Harp" with the heart as well as the understanding, sometimes hearts. Kers and Spiritualists of Leavenworth, Kansas organized an association for the elevation of fallen women; but, by some means, the church women women; but, by some means, the church women got control. At any rate, the matron of the institution appeared before the Convention, appealing for money, and publicly stated that the inmates were instructed in theological doctrines, the atonement through Jesus, whom she loved, etc. A collection was raised and a purse given to her. The money paid by the Spiritualists showed sympathy for the degraded; but was it wise to give this money? The inmales of this institution are taught to believe that through Jesus their sins are forgiven; but when they enter the their sins are forgiven; but when they enter the future life, and find it a grand mistake, under the elief that punishment is eternal, which the matron of this institution impresses upon their minds, ages may pass before they can progress. They are elevated in this world, but perhaps pun-ished for centuries in the future. To say the least, the matron had a good deal of assurance to ask the Spiritualists to give money to pay for teaching doctrine that is false, and at the same time denounce Spiritualists as fit subjects for a swim in a "fire and brimstone lake."

Massachusetts.

LUNENBURG.—John Colburn writes, Nov.
4th: Spiritualism in Lainenburg has begun to be
a recognized fact which cannot be frowned down.
Mr. N. S. Greenleaf, of Lowell, and J. William Fletcher, of Westford, have been our speakers during the past year, and have given good satis-faction. Oct. 17th, the society held a festival and hall, which was a decided success, socially and financially, and in every way was considered as one of the pleasantest entertainments of the season. Music was furnished by Greene's Band, of Fitchburg, and dancing was participated in by the younger portion of the assembly. Mr. Fletch-er has been engaged to lecture for us one-fourth of the time for six months, beginning the first Sunday in December. Thus we move on, regard-less of the frowns or scoffs of the Christian world, firm in what we know to be true, determined to carry on our work; and, with the help of the spirit-world, we can be successful.

New Jersey.

JERSEY CITY. - A correspondent writes The Spiritualists of Jersey City hold meetings every Sunday evening, at the corner of Grove and 4th streets. The lecturer is Dr. A. W. King. He is a very eloquent man, and is a whole-souled progressive speaker." Our correspondent further bears witness to the spiritual independence of Dr. King, and the good wrought by his wife, and hopes the Spiritualists will encourage by their presence the meetings above mentioned, which are held free.

Louisiana.

NEW ORLEANS .- U. R. Milner, M. D., writes Col. Hay has been laboring assiduously among us for several weeks, and has done a great dea of good for the cause in this city. He is not only an able lecturer, but has the gift of the spirit to develop mediums.

As the President of the Central Association of As the Tresident of the Central Transaction of Louisiana, I take this opportunity of recommending him to all Spiritualists throughout the world to whom he may come, as an apos tle of Spiritualism worthy of our highest commendation and support.

Those who will not return to the duties they have neglected, cannot expect to return to the comforts they have lost.

Spiritual Phenomena,

Materialized Spirit Forms.

Messirs. Epirons-At a scance held at the residence of Dr. H. C. Gordon, 406 Fourth avenue, on the evening of Oct. 21st, 1872, there were present four ladies and as many gentlemen.

this was the first anniversary of one of the modes of spirit manifestation through this instrument - meaning that of materialized spirit forms. Next, the medium, being still entranced, took a small bouquet of flowers in his left hand, and in a few moments there appeared between the thumb and forefinger of the right hand a white flower with a long stem and green leaves, such as were not contained in the bouquet. This spirit creation of a flower disappeared, and in a few months of the contained in the form, and in a few months of the contained in the form, running in the mining direction.

1. Sir, am in truth yours, to a James Fish, Jr. ments reappeared, remaining long enough each time for all to see it.

In about five minutes after the disappearance of the flower, there arose in front of the medium, and above his right shoulder, the head of a female, with black, curly hair; she turned and showed the back of her head, vanished, and came again, but was not recognized.

In a few moments more, there came in view the head of a lady, having dark hair and wearing a lace cap. This spirit form was recognized by a lady present as a relative of hers.

A third form now appeared—the head of a man, with long, dark beard and moustache, prominent nose, heavy cycbrows, dark skin, large black eyes, and wearing on his head a red the material form in the zenith of his power and fez, with tassel, constituting a decidedly Asiaticlooking individual. This spirit stayed full five minutes, bowed repeatedly, turned and showed the back of his head, and advanced with the medium to within eight feet of the circle before retiring. No person recognized this spirit; but we have since learned that it was the materialized spirit form of the celebrated Hindoo Rajah, Rahmohun Roy, who desires to use the medium.

The fourth appearance was that of a female spirit, enveloped with a long white lace veil. This spirit's hand was held aloft, grasping the hand of the medium. Afterwards the spirit threw kisses with her hand repeatedly to the circle. The medium sat down, and the spirit laid her head upon his shoulder a few seconds before disappearing. The spirit resembled in feature a dear departed lady friend of the medium, whose photograph lay on the table.

The fifth form now appeared—that of a spiritman, who advanced near enough to the circle to be unmistakably recognized by a lady present as a brother-in-law of hers, who met his death by a railroad accident.

The sixth form appeared—the materialized head of a spirit woman. She had on an old-fashioned stiff lace bonnet, with a coal-scuttle front, a fulled crown, and had a bright blue ribbon drawn over it, and tied under the chin. This spirit was recognized as the sister-in-law of a lady present.

The seventh appearance was that of a young babe, brought forward in the medium's arms.

The following will explain some of the external conditions and circumstances at the time and place where the above spirit forms were shown: In a well-lighted parlor, the ladies and gentle men present were seated in a semi-circle in front of the opened folding-doors of an adjoining room. The medium, entranced, was placed in the latter room, about eighteen feet distant from the circle: and, while standing with his back to the audience, the spirit forms rese and appeared in front of him and above his right shoulder. Generally, and before the appearance of each spirit-form, the medium is moving around, sometimes facing the audience, seemingly engaged in manipulating the The spirit forms are frequently brought within three or four feet of the circle; and in several instances, of late, persons have been allowed to put their hands on the spirit forms. No dark circles are required, but the light is reduced in the

room where the spirits first appear. Successful seauces for the appearance of mate rialized spirit forms are held during the daytime without any attempt to obscure the light.

Yours for truth, JAS. II. MONCKTON. 60 West 33d street, Novo York.

Tests through the Agency of Messrs. Mansfield and Flint, Mediums.

DEAR BANNER-Believing that any evidence, however light, that bears directly upon the continued life after death of those we love, and their power to manifest themselves to us, will be gladly received by the many thousands of hungry, anxious readers of your pages, I therefore forward you the following interesting-to me, at leasttests through J. V. Mansfield and B. W. Flint, both of New York.

On March 14th, of the present year, my attention was attracted to an item in the Banner, giving a characteristic incident in the life of that most heartily abused individual, Col. James Fisk, Jr. I immediately sat down and addressed a letter to Col. Fisk, in which I alluded to this incident in his earth-life. This letter I sealed up in the most careful manner, using my private seal bearing my initials, and forwarded in a registered letter to Mr. Mansfield. In due course of time I received the letter back, with a characteristic answer from the Colonel." After answering the queries in a perfectly satisfactory manner, he evidently as an afterthought, says:

"All that was said of the poor girl was-true; but that was not the 20th (the figures are his) case that I could mention. My religion was to do good—preach with works, with actions, not words empty as the wind."

This was written around the margin of the paper, the whole body of the sheet being filled to its utmost extent.... My letter came back in identically the same condition in which it left me, there not being a sign indicating that it had been tampered with. In fact, it was a physical impossibility for it to have been opened without my detecting it.

Again, on the 7th day of October, I wrote the Colonel upon materially the same subject, again sealing my letter with my private seal an such a manner that it could not be opened without defection, and enclosed the same to Mr. Flint. My letter was headed as follows: "To Col. James Fisk, Jr.—Dear Colonel—I trouble you AGAIN," etc. On the 25th inst. his reply reached me, together with my sealed letter in as perfect a condition as when it left me. The Colonel said in

SPIRIT SPHERE .- O. F. Thornton, My Very -Your letter, in which you again desire, in regard to your mining enterprise, my counsel and advice, is now before me. I, sir, thank you for the estimation you place upon my ability in l

which I now see and give credit to a higher power. In fact, sir, I was what the modern (so-called) Spiritualists call a medium, and was, in all my actions and doings, controlled by that power, although unconscious of it at the time. I, sir, am at present engaged in the Eric Bailtoad. It was announced by the controlling spirit that | and, as soon as 1 can get a little time, will then look and inquire minutely into your matters. 1, dr, see that you are an enterprising man, a man sir, see that you are an enterprising more force; of ability, but you require a little more force; the tendatague you have in view through. Noof annly, our you require a firme more core; Push whatever you have in view through. No-thing like a little self-will—force. Cultivate the power to make others believe what you believe. That gift must, in order to be successful, emanate

> At the request of my numerous friends, to whom have shown this correspondence, I here give the Colonel's last letter in full, notwithstanding my natural delicacy in so doing, for the reason that the characteristics of Col. Fisk might be the more forcibly shown, thus giving the most indubitable evidence that it is indeed him. The reader will please observe the phrase "ag in," used by the Colonel, in answering this letter, whereby the most positive test is given that it was not the medium, Mr. Flint, who dictated the answer, as he could in no possible manner have known that I had, on a previous occasion, addressed Col. Fisk, Again, if man is immortal, what'so natural as that a great mind, like that of Col. Fisk, severed from glory, should naturally pick up the thread of his existence, on the other side the stream of life, justwhere the hand of the base assassin had severed it, and there take up the burden of his occupation which a higher, power, had delegated him to perform, and thus carry to a successful termination his financial labors. This doctrine is in perfect accord with the theory embodied in the teachings of both Rationalism and Spiritualism. Just how far any individual may be the instrument in the bands of unseen powers, in executing given works, I have never been able to determine, not with standing my diligent research into the subject, based upon a somewhat interesting personal ex-

That Col. Fisk was the "best abused man" in the world, up to the time of his death, I never doubted; and that he was a saint in comparison with the older operators in Wall street, from whom he took his early lessons, I think few will dispute. That his sphere of operations is vermuch enlarged, for either good or evil, our phi butter charged, to came growth the bosophy teaches us. That the whole tendency of his choice will be for good, the layish prodigality with which he distributed his wealth, acquired only in combat with the millionaires and gamblers of Wall street, leaves us no room for question. Truthfully and fraternally,
O. F. Thouston.

Monitor, Cal., Oct. 28, 1872.

THE SPIRITS.

Extraordinary Manifestations -Rap, Rap, Rap The Spirit-World-A Famous Medium, (New York Correspondence of the Boston Post,] .

There appears at present some reason for be fleving the prophecies of the wild-eyed communi-cants with the spirits of other spheres, in regard to an awakening of interest, general and wide-spread, in the subject of Spiritualism, which a despread, in the subject of Spinuausm, when a decade or two ago so, agitated whole communities, and followed closely upon the ghostly tappings and tippings of Rochester tables. Moravia, in this State, is now the headquarters of the so-called supernatural agencies, and many and various are the rumors coming to New York, of the marvel ous anties and seemingly miraculous performances there constantly occurring. Some say, after hearing them, "Sleight of band!". "Wonderful prestidigitation!" and mentally resolve not to be added to the already large number of the humbugged credulous, while others, concluding that to examine all things is a safe rule to follow, and trusting to the sharpness of their individual wits and to their natural skepticism, as well, resolve to "see this thing through," and either take an early train to Moravia, or visit some of the noted early train to Moravia, or visit some of the noted inclinms of this city, or form a circle with a few interested friends and proceed to the business of investigation, just as did many others twenty years ago with results by no means satisfactory to themselves or the world at large. If any difference exists between these modern seekers and their predecessors, it is in a certain coolness and lack of enthusiasm noticeable in the former. There seems to be now less readiness to attribute any remarkable phenomena that may be witnessed to efforts of the inhabitants of a spirit-world to make them selves known and understood in this, and a great selves klown and understoor in this, and a great-er desire to collect facts for strict examination and careful thought that may help to decide the much-yexed question whether spirits do really conde-scend to jump about under furniture, or whether what has been attributed to them is not, after all; due to some force not yet explained, though quite xplainable. Wonderful stories are told of mys. explanations of remarkable communications, of strange sensations attendant upon what seems to be ghostly presences, but they will invariably be concluded by some such observation as "What it all is we cannot tell, but it is sure to be explained

There is no doubt that Robert Dale Owen's last book, entitled "The Debatable Land," has had the effect of reviving the interest in strange occurrences constantly taking place, and to excite in individual minds a curiosity to witness what, in the hearing or reading, is so provocative as a mixture of emotions composed of trust and distrust; acceptance of the word of a reliable person, attended with atter inability to believe the parattended with after mainity to believe the par-icular thing asserted without personal evidence; If a friend says "I have seen and heard," it is the next best thing certainly to seeing and hear-ing for one's self, and on tempt to lead us to take action that will result in similar experience. Therefore, the writer, after hearing from many people many strange relations of events which eemed incredible but for the character of his informants, determined upon a little personal examination of ghostly presence on his own account. He had been told by a veracious person that in a certain house on Murray-Hill a pretty girl of six-teen was accustomed to hearing knocks upon articles of furniture about her, and that he, in calling at the house on one occasion, while chatting with her, scated upon a sofa by her side, was suddenly moved into the centre of the room in commence with its first sector of the room in commence with its first sector of the room in commence with its first sector of the room in commence with its first sector of the room in commence with its first sector of the room in commence with its first sector of the room in commence with its first sector of the room in commence with its first sector of the room in commence with its first sector of the room in commence with its first sector of the room in commence with its first sector of the room in commence with the room denly moved 1000 the centre of the room in com-pany with its fair occupant, who apologized for the unceremonious proceeding by saying that it was quite a common occurrence, and remarking to the invisible power supposed to have committed the little indecorum, "Please be quiet, mamma." Then followed a knocking upon a table near, and must if attocarde note, which said. "I will

and upon it appeared a note, which said, "I will bring your friend a bouquet;" after which promise, there was undisturbed silence on the part of the ghostly visitant. The young lady informed the gnostly visitain. The years she had been greatly troubled by a difficult algebraic problem, which all her mental endeavor failed to checidate. She started for her recitation, dreading the mark she was sure to receive for failure, when a paper was subjectly slipped into her hand. Upon looking the nearest was subjectly slipped into her hand. ing for the person, who should have been upon her right side, judging from the manner in which the note was given, she perceived only empty space; and upon reading the contents, she found a solution of the problem, accompanied by a few words expressive of the delight of her loving though absent parent in being able to assist her daughter, and signed with the name of the mother, who had died but a year previous. Then the caller rose to go; and when he reached the outer door, after making his adiens, and hearing it?

raising capital for various enterprises. I, sir, clang after him, a tiny bouquet; mathe of three think that you have somewhat overrated my abif-rosebuds, a spray of heliotrope and some pieces ity (my individual ability). I was, when in the of smilax, just touched his ear as it fell at his material form, very successful in many things, of I feet. It could not have been thrown by any person in the house, for he was beneath no window, fand the doors were shut upon him. Since that foreasion he has been prisent at seanches, and as-serts that he has touched and seen-aid been ad-dressed in a whisper by his own maternal pagent, who always breathes over him a blessing frequently brings flowers, and at one time appeared for an instant so as to be seen by other Triends. Another informant with High Church proclivities, whose uncle was a rigid Orthodox elergyman, received a message, a short time after his death, through a celebrated medium, which was shocking enough to the relative, whom he had taught to have a holy horror of anything like the dangerous radical theories of the day. It ran as follows, and was in his own unmistakable handwriting: "I assure you that it is a matter of sure-prise to me to find that even here there is no personal God, no elect church, and that many Liberals are occupying positions in this world far in advance of me." Such a despatch from such Such a despatch from such a source produced an effect better imagined than described. One relative asserted his belief that Satan had spoken to the family, and another that they certainly had no reason to feel complimented if such was the ease: but the handwriting was a puzzle to them all, and indicative of too intimate an acquaintance between the archefiend and any member of so highly respectable a family. The above-mentioned cases are only a few of those which have been whispered-to the writer, and al-together quite enough to justify a visit to the

DR. SLADE.

His residence is at 210 West 43d street; and so overrun is he with visitors; that it is quite neces-sary to make an appointment with the man down stairs, who opens the door in answer to the. tinkling of the bell, and smiles rather than says "Come in." Such a smile it is as to make one question its meaning at first. It seems to say, "So you want to know something you have no business to, do you?" Well, it's all right, and adds another five dollars to my master's fucune." And he looks in the book, and, finding that the hour is correct and everything propitions, ushers the guest up the soft-carpeted stairs, and leaves him to his fate and Slade, with a lingering smile that is too indefinable ever to be understood this side the grave. There is a moment for glaneing about the easy parlors and noticing the ghostly pictures upon the walls before the medium enters. They are mostly photographs, colored or otherwise in facts. wise, indicating him in various stages of trance, and with an expression more or less mearthly, corresponding to the condition he is in when the photographer has happened to reflect him. There are a few pictures of his wives, two of whom are, as he expressed it, win the spirit-world, with mother, father, brothers, sisters and other relatives." A red curtain is pushed aside and be enters to asher in his guests into the little moun where all sittings are given by him. He is evidently a man of about thirty-five, with regular features, and eyes that never appear to look at a person, but through and beyond him instead. Upon meeting his gaze, one involuntarily bows with respect, as did Silas Wegg to his doctor, knowing that a man was before him who was intimately acquainted with his insides.

The hither own is furnished simply with a con-drictable of light weight upon which is a heavy cloth of daipask and a common slate and penell. The chairs and sofus are of black walnut, with red upholstering. The cloth is removed, and the medium seafs himself with his guests about the table, putting each his hands upon it, so as to touch those of another slightly. The medium

soon gazes fixedly and says:

"The spirit of a man about forty-five years old is at your side, and his influence is very strong." There-comes a jerking of the arms of the speak-

er, and various irregular raps, all about the room.

Will you write for us? Rap, rap, rap.

The three rapseindicate yes, and a piece of slate pencil the size beau Shall pea is put upon the table and the Sate laid over it. Directly every person present distinctly hears the piece of pencil between the state and the table moving over the slate, but there is no motion whatever visible. A period is heard to indicate that the writing may e read. The slate is turned over and this writing

"Many-spirits are present and will communi-

Then an invitation is given to write a question upon one side of the slate and an answer shall be given upon the other. This is repeatedly done, and there is never an inappropriate reply, at the content of the conten though many are anything but satisfactory. for this, the slate is put away, and there is fell a

gentle touch upon the arm.

Rap, rap, rap. "Will you touch my hand?"

Rap, rap, rap. Immediately a touch is felt upon the hand, runtiting rapidly up the arm and back again: Then a hand is seen, for the gas is burning brightly. H-touches the breast of each person, pulling the coat of one and untying the bonnet strings of another, and suddenly disappearing entirely. Then the clothes are twitched violently, the knees are rapped kently, and there comes a succession of raps upon the table that sound like laughter. An accordion is played, but is held under the table, and when one of the party ventures to look under, taking off a hand from the table, down falls, the instrument to the door with a crash, and the medium says:

"The circle was broken, sir, by the removal of your hand."

Then the heart which heat fast with the fond hope of being in company with a departed uncle, the prophetic soul which felt it to be the uncle poking at his knees a moment ago, fell into doubt that was increased when the pencil wrote in reply to an important question, baving a direct bearing upon the practical business of lifer "Comesagain, my dear boy, and your question shall be answered."

shall be answered.

Then, with the ghostly touch fhrilling the arm, but a suspicion tormenting the heart, the money for this half hour was paid to the smiling treasurer below, and the street gained. There I confessed to my companion that the habits of the deceased relative were penurious in the extreme, and that he was too well acquainted also with the limitations of my purse to give me such whit the fundations of my purse to give me such advice as came, singularly enough, exactly on time—when the half-hour was up to a minute, in fact. As one confession sucely begets another, the companion expressed binself positive regarding the hand which touched me. He vowed that it was exactly similar in shape to that of the me-dium, and of precisely the temperature of his when it touched his own.

One thing is certain, viz., that no instruction was obtained that can be of any use to either, and nothing was gained excepting, the gratification of curiosity by the visit. Many tasist that they have seen spirits of departed ones, in the lit-thery have seen spirits of departed ones, in the lit-the room, when in Stade's company, which closely resembled the originals in life, but none have ever been able to perceive any particular benefit arising from such a spectacle. Although much is undoubtedly mysterious that is there witnessed, the same may be said of the magician before his table, and it is better to regard it all as amusement than in any more serious light, as did the young lady, who insists that it is much better fun than a matinee, and who has announced her intention of expending her pocket-money upon mediums rather than upon theatres. E.

Passed to Spirit-Life:

From Tremont Hotel, New York, Oct. 26, of brain fever, Robert P. Gifford, aged 19 years.

The earthly casket was brought to Vineland, buried with Lycenin ceremonials. Being a for the C. P. Evenin of this place, the following

buried with Loccum ceremonlats. Being a former member of the C. P. Lycemic of the place, the following resolution; are offered as a testimental of regard to one whose memory, we so highly esteemed:

Resolved. That in the sudden and immy acted departured to the controller to spinitiffic, we tender to his numerous of our broader to spinitiffic, we tender to this numerous of our broader of spinitific, we tender to this numerous of tender our heartfelt sympathies and would recommend triends our heartfelt sympathies philosophy flat he has the consolation of our beautiful Philosophy flat he has the consolation of our beautiful Philosophy flat he has the consolation of our beautiful flat he has giving promised so much of future usefulness are not regionally and the shall minister to us through divine unfoldments moved, but shall minister to us through divine unfoldments moved, but shall minister to us through divine unfoldments moved, but shall minister to us through divine unfoldments which has been added to the constitution of the property of the above to the Resolved. That we forward a copy of the above to the Resolved. That we forward a copy of the above to the Resolved. That we forward a copy of the above to the action of the property of th

Contents of this Number of the Banner.

First Page "What shall we be with our Spiritualism?" a lecture by Emma Hardinge-Britten. Second: "Andrew Jackson Payis's Appeal (V. "An Appeal from Mrs. J. H. Conant and The Spirit-World (C. Peem of Pentingket to Shawmut; " "Ma-Cheeting of Supilyalists; " " Reasons why American, Women are There ite: " "The Harmonial Cyclopedia !! by Nighten dackson Davis. Part. Bander need to March and Spirit Forms, " by Jase II. " It also through the Agene Vot Messas, Mansheld and Flint, M. form, Prov. O. F. Thornton; "The Spirits," Fourth and With Associationals, thems, movements of etc. Sift popult Messages, South Advertise medical Light's of the West, " by Warren Chase; Western Come dendence," by Cephas B. Lynn; "The Indian Question," by Goo, A. Bacon; "New publica-

An Dequating from the BANNER or Lifetity care should below to distinguish to be sween editional articles and the

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BOSTON, SATURDAY, DECEMBER 14, 1872.

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WILLIAM WHITE, LI THER COLDY, ISAN B. RICH. 79° All letters and communications appertaining to the Editorial Department or this paper justs involved in receive program terms by addressed to Li 1113 COLM, All Busylettes Lightness should be addressed, "BANNER OF LIGHT, HOSPON, MASS."

A New Story.

In order to diversity the reading matter of the Banner as much as possible, as in times past, for the gratification and, we hope, instruction of our readers, we shall in our forthcoming issue commence the publication of an original story, en-

THE YOUNG AUTHORESS;

CRUMBS OF TRUTH AND FICTION. Written expressly for the Banner of Light,

BY MRS. H. GREENE BUTTS.

Author of "Vine Cottage Stories." . etc., etc. Other attractions will be presented whenever our means warrant the expenditure.

Spiritual and Material.

Human language betrays its poverty when if would attempt to express the gratefule feelings which overflow under the mysterious pressure of 'proffered-sympathy. And if it ever fell to the lot of individuals to feel enriched beyond earthly measure by the free will offerings of other hearts. that priceless experience belongs to the deeply grateful proprietors of the BANNER OF LIGHT. Never did a journal of any character, religious or secular, realize after such a fashion the strength and depth, the height and breadth of the personal friendship and devotion which are the foundation: and walls, the props and buttresses of its sup-Port. It is good to have made this profoundly welcome discovery. It is good for each side 16 have thus proved their close mutual relationship. For ourselves, we are overwhelmed by these unexpected demonstrations. They deepen our faith in the powers of human love, and exalt our con ceptions of human sympathy. They show us how strong is the bond that holds the seen to the unseen, how tender and restless and irresisfible is the yearning after the Light that is at last streaming from the realities that were long thought invisible. In truth, Spiritualists live on a new plane and breathe a new atmosphere.

But we should not be able to discharge our conscience, as willing servants for the hosts of spirit | knowledge of that which "lies within the yell." intelligences that work their high and pure pur- and which, if widely disseminated among the ed States Supreme Court shall have developed itposes through our feeble instrumentality, if we did not affective, even in a faltering and broken carfuly lives a pure, speaceable, and full of good manner, to return our profound thanks for all fruits, and fit preludes to a nobler course in the the assistance which has been so freely offered since our dire calamity, and for the spontaneous expressions of sympathy which have been its preclous accompaniment. It must be more than a common sentiment that prompts men and women so widely scattered to do such things and atter such words. We know, as we never before knew, how much greater love is than selfisliness. We have seen what it means to move the human heart. Give us always one drop of this precious fluid of sympathy, before oceans of interested professions and calculating friendships. The true love, that surpasses all other love, is that which does not stop to count the cost, considers no act a sacrifice, is always ready to be spent for truth and duty, and looks for no reward other than what it carries in its own breast. We have seen and known such within the past few weeks. Human hearts have opened and disclosed the marvelous power of sympathy to our sight. The whole is like a pentecostal exhibition of unseen influences.

Our hearts were deeply affected, on perusal of the multitude of letters of sympathy received, to be thus made so vividly conscious of the real good; ness and love that pervades humanity; The theologians missed the truth amazingly, when they rested their hard creeds on the cruel assumption that the human heart is thoroughly deprayed by nature. And falling in their premises, they might expect to be always at fault-in their conclusions. We rejoice that even great calamities are able to preach to the world a directly contrary lesson. The press and the pulpit may well attend to the shining record that has been written for the Banner of Light on the background of a dark disaster, and keep it faithfully in mind henceforth that though silent, the power of faith and devotion is resistless, and that out of the humble walks, equally with the higher ones, spring the inspirations which are to work the renovation of the race. It is this secret but sincere fellowship that is to-day manifesting its potent presence on behalf of the favorite old journal which bigoted Orthodoxy would think had been visited with judgment in the recent destructive conflagration. The influences from on high are working with the means thus employed, and none can presume to ques-

Were all this concentration of effort, this free and simultaneous extension of full hands, for no more than the sustenance of a worldly and material enterprise, one could put no such faith in its final triumph. But being made on behalf of the spiritual freedom, the intellectual emancipation, and the untrammeled progress of humanity, it is as certain to achieve the full measure of success for its purposes, as it is to surprise all outside beholders with the spectacle. No ostentatious gifts are offered, such as are paraded in the newspa-

no wish to aggrandize a society or magnify an words of encouragement and efforts to aid the individual. What Spiritualists are doing, in re-firm. It was announced at Apollo Hall, on Suning it on a firmer and broader foundation than field would give to the Banner of Light Company before, they are consciously doing for the cause, the proceeds received from those who might sit they so deeply love, and are therefore doing for with him for spirit nessages on four successive is the first grand demonstration of their vital remmunication; also, that Dr. Slade had signified strengths. Only a few years ago a feeble folk, his intention of giving the receipts at his scances now they muster a force of numbers that is from for the four following Saturday evenings for the this time forth to be reckoned a power in the same purpose. land. It is with humility and gratitude that we fif it were indeed a triumph of Spiritualism.

The hour has struck for us all to rally to the stable support of the holy cause that is so near and dear to our hearts. This is no time in the world to recede one foot or lower our banner an inch. Let us all come closer together, and join since the great fire, that we are obliged to tighter the hands of true fraternity. All the relinquish (at least for the present) the thought omens of the age summon us to a still more eager of giving them publicity. Enough that they one renewal of the conflict with error and supersti- and all speak hopefully of our future, and call tion. The light is to be carried into dark places upon the Spiritualist public to uphold us in this that yearn to make themselves heard and recog- with donations. A large number of our subscribers nized by earth's inhabitants, wait with trembling; who had already paid us in advance, have since solicitude to learn the decision of the event. It the disaster forwarded us the money for a renewwas not to be that a well-spring of perennial alof subscription from date, thus canceling our spirit inductions, refreshing and re-paptizing the debt to them in order to aid us in placing the There is an uprising in both worlds at this mo-brethren of the Spiritualist faith, as a very pracment on behalf of the reestablishment of the tical, and at the same time self-advantageous way Banner, that no human power can baffle or dis- of assisting our paper. appoint of its expectations. Disaster is a welmarvelous demonstrations, We are all ready and writing from Vaneluse, R. I., says: now to recognize a blessing in disguise. And mortals and invisibles are drawn into closer communion by what seemed at first an irreparable catastrophe.

Our Baptism of Pire.

B. R. Bowker has a couple of stanzas in Scrib ner's Magazine for December, headed "Finis Coronat Opus," which seem so perfectly applicable to our late and present condition, that we would fain reproduce them here;

The end shall crown the work
Ah, who shall pell the end!
It is a woesome way.
And clouds portend.

The work Is all we know Enough for our fat at sight. The end God knows. Press on! The crown Is Light.

Forth from the furnace heat of the great condagration the purified Banner of Light arises to greet its patrons, and with its clear new type and attractive array of spiritual food to strive to make amends for its month of absence from the mental tables of its readers. We have elsewhere, in the present issue, taken occasion, in general terms, to return our, thanks to the many kind friends who have so nobly aided us in donations, contributions, etc.; and now that by their united assistance the Banner of Light is once more unfurled, we hope their continued good wishes and countenance may attend it in its arduous field of action. The winds that blow around the summits whither truth calls her advocates are sharp and, bitter, and not the least biting of them all is that fettering want of pecuniary means, which seems hiseparably allied to liberal publications, while the stall-fed sheets of sectarianism often apparently loathe their golden food from sheer excess Still through trials many, and disappointments and sacrifices not a few, through losses and beneath crosses, we are ready, with the sustenance of the spiritualistic public, to press on in the great work of unfolding to the human mind a children of men, cannot fall of making their land whither we are all tending?

NOTEWORTHY KINDNESSES. While it would almost seem invidious to make special mention of any individual acts among the many which have been put forth to assist us since

the great fire, we yet desire to mention the following pleasant incidents:

REPORT OF MUSIC HALL COMMITTEE. MESSIS, WM, WHITE & Co. Gentleburgs. In behalf of the Boston Relief Committee appointed at Music Hall, Sunlay. Nov. 17th, to solicit and receive contributions in aid of the reestablishment of the Banner of Light, I herewith submit in incomplete report of their action up to the presnt time, as rendered by the Treasurer, Mr. Phineas E.

A detailed report, with the various names and respective sums, will duly appear hereafter. In the meantime, it is earnestly hoped that every member of the Committee who has not handed in his or her collections and donations to the Treasurer, will do so at the earliest possible moment, that a final report may soon be made.

The spiritualistic public who have not yet contributed to this preenthently worthy cause- the continuance of the Banner- are hereby respectfully urged to attend immediately to this part of their duty.

I append the following partial report, condensed from the elsewhere...... 08,75 donated 301,00 of subscriptions received 100,50 Total amount cash received\$767.68

Amount subscribed but not publ...... \$16.50

For the Committeer GEO. A. BACON, Secretary. We are under deep obligations to the donors' for their gifts, and to the Chairman, Dr. H. F. while another spirit in shadowy form appeared Gardner; the Treasurer, Phineas E. Gay; the and read from it in an audible roice. Secretary, Geo. A. Bacon; and the individual members of the committee, for their disinterest-

ed labors in our behalf. In our second appeal, for assistance to enable us to resuscitate this paper, we acknowledged the to his daughter, and giving her advice and inforreceipt from the hands of Dr. H. T. Child, of Philadelphia, of donations and subscriptions to being clearly heard by whoever might be present. the aggregate amount of \$353,50. It gives us much gratification to state that the total amount, the Roman Catholie Vicar General felt called upon received from him at this writing foots up \$600,00. to examine into it, his report to the bishop of the In a note to us, covering his last cheek, he says: "I believe there never was a time when the Ban- olic Guardian of San Francisco for Nov. 23d. The iner was so truly appreciated as the present year, a latter case was the appearance of a spirit man, in and I sincerely hope that you will be on a better all respects resembling a mortal yet in the form footing than you have ever been before. Your appeal will do good. It ought to bring you thou- whom endeavored to touch him) in a well-lighted sands of dollars. We will go on with the work

here." ner of Light Publishing Company) to New York City, immediately after the great Boston conflagration, was made very pleasant, as far as friendly offices could go to remove the depression of disappointment and heavy losses. His thanks are specially due (among the multitude of kindwishers) to Bro. J. V. Mansfield and lady, Dr. pers for this church or that minister. There is | Slade, and Thos. Gales Forster and lady, for their | ner of Light, Boston, Mass."

suscitating the Banner of Light and establish-1 day, Nov. 25th, by Bro. Forster, that J. V. Mans themselves. The present activity in their ranks, Fridays-three dollars to be charged for each

We would also return our cordial thanks to Dr. are permitted to record this grand social phenom- John Mayhewand our other Washington friends, enon. If it were with gride, we should question whose material aid will be acknowledged hereafter.

LETTERS OF SYMPATHY.

So great is the number of letters expressive of the heartfelt sympathy of their writers, which have poured in upon us from various quarters without hame or number. The uncounted spirits emergency—many of them backing their appeal als of weak and weary mertals, should said. Banner of Light upon a footing which shall enenty become dry and unknown to the thirsty sure its successful operation in the future; and leckers for comfort. No: a thousand times, No. this course they also carnestly recommend to their

Among the great mass we cite the following come guest; when it is able to call forth such representative extracts. Hon Thomas R. Haz-

> ard, writing from vanctuse, it. 15, says;
>
> "Let but one earnest—man or woman, freach
> neighborhood of Spiritualists, take the matter
> zealously in hand; and I have little doubt but a
> sufficient sum may be raised, in a few weeks, to
> cause the Banner of Light, with its indispensable adjunct, the 'free spirit circle room," to spring at once into renewed existence, with inreased facilities for doing good.

**BANNER OF LIGHT.—To William White & Co., Printers and Publishers of said Paper, Spiritual Books, etc.—We the Natick Spiritualists, in Association assembled, sympathize with you, in consideration of the great loss you sustained in the great fires of Nov. 9th, 10th and 20th; and will use every effort to maintain and make adod your loss, in any and every way we can. We love the Banner, the Public Circle Room, and the liberal, enerous whole souls of yourselves

Our thanks are also due to Emma Hardinge Britten, Sarah A. Floyd, Miss Susie A. Willis, C. Fannie Allyn, Moses Hull, J. W. Fletcher and others of the Spiritualist speakers, for their assistance in presenting the cause of the Banner of Light before the people while lecturing in various localities.

The Barnes Will Case.

As far as the present yerdiet goes, the munifient will of this gentleman, by which a large amount was donated in trust to the Indiana State Spiritualist Association for the educational benefit of orphan children, has been set aside. Twelve men were impanelled as jury, who were so blinded by their creed and the ceaseless vituperation of the opposing counsel that the facts in evidence were wholly shut out of their mental horizon and they therefore rendered it (in effect) as the result of their cogitations, that the bequest must not go into operation, as the institution contemplated was of a mature to injure public morality etc., etc. The old cry of "Wolf," has frightened these worthy farmers out of their propriety, and they have receboed the shout; the future will demonstrate to what end. Bro. Jones, of the Religio Philosophical Journal, thus sums up the case, and there we are also content to rest it, till the movement on foot to bring it before the Unitself:

rian in his lifetime, destroy his will, and when it is properly and legally established, contest it on the ground that Spiritualism is contra bonos mores. hence the testator's will is set aside. The youth of Indiana who were to be educated at the expense of that benefactor now in spirit-life, are to be robbed, of that privilege, and the funds set apart are to go into the hands of those who destroyed the will. An Indiana Court has placed itself in that attitude before the world-taken a legacy away from orphan children breause their parents believed in Spiritualism—that belief being decided to be contrary to good morals, and given it to those who were guilty of destroying a dood now and the contrary to good morals.

a dead man's will!

Dead man, did we say? Nay, nay, not dead;
and let not those who destroyed his will lay that
thattering function to their souls. They will find
him more alive than ever, and let them rest assured that every dollar of that money that may perchance find its way into their pockets, will prove a curse that will stick to them closer than did the 'old man of the sea' to Sinbad."

Spirit Materializations

Seem to be the order of the day, and are reported as on the increase on every hand. We are informed by a gentleman that he was present at a private scance recently held in a neighboring city, and was surprised—as were all in attendance -at the wonderful manifestations witnessed thereat. The medium is a gentleman whose powers in this direction have been developed but a short time, and who does not desire to have his name made public. Our informant avers that at the scance alluded to, a spirit was seen to step forward, lift up a large family bible, and open it

Two cases of an apparently similar nature are reported as creatic g great excitement at Virginia City, Nevada, and San Francisco, Cal.; in the first of which a father is described as appearing visibly mation concerning the spirit side of life-his voice So much interest was aroused in the matter that diocese occupying some two columns in the Caththough intangible to the spectators-(some of room; he is represented as addressing those assembled in an addible voice, and then "dissolv-The visit of Bro. William White (of the Ban- ing from sight as quietly and mysteriously as he had appeared to view?"

Back, Numbers Wanted.

All those who have back numbers of the Banner to spare, are requested to forward them to us; for which favor we shall feel under great obligations to our patrons. Direct simply "Ban-

Written for the Banner of Light. THE CHARIOT OF FIRE .-- Nov. 9-10. · BY JOHN WILLIAM DAY. .

And Elliah said unto Ellisha, Ask what I shall do for thee, before I be taken away from thee. And Ellisha said. I pray thee, let a double portion of thy spirit be upon And it came to pass as they still went on and talked, that behold, there appeared a charlot of fire and horses of fire, and parted them both asunder; and Elljah went up by a whirly hold litte heaven.

And

Ellsha look up the mantle of Elljah that fell from him, and went back and stood by the bank of Jordan.

It Kinge, 9, 11, 13.

The sky with midnight horror gloys, The bayonets glare below: And tramping down each furnace street The frenzied thousands go. Wild peal the bells in 'larum loud; The shricking engines call: The ladder's erackling length is bowed Beneath each crashing wall!

With purpose firm and high; Straight in the yawning jaws of death The spouting torrents by! Mark how you sheeted lightning-burst Leaps to the vault afar ! Hark to the muffled answer hoarse-The powder's earthquake jar!;

Proud manhood rears his lielmet crest

Woe for our city's queenly pride; Her fair and regal crown Sweeps like a blazing comet shaft From Hope's horizon down. Morn sees her lintel, roof and tower In ruin prostrate lie; As Arctic berg, o'erbalanced, reels. In thunder through the sky.

Above that blazing holocaust Our BANNER ensign streamed; Sphered in that blazing chariot's arms, Its parting radiance gleamed, The toil of years, the hope of souls Whelmed in its ashes, all- .:. But from the crisping heavens we saw Its smoke-white mantle fall !*

Stout hands that BANNER's folds have borne, And faced the bigot's scorn; Stern eyes with prescient light have glowed To greet the rising morn. Say, shall those hands drop nerveless now Beneath this weight of care?-Those hopeful glances downward turn, In blank and mute despair?

Nay! As Elisha's trembling sight Oped with a strange surprise, Come, friends of truth, behold their need, Unseal your spirit eyes. As fell the prophet's mantle down When rolled the charlot wheel, So let your gifts profession crown, And meet this sad appeal.

Hear ye the millions robed in night Who passed from earth away Cold to the new and glorious Light That blessed unseen their day! Aid that again upon the earth : It/flash, Ithuriel's spear, And bid from forms of, sin and dearth Fair scraph brows appear. Hear ye the millions calling now Beside its CINCLE gate, Longing their loved ones left to reach, And higher joys create; Unseal again her lipst that e'er

Have given them voice to men;

And ope that door again !

Rear up the BANNER's trailing fold,

Oh white flag, fall'n from blood red sky, We hall thee as a sign: Though earth with hate and strife be dark, Yet shall the morn star shine,

When Peace and Love, twin seers, shall stand Death's Jordan billows by; And, sunlike, o'er each waking land Truth's chariot roll on high! Boston, Mass., Dec., 1872.

At the moment when the fire made its appearance upor the roof of the Parker Bullding, in which the Banner of Light establishment was situated, the intense heat cause the flag staff directly our the office to give out a white cloud of smoke which was borne directly eastward in the form of a flag, occupying the whole length of the staff. Some strangers in the crowd, who supposed it was a real ensign-were heard to remark as sparks were seen sweeping. By it-will, the flag ked horizontally by the flag white field strewthe flag staff crumbed and fell. + Mrg. J. H. Conant, the medium at the Banner of Light Free Circles.

Thomas R. Hazard's Publications.

Some time previous to the destruction of the Banner of Light establishment by fire, this wellknown contributor to our columns issued three pamplilets-"Mediums and Mediumship," "Blasphemy: Who are the Blasphemers?-the 'Orthoof every book sold, over and above expenses, to the publishers of the Banner of Elight, to assist their business interests. Friends of the cause will please note the fact. The pamphlets (which are for sale at our counter, 14 Hanover street, Boston) are of a deeply interesting nature, and have given universal satisfaction in all literary circles whither they have found their way.

Illness of a Medium and Lecturer.

We learn from a letter dated Dec. 18th, that Mrs. S. A. Rogers, an excellent test medium and five months confined to her father's house in Cambridge, Me., by illness. On her way home from Massachusetts last June, she spoke in Palmyra, Smithfield, Madison and Lewiston, where she was cordially greeted by old friends and new. She is anxious to resume her public labors, and asks mediums to send out to her their sympathy and magnetic healing powers. Mrs. Rogers has been an efficient worker in the cause of Spiritualism, and we hope she will soon be restored to health and usefulness.

Mrs. Mary A. Carlisle.

This lady is doing a good work as test and business medium at 94 Camden street, Boston, Mass. Those interested in the investigation of the menwill do well to make a call at her rooms and obtain for themselves a knowledge of her mediumistic-powers.

officers of the Pennsylvania Railroad for courtesies extended to S. H. Bradley, foreman of our printing department, during his recent trip to Philadelphia in search of materia wherewith to bring out this new issue of the Banner of

Journalistic Good Wishes.

Our thanks are specially due to Bro. S. S. Jones, of the Religio-Philosophical, Journal, Chicago, Ill., for his generous assistance in circulating our appeals for pecuniary aid among the Spiritualistic public, and for the kindly tone of his editorials concerning our unexpected disaster.

We are also deeply grateful for the sympathy which our brethren of the secular press have so generally accorded to us in this hour of trial. Already from various points in the South and West, and from many sources in New England, have we marked, in our exchanges, articles sincerely deploring the loss of the Banner Establishment, bearing true testimony to its good work in liberalizing public sentiment, and declaring that o the cause of human progress cannot spare the powerful aid of the Banner." Many papers have published in full the appeal for aid sent out by us in our first supplement, and others have added the hope "that this fearless champion of Spiritualism will soon be enabled to resume its mission." The papers to which we refer are strictly of a secular nature, and have given these favorable notices in a method and manner wholly unexpected by us, and which touches the heart by its entirety of pleasant surprise. Read the following from the Havre (Md.) Republican, Havre De Grace, Md., edited by A. P. M'Combs, which is

selected as a specimen:

THE BANNER OF LIGHT.—The fire that swept through the heart of the beautiful metropolis of New England, laid the magnifern assists. The Banner of Light was one of the magnifern assists. The Banner of Light was one of the magnifern assists. The Banner of Light was one of the magnifern assists. The Banner of Light was one of the most prosperous and instance and high-toned morally and strict fidelity to principle and truth, to be one of the most prosperous and instance in the most prosperous and instance in the most prosperous and instance in the promulgation of the gospel of humanity, if went far the promulgation of the gospel of humanity, if went far the promulgation of the gospel of humanity, if went far the second of the cold in more than all proverses of the second of the cold in the cold by the second of the promulgation of the gospel of the promulgation of the gospel of the promulgation of the gospel of the wind proverses of the second of the promulgation of the gospel of the promulgation of the gospel of the promulgation of the gospel of the wind proverses of the promulgation of the gospel of the wind provents of the promulgation of the gospel of the promulgation of the gospel of the wind provents of the promulgation of the gospel of the wind provents of the provents of the gospel of the provents of the gospel of the product of the gospel of the provents of the gospel of the provents of the gospel of the g selected as a specimen:

The following papers, received by us up to date of going to press, which have called attention to our disaster, will please accept our hearty thanks; it is our earnest hope that they may never be so situated, through conflagration, as to need a reciproreation of their favors at our hands: Boston Post; Old Colony Memorial, Plymouth, Mass.; Massilon (O.) Independent; Franklin County Times, Greenfield, Mass.; Bay City (Mich.) Dally Journal; Haverhill (Mass.) Publisher; Weekly News, Moravia, N. Y.; Boston (Mass.) Investigator; The Representative, Fox Lake, Wis.; Sunday Journal, Toledo, O.; Cape Ann Advertiser, Gloucester, Mass.; Weekly Ithacan and Dryden News, N. Y.; and Havre Republican, as above.

Suspension of the Western Star.

It is with true regret that we are obliged to annotince the discontinuance—for the present at_ chst-of this sterling magazine. Mrs. Brittan has felt called upon, by reason of heavy losses by the Boston fire, to issue a special notice to that effect, in connection with the December number, in the course of which she says:

My shareholders' and garantees' property have alike been destroyed. I cannot add to their heavy losses by pressing my claims, small though they seem in comparison. A large number of my books have also been destroyed.

Considerable sums, due on the sale of magazines, cannot now be collected from creditors more distressed than myself. The superior claims of the Banner of Light, for so many years the just-ly esteemed standard of the Spiritualists fath, and now crushed into overwhelming ruin, render all minor claims on the Spiritualists for aid, insignificant and almost unworthy.

My own resources, have been drained to support this (to me) noble labor of love, until nothing more is left to give. I have bestowed all my time, night and day, health, rest, ceaseless energy, and every available dollar on the work; and though I deem the high eulogies that have been passed upon it a meed worth laboring for, these have been the sole recompence I have derived."

Should she receive sufficient pecuniary encouragement, it is her announced purpose to print nd send to her annual subscribers, without further charge, one additional number to the six already out, in which will be embodied a continuation of the much admired papers entitled "Ghost Land " and " Amongst the Spirits," also unpub-lished chapters of the second volume of "Modern American Spiritualism."

Resumption of the Banner of Light Free Circles.

Having secured FRATERNITY HALL, No. 554 WASHINGTON STREET, BOSTON, for the purpose, our Public Free Circles will be resumed at this locality on Tuesday afternoon, Dec. 17th, at dox 'Christians, or 'Spiritualists'?' and "Eleven 3 o'clock, and continue regularly every Tuesday, Days at Moravia"—which have since attained a Wednesday and Thursday afternoon. Let those wide circulation. Their author now desires to who have given their presence so often at the old give notice that he will donate the entire proceeds | Circle Room—now no more—and all others interested in the Spiritual Philosophy of the nineteenth century, come and partake of the waters them in some measure in the reestablishing of of life freely and without price. In order to secure good seats, an early attendance is necessary. Doors open at 2 o'clock; will be closed at 3, precisely.

It was voted by the Boston Spiritualists' Union, and we were so notified through the President, Dr. II. F. Gardner, the well-known worker in the spiritual field, that that Society pay the rent of Fraternity Hall, and donate the use of the same to us for the holding of our Public Free Circles. We thanked them most heartily for their generous lecturer, is now and has been for the last four or offer, which was fully appreciated by us; but as a gentleman-resident in Boston-who knows that this organization (in common with too many of our Societies) is not blessed with a superabundance of means-proposed to pay the expense of the hall for our use from his own private pocket, we accepted his offer instead.

Mrs. J. H. Conant's Biography.

Those desiring to peruse a volume replete with food for present thought, with consolation for the hour of loneliness or affliction, and with encouragement for the future, should by all means purchase this book. By so doing they will confer a benefit both upon themselves, by its possession, and upon its publishers, in view of the peculiar exigencies of their present financial condition. tal phenomena attendant upon spirit communion Circulate this Biography, Spiritualists, among your skeptical friends, for wherever it goes it will silently but surely do its work in letting in the new light where mental darkness too long has maintained the ascendency.

> When our office with its valuable contents succumbed to the Fire Flend, our sign-"BANNER OF LIGHT"-stood upon the blackened walls of the doomed edifice without a spot or blemish upon it. It still denotes our locality upon

Music Hall Spiritualist Free Meetings.

Sunday afternoon, Dec. 15th, Mr. Wm. Denton will occupy the Music Hall platform, this city, and speak on "The Cause and Cure of Poverty." A subject of such general interest, -discussed by this able and popular reformer, must prove beneficial to all:

The lectures by Miss Jennie Leys during Noyember, were much liked for their soundness and the marked ability displayed by the speaker.

Mrs. Emma Hardinge-Britten lectured the first two Sundays in December in her masterly style, to the universal appreciation of her audiences Her first lecture will be found in this issue of the

A Good Woman Gone to the Higher Life.

We learn from private letters from California that Mrs. Mehitable Tubbs, wife of Mical Tubbs, Esq., formerly of this city, passed to spirit-life Sept. 29th, at the age of 69, after one day's illness from an attack of congestive chills at her residence in Brooksyn, Cal.

Mrs. Tubbs was one of the most estimable women of the age. Blessed with an abundance of this world's goods, she was unremitting in deeds of charity and constant care for the sick, distressed and poor. Thousands bless her memory and sincerely mourn her departure from her earthly sphere of usefulness.

ALL SORTS OF PARAGRAPHS.

As our readers have doubtless been made aware by the daily press, Horaco Grgeley, the veteran editor and tounder of the New York Tribune, and late Liberal Repub-Hean and Democratic candidate for the Presidency of the United States, expired at the private medical asylum near Chappaqua, N. Y., whither he had been removed, at ten o'clock on the evening of Friday, Nov. 29th. He was born in Amherst, N. H., Feb. 3d, 1811, and was consequently nearly sixty-two years of age. A great heart that beat in sympathy with suffering humanity the world over is stilled. The New York Herald of Dec, ist thus remarks in the

course of its editorial on his demise: "We may say of him, as the expiring chief, Red Jacket, aid of himself, that the news of his death will come upon its people like the sound of the fall of a giant pine in the dillness of the woods."

Among other donations, we are in receipt of a spiendid inkstand, presented to the ellitor by an estimable friend: for which we return him our grateful thanks.

We call attention to the card of our friend Thomas Marsh (son of the late Bela Marsh) who has established a book and stationery store in Beach street, Boston,

THE SPIRITS," FROM A SECULAR STANDPOINT.-BY reference to our third page, an article will be found, which, proceeding, us it does, from the pen of the New York cor-respondent of the Boston Post, is somewhat racy, giving the fewler an insight into the light in which the spiritua phenomena stand as looked at by the secular press. For phenomena stand as looked at by the secular press. For this reason we have transferred it to our columns. Not withstanding the phrases, "wild-eyed communicants," otc., otc., which are inserted here and there in the narrative to sweeten it for the sectarian palate, this article is a sign of the times, for it is very eyident that a widespread public interest in the subject of Spiritualism must be evolved, to call forth so lengthy an epistle in the columns of

one of our most prominent dailies. Notwithstanding the varied dangers of social and theologic ostracism, the cause is surely working its way into the acceptance of thousands explosion will ensue which will shatter many of the old time theologic prisons, and "set at liberty them that are

THE BANNER FREE LIST.—Owing to our great disaster, and the paucity of pecuniary means which it, has engendered, we shall be obliged to entirely suspend our free list—

REDEEMING THE TIME.

He liveth long who liveth well; All class is life but flung away; He liveth longest who can tell Of true things truly done each day. Then fill each hour with what will last; Buy up the moments as they go; The life above, when this is past, Is the ripe fruit of life below.

Bow love, and faste its fruitage pure; Bow peace, and reap its harvest bright; Bow sembams on the rock and moor, And find a harvest-home of light.

Dr. J. E. Briggs, the well-known eclectic and magnetic physician, has removed from Troy to New York City, where he is now located at 1149 Broadway. Dr. Briggs leaves many friends in Troy, who wish him the heartlest success in the metropolis.

P. B. RANDOLPH.-By a card in another column it will be seen that this well-known writer of illurial and reform works lost all he had in the world, as far as property is concerned, by the recent great conflagration in this city. We regret his misfortune exceedingly, and hope he may receive that encouragement and assistance he so much needs at the

MARRIED.-By the Rev. John Goddard, on Saturday evening, Nov. 30th, 1872, in the New Church Temple, Fourth and John streets, Cincinnati, O., the Hon. A. G. W. Carter, of that city. to Mrs. Miranda, Soule, of Lookout Mountain, Ga.

James E. Murdock, the farous actor and elecutionist, died on Wednesday, Nov. 20th, at Philadelphia.

"If you marry that poor girl, you will find matrimony up-bill work," "Good!" said the lover, "I'd rather go up hill than down hill by a good deal."

A postal convention has been concluded with the province of Newfoundland, reducing the international letter-rate between the United States and that country, on and after December 1, from 10 cents to 8 cents per ounce, and fixing the rate for newspapers at 2 cents each, pre-payment being

Neither death nor life is as serious as marriage. Yet nothing is entered into more thoughtlessly.

Of all earthly music, that which reaches furthest into the beaven of happiness is the beating of a loving heart,

Certain keepers at the Ward Island asylum have been inculpated by the jury of inquest on the body of one of the patients who recently died there.

A man that hoards riches and puts them not to good use, is like an ass that carries gold and eats thistles.

The ancient belief in the transmigration of souls induced Mr. Bonard to give a handsome legacy to Mr. Bergh for the humane treatment of animals. The judge has decided that the will is valid.

Strange fact-Though a pawnbroker's shop is crowded, it is always a loansome place.

Eleven colored priests are now being educated at the Roman College for service in America.

It is stated that Bishop Colenso intends to publish at an early date the results of his researches on the Pentateuch in the form of lectures, written in a popular style.

Father Newman of England is now under a cloud in regard to his relations with the Catholic church, and intercourse between him and Archbishop Manning and Cardinal Cullen is suspended,

A straight line is the shortest in morals as well as in geometry. - Rahel.

Mrs. Mary Somerville, the celebrated mathematician and writer on astronomy, died at her residence in Scotland recently, at the age of 92.

Mr. Darwin's delicate health, it is said, prevents his accepting the rectorship of the University of Aberdeen, which will therefore probably be tendered to Mr. Huxley. Editing a newspaper is very much like raking a fire-every

one thinks he can perform the operation better than the man who holds the poker. The island of San Juan, for so many years the subject of controversy between this country and England, has at last

come under the American flag, the commander of the British naval forces in that quarter having vacated the Island. What Alexander Dumus fils said over the grave of Theo

He is the happiest, be he king or peasant, who finds peace in his home.—Goethe.

Movements of Lecturers and Mediums.

Miss Susie A. Willis is lecturing in New Bedford. Her discourses attract the attention of those seeking a knowledge of Spiritualism. She is an eloquent speaker.

A.S. Hayward, magnetic physician, has taken rooms at No. 17 Rollins street, this city.

Moses Hull is engaged to lecture in Providence, R. I., during December. He will accept engagements to lecture week evenings within reasonable distance from his Sunday engagements. Permanent address, 27 Milford street, Boston.

Miss Nellie L. Davis speaks in Lynn, Dec. 18th and 25th.

Mrs. H. T. Stearns, of Corry, Pa., has recently been lecturing in the State of New York. She will speak week evenings in the vicinity of her Sunday engagements.

Cephas B. Lynn will lecture in Detroit, Mich. during January; in Bay City, Mich., during February (instead of December, as heretofore announced). Will answer calls East or West. Permanent address, Sturgis, Mich.

N. Frank White lectured in Port Huron, Mich., during November, and will remain through December, and speak in East Saginaw in January. Miss Jennie Leys lectures in Portland, Me.,

during December. . C. Fannie Allyn speaks in Lowell, Mass., during this month; she then goes to New Orleans'

for two months. Mrs. Nellie J. T. Brigham is lecturing in Troy, N. Y., to full audiences.

D. W. Hull has nearly recovered from his protracted sickness, and would be pleased to make engagements for the winter and spring in the West. Address him at Hobart, Ind.

Special Notice.

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

The American Spiritualist Magazines.

S. B. Brittan, M.D., according to previous announcement, has issued to the reading world the first number of ment, has issued to the reading word the first humber of his quarterly magazine, under the title: "Brittan's Jour-nal." Upon its fittle-page are inscribed the following as indicators of the scope of the publication: Spiritual Science, Literature, Art and Inspiration: The Dynamics of Spidile Agents; The Relations, Faculties and Functions of Mind: Philosophy of the Spiritual Life and World, and the Principles of Universal Progress; "The trumpets of the augels are the voices of the reformers." The number before us is illustrated with a fine steel-plate portrait of Hon. N. P. Tailmadge, late U.S. Senator, and Governor of Wisconsin, Essays, articles and poems from the pens of Prot. J. R. Buchanan, M. D., Hon. J. W. Edmonds, Fanny Green M'Dougal, J. K. Ingalls, Belle Bush, and others, together with finished productions from the editor himself, offer an extended table of contents fitted to the acceptance of all lasses of readers. We shall endeavor to speak more fully concerning the Quarterly hereafter.

The Western Star, published at 25 Bromfield street, Boson, Mass, presents for December the following, as arranged by its able editor, Emma Hardinge-Britten: "Pre-face to Prof. Denton's Shakspeare Sermon"—(a splendid address by this cloquent gentleman); "Annie Lord Chamaddress by this eloquent gentleman; "Annie Lord Cham-berlain!" [with steel-plate portrait]; "Lines on a Skeleton!"—[poetry: "Modern American Spiritualism;" "Amongst the Spirits; or, Sketches of Spiritual Men, Wo-men, Spirits and Things;" "The Garland—Summary of Recent Spiritual Experiences." [For sale at this office.]

On account of the death of John F. Rich, the preparation of the genealogy of the Rich family will be somewhat delayed, A. J. Rich, of Brookfield, Mass., Secretary of the Council, has the subject in charge,

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 watelfes and silver-ware. Single copies 5 cents, for sale everywhere. Sample copies sent free by addressing F. Gleason, No. 25 Bromfield street, Boston, Mass.

Spiritual and Miscellaneous Periodicals for Sale at this Office:

THE WESTERN STAR. Published In Boston. Price 35 cts.
THE LONDON SPINITUAL MAGAZINE. Price 36 cents.
HUMAN NATURE: A Monthly Journal of Zoistie Science
and Intelligence. Published in London. Price 25 cents.
THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to
Spiritualism. Published in Cheago, III. Price 8 cents.
THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL
CULTURE. Published in New York. Price 20 cents.

RATES OF ADVERTISING.

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

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

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

SPECIAL NOTICES. -

SEALED LETTERS ANSWERED by R. W. Flint. Address Station D. Box 64. Office 1147 Broadway, New York. Terms \$2 and three stamps. Money refunded when not answered.

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

A COMPETENT PHYSICIAN.—The best and most efficient healer in Boston is Dr. J. T. Gilman Pike. He compounds his own medicines, is a mesmer izer, skillfully applies the electro-magnetic bat tery 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 Pa-vilion, 57 Tremont street, Room C. Au31.

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

Dr. Slade, Clairvoyant, is now located at 210 West 43d street, New York. tf-O5.

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

J. V. Mansfield, Test Medium, answers sealed letters, at 361 Sixth av., New York. Terms, \$5 and four 3-cent stamps. Register all letters.

will return to 16 East 12th street, New York; on the 15th of February; can be seen at Chicago, 111., Dec. 19th, one week; Evansville, Ind., 27th, 28th and 20th; Nashville, Tenn., 30th, one week; Memphis, Tenn., January 6th, one week; New Orleans, La., 45th, three weeks.

BUSINESS CARDS.

THINGS WE NEED. How many things there are we need.

To make us happy here below. We need good books that we may read,

To teach our feet the paths to go; We need the sun to give us light.

And wholesome food to give us nerve;
We need pure air both day and night.
That we may He and health preserve;
Sometimes the Boys will neednew "Chothes,"
Coat, Pants, Vest, Hat and Shoes complete,
Which they can buy at Geomete FENNO's,
Corner of Beach and Washington street, Rest and Oldest Family Medicine, Sanford's Liver Ineignrator,—A purely Vegetable Cathartic and To-liver In 19 spepsia, Constipation, Debility, Sic-Headache, ide-for Dacks, and all Derangements of Liver, Stonach inflows Atlacks. Ask your drugglst for it. Recurre of initia-ual Bowels.

SAN FRANCISCO, CAL.

At No. 349 Kearney street (up stairs) may be found on sale the BANNER of Ludit, and a general variety of Spiral Huntlet and Reform Rooks, at Eastern prices. Also Huntlet and Reform Rooks, at Eastern prices. Also Admir & Co. 5 Golden Ferns, Flanchettes, Spence's Admir & Co. 5 Golden Ferns, Flanchettes, Spence's Admir & Co. 5 Golden Ferns, Flanchettes, Spence's Autilitye and Negative Powders, Orton's Anti-Positive and Positive Powders, Orton's Anti-Positive Powd

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,

AUSTRALIAN DEPOT For Liberal and Reform Books, and Agency for th

W. H. TERRY,

No. 96 Russell street, Melbourhe, Australia, has for sale all the works on Spiritumitism. LIMERAL 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 Magnzines. Also, Adams & Co., & GOLDEN PENS AND PARLOR GAMES, the Magic Comb. and Voltale Armor Soles DR, STORERS NUTRITIVE COMPAND, SPENCES POSITIVE AND NEGATIVE POWDERS, Congress Record link, Stationery, &c. POWDERS, Congress Record link, Stationery, &c. No. 614 North Fills street, St. Louis, Mo.

D. S. CADWALLADER, 241 North 11th street, Philadelphia, Pa., keeps constantly for sale the BANNER OF LIGHT and a general assortment of SPFIRITUAL AND LIBERAL ROOKS, Papers and Pamphists, Spence's Positive and Negative Powers and Dr. Store's Nutritive Compound. Also Library and Dr. Store's Nutritive Compound. ders, and Dr. Storer's Nutritive Compound. Also Libra-rian for **The Connecting Link Library**, a Circulating Library of Spiritual Books.

RICHARD ROBERTS.

Bookseller, No. 1026 Seventh streets above New York avenue, Washington, D. O., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by William White & Co. 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.

D. M. DEWEY, Bookseller, Arcade Hall, Rochester, N. Y., keeps for sale the Spiritual and Reform Works published by Wil-liam White & Co. Give him a call.

ADVERTISEMENTS.

MUMLER.

THE following beautiful, selected and interesting pictures, together with full information how parties at a distance can obtain spirit photographs without being present, sent to any address on receipt of one dollar:

Mrs. Abraham Lincoln, showing spirit form of Widow of our lamented President.

Emma H. Britten, PORMERLY. Emma Hardinge.

BEETHOVEN.

This is a very beautiful picture, and shows the spirit off the great German composer standing behind the sitter and bonding over her. He seems to be placing a lyre, (emblem of music,) composed of flowers, in her lap.

Capt. R. Montgomery, and shows his spirit daughter holding a flower to his face.

Of Hodgdon's Mills; This picture is fully recognized, and was the means of converting him and samily to the spiritual faith. Herbert Wilson.

Boston,

Spirit form of a young lady to whom Mr. W. was en-lgaged. She brings with her Raged. She brings with her an anchor of flowers (emblem of hope), in the cross bar of which is her correct name. This picture is fully recog-nized, and is a beautiful test.

Mass. ortten, 170 West Springfield street, Boston, Mass.

THE LITTLE FOLKS,

NOW-so pondar, will be issued in two editions for 1873—one the same size as now. 8 pages; the other twice that size. If will be Berniffully Hunstrated as herefolore, will contain four New Stories for each month, many choice selected stories and beens, and a familiar talk to the Little dues on the National Lessons. No more naturetive paper for infant clusses has ever been made, Specimen copy sent Free.

Terms—Single subscription 30 cents; Clubs of 10 or more 25 cents each.

Double Edition. -Single subscriptions @ cents; Clubs of 10 or more 40 cents

Adams, Blackmer & Lyon Pub. Co., Chicago.

WHEN the Banner fell before the storm of flame and fire, all I had on earth went to ashes also. My loss was second only to the Banner's. My copyrights a year ago lapsed to John F. Kapp, Sunbury, Penn, who desires capitalists to John him in republishing the burnt works. My address is Sunbury, Penn., where letters and financial aid can be sent me; also for propositions for the manufacture of Protozone, the laboratory being burnt up completely; and neither books nor it can now be supplied, athett the demand for all is greater than ever. Till spring I shall travel as lecturer, Blognomist, Clairvoyant and Teacher. Address me as above. DR. P. R. RANDOLPH.

[Brethren of the Spiritual press please copy.]

Dec. 14.—IW

IMPUS FUGIT 9 1872 is most gone, and the old original "Star Spanshed Banker old original "Star Spanshed Banker Sp

THOMAS MARSIK, BOOKSELLER AND STATIONER,

No. 46 Beach Street, BOSTON, MASS.

Sept. 28. BOSTON, MASS, loteowy To the Editor of Banner of Light—
ESTEEMED FRIEND: I have a positive Cure for Ensumption and all Disorders of the Throat and Lungs by its use in my practice i have cured hundreds, and will give \$1,000 for a case it will not benefit. Indued so strong is my faith, I will send a sample free to any sufferer addressing mr. Please show this letter to any one suffering from these diseases.

Faithfully Yours,

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TO THE WORKING CLASS, male or female. TO THE WORKING CLASS, male or female, \$60 a week guaranteed. Respectable employment at home, day or evening; no capital required; full instructions and valuable package of goods to start with sent free by mall. Address; with 6 cent return stamp, M. YOUNG & CO., 16 Courtlandt street, New York. 4w—Dec. 14.

CLUBB. L. L. FAIRCHILD, Rolling Prairie, ed. You want a paper! Send stamp for particule r. Good July 20,—cow9m INSUED THIS DAY,

FROM THE PRESS OF

William White & Co.

BIOGRAPHY

MRS. J. H. CONANT.

19TH CENTURY.

The book contains a history of the Mediumship of Mrs. Connut from childhood to the present time; together with extracts from the

> diary of her physician; selections from letters received verifying spirit communications given through her

> > organism at the Banner of Light anges, essays and invocations from various in-

The whole being prefaced with opening remarks from the pen of

telligences in the

other He.

ALLEN PUTNAM, ESQ.

Mr. Putnam, in his "Prefatory Remarks, "says: "Oblee tion was made to styling Mrs. Conant the World's Medlum on the title page. The reply was that for many years the doors of her circle room have, tri-weekly, been thrown freely open to the world-to all comers whatsoever, and that It is in this sense only-viz., her accessibility by the world. and the extent to which the world has approached her, that she is here called the World's Medlum.

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By reason of the lessons flowing from the early trials and hardships borne by this most remarkable instrument of communion between the worlds of embodied and disembodled inind. Its pages will

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For the Liberalizing and Spiritualizing of Public Opinion.

Read it, doubters of immortality, and refute its proofs if you can!

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Examine it, Spiritualists. and find therein prooftexts, incidents and arguments which cannot fail of bringing to you even a stronger conviction of the verity of your philosophy!

Cloth; 324 pp.; \$1,50; postage 20 cents. For sale wholesale and retail by the publishers WILLIAM WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 14 Hanover street, Boston, Masr.

VICK'S

FLORAL GUIDE

For 1873.

THE GUIDE Is now published OF ARTERIAN. 25 cents pays for the year, four numbers, which is not half the cost. Those who afterwards send manney to the annual of the bollar or more for Seeds may also order Twenty-flive cents worth extra the price paid for the Guide. The January Numbers beautiful, giving plans for making Rural Homes. Designs for Dining Table Decomposition.

ing Rural Homes. Designs for Dinling Table Deco-rations. Window Gurdens, &c., and collabiling a mass of suffernation havanable to the lover of flowers. One Hun-died and Filty pages, on the three paper, some Five Hundred Engravings and a superb Colored Plate and Chromo Cover. The Flyst Edition of Two HUNDRED THOUNAND Just printed in English and German, and ready to send our

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DR. EGGLESTON,

THE popular author of AThe Hoosler Schoolmaster and of the End of the World, Wall write a NEW STORY

for Boys and Girls, commencing in Jan. 1873, and con-THE SCHOLAR. There will be a new department called Currious Things, and Frof. Peabody will write a series entitled the Microscope Clab. The Magazine will be enlarged to 32 pages. Seam to centre for sample copy. Stogic subscriptions \$1,29 per 3007. Chibs of 10 or more Strents per year.

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Agents are having unheart of success, one taking four hundred names in two wicks, unstituy from hundred and eighty in same time, one one hundred and ten the first typek, etc., etc.

All problems this great combination the best chance for all problems described this winter. Lose no thus in secur-

An pronounce this great combination the best chance for money-making offered this winter. Lose no time in secu-ing territory. Circutars and terms FICEL, MACLEAN, STOIDDART'S CO., Publishers, Philadelphia, New York, Boston, Cincinnatt, Dec. 14.—IW

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Dec. 14.

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J. WM. VAN NAMEE, M. D.,

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PSYCHOMETRIST and Business Medium. Will example the Old and Minerals, and attend to business matters generally, onice and residence, S. W. cor. State and Malson streets, Room 16, Chicago, 19. Hours 9 A.M. to 5 P.M. Nov. 16, 5wis

IF any progressive minds wish to units with a Cooperative Manufacturing and Fruit-Inshing Colony on the Table Lands of East Tennessee, mer far had, they may address with stamp, E. B. COLES, Tockwood, Four. Co. East Tenn.

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Treasonable terms at No. 74 East Brookline st., Boston, Nov. 2.—4wis*

MRS: L. W. LITCH, Clairvoyant Physician and Test Medium, 163 Court street, Boston, Circles Sunday and Tuesday evenings.

Message Pepartment.

Exch Message in this Department of the Ban ner 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 Trans These Messages indicate that spirits carry while them the characteristics of their earth-life to that beyond - whether for good or evil. But those who leave the parth-sphere in an undeveloped state. eventually progress into a higher condition.

eask 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.

Invocation. To thee, oh Father and Mother God, we lift our

souls in prayer; and bringing our praises with our prayers, we would send them forth, hoping they may reach thy highest heaven-that they may be caught up by thine angels there, and echoed and rerehord throughout all thy spheres of intelligence, and well proved by experience. until they shall join us in labors of love and wisdom and truth, until from thy kingdom of peace We praise thee, oh our Father and our Mother God, that thou hast spared us our beloved charge, ir medium, that we have been able by thy speak through her human lips. We praise thee that thing angels are abroad everywhere in the land, speaking peace to human souls, lifting up the downtrodden, opening the eyes of the blind, strengthening those who are weak, and opening thy Book of Divine Life to every living soul, teaching them to read therein. We praise thee, oh God, that this nation; our earthly home, is beginning to see the necessity of truth, of reform in all fits various branches—that overywhere thy sons and thy daughters are being baptized with newness of life, and are calling upon thine angels for strength and wisdom to go forward in all good works. We praise thee for the gifts of life with which thou hast blessed us; for the gift of flowers, for they teach us a lesson of trust-a lesson which, if we learn it well, shall turn our feet heavenward. We praise theo for the gift of sorrow-that divine winespress which gives us the essences of life in their divinest state—that which gives us all those, bright and beautiful thoughts, but no fresher than you get right here, if you will to this, and that the more enlightened one is with that are like gems in the crown of human rightconsness and effort. And we ask, oh Infinite/ Spirit of Love and Wisdom, that we may justly and truly appreciate all thy gifts; that we may bestow as freely hipon others as thou hast bestowed upon us; and joining our prayers and our praises with the aspirations of these-human hearts, we shall leave the issue, Great God, with thee. Amen. > Sept. 2.

Questions and Answers.

Controlling Spinit And now, Mr. Chair man, if you have questions, I am ready, at least, tobear them.

QUES .- (From C. P. Perot, Philadelphia.) To what extent is the spiritual world of this planet "dependent upon the continued existence of the earth as one body/2 Suppose, by some unusual convulsion of Nature, such as the collision with a comet, which was talked so much of during Apgust, or from any other cause, this carthe should be broken into fragments and scattered throughout space in the form of asteroids, in what way, ought to be, and I am quite sure they are, to the if any, would it probably affect the spiritual; medical faculty, and could be used to prevent any world, that is said to be contiguous to the earth?

Ass.—This visible world occupies the same position toward the spirit-world that this body orcupies toward the Tridwelling spirit. The destrue tion of the body does not involve the destruction of the spirit; but the spirit, either of worlds or of human bodies, advances more rapidly and more harmoniously if the separation between them and their external bodies takes place quietly, in law and order, than if it took place by any vio-Jent sundering of them apart. There is no such thing as destroying anything that is spirit; it cannot be flone. And again, all these wild spec ulations with reference to the destruction of this planet, or any other, are merely wild speculations -nothing else. The destruction of this planet would involve the destruction of all others be longing to this solar system. I know there are those who claim to be scientists, who reason otherwise. They tell us that the asteroids are but fragments of some planet that has been burst into fragments. That cannot be so; it is not so we know it is not. Future scientists here, in this life, will prove to the contrary. So you who fear that the coming comet may strike this earth and destroy it, fear no longer. Such a catastrophe

is not written in the history of this earth. Q .- (From the audience.) As our spirits leave our bodies, may we not infer that the spirit of our earth will one day leave its body?

A.—Yes, certainly. Q.—What then becomes of the body? A .- This earth is constantly dying as your bodies are. At begins to die from the moment it be gins to exist. Earths: live naturally. They dis obey no natural law, and so, when the spirit has extracted all that there is to be extracted from this earth to form a spiritual globe, then there will be no more life in the shell or outer crust, and it will disappear as your spirit-bodies that are temperarily built up at Moravia disappear under your gaze, under your touch. They go out naturally, not by any convulsion of Nature, but

through the action of natural law, quietly. Qu.-Then I should suppose the earth had not

come anywhere near its maturity. A.—It is very far from its majority, millions of years. So you who believe in the doctrine of Second Adventism must change your tenor of thought, and apply the idea to spiritual things, not to material things. The earth cannot be destroyed, I say, by any convulsion of Nature, without involving the destruction of all other worlds connected with the solar system. Science, even the science of this life through the open door of the spectrum analysis, will soon prove this to be an undisputable fact.

Q .- Do earthquakes occur in spirit-land?

A.—No. they do not.

Q .- Is the book entitled "Jesus and the Apos tolic Age," as given by Jesus and the apostles, through the mediumship of Olive G. Pettis, con-

sidered correct by the controlling intelligence? A .- It contains very many truths concerning he human life of Jesus. It contains also many

Q.—(From the audience.) Do spirits bring certain mediums from one place to another, in order to extract from them certain substances or atoms

may have in view, unconsciously to the medium? Served that way a few times, they 'd do a little bet-A. They certainly do.

Q .- Without being in contact with them?

Dr. Moriarty.

life, and make some statements with reference to" want the priest to say to my wife, Mary, that the need of better accommodations for small pox' she'd better necept the help-that she will get patients. It would seem that the experience of from her brother. She d bettef put the two youngthe past-year and a half or more, would have est children in the Catholic Charitable School. have supplied them; but it seems to the contrary, give to-day. And God bless you for opening the and the scourge is still amongst you; and pro- way for us to come back. poses to remain amongst you, giving you a larger draught of misery in that direction, the coming winter, than you have already had, and all because your lesson has not been well learned, or mother I am pretty well now, and that I want

business of the members of the Commonwealth , sir. to look after it. If they do n't do it, what will be the result ? Why, they will be the sufferers; and sifength, by thy love and thy wisdom, to bring when they pass to the spirit-world they will learn, gives them, there would be less of misery in that pox, less consumption, less dyspepsia, less of all those evils that make this earth a hell.

The common, practice has been, in the past,

away as far as possible from contact with their fellows. It has been thought well to send them across the water, to take them to some one of the islands in the harbor. It has been thought better for the patient and better for the public. Now this is not a fact in either case. It is not a fact with reference to the patients, for this cause: they are removed from those conveniences that they have in city life, they have fresh air, to be sure, open your windows. Do they have as good wa- reference to that world, the better condition they ter 2. No; and that is, of all things, the one most | are in upon their entrange to this life. So I want hospital? No; they are deprived of all that, and necessarily deprived. And I might go on enumerating a great many reasons why the patients are not so well off at these institutions as they would be in those erected nearer home. There are plenty of places within the limits of Boston; where all the conveniences of city life are attainable, where a hospital, or two or three of them, proved modern plans. This should be done. The people of this Commonwealth should demand it as their right, and those appliances should be made use of, freely, which are known to the medigal faculty as preventives against other people's taking the disease. Small pox need not spread its deadly miasma through the length and breadth of the land, as it does, if proper precaution was in consequence. But the trouble is, my brothers of the medical faculty are too negligent, too carejess-altogether too careless. They know what ought to be done, but they don't do it. They know that seven cases out of ten, of small pox patients, removed from where they are taken sick, die, and yet they order them removed, because it is a customary law-nothing more than a customary law. Nowhere upon the statutes of Massachusetts can you find it is anything more, and yet it is done. And what is the result? Why. friends; they can give no parting word; they can stay away. issue no dying request. And what is the result? ventilate their wrongs. They are unhappy; they are in Hades, in every sense of the terms and who has sent them there? The modical faculty and your City Fathers. They ought to be hung higher than Haman—every one of them. I say this calmly, in possession of all my spiritual senses. I I had my-just deserts I would not be here speaking to you to-day. I speak from experience. Exto speak. I urge it upon those who have charge of these matters to do their duty; begin it at once, for you have no time to lose. You do not know how soon the scourge may enter your own dwellings and sweep you to the land of souls. You do not know how soon you may suffer there, in consequence of your wrong-doing here. So do your duty now; and in lieu of their not doing their duty, I beseech this Commonwealth, the monthose whose duty it is to attend to these things, do attend to them. I was when here called Dr.

Moriarty.

Sept. 2.

Dennis Flynn. "How do you do?] Well, sir, I am as well, maybe, as I can be, seeing I am not entirely satisfied with where I am. My name, sir, was Dennis Flynn. I died of the small pox, and I was in one of those cursed places where they carry those that are sick with that disease. And the worst of it is-here I am in the spirit-world, and I have a wife and four children in this life, with not a thing to depend upon except what the wife can do. It calls me back here. I think the old doctor has put it on to,'em about right. Faith! if I had the shooting of 'em, and I was here, I'd | Theodore Edson, of Lowell. If he will sit alone, string em all in a row, and make one shot go at some hour of the day when he is most quiet through the whole. Yes, I would. If I was and most at leisure, I will endeavor to do so, and obliged to put the string all around the city, think I can, through himself. and hadn't but one shot, I'd make out to go through 'em.

Faith, again, I don't know as their place would answered by Anna Cora Wilson.

for healing, or to accomptish any purpose they be filled with any better. I think, if they were ter. Yes, I do. They do not want to spend their money and take the trouble, but they like very that by thy love we shall futfill the law of love; A. Yes, as many of you are brought here to well to spend the money in a big supper, with that by thy wisdom we shall know how to fulfill plenty to drink - oh, yes! Well, I am out of the body, but if all I had here was out, the the world. And unto thee, oh infinite Spirit persame as I am, I wouldn't be coming back to I have been requested to come to this place by make a fuss; but as they aint, I want to do what I one of my brother physicians, who is in mortal I can to make 'embetter. In the first place, I taught the people of Boston, or its City Fathers, Faith, they will be better off than with what what those needs were, and would, long ere this, she can do for 'em. That 's the best advice I can

Ninnie Adams.

I am Ninnie Adams. I got drowned. Tell her to come here, too, as soon as she can. I was . The members of this Commonwealth deem it five years old. We were coming to Boston, and to be the business of its officers-those appointed we got drowned, and mother wants to hear from beyond this, we shall receive that baptism of peace to certain places of trust-to look after these mat-me. I am pretty well now, and I want her to and love and strength of which we have need beers. So it is; but when they do n't do it, it is the bonne as soon as she can -come to me. Good-by;

Christopher Lothrop.

It is forty-one years and about one month since her safely/through many trials, and again to to their regret. I say regret, for such will be the lany death, or my resurrection from the body. 1 rease—that they have not done their duty, that lived in Providence, R. I., on John street. I have They have made a mistake that they have gone lone brother that I am auxious to reach. Accordinto trouble themselves and involved others, ling to the course of human laws, he must soon Now, if the human family would only seek to un- come to me. I am anxious to unbind him from derstand the Jessons which Nature everywhere the shackles of churchly prejudice. I am anxious to give him a glimpse of the better land, but I do family, very much less. We should see less small | not know as I shall be successful. I know there is much of falsehood intermingled with the great truth of spirit-return; but if falsehood were in the majority, it does not argue against the truth with reference to small pox patients, to put them fat all. It only proves that this modern Spiritualism is a natural thing, after all, and therefore the counterfeit and the genuine are growing side by side; and it is the business of such as my brother to analyze it-find out what is really true and what is really false-to embrace the truth, and

bless God for it. I lived but eighteen years here in this life, and my remembrance of it is pleasant; but I know from experience that the spirit-world is superior necessary. Do they have the comforts of a city my brother to seek if perchance he may find a pearl of great price in this much-despised modern Spiritualism. I am Christopher Lothrop. I shall esteem it a favor if you will send my message to Henry Lothrop, of Providence, R. I. Sept. 2.

Annie Albro. Did n't we get you a lot of flowers? [the table was covered.] [Yes; and we thank you very if necessary, might be crected upon the most ap- much. You must have worked hard.] Well, we did. We've got a big company, you see, and we send out our scouts foraging, and we forage every where we can. [Now, what can we do for you?] I want you to send a paper to my father. My father's name is Robert Albro. In the war, he was a major. He belongs down South. Send-it-to Charleston, S. C .- one number, with my message in it. I want him to know that Uncle Joe died in taken to prevent it. There are simple preventives the Lincoln Hospital. He says he was just as well known. Certainty, if they are not known, they cared for as any of the soldiers, and that all the stories that father has heard about him were false. My name is Annie Albro. I was most would cease to love you, because it had grown up fairs, and I shall be suited, and as soon as I can I one from taking the disease. I would guarantee, cleven years old. My mother is with me, and she with the use of these simple preventives, that sends a heap of love to father, and says she sees you might bring a dozen small pox patients, in now that he followed the dicintes of his conthe very highest stage of contagion, into this science in doing as he did during the war. She room, and not one of you should be the sufferers forgives him. She was Union; and when he tolaed the guerrillas she got sick and died. She sees now he was as near right as he could be, and she's sorry she did n't forgive him here.

Uncle Joe sends the pass-word " Corsica"-the pass-word of the guerrilla band. You see, he forgot it one time. Uncle Joe, he forgot it, and he came pretty near being shot. [By his own band?] Yes; the pass-word was changed. He was taken prisoner by the Yanks; the pass-word was changed after that. The pickets, when they reported to my father that they knew him, but the contagion is spread far and wide. Your little they would not let him pass the lines without the ones are cut off; those in the maturity of life are pass-word, my father said they did right; if he cuit off; those in old age are cut, off; and it is a could n't give the pass, word, not to let him pass, positive evil to the spirit to be taken out of the lif he was his brother. He sent word to Uncle body by and through small pox-an evil in this Joe that he could n't pass the lines without the way: the patients are excluded from all their pass-word, and if he forgot it, he might as well

Now Uncle Joe wants to pass the lines, and They go into our life unsettled, unsatisfied, and come into communication with father, and he they seek by all possible means to return and sends the pass word "Corsica," He hopes he will respect it, and let him in. Sept. 2.

Ann Maria Hedges.

My name, sir, was Ann Maria Hedges. I was twenty-two years old. I have been gone thirteen years from this life. I died in Concord, N. II. was one of these when here, culpable as any, If My last words were; "Mother, is it almost morning?" Her answer to me was: "Yes, dear, it will soon be light." And so it was; for, ere the perience is knowledge; therefore I have a right morning dawned, light broke in upon my spirit, and I ascended from the body. Darkness-the darkness of sorrow-overshadowed my mother, and she mourns to this day because I died, as she supposed, without a hope in Christ.

I died as I lived, trusting in God, and fearing nothing; and I want her to know that I have not been mistaken in that trust. If I had made a profession of religion, and died in the church, I should have been no happier, and perhaps not as bers of it, to take it up-every one of them, men happy as I have been since entering the spiritand women, to come to the rescue; see to it that | world. I want her to cease to mourn for me, and to know that I am happy-to know that I have found peace, rest, happiness, heaven, in the spirit-land, and she has nothing to mourn for me for. I want her to know that I can come to her: I want her to feel that there is no great distance separating the two worlds-that they are ever conjoined, and that this Spiritualism, which she rejects, is a truth as grand and beautiful as God

himself; and if she rejects it, she will sorrow be-

cause of it when she enters the spirit-land.

Sept. 2. John Edson.

Say for me, through your glorious Banner, that I. John Edson, of Bridgewater, Mass., am desirous of communicating with my brother, Rev.

Scance conducted by Theodore Parker; letters

Invocation.

Breathe thou upon us, oh Soul of all Wisdom, Love and Truth, that we may live anew in thee; that law; that by thy truth we shall enlighten vading all things, and living in us most truly, be all our praises, this hour and forevermore. Amen. Sept. 3.

Questions and Answers.

Ques .- (From a correspondent.) It has lately been reported that the Moravia manifestations have almost entirely weased. Will the spirits inform its whether it is temporary only, or whether they will disappear altogether?

Ans.-All such manifestations suffer, if I may use the term, in consequence of changes of place or mediumistic conditions, both of which have taken place at Moravia; but I believe it is not proposed that these changes shall make any per-ditions to rouse them to life, to a remembrance of manent difference with these manifestations; that they will continue to increase in power from time to time, being dependent, of course, upon daily conditions, and those who may offer themselves as investigators; on the condition of the atmosphere and of the medium. All these things must be taken into consideration, and a very often wish to come, and could not for want of large margin left for them; but it is proposed by the band of spirits controlling that medium to carry the thing forward to success; and, therefore, those contemplating going there to investigate in that direction need not delay their visit.

Q.—(From another.) I have learned, through the Banner of Light, that the greater part of those who return at the Circle Room approve of the doctrine of re-incarnation. Now, I am a Spiritualist, and my all is based on that belief: but there is something in re-incarnation that seems to mar my happiness. I have many beloved friends that have passed on long ago, and in the anticipation of meeting with whom, I am daily living; but if they have been re-incarnated, and let me make the trial. It won't hurt him, shall I ever meet them, or know of their where-A .- The fact of spirit return, and spirit being

able to possess itself of a body not its own, proves the doctrine of re-incarnation beyond the possibility of a doubt. The doctrine is true. It is an old doctrine brought into the present: and, like old wine when it is put into new bottles, it is very apt to crack them. Now, the ideas that this generation have imbibed with reference to the here and hereafter, concerning the soul, are spiritual happiness, but really it does not. It is only one of the natural features of natural law, such as you have not understood. It is the right hand of your modern Spiritualism. You cannot get away from it. There are millions of spirits. waiting to prove this theory a fact, but they can have entered into and control another body, it that I am right in my faith. ones they ever were to him. You might as well Kong, and I am here to announce my death. And would not; but there are those conditions belonging to the soul, as a soul, which it ever retains. It matters not whether it wanders in Hades or

rejoices in Heaven. Q .- (From the audience.) The spirit now speaking through this medium is re-incarnated for the time being, is it not?

A.-Yes. Q.—If the same spirit was to enter, that body at birth, it would only be a re-incarnation for a longer time, I suppose?

Q.—Have the spirits any choice in the matter? A .- No; they have no choice. It is the action of natural law upon them. They must be obedient to it. You had no choice as to coming into this world. Are you sure you have not been re-

incarnated a dozen times? No, you are not. Q.—Then you wish it understood that medium

ship is one of the phases of re-incarnation? A .- Yes, this is one of the phases of re-incarnation. I am in the full possession of the faculties and functions of this body that I speak through. It is but a phase of re-incarnation. It can be nothing else. It is temporary, to be sure, vet it is a fact.

Q .- What proportion of spirits who have once inhabited a material body have to be re-inearnated by natural law after they pass into the

spirit-life? A.—The soul, in order to enjoy immortality eternally, or in other words, in order to go through all the spheres of the kingdom of life, must aggregate to itself certain elements or powers belonging to life. Now, if a soul in one incarnation gathers all these elements, there is no necessity for a reincarnation; therefore it does not take place. But if that soul does not gather what is necessary to take it the full round of life, and give it a crown of eternal life, then it must return again, take up the broken threads, of matter until it weaves for itself a perfect wedding garment.

Q.-Is it a fact that, when a spirit wishes to photograph itself, it can appear old or young, as

it pleases? Λ .—Yes, it is a fact; and it is done in this way: in order to produce spirit photographs, such as may appeal to your physical sense of sight, it becomes necessary for that spirit to materialize itself to a certain extent-perhaps not so that you could see it, and recognize it as your friend, but so that the sensitive plate used by the artist can retain it—can gather it up and hold it as a fact, a material thing. Now, then, the spirit elothes itself from memory. Returning spirits generally desire to present themselves to their friends as they appeared when last their friends saw them here. Now, they are not like that in the spiritlife. You must not expect to meet your friend an emaciated body, with the stamp of death on it: oh, no! What then? Why, they present themselves, they materialize themselves as they were when comparatively in health; and in order to do that, they must call upon memory, and then gather to themselves those elements that will produce precisely that condition of likeness.

Now, the little child, that was a little child here. has grown up there. Some dear friend who knew that child desires to array it as a spirit; in presenting itself to the mother here. Well, then, they go back in memory as to how that little child looked while it was here. You ask to see it. as it was; and so, by the action of Inemory, they gather un those elements from mediumistic and atmospheric life, and aggregate them to the spirit, and lo! the spirit is clothed as a little child. O .- Would my wishing to have a spirit present itself either as a child or grown person, make any difference?

A .- Yes; a very great difference.

*O.—Do spirits ever remain dormant for years, being unconscious that they have passed to spirit-

A .- They do. It is sometimes necessary to use what would be called extraordinary means to rouse them to consciousness; sometimes necessary -indeed, very often-to bring them back here and put them in contact with stern physical conwhat they are. Q.-Do not those spirits who materialize them-

selves need to have recourse to something else besides memory? Must they not understand chemistry, and know how to extract such elements as they require? Consequently, might they not such knowledge?

A .- If they have that knowledge themselves, they can exercise it for themselves, without troubling others; but there are many chemists in the spirit-world who devote their time to this branch of science, Sept. 3.

Thomas Hamilton.

My name was Thomas Hamilton. My brother William, in Toronto, Canada, wishes me to come here and tell him whether or no I will show myself to him if he goes to New York to see one Mr. Slade, I think I can satisfy him, but I am not, sure. At all events, I think he had better come and it will do me a great deal of good. Good-day,

White Wing.

Me White Wing. Me come here to learn, so I can speak through my medi, like I speak here. [Then you have a medium?] Yes; she the squaw of one of the great fathers - my medi, Nellie. You have great chief-big father-and you have another chief, next to him. [You mean the Vice President?] That be he. She be his squaw—the adverse to the doctrine of re-incarnation. It is a Vice President's squaw. Me want to learn how something which seems to encroach upon future to spenk, so me come here. White Wing will do good. White Wing will carry messages, and never fell no lies. Good moon. Sept. 3.

Richard Barnes.

I died this morning in Hong Kong. My name, Richard Barnes. I went sooner than I expected: only do so positively through the revealments of I thought I should get well. I had ship fever, and modern science, which they will do as Spiritual- was put ashore, at Hong Kong, from the ship ism marches on, through the intellect of this age. John Montgomery. I believed in these things. 1 Our friend need not fear that he shall not know have a wife. I suppose she is now in Eastport, and meet his loved ones in the hereafter. It is Maine. She told me if anything happened to take only a question of time. What if they are here I me on the other side, to come here as quick as I on the earth again when he is called hence? He could, and let her know it, for, she says, you has only to wait a little longer. Because they know it will be sure proof to your folks and mine,

does not argue they will not be the same loved I died this morning, of ship fever, in Hong argue that when your child has grown up, it tell her to do just as she pleases with all our afwill communicate directly with her. And to old in a foreign country, while you remained by the Uncle Jake, who turned the cold shoulder upon fireside of home. When you meet it, you might us because she believed in these things and I upnot recognize it. Perhaps for the moment you held her in it: Uncle Jake, who is it that gives this information? me, or somebody else? When you learn I am dead, just as I say I am, here, at this place - who comes here to-day? Answer. this question, or else hold your tongue forever after. Good day.

Phebe Fales.

I am Phebe Fales, from Kennebunkport, Maine. I have a son in Boston, I want to reach if I can. I was sixty-three years old when I died, and I have been dead sixteen years. I want my son to give me an opportunity of communicating with him directly. He will not regret it. I believed in the Baptist religion when I was here; but, like a good many others, I found that the religious of earth were pretty much like your plays in your play-houses—did n't amount to anything more. I mean it. I know it's so, because I thought I ought to be entitled to a good deal more in the other life than I got, and according to my religion I had; but they told me that the religions of this world were not in the market—could n't find any sale for 'em at all, and that, in obeying my religious belief, I had stiffed my conscience, I had cramped my soul, and I'd come there in a pretty bad condition. I had n't carned very much, so l could n't have very much, though, you see, I knew I'd tried to live right; but my religion—it shut me out of heaven. Yes, it did. If I had followed my conscience, I should have done a good deal different—a good deal different.

Now I'll tell you-according to my religion, ! didn't believe it was right to help people that was n't acknowledged Christians. I believed that they, and they only, that were of the household of our faith, were worthy of our charity, so I shut my door upon a good many that I could and that I ought to have helped. I was pretty hard on people that did n't believe as I did. I done it all because my religion taught me to do it. My conscience was all the time pricking me for it. I found I had n't earned much. I did n't get much. I'm all right now. I've seen the error of things. and I've redeemed the past. I've repented again and again. I've tried to aid others who were in the same way, and so have got along pretty wellmyself. [That's the true salvation.] All the salvation there is for everybody to do the best

they can. [To the chairman.] I hope you don't below of it as soon as you can. It ties you! it ties you do n't let you do as well as you know how to. you'd take the good there is in the churches and leave the bad—site 'em! sift 'em! then they disgood for something. [That's pretty difficult. Then they distinguished the site of the site you'd better leave 'em. Good-day, sir.

Sept. 3. Scance conducted by Rev. Thurston Crowlletters answered by "Vashti."

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Thousands upon thousands of this wonderful little volume have been sold and read, ""The Stellar Key" is the philohave been som and read. "The Stefair key as the pullo-sophical introduction to the revelations contained in this book. We believe the author.—Mr. Davis, regards this work as Part 41; of the "Stefair Key." But most persons read the second part hirst! then, if any doubts remain in the intellect, the y Key." (Part.) is just the book to read and stady. The fact that we are so soon compelled to get out another edition of "Death and the After-Life," proves that the public outside, as well as Spiritualists, are deeply impressed with its contents. Cloth edition, 75 cents: postage 12 cents. Paper, 50 cents;

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THE FIRE-GOD IN HIS WRATH.

The pleasantest and best friend of man in a cold winter night, when confined to the grate or the fireplace, sometimes fises in his wrath, as in Chicago and Boston in the last two years, and defies all restraint till his wrath is appeased with the terrible sacrifice of immense wealth and some . lives. At such times no prayers avail, and no degree of goodness or badness seems to be of any account to stay the anger of the Persian's Goal, which we in America refuse to worship, but are fast learning to fear. The late Boston holocaust had our Banner office, with many others, in its embrace, as our friends all know, and swept the negumulations of Sixteen years into ashes and and everywhere else where spirits have made smoke, and we are all left nearly as badly situ. their appearance or given evidence of life. Von ated as war old Adam when he had eaten the Liek can do it all and show how it is done withfruit and found out he had no clothes, and God! went to and, made him and Eve some out of the skins of beasts. We have no such Gods now and cannot get such help, since, latterly, God only helps those who help themselves; and clothes those who clothe themselves. We have many friends to the cause we are all engaged in who can give us a helping hand and a little aid: from one to one hundred dollars, and never miss it, but feel better for the gift all the days of their lives: and with such help we can again get the paper and publishing house into working order. We are sorry for the necessity that compels as to ask aid of the spiritual friends, but there is a necess ity that rises above all personal pride; and although not one person connected with the Banner is in need of aid to secure food and clothing. or the comforts of life, yet here is a public work for the general good of the cause of Spiritualism that remires our time and experience, and a work that we are not alone interested in carrying on, and cannot carry on satisfactority without more means than can be raised among us. Under these circumstances, we feel that we are fully justified in asking all who can to aid in reinstating the Banner on a permanent basis;

THE EAST AND WEST.

Few of our Eastern friends who never-visit the West have any correct idea of the immense resources of wealth that lie almost untouched in our great Western States, stretching from the lakes and Ohio to the desert plains, or rocky slopes of the great mountain-chain that diwides us from the Pacific slope. Illinois, in whose comprehensive lines are very few acres of waste land, has not yet rouched one-fourth her capacity, and yet is the fourth State in our Union. Missonri, following close upon her progress, has far greater mineral resources, and somewhat less agricultural, and has but just, begun to be develoned. Thousands of magnificent homes lie in embryo, waiting for the heads and hands to bring them out to view and to use, for those who are raised on the perfected farms of the East, or crowded out of our overgrown cities by the pressure of hard times which always afflict them. Kansas is yet in its infancy compared to what it may be, and yet its many thousand pleasant homes affest its capacity to bless the homest toil of him who cultivates her soil.

Above these States lie another tier, scarcely less calcuble, with a little colder and more healthy climate for many crops, and still better soil, with longer winters, and longer evenings and sleight rides. Here the New Englander may find a richer home than he can make in his native State and though he may sigh for a short time for those social comforts and hixuries of New England, which cannot be equaled in any other part of the world, yet he will soon find other advantages greatly outweighing them. Meat and grain and fruit are here in great abundance, and soon the social comforts will follow. Better school-houses and poorer churches, we already possess, and we have less use for the latter, but not less for the former, and hence our improvement in the preference. Below the middle range of these-great-States lie still others, extending to the fig and orange groves of the gulf, with soil untouched by spade and plow, except here and there a corn or cotton plat. These States are destined to have great accessions and growth ere long, and the social state, which is now very low, will then rapidly rise, no doubt, to a condition corresponding to the more Northern States,

Texas, which is now little else than a cattle and mule pasture, has most magnificent agricultural resources and a climate that is delightful when our systems are once acclimated and adapted to it. Cotton and corn lie hidden in its soil. and will come to the surface when called, as will the delicious fruits which no colder clime can produce. Our railroads are already penetrating this State in many places, and will soon bring it prominently before the country.

CHESTER, ILL.

This bluffy little city; beautifully located on the binks of the Mississippi, and the county seat of Randolph County, has now a railroad connecting It with the Illinois Central road at Tamazoo, and is consequently, building up with better improve ments than it could do when depending for travel on the river only. Among the recent and best improvements is a fine hall, built by our excellent brother, Joseph Beare, expressly for spiritual meetings, and by request of his and his wife's spirit friends, as they are both mediums, and have for years been the only open and every-day defenders of the cause in the place, however with some good backers in the county among the intelligent farmers, where pride, faction and folly have little influence over the freedom of thought and expression. It was our work to consecrate this hall to humanity by the first lectures in it on Sunday Nov. 10th, at which Bro, and Sister Beare succeeded in getting out very good and intelligent andiences, who listened, some of them for the first time, to the evidence of spiritual intercourse; as presented in a lecture. Arrangements are also being made for us to give a course of five more Actures soon in the same place, and we feel sure that Chester is yet to be brought up to the average standard of towns in the north part of the radical and deeply interesting. It was announce-State in interest and knowledge of this most important of all subjects. Bro. Beare has been for many years in correspondence with the spiritworld, and his excellent and happy family fully

pendence in all departments of life.

SPIRITUALISM GONE UP.

Once more for the thousandth time Spiritualism has been exposed, not to yellow fever and dresses. small pox, nor cholera, but to the wondering gaze of those who knew before that it was all a hoax. The St. Paul papers are delighted that through the wonderful skill of Doctor Von Vleck, the neople of that city have been enabled to enlighten the rest of the world on the mysteries of Moravia out spirits. It is wonderful how people who have no knowledge of facts and desire none, can be duped in their prejudices, and made to believe they can enlighten those who have the facts and knowledge of which they are entirely ignorant. Von has run the Eastern and Middle States over prefty thoroughly, and-having collected all he could from the prejudiced people there, is now. trying his hand in the northwest, and seems to have found at least some reporters who are pleased with his silly tricks.

MRS. R. L. Moone, clairvoyant and test medinin, is now in Eastern Kansas, and will spend the winter mostly in that section of the State, and may be addressed at Spring Hill; Johnson Co., Kansas. All letters addressed to our care, heretofore, 614 North 5th street, St. Louis. will be promptly forwarded, and answered by her as speedily as possible. Mrs. Moore is an excellent and reliable medium, as will be attested by all who know her mediumshin; but her feeble health has often delayed the delineations and prescriptions through her, and she has gone to the country in pursuit of purer air and better health one to whom and through whom the spirits can | Didn't yer know it?"

WESTERN CORRESPONDENCE.

BY CEPHAS B. LYNN.

The West to the Bost—The Baptism of Eire—Con-rention in Adrian, Mich.—How Ex-Ministers Work in the Spiritual Field—Notes.

All bail to the resurrected Banner of Light! Messus. Epirors-In behalf of your numerous Western, readers, permit me to offer you sympathy in this your hour of trial. The general cry among Spiritualists; this wity, is, The Banner of Light must not die! . .

At first we could not credit the rumor that the business centre of Bostonewas in flames: but when report corroborated report, the awful'truth Stared us in the face. The next thing to do was | paratory to entering into the rebuilding race. to study the map of Boston, and wait for the press up most of the space in many of the great West- Ind. tern journals.

tion was sounded in my ears. But the fire-reports naw Society is flourishing under Bro. B.'s perwere so conflicting, that, for a time, I could not suasive ministration. we had "cuts" of the burnt district in our papers, and then the sad fact became established, Messrs. Editors, that your elegant office was in ruins.

The friends exclaimed," Well, it is too bad. The Banner has had a hard struggle, and was just beginning to pay its way. And to think of those valuable books destroyed! We must do Journal, of Chicago. something to help reestablish the dear old Banner, that has been such a constant and welcome visitor to our firesides, for so many years."

"Will the Banner start again, sir " said a saintly-looking matron to me, a few days after

"Certainly, madam. The Plasnix-like spirit-is not exclusively confined to Chicago, rest assured." "Did the firm sustain a heavy loss?"

"Here is a widow's mite, young man. Send ! to the Banner publishers, with a prayer for their Inture success.

And we expect to receive many more inites. to send. God bless the donors!

PLAIN TALK. Tell us just what you want, Messrs, Editors Talk plain. You have friends all through the great and growing West - friends who feel that they are indebted to you for valuable spiritual instruction during all these years. They will take great pleasure in sending liberal donations to re-invigorate their stalwart champlon, the Banner of Light, now temporarily dis-

abled! THE SPIRITUAL IDEA

shines with resplendent glory! It is full of vitality; it is adapted to the wants of humanity. On the one hand it furnishes consolation to the sufferer, dissipating the clouds from the sky of his existence, and letting in the radiant supshine to beautify anew the world. On the other hand, the spiritual idea is a great incentive to genero charities. Those that have escaped misfortune are filled with sympathy for the afflicted. The angels love generous souls. The penurious will never progress to the higher spheres. Spiritualism-divine Spiritualism, with its high and holy influences-is making the world better day by day. By its light the sinner is inspired to make one more effort for goodness. And the blessed spirits always do all in their power to aid poor, weak, unstable creatures onward in the heavenly Yes, the hearenly march! For, by-andbye, all shall be freed from the thralldom of sin. and stand in the courts of true happiness.

THE ADRIAN CONVENTION.

The meeting of the Lenawee County circle took place in this city Nov. 16th and 17th. The attendance was good. The speakers present were Mrs. Hoag, of Morenei: Mrs. Holmes, Mrs. Fowler, Charles Farlin, Daniel W. Hull, Prof. Lyon and Dr. Sherman. The discourses delivered during the sessions of the Convention were ed that the next meeting would take place in Deerfield-three months hence.

THE REVIVAL SPIRIT. After the close of the session Sunday night (17), realize the goodness, truth and beauty of the spir- it was decided to hold a series of meetings

itual philosophy; and while he carries on a large (the following week. Accordingly on Monday; and profitable mercantile business in the city, Wednesday, Friday and Saturday nights the and is an open and avowed Spiritualist, and con- friends met in Berry's Hall. Mr. Hull delivered stantly presenting it, yet even the Christian pre-the regular discourse each evening. An hour indices have not been able to injure his business was then set apart for discussion. And what a nor his reputation, which proves what we have rich treat we had! The conservative side of theoften said, that a person is not often injured in blogy was represented, as was also materialism. business by-honestly defending our religion and The utmost good feeling prevailed. Honest philosophy, if there is no other cause for the ope skepties were much pleased with the idea that position and complaints. We are, however, slow- animated the meeting, viz.: liberty of the spirit! ly and surely gaining social influence and index. Dh! when the day of unity does come, how much the Liberalists of this country can accom-

BANNER

The meeting closed on Sunday, 24th, Messrs. Hull and Farlin delivering the principal ad-

that in many places everybody seems to be doing tives, had returned with a large mass of very important everything, and yet nobody does anything. To restingue, disclosing immense and almost incredible frauds illustrate: Your correspondent has often entered a town with a view of lecturing on Spiritualism. On meeting A, he learns that the freethinkers are all so thoroughly individualized that he (A) doubts whether it is best to try and engage a hall. A insists upon it that he has been the main-motive power for years; he is getting tired of it. The next person-you meet is B, who at once unbosoms himself to you by declaring that he has been the only live person in the town for ten years. He is also on the "tired" list. Others must help. C is now seen, and in a confidential whisper declares that he stands all alone -a martyr for his principles. He has paid out untold farthings for his faith, and is discouraged.

Now, what are the facts? Why, each one of these good brothers have been earnest in their work; but the trouble is, they never worked together! The thing we want is unity-coopera-Then the financial burden will be equalized. Join hearts and hands in the good work.

A REVEREND BILL POSTER. Speaking of unity reminds us of another needed thing-plack. I saw an exhibition of this in Adrian. While on my way to the post-office, the day preceding the opening of the Convention, I noticed a bill-poster vainly endeavoring to paste a Will on an Iron lamp-post. The weather was cold, and the paste would freeze before the enterprising man could get his bill ready to ornament the aforesaid lamp-post. Quite a crowd had than this city could afford her. We cordially re- gathered to watch the futile attempts of the man. commend her to the Spiritualists of Kansas as One urehin sang out, "The paste freezes, mister,

> The man turned-round, and lo! it was Rev. D. W. Hull, the reformed Adventist.

Daniel soon explained matters to us. No notice had been given of the meeting, and he was determined to put out some bills. Would I go into partnership with him? Yes, The company was formed then and there. Together we peranibulated the streets of Adrian, posting our bills. Bro. Hull-had bluck! He will win. Let us learn by his example what go-aheadativeness is!

NOTES.

acquainted with the Fire Fiend And this forces us to observe that the Phonix of the latter city will no longer have things all its own way; for a creature of the same species is already flapping its wings over the burnt district in Boston, pre-

Boston and Chicago have become thoroughly

Mrs. Mattle H. Parry, of Beloit, Wis., has been telegrams. And they came in due season-taking becturing with marked success in Terre Haute,

J. O. Barrett is speaking in East Saginaw. He Is the Banner Office destroyed to That quest) is well known as an earnest worker. The Sagi-N. Frank White is again at Port Huron, doing

the work of the spirit. For many years Frank has eloquently defended and expounded the truths of Spiritualism.

E. V. Wilson has been speaking in Bay City, creating great interest. He is a war-horse, and knows how to keep up a department in the R. P.

W. F. Jamieson, the radical of radicals, has been meeting with more than his usual success in Detroit, Mich. His regard for the clergy has been such that he has taken the touble to write a book concerning them, the title of which is, "The Glergy a Source of Danger to the Republic." That-title tells an awful tale. The book is well written, and will have a large sale.

Parker Pillsbury stirred up the dry bones in Plymouth Church, Adrian, not long ago. The conservatives thought he was naughty-to-talk so.

The Indian Question.

EDITORS BANNER OF LIGHT-The following is a copy of a letter sent several weeks ago to the Boston Globe, a daily paper of this city, published in the interest of Capital and Conservatism. For obvious reasons this communication, with similar ones from other parties since and before mine was written, met with a common fate-death by suppression. Will you please give it resurrec-Very truly, &c.,

GEO. A. BACON.

Entron Boston Dally Glong—As one of your numerous readers, I sorting at the conganyhich characterizes your troublend of the Indian question. The tone and spirit of the limits and the subject appleasantly suggest the your manly articles on this subject ampleasantly suggest the your manly articles on this subject appleasantly suggest the year of the jorder Spates and had savage frontiers and who only sees in an indian the code, he has sworn elities who only sees in an indian the code, he has sworn elities who only sees in an without in becoming the into the year of the year of the telegration of the year of the telegration of the year of the savage of the past, and sample every week, and sample respectively. Only the Insight of the past of the savage of the past, and the past of the past o

intimination considered. Firstlend Grant toward The bards of the nation, is the whitest page in all his civil these wards of the nation, is the whitest page in all his civil site. Statistics show that heretofore, under a totally opposite policy, the life of every Indian shot on the plains costs our-liovernment and the beople, on an average, three million dollars and the lives of four white men. Surely, common expediency and point to these not to mention any worthier motives, that pretion of treatherstation of another and a million effecting the considerate contour that the trial that the state of the considerate policy of the Constant and adopting that of excensible rate policy of the Constant and adopting that of excensible rate policy of the Constant and adopting that of excensible rate policy of the Constant and adopting that of excension the Stimony of Gen. Harney, who for forty years it is the constants has had unequated opportunities to learn the or the restheats has had unequated opportunities to learn the proof of the constant of

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It would be a miracle indeed to find any people, civilized content while smarting under every species of wrong, continued uninterruptedly through long and wearlsome years; with proxy instinct of justice violently outraged, their soltles periodically abrogated, driven from their robbed of their lands, and their families relessy murdered. Yet this is essactly what too many and demand of our native aborigines. We wish to abandon at once their established habits of life! to forego/their-sacrad traditions; to repudiate their innate sense of religion-in fact, to wholly change their mental sense of religion—in fact, to wholly change their mental and social natures—and this, too, be be become the authoritative bidding of those whom they have always been forced to regard as their implacable chemies. In what strange light does this modest request appear alongside of the well known action of our most exemplary Christian mattons in this moon-tide hour of the nineteenth century—not one of whom can brook the slightest injury or insuit without demanding ample reparation, and, in case of refusal, immediately proceed to war! Can we reasonably expect our lessons taught them by the white men?

The treatment of our Indians by the American Govern ment is in marked contrast to that of our English cousins with the Indians in their North American possessions. The constant warfare within the boundary of our territories is all unknown to them, and this contrast arises mainly from the difference in the respective methods of treatment toward the same class of men. In the ope case they are treated as responsible beings; in the other as irresponsible savages. "As ve sow, so shall ve reap," Is alike the language of Scripture and the demonstration of history.

The Indians of America are vanishing not before the in telligence of the country, but before its ignorance which has made an arent of the Intelligence of the country, and compelled it to be cruel in spite of itself. In view of this long continued cruelty, where is the white man who, if he was an Indian, would not be on the war-path?

But the other day it was telegraphed all over the country. that the official stenographer who accompanied the subcommittee on Indian Affairs of the House of Representaon the Indians through means of corrupt bargains made by delegates with Washington lobby ists and claim agents, the contingent fees in some instances, aggregating millions of dollars. In which the delegates had large pecuniary interests,

Gen. Howard, also, in one of his recent reports, speaking of the necessary removal of many of the Indian agents, says that when these agents pay \$15,000 for a position, the salary of which is only \$1,500, there is something wrong.

By the annual report of 1872 of the Commissioner on Indlan-Affairs; we learn that the number of Indians in the United States is about 300,000, of whom about 430,000, or nearly one half, support themselves on their reservations: About 180,000 have treatles with the Government. The number of civilized is 97,000; of semi-civilized, 125,000; wholly barbarous, 78,000. The few marauding bands which are now hostile, require only a small force to keep them in These number about 8,000, and consist principally of Apaches, Comanches and Kiowas. As an evidence of the good effects of a peaceful policy, he thinks by continuing it three years longer, that the alternative of war will be eliminated from the Indian question. With every one who knows aught practically concerning its operation, he defends strongly the conciliatory policy of the Administration, it having accomplished four-fold more during the brief period since its adoption, than by any other system heretofor practiced by the Government.

In concluding this hastily prepared article on the Indians, I know of nothing more to the point than these golden words from President Grant's fourth annual Messago to Congress, bearing date Dec. 2, 1872. He says:

GEO, A. BACON. Boston, Dec. 10, 1872.

New Publications.

THE ATLANTIC for December presents the following in ble of contents: "The Fight of a Man with a Railroad," John A. Coleman: "Common Ornament," Charles Akers: "Forest Pictures, "LPaul II. Hayne: "A Comedy of Terrois-XII.," James DeMille; "An Inspired Lobbyist." J. W. DeForest; "Before the Wedding," Marian Donglas: "Jesuits' Mission of Onondaga, In 1651," Francis Parkman; "The Shadow of Doom," Mrs. Cella Thaxter; Meeting of Jefferson and Hamilton," James Parton: "Empty." Edgar Fawcett: "The Poet at the Breakfast-Table-XII. Oliver Wendell Holmes; "Shaker John." Mrs. E. B. Raffensperger, and the usual departments of Recent Literature, Art. Music, Science and Politics, Its enterprising publishers, James R. Osgood & Co., Boston, amounce, among other attractions for 1873, a series of arti-cles denominated "Chapters of Biography," by Robert Dale Owen, "whose varied life in connection with the rise of the manufacturing interest-in England, the socialistic movement in this country, the political affairs of thirty years ago, the career of a diplomatist at the Neapolitan court, and the growth of modern Spiritualism, affords abun dant material for an instructive and delightful narrative.

LIPPINCOTT'S MAGAZINE for December-J. B. Lippincott & Co., 715 Market street, Philadelphia, Pa.-gives two finely illustrated articles on "Searching for the Quinine Plant in Peru, " and "Oriental Sports." A continuation of William Black's "Phaeton:" "Her Story," by Harriet. Prescott Spofford, other sketchese nooms by Emma Lazarus and Col. Albert S. Evans, and the conclusion of the articles descriptive of the Private Art Collections of Philadelphia, complete this, the closing number of the tenth volume. The new one about to open is announced as to be of a most attractive nature. A new serial story by George MacDonald, cuttifed "Malcolm," and esteemed the masterplee of its author, will constitute the leading attraction in the way of fiction. A profusion of beautiful illustrations will embellish each Issue, and every department of the magazine will be managed with a sedulous care and liberality of enterprise.

THE KANSAS MAGAZINE for December-Topeka, Kan. gives a table of contents of widespread and varied interest. Among other articles of merit is one entitled "Wateruka giving sketches of priest-life among the Indians. The third volume commences in January, 1873. In their prospectus, the publishers state that this magazine "has be come the exponent of that marvelous growth in wealth population and development, accompanied by culture and permanence, which characterizes the great central continent. Its pages have given the truest index of the life, manners, spirit and habit of thought of those who come not so much upon a feverish hunt for gold, or on a translent pligrimage, but to build cities and railroads, and make farms, and establish schools. Its purpose is to be the expo-nent of the general culture of the great West, and to catch and preserve that rare aroma which exists only in broad ex-tent, newness, and strong vitality." For the carrying out of this plan, the fullest preparations are announced by them for the new volume.

THE LADY'S ALMANAC, for 1873, published by George A. Coolldge, 143 Washington street, Boston, is received. Its neatly-printed pages, in addition to illustrations, calendar and good advice in prose. The present constitutes Vol. XX. of this deservedly popular annual.

VICK'S ILLUATRATED FLORAL GUIDE (Quarterly), published at Rochester, N. Y., by James Vick, is received. It is superbly illustrated, and contains much valuable infor-

OUR YOUNG FOLKS for December-James R. Osgood & Co., Boston - continues to hold its high reputation as source of amusement and instruction to those for whom i was inaugurated. Its illustrations are piquant, its poetry fine, and its continued stories and sketches produce, each nonth, an agreeable anticipation for the next issue,

MERRY'S MUSEUM-Horace B. Fuller, Boston - is re eived for November, containing the anno with the present number it will cease its independent ex-Istence, being merged into the "Youth's Companion," of Boston-thus forming a union of the two oldest of our

THE NURSERY for December-John L. Shorey, 36 Bromfield street, Boston-is a gem. Its illustrations and prose and poetle sketches, together with the morals therein inculcated, are of the highest order, and cannot fall of pleas ing the little ones for whom it is prepared.

THE HERALD OF HEALTH-Wood & Holbrook, 13 and 15 Leight street, New York-Is received for December. The eight street. New York-is received for eries of articles on health from old-time vriters is contin ned by a selection from the productions of Christo liam Hufeland, in 1795, on "The Signs of Long Life." The other articles on physical culture and kindred topics are of a standard nature.

ZELL'S ILLUSTRATED MAGAZINE for December-L. De Colange, LL. D., Philadelphia-is calculated to widen the reputation which its two previous numbers have won. Good engravings, stories, reviews, scientific articles and a valuable historic summary fill out the Issue. THE AMERICAN ODD FELLOW for December closes the

fourteenth volume of this sterling magazine. Its contents are varied to suit every taste. Full reports of the doings and condition of the Order, and first-class family reading fill its pages. Every number is beautifully illustrated. Address A. O. F. Association, Box 4217, New York City. RECEIVED: THE PATENT RIGHT GAZETTE-U. S. Patent Right Association, 94 Chambers street, New York—for November and December. The New Church Independent—Weller & Metcalf,

Laporte, Ind. FOR EVERYBODY, an illustrated weekly, put New York and Buffalo, by H. H. Sage. THE AMERICAN FARMERS' ADVOCATE for

published by a company of the same name, in the interest of the farmer and planter, at Jackson, Tenn. THE NORTHERN Offic Souvenin for November-an il strated mayazine published at 114 Main street, Paines ville, O.; by W. C. Chambers & Son.

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urer, 14 Hanover street.—Speakers engaged: Dec. 23 and

ne pricurea of Mr. Lewis B. & 1896, Charrinan and Freas-nrer, 14 Hanover street. Speakers engaged: Dec. 22 and 29, Who. Denton: Jan. 5 and 12, Miss Lizzie Doten; Jan. 19, Dr. F. L. H. Willis: Feb. 2, 9 and 23, Mrs. Nollio J. T.

Lectures on Spiritualism, 1n Waverley Hall, Gharles-town, every Sunday evening, at 7% o'clock.

Bostos. - John A. Andrew Hall .- The Children's Progressive Lyceum, regularly meeting at this hall, held a well attended session on the morning of Sunday, Dec. 8th, to which, in addition to the regular exercises, singing and declamations by the members, and the reading of an essay by Mr. Danforth, Assistant Conductor. added interest.

Mrs. S. A. Floyd.—This lady addressed good audiences, at this hall, on Sunday afternoon and evening, Dec. 8th, her remarks being well received by her hearers. Good singing by the quar-

Masquerade.-The Children's-Progressive Lyceum, No. 1, of Boston, will give their fifth annual masquerade at John A. Andrew Hall, Monday evening, Dec. 23; music by Carter's Quadriffe Band—T. M. Carter, prompter; T. L. Barlow, floor director; D. N. Ford, B. F. Taylor, G. W. Folsom, G. W. French, and J. M. Foster, aids. Tickets, at \$1 each, may be obtained only of the commit-

A Meeting will be held by the Ladies' Aid Society at Fraternity Hall, 554 Washington street, Monday afternoon, Dec. 16th, at 214 o'clock. So-ciable in the evening. MRS. E. M. MEAD, 800'y.

A Two O'clock Party will be held by the La-Aid Society at Fraternity Hall, No. 554 Washington street, Tuesday evening, Dec. 24th. Tickets-admitting gent and lady, \$1,25; single gent, \$1,00; single lady, 75 cents—can be obtained of the Committee, R. E. Newhall, V. L. Lovejov, Mrs. Pauline Strong, G. 11. Woods, H. W. Kitteridge, Mrs. Lizzie F. Kitteridge, Mrs. Ella M. Mead, Committee of Arrangements.

CHARLESTOWN.—Evening Star Holl.—On the afternoon of Sunday, Dec. 8th, B. F. Richardson, the blind medium, gave tests of spirit presence and intelligence at this halt. In the evening the usual conference was held, the remarks of the speakers bearing upon the practical working of Speakers bearing upon the views and lives of men. spiritualism upon the views and lives of men. Opening remarks by Dr. A. H. Richardson. Good singing by the choir and Miss Blanche Foster also enlivened the meeting.

CHELSEA. - Gravite Hall. - Emma Hardinge-Britten addressed the Spiritualists of this city on the evening of Sunday, Dec. 8th, the subject of her remarks being "Death; the Builder."

Miss Mira Gregory, of Ohio, is announced to give readings at this hall on Sunday evening.

Dec. 15th, at 714 o'clock, accompanied by instrumental and vocal music.

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