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Foreign Correspondence.

### LETTERS OF TRAVEL.

NO. III.

BY J. M. PEEBLES.

EDITORS BANNER OF LIGHT .- Sunny are these days, sailing 'mong the Pacific Islands, decked in the rich and gorgeous drapery of the tropics.

"Oh soft are the breezes that wave the tall cocoa, And sweet are the odors that breathe on the gale; Fair sparkles the wave as it breaks on the coral, Or wafts to the white beach the mariner's sail."

Ethnology and comparative philology show us the quarries whence nationalities and tribes were hewn. From the rich table-lands of India and the undulating valleys of Ivan came those primeval emigrants that gave to the West culture and intellectual activity. But the extreme East-the Micronesians and the Polynesians of the Pacific -whence those intertropical races? During our week's stay on the Hawaiian group of islands, and others since, the natives, their customs, laws, languages and religious ideas, have been a constant theme of thought and study.

It is generally conceded that the languages spoken by the millions of Polynesians have the same common structure; with such differences as | Tropical fruits, cocoa-nuts, pine-apples, bananas, may be resolved into dialects resulting from long eitrons, bread-fruit, oranges, limes, sugar-cane, non-intercourse. Legendary chants handed down | coffee | taro and dye-wood trees abound in rich from old Hawaiian bands say their ancestors profusion. The largest portion of Upolo has a fine came from Tahati; and still further down the mouldy ages, from Southern Asia.

Strange as it may appear, when a native New Zealander and Hawaiian meet-though more than four thousand miles apart—they are so-closely connected socially, that they very soon engage in a free intercourse of ideas. This in some de- chiefs, and forwarded to Washington. They are gree is true of the Marquesan, Tahatan, Samoan and others of the Polynesian stocks. The system of taboos in some form runs through all the chiefs, to be recognized in commercial relations Southern Polynesian families.

THE MICRONESIANS.

Brush the dust from your atlases and look at the location of your island neighbors in Oceanica. Have we not all one father? Are we not brothers all? The numerous Caroline, Ascension, Gilbert Islands, and others adjacent, evidently belong to the Micronesian division, and were peopled either by the Chinese, or Northern Malayan races. The ruins on Ponapi, one of the Caroline group, built entirely of basaltic prisms, indicate a marvelous civilization in the past. The present natives have no conception why nor by whom such massive walls, parapets, vaults, &c., were constructed. The present race upon the Gilbert Islands has stout physical developments, high cheek bones, fine straight hair, black and glossy. The aquiline and the cerel in the frontal region, is largely developed. They are less savage than some of their trafficking vis-

Swarms of children innocent of any clothing flock to the harbor upon each landing. So prolific are they vet, on the greater number of these islands-and so uncontaminated with the diseases of foreign civilizations—that their population is deliberately limited by practicing abortion to prevent too great a number of hungry mouths. They should study the Malthusian method of depopulation, or welcome to their sea-girt shores Shaker missionaries to initiate celibate communities.

### THE MARSHALL ISLES.

These are a large group of the Micronesian family, ranging from 41/20 to 120 north latitude. They were first discovered by the Spaniards in 1529, and called by them the "good gardens." The inhabitants were straight, light-colered and strangely tattooed. Their drsss was decidedly Adamic-fig-leaves and mats about their loins. At present, the men wear full beards, are energetic and very hospitable. The women are dressed in fine matting, have long black hair, and decorate themselves profusely in shell-jewelry. Ocean travelers consider them beautiful. though minus the corset, the waterfall and panier.

They traverse the seas with large retinues, are eminently clannish, and count nobility of descent on the mother's side. While worshiping deities, they hold the spirits of their ancestors in great reverence. They are skilled, say European residents in their midst, in every kind of "incantation and necromancy." They consult their media when in a state of ecstasy, and heal by beating and striking the diseased part. Consecrated groves and sacred spots are common among them. Their desolate cemeteries are in waving groves of cocoa-nut trees, and weird-shaped paddles lift their blades for tomb-stones. They are of Japanese extraction.

### THE SAMOANS, OR NAVIGATORS.

These very important islands, a sort of halfway steamship house in the Pacific, for recruiting, repairing and re-provisioning, lie between latitudes 13140 and 14140 south, and about 1700 west longitude. The captain made a short call at this group-nine in number-too short for our individual purpose. They are volcanic in origin, safe to approach, and partially belted with coral reefs. Pago-Pago is a deep, land-locked harbor on the south side of Tutuila. Upolu is the most thickly populated, containing twenty thousand inhabitants.

Mr. J. H. Blethen, our kind and gentlemanly commander, had permitted us to study his maps and charts of this densely-wooded group of isles -gems of the ocean-before reaching them. The afternoon approach was too grand and gorgeous for the pen to paint. The sea was a polished mirror; the sky, glass; the sun, well adown the rudely-constructed maps of their own invention,

western-spaces, gold; and the scattering clouds, crimson and purple, were chariots of fire.

The steam checked and the vessel at rest, the natives flocked to us like birds to a banquet. Physically, they are a splendidly-made race, with full, high foreheads, wavy beards, and white, ex-quisitely-set teeth. They are light in color, and quick in motion. They have dark brown hair, eyes black and expressive. The occasional reddish hair seen had been bleached. Honest and trusting, they are evidently of Indo-Malayan

The women are well-formed, healthy and handsome, and what is more, are famed for their chastity. Both men and women go as naked as newborn babes, except weirdly-woven leaves and sea-grass aprons around their loins. Our passengers bought of them war-clubs, fans, fruits, headgearings, birds, baskets, spears and shells. Missionaries are among them. Already they exhibit hopeful signs of civilization in wishing to barter for tobacco, whiskey, fancy-colored clothing, and lime preparations for bleaching their hair. Some of these natives bleach or color the hair red-Americans, black; tastes differ.

The scenery upon these islands is transcendently beautiful. Cascades are numerous, the valleys fertile, and vegetation varied and luxuriant. garden soil, where large springs of pure water bubble up and flow in thousands of little streams toward the sea. The whole group is exceedingly valuable. Action has already been taken by the United States toward annexation. Articles of confederation have been drawn up, signed by the pending in the Senate.

Among the code of laws drawn by these native between the United States and the Samoan Islands, are the following:

"5th. All trading in distilled or spirituous liq-uors or any kind of intoxicating drink is abso-lutely prohibited.—Any person so offending shall be fined one hundred dollars on conviction before a mixed court. All such liquors found on shore, and kept for sale or barter, shall be selzed and destroyed. If any native is found intoxicated, the individual who has supplied him with drink shall pay a fine of ten dollars. If any foreigner he found drunk or riotous, he shall pay a fine of en dollars."

"6th. Any person found guilty of offering inducement to a native female to prostitute herself to a foreigner, to pay a fine of ten dollars; and any native female found guilty of prostituting herself to a foreigner to pay a fine of twenty dollars."

And these Samoan chiefs are called "savages," 'degraded heathen." to whom tobacco-smoking. wine-drinking Christian missionaries must be sent to save them from hell! Permit me, Messrs. Editors, to express a calm, dignified contempt of that conceited ignorance which characterizes two classes of Americans—radical rationalists who crankly assert that there "are islanders in the Pacific, and ferocious tribes in Africa, that have not the faintest idea of God or another state of existence," and pompous clergymen who everlastingly prate of the "polluted"and fiendish heathen "of Oceanica and "India's coral strand." THE FEEJEES.

Islands, like individuals, have their reputations Those dotting an ocean which covers one-third of the entire surface of the globe, should be more thor oughly explored and better understood. The reejees, constituting quite an archipelago, contain one hundred and fifty-four islands, seventy of which are inhabited. They are governed by chiefs. The natives, though dark-hued, are noble in mien, shrewd, and enterprising. Missionaries have given them a hard name. Their side of the story has neither been heard nor published. They stoutly deny having been aggress ors, but admit themselves good at retaliation. A. G. Findlay, F. R. G. S., says:

"These islanders have been misrepresented Late visitors speak very highly of their honesty, cleanliness, refinement and virtue."

The men have heavy, bushy heads of hair, and wear full beards. When discovered by the navigator, Tasman, they knew nothing of the venereal diseases that accompany Christian civilization. The taint of syphilis is not yet common among them. They had, when first visited, no idols. They believed in transmigration and immortality. They worshiped in caves and groves. They also had their mediums, who, when in ecstatic states, foamed at the mouth; but every utterance breathed in this rude trance-condition was carefully noted as the voice of a god.

They build their houses in cocoa-nut groves. Often they are umbrella-shaped and rudely thatched. It requires little or no labor to sustain life. Enterprise is little more than a dream all through these equatorial regions.

HOW WERE THESE ISLANDS PEOPLED? What the camel is to the Arab, the horse to the Asian Mongul, the canoe is to these islanders. In the construction of their prous - sea-crafts made of bread-fruit wood - they display great talent. The better class of them will carry a liundred men in the open sea. The sails and rigging are managed with great dexterity. They provision these proas with, cocoa-nuts, taro, preserved bread-fruit, &c., which, with their skill in fishing, enables them to sustain voyages for several months. This rationally explains the method by which the different and widely separate Pacific isles may have been peopled. Not only have these natives swift-sailing canoes, but they have

made of large tropical leaves and sticks, tied in straight and curved lines, indicating ocean winds and currents. And, further, Japanese and Chinese junks have been blown at sea, performing long voyages, and finally stranding with their occupants upon distant islands. Bancroft tells us that these have even reached the continent of America.

In December, 1832, one of these junks was wrecked on Oahu, near Honolulu, after having been tempest-tossed eleven months. Only four, out of a crew of nine, survived. The population of Lord North's Island must have originated in some way similar to this, as it is over a thousand miles distant from any other land.

WHENCE THE HAWAHANS AND POLYNESIANS! Since islands fleck Oceanica, as stars the skysince they are peopled with thronging millions, it is natural to inquire their origin. The mariner's compass is not new. Navigation is old as tradition. China was known to Egypt more than three thousand years before the Christian era, and a commercial intercourse maintained between the countries. Africa was circumnavigated by ancient Egyptian mariners, and among the relics of that old civilization may be traced indications of an acquaintance with the American coast. In that period the geography of the world was well understood. Chaos and darkness had a long, dreary reign thereafter.

Migration and ancient navigation largely ac count for the mingling of oriental races. There has been a determined effort on the part of Bible worshipers to trace a close parallel between the dogmas and ceremonies of the Hawalians and others of the Polynesian groups to the "lost tribes" of the Old Testament. The purpose has failed of success. Those "ten tribes"-the He brew race itself-illiterate, warlike and barba rous, are of little account to the progressive eth-

That remote parallels may be drawn between Israelitish and Hawaiian notions, is frue. Research gives these.

Previous to the missionaries landing and after the Hawaiians "practiced the rite of circumcis

"They offered their first fruits to priests and

"They had sacred sessons for fasts and feasts
—and also observed new moons."
"They refrained from touching the bodies of
the dead, because considered unclean."
"They had cities of refuge similar to those of the Israelites. Their dreams, visions and revelations taugh

that the souls of the departed went to Po (Sheol the place of night), or to the regions of Akca and Milu, as resting-places, from whence they frequently returned as messengers to the living. The theory, however, of their Jewish descent and extraction vanishes like mist when it is con-

atives-racial descendants-the refuse and clannish outlaws sloughed off from the matured civilization of Egypt. Burrowing with, these Hebrews borrowed their religious notions from the lower castes among the Egyptians. They were afterwards modified into Mosaic theology. But Egypt, be it remembered, received her religious doctrines largely from India. Godfrey Higgins shows, very conclusively, that Abraham migrated from the banks of Jumma in India, north ward, founding a tribal colony, with covenants and codes of laws. These mythologies and re ligious ceremonies are traceable alike through Egypt, Abrahamic Hebraism, and Polynesian tradition, to that common pivot-the cradle of religion - India. Northern India and Southern Arabia were the old centres of civilizations and religious speculations.

#### [Concluded in our next.] The London Medium and Daybreak

For November 29th contains an earnest call for help, on the part of Bro. J. Burns, its editor and proprietor, in behalf of the "Spiritual Institution," which he has so long labored to uphold. It also gives, among other items, the following concerning our recent disaster:

"We very much regret to hear that it has been stated in an American paper that the Banner of Light office and bookstore have been entirely consumed by the late fire in Boston. No doubt the energy which has hitherto characterized our American friends will soon enable them to resus-citate themselves, and the Banner of Light will, we sincerely hope, go on as usual. We shall anx iously await some definite information from our American brothers."

The concluding portion of the following paragraph from the same issue of the Daybreak states in brief what we have often maintained concerning many supposed cases of lunacy:

"A most extraordinary application was made in the Court of Queen's Bench, on Friday last, by Mr. Jencken, on behalf of Mrs. Lowe, who had been incarcerated for some time in a lunation um. This lady, who is a writing medium, on that account been confined as a lunatic, and was liberated a few months ago, as the result of an inquisition. Though the application to proceed against the Commissioners by indictment was dismissed, yet the fact that such an application, so ably conducted by Mr., Jencken, was made on behalf of a Spiritualist confined as a lustic raises a question of great integers and Mrs. natic, raises a question of great interest, and Mrs. Lowe deserves the gratitude of the entire community for her cool courage. It is a notorious fact that mediums ere now have been incareer ated unjustly because of the ignorance on the part of the officers of the crown as to the nature of psychological influences. Indeed, it is affirmed by those who have a good opportunity of forming a correct opinion, that a large number of lunacy cases are simply forms of undeveloped or arrested mediumship, which intelligent treatment would speedily set to rights."

A client burst into a flood of tears after he had heard the statement of his counsel, exclaiming, "I did not think I had suffered half so much."

# Mitegany Department.

## YOUNG AUTHORESS:

## CRUMBS OF TRUTH AND FICTION.

Written for the Banner of- Light,

BY MRS. H. N. GREENE BUTTS,

Author of "Vine Cottage Stories," Etc., Etc.

CHAPTER J.

The Obnoxious Lecture.

The breath of the early violets stole in at the open window of Elm Cottage, while the golden sunbeams played with the waving curtains. Mary Melville was in her cosy library. She had just penned an eloquent passage for the "Emancipation of Women," when she was abruptly addressed by her old friend, Jane Seymour:

"Mary Melville, I am surprised to hear that you have become interested in these modern reforms that are discussed so much in the Lyceum? "Why surprised?" said Mary.

"Because," returned Jane, "these questions are all so unpopular. I thought you were a conservative. Just think of Mary Melville, the young authoress, advocating Spiritualism, 'Labor Reform, and even giving a lecture before the Lyceum, in favor of woman's rights!"

"Jane, I am certainly interested in these re forms-in all others whose object is to elevate and improve the human race, and I am also convinced that I have some duty in reference to

"Well, Mary, I expect that society is sadly out of joint; but I do not intend to trouble my head about it. Let the world wag as it will. I am for enjoying myself. I shall not make myself miserable because somebody works too hard, or because all of the women-in-the country do not have their rights. I have all I want. If anybody suffers, let them change their occupation."

"Jane," said Mary, rising from her desk in an earnest manner, "I regret to hear you express yourself so indifferently. Truly you are well circumstanced. You have a pleasant home, -parents, wealth, and a large circle of admiring friends; you have leisure, books and music. But do you never think of the many poor, lone and dependent girls who are compelled, if honest and worthy, to toil from early dawn to dusky night for a scanty pittance? Do you say that they might find more lucrative employment? that it is their fault that they occupy so menial a position in society? Why, Jane, there are many thousands of women to-day, in our large cities and factories, who long to rise out of their extreme privations, but who do not know how to compete with society as it is, nor how to overcome the obstacles that intercept their progress. I do not ask for myself more wealth or leisure. It is not so much because I feel the need of better circum stances, that I plead the cause of those who are wearled by life-long toil-those of our own sex who long for intellectual culture, yet have no means or opportunity, such as we have, to gratify their aspirations or their thirst for knowledge."

But, Mary what of Herbert Winslow? If mistake not, he does not sympathize with you in your wild notions in regard to woman's rights. I hear that your lecture before the Young People's Lyceum offended him exceedingly. His father is a prosperous banker, and all his ancestry of English nobility: and Herbert, like his father, is proud and conservative, as you are aware.'

"I am indeed aware that there is much truth in your last declaration," said Mary; "but I hope to do what is right, and then leave the consequences with Him who wisely shapes the destiny of all his children, but who makes it the duty of the strong to bear the burdens of the weak. Why should we forever walk in green and flowery pathways, while many who are no less worthy are left, through our indifference, to trend the wine-press alone with weary feet, or silently weep in the shades of Gethsemane. "Well, Mary, I know you are a good girl, and

laboring to help others. But I only called on my way to the sewing-circle, to see if you were not going. It is several weeks since you met with

"Yes, Jane; but I am very busy now when my writing; and besides, the circle may wish to take up the very topic we have been considering, and should not like, by my presence, to interfere with free discussion. You must spare me this time."

Mary had guessed about right; for Jane Seymour had scarcely entered the sewing-circle which was held in the parlor of a near neighbor, when the all-engrossing subject was introduced.

"There seems to be quite a commotion in our village at the present time," said Mrs. A., as she nervously plied her needle on a garment for some needy freedman.

"I suppose you refer to the sensation occasioned by Miss Melville's lecture, recently given before the Young People's Lyceum," remarked Mrs. F. "It is strange that a person educated as Mary, Melville has been, should run off into such absurd, unpopular views."

"And the greater the mystery," interposed Miss S., "that she should persist in her radical notions, when she must know how obnoxious they

all if that lecture should cause them a final separation.'

"Then I would not give much for his toleration or affection, if based upon such a signder foundation," quietly replied Elma T. "Mary Melville is a noble-minded, generous-hearted girl. She is courageous, and dares be true to her best convictions, though her most intimate friends should, liseard her.

"Well, this all comes from allowing 'free speech," haughtily remarked Mrs. Standstill. I told my husband, in the beginning, that no good would come from it. We hire a minister, and pay him a good salary; and I guess he's competent to tell us all tre need to know!

"And do our thinking, besides," said Elma. ironically. "For my part, I am glad that the subject of woman's rights has found its way into the 'Young People's Lyceum.' Although you may say, with R. W. Emerson, that 'when God ... lets loose a thinker upon this planet, all things are at risk, still I believe it is better to think for ourselves; even though our thoughts, when expressed, may seem crude, or too radical to suit conservative minds.'

"Why do n't you add Spiritualism, free reli-. gion and other skeptical and absurd isms to your category of reforms?" asked Mrs. Standstill, an-

"I shall certainly do so," firmly replied. Elma, 'as far as I find them to be sound and rational. I am already half inclined to favor the doctrine of spirit communion. At least, I hope it is

Mrs. Standstill and several other ladies gave heir needles a nervous jerk, but none made

"I am glad, Elma," remarked Mrs. K., "to hear such expressions from your lips. Since the removal of some of my dearest friends to the spirit-land, I have felt deeply and anxiously upon this subject. But my church has no sympathy with me, and my heart is almost starved for something besides old theology."

A murmur of holy surprise passed around the

room, but Mrs. K. continued: "As fat as Mary Melville is concerned, I know she is conscientious, brave, good and self-sacrificing. She has deep humanitary feelings. She has heard the cry of famishing women, as they sat in damp cellars or unfurnished attics, plying their needles with bloodless fingers for a scanty. pittance. She has seen their thin, pale lips pleadng unsuccessfully with soulless contractors for more remuneration, and has seen these same contractors-sitting at the communion-table, while few voices from the pulpit dared to say, Thou art the man!' Dollars and cents, ledgers and cash-books, government stocks and bank dividends seem to have stilled the cry of the poor and needy who are calling for justice. Many seem to have forgotten the pains and sacrifices, the terrible ordeal through which our country has recently passed. Some are ready to make any compromise, ready to oppress the working classes-in short, to do any disgraceful thing, if they can only have political prestige and make money. But I cannot-forget Andersonville, Gettysburg, nor the battle of the Wilderness. My dearest idols have been sacrificed on their bloody altars, and I shall still call for justice while a woman's heart throbs within me. Yes; and henceforth my voice is for peace, for I have learned that there is no justice in war."

An electric slidek could not have caused a greater sensation among the ladies present. The truthful words of the independent and gifted Mrs. Kent had not fallen altogether in vain.

#### CHAPTER II. . Amusements.

"Good-morning, Cousin Mary. . I have just come in to give you a good scolding; and I want you to lay aside pen, ink and paper, and attend to what I have to say."

Mary Melville quietly laid aside her writing, and said, playfully, "Well, Cousin Kate, please proceed."

"Now, in the first place, I want to know why you were not out to the dance last evening. It does seem strange to me how you can spend so much time alone, making yourself unhappy, because somebody somewhere is suffering.

" Do you really think, Kate, that I am very un-

" No, I will not say that; but you have a sedate look, and I think it would be better for you to mingle more in gay society ' "I do not think, Kate, that I am predisposed

to live isolated; but I will acknowledge that I sometimes prefer the society of solitude."

"You'are the strangest girl, cousin, that I ever saw! You ought to have looked into the hall last evening. Why! it was magnificent! I are to Herbert Winslow. I would not wonder at was perfectly delighted; and every one said that Herbert Winslow danced splendidly. By-theway, Mary, did you know that Herbert was flirting a little with that city belle who has just come

answered Mary, coloring slightly. "But I have my liberty? You desire me to appear no more so much confidence in Helbert that I shall not before the public as a speaker! If I concede to easily be made jealous."

"But you don't know how fascinating the lady in question is," replied Kate.

"Well, no matter, consin. I was about to say that I am glad you enjoyed yourself last evening. But tastes differ. The time was when I, too, lived in and enjoyed the outward life; but that experience is nearly over, and now I find a calmer, a deeper joy in doing good to others, and cuttivating my spiritual nature, than I ever found in ; the halls of pleasure.

"Cousin Mary, 4 know that you are a dear, good gift; but I am a little vexed when you speak so slightingly of dancing, since it is my favorite; amusement. It seems to me, sometimes, that you are unduly prejudiced against everything that does not tend directly to the elevation of

"Kate, you mistake me, or rather my words. I am not prejudiced against amusements in general. There are many who think they need amusements in order to develop their whole matures. I do not object to this, But the question is, What is amusement ! One definition given is diversion. Well there are many ways of being diverted. A lady told me the other day that she found a great deal of enjoyment and recreation in taking care of her house-plants. Some persons would enjoy a walk in the woods-as did Thoreau, listening to Nature's tuneful voicesand think the entertainment far preferable to that of a heated ball-room. The classic scholar, of justice and humanity! I rejoice that it has would undoubtedly enjoy a view of the master: Theen my lot to listen to the morning utterance of pieces of genius and of inquiortal art far better, the gospel of true religion-to hear the cloquent than uningling with a thoughtless crowd. The "words of truth as they have fallen from the promasses love note and excitement; they want, as fliey express it, a good time. Let them have it.s. If they have not gathered in the wealth of beanty that rests, like a halo of light, upon the brow of Joyous Spring-that gleams, like a crown of diamonds, upon the fair, serene forehead of blos--soming Summer, and glitters, like burnished gold, over all the rich vestments of Autumn-no gallery whose walls are hung round with inimitable pictures of the Great Artist, whose canvas is the everlasting hills-they are not to be blamed surely, nor are those who enjoy this artistic beauty to privations of my more unfortunate sisters. I be considered as opposed to amusements."

"Why, Mary, what a sermon! Have you turned preacher as well as lecturer?"

Not a popular preacher, Kate, judging from the way my conservative friends treat me. But we were speaking of fashionable amusements, There will, no doubt, always be enough to engage in dancing; but very few, as yet, find pleasure in working for the good of humanity. This great practical lawyer. What law will you support? work is left for those who labor on in hope. The world may think them stupid and joyless; but the world is a poor judge of the spiritual states above

"I think there is much truth in what you have said, Mary, but I am not ready to work for humanity. The time may come when I, too, shall be interested in the equality of woman; but I shall certainly wait until the majority of women desire a better state of things, before I rack my brain to improve their condition."

"We will no longer argue the subject, dear Kate. If you perceive no beauty, no transcendent loveliness in those souls who, in all ages, the oppressed for whom you plead—whether the many of its adherents, that they had all the dehabitations, were goaded on till they filled our monstration of Spiritualism they required in their jails and occupied our gallows-trees, and stood as have labored for their race, you will naturally seek your happiness from less exalted sources." Look, Mary! I believe Herbert Winslow coming up the lawn, and as he would probably rather see you alone; I will take my crit."

As Herbert approached Elm Cottage he wished, half aloud, that Mary might be absent from home. He felt that the time had come when he must spelik boldly upon a subject that had become of painful interest to him. So long as Mary refrained from publicly declaring her peculiar views, he was, in a measure, satisfied. But it would never do for her to continue to express herself as she had done in that obnoxious lecture. He had a disagreeable duty to perform, and the sooner he revealed his sentiments to her the better. He had little doubt, however, that she would see the wisdom of his reasoning, and -yield to his wishes.

#### CHAPTER III. The Parting of the Ways.

When Mary heard the approaching step of Herbert Winslow, as it sounded in the hall, her self-possession for a moment departed. She knew, from a conversation that she had had with Jane Martin, that Herbert disapproved of her course, and that the interview about to take place must be painful to both of them. She pressed her hand upon her throbbling brain, and exclaimed, "Be patient and strong, oh, my soul!" She soon gained her self-possession, however, and advanced resolutely to receive her proud lover as he entered the room, and wordially extended her hand. Mr. Winslow was slightly embarrassed as he met the clear glance of her eye, but said carelessly:

"Mary, you are looking well to-day; much better than I expected."

"But why, Herbert, should you expect me to

look otherwise?". "I thought," said Herbert coolly, "that the efforts you have lately made in writing and lecfuring might have wearied you somewhat, as you

are not much accustomed to public speaking." A Oh, you are mistaken, Herbert. I never felt better in my life?" Herbert commenced humming a careless air, and looked away from Mary out upon the lawn.

He was evidently disconcerted, and hardly knew how to proceed. Wishing to assist him, Mary asked if he had come, to criticise her lecture.

"I believe, Herbert, that you promised to do this."

-"Mary, I would rather say nothing upon this subject, but it is time that we should understand each other. I was surprised at many ideas which you advanced in your lecture. In the first place, I do not think it best to agitate the question which you brought before the Lyceum. Why should you talk so much about woman's equality? Do you not have your liberty? Are you enspeak less disparagingly of our laws and institutions? I have no objection, if you have a talent or thiste for writing, that you continue to use it; but it is my desire that you should refrain from speaking in public, especially on such unpopular

any pain by the free expression of my views. You ask me if I do not have my liberty?-if I am enslaved? Are you not laying down rules 20 Nog Kate; I have heard Jothing of the kind," for my observance which would deprive me, of your wishes, and cease to express my sentiments, am I free? It seems that you, Herbert Winslow, whom I have long considered manly and noble, are the first to fetter my soul, to interpose barriers to my usefulness, by reducing me to the level of the masses of dependent women who dare not raise their voices against the power that enthralls them. Let.others be led by the hand that forges the chain: let the women of fashionsmile upon those who flatter and earess them: but mine is a more serious mission. So long as there is ignorance, vice and crime in the land, nursed in want and wretchedness, and woman is oppressed by laws and institutions of man's ordaining. I must lift my voice in the name of reli-

"I regret, Herbert, that I have occasioned you

to the parting of the ways." There was silence for the space of a few moments, when Herbert said: .

gion and justice. No, Herbert, I cannot be si-

lent. If you are unwilling or unable to concede

my right to speak my highest convictions; then

we must walk in separate paths. We have come

"Mary, I am surprised to hear you speak so coolly and dispassionately of our separation. If I understand you truly, you purpose to reject me rather than surrender your radical notions! I think your association with woman's rights agitators has done you no good. You have imbibed their extreme views, and have become stoical and indifferent to everything else-even to me."

May I never become indifferent to the claims phetic lips of modern evangelists - the living apostles of liberty and justice: I only wish I was worthy to be ranked among those earnest men and women whom you call agitators, and who are the faithful pioneers in the cause of human rights. You complain of my indifference. I have reverenced you because I thought you endowed with a nobility of soul which must render you a champion for the cause of the oppressed. I have both loved and worshiped you, because I thought you capable of feeling the woes and knew that you were educated, and a man of culture. I knew that yours was a position in society which the most ambitious might envy. I knew that, as your wife, I should be honored; flattered and admired. But I have learned of late, with sadness, that I should also be dwarfed, restricted and enslayed. You have nearly completed your studies, and will soon be admitted to the bar as a Will you plead for justice? Oh, Herbert! if you say nay, I must not, I cannot, I ought not to link my destiny with yours. If you think that I lack sensibility, that my woman's heart does not still plend for your affection and true esteem, then you have not sounded its depths. Oh, Herbert, be true, be noble. Let me continue to worship at

the shrine of a manly soul." Herbert Winslow gazed with admiration upon the inspired countenance of Mary Melville. All the good impulses in his soul were awakened, and he exclaimed:

[ To be continued.]

#### Written for the Banner of Light. WINTER.

BY S. H. BRADLEY.

The chilling, ice-bound winter comes, With steady pace and slow, And once again on hill and plain Is spread a robe of snow.

The woodland flowers are faded now-Their blasted, fallen stems Lie hid beneath the snowy heath. Which glows like diadems.

The arbutus and violet No longer sweetly bloom Nor song of bird can now be heard, To cheer the forest's gloom.

The pines and hemlocks still are green, The maples sere and bare: But ev'ry oak threw off its cloak When blew the cutting air.

The babbling brook and silvery lake With ice are covered o'er; The verdure rank that fringed each bank Lies withered on the shore.

The autumn's wealth of golden grain-The product of the soll-Securely stored—a goodly hoard— Rewards the farmer's toll.

With sturdy stroke the forester Brings down the stately free, Which may at last, as shapely mast, Sail proudly o'er the sea.

Released from school, the pupils gay Coast swiftly down the hills; Like silver keel, the skater's steel Glides o'er the frozen rills.

Through city streets and country lanes The tinkling sleigh-bells chime : Their notes so sweet to flying feet Of prancing steeds keep time.

But gentle Spring will soon return, And crush stern Winter's power: The crystal snow will surely go-Give place to bud and flower.

And thus the seasons come and go, In Nature's vast domain: The spring-time fair, with balmy air, Succeeds the Snow-King's reign.

HABIT.—The most wretched and degraded of human beings is he who has practiced a vice so long that he curses it while he clings to it; who procures it becausé he feels a great law of his nature driving him on toward it; but, reaching it, slayed? Can you not be more discreet, and knows that it will gnaw his heart and make him roll himself in the dust with anguish.

> If you look daily into the matter, it will be seen that whatever appears most vagrant and utterly purposeless, turns out in the end to have been impelled the most surely on a preordained and unswerving track.—Hawthorne.

## The Rostrum.

THE OLD BIBLE AND THE NEW. A Lecture Delivered in Music Hall, Boston Hass., Sunday, Dec. 8th, 1872, by Emma Hardinge-Britten.

(Reported for the Banner of Light by John W. Day.) After singing by the choir, and an invocation, the speaker proceeded to take up, under a new designation, the thread of her discourse: "What shall we do with our Spiritualism?" delivered on the previous Sabbath, and reported in full in the Banner of Dec. 14th. All questions paled before this, when we remembered the vast work which Spiritualism had done for us. Some of the beautiful foot-prints of the new dispensation she had been privileged to trace on the previous occasion, and they had brought indubitable testimony of the exercise of supermundane powerof the existence of an army of invisible witnesses of our deeds; and had opened up to us as Spiritualists avenues of revolutionary thought such as the world had never known before. The question, however, remained unsettled as to how to utilize those thoughts-how to practicalize what we had received. Sometimes it seemed to ourselves, as it did to the earping public, that we, the recipients of the brightest light that had ever dawned upon humanity, were the most impracticable and lethargic of the world's people upon whom it could have fallen. This was the charge so generally labeled against us, and we none of us could hold ourselves exempt from guilt in the obsence of practical application of our Spiritualism. She proposed to change the question somewhat on the present occasion, and having found the standard of appeal, the standpoint upon which we could all rally, to ask instead of "what shall," what can we do with our Spiritualism ? "-what was really demanded of us, what the first step we were called upon to take. It would seem that the many public gatherings and assemblies and special calls for conferences among us to discuss the propositions involved should have settled the points of difference, and enabled us to more clearly dissect the chaotic mass of varying individual opinion which is now found in our ranks, and which is given vent to when the question 'what shall we do with our Spiritualism?" is isked. In the present state of the case, however, f we questioned analytically "what can we do with our Spiritualism?" we should be able to trace, step by step, the demands it makes upon Though Spiritualism was proclaimed and felt by many among its adherents to be a religion which covered the whole ground of discussion, yot all attempts to treat it as other religionists lo—all attempts to resolve ourselves into religious bodies, or to outline our belief in forms of religious worship, had hitherto proved abortive, from the general and wide-spread difference\_of belief concerning the great question of God and his connection with the affairs of men. There were in the audience before her carnest souls, pledged to he advancement of what they believed to be true, who considered the word God as old-fashioned-a-relic of the dark ages, and some of

attempts even to prove the action of an independent and intelligent Mind in the field of caus-After referring to re-incarnation, and other widely differing doctrines prevalent among the "God help me to be true to you, and true to Spiritualists, she deplored the idea possessed by and privation, and passing their lives in squalid own homes—that they enjoyed a sufficiency of spirit communion in their own families, and could learn nothing from the public media, nothing from attendance at our stated meetings and the utterances from our rostrums-and who therefore turned the deaf ear alike on scientific projects to elucidate the mystery of the physical phenomena, or movements which sought to analyze and arrange into symmetry our ideas concerning even the basic facts which underlie the mental phase of spirit communion, and said this was in effect a rofusal-as long as the ground was maintained by those occupying it-to return to the spiritworld even one of the ten-talents which it had

whom actually felt called upon to denounce all

bestowed upon them. When we attempt to torganize ourselves upon some basis concerning the principles which underlie social life, we are called upon to obey believes that the influx of spirit-life has come to break down all law, and who deems because Spiritualism is an iconoclast regarding theologic forms, it is also the same in every department of thought; and if we do not follow these wild declaimers we are denounced as fossils. The lecturer was almost tempted to ask, as she viewed the widely deployed position of the grand army of reform; and sought for a public representation of what Spiritualism was in religion, science and morality, if it was an exaggerated statement to demand of those before her to point to a single form of universal belief around which Spiritualists could organize as a body? How was it possible that as Spiritualists with added light viewed the grand panorama of Nature, and beheld all forms, from the hardest crystal to the lightest ether-from the dewdrop to the planet-tending to organization, they could fail to perceive the necessity of also arranging into form the grand issues of their faith - of practicalizing the avenues of revolutionary thought which had been opened to them. In all religion, science and morality the speaker found that the great, good God-or if it pleased better, the totality of intellect or intelli gent thought-had established laws as absolute in a spiritualistic as in a material sense.

All systems of religion-whatever their effect upon mankind for good or evil-had found their strength in some grand central idea; Christianity in the Bible, Mormonism in the special germthought to be traced in the book of Mormon; Brahminism in the teachings of its founder, Mahometanism in the Koran. All religion, in whatever stage of development-all science, in whatever department of investigation - had rallied around some definite centre, gained either from the principles which underlie Nature, or from some strongly presented form of human opinion. She had said Spiritualism was revolutionary in its tendencies-not because it had come to destroy all law and order, but because it sought to inaugurate a higher form of each-substituting divine thought for mere human opinion. She did not make this statement upon the fine dirit of any idiosyncratic spirit whether in or out of the form, neither did she refer her hearers to a book, or to the vagaries of human thought, when she pro-

claimed that by the revelations of Spiritualism

we were given a standard of belief from which there was no appeal.

When Spiritualism first dawned upon her mind -and in these utterances she recchoed the experience of many hearts-it lifted a veil from her sight, it gave her knowledge of a spirit-world, of a cloud of invisible witnesses to all her deeds. The fountains of a deeper wisdom were opened to her. God was no more a problem, no more a mere personality ruling in some undefined locality in the fields of space, but was the source and fountain of all existence—the totality of mind and intelligence—the central sun of spiritual life and light. She sought him no more in man-made temples, dedicated to some form of human imag- the more we investigated, through science, in ination, but in the city streets, in the hum of busy life; in the prattle of childhood, and the looked upon the face of that mortal upon whom measured accents of maturer life—in the smallest the fiat of physical change had fallen, the more atom of being and the grandest areana of the universe—he lived and reigned; all preached to her a gospel of mind, a wisdom adapting inbans to ends, which ends were supremely good-the source of all being God the Spirit-a portion of whom she heard rapping upon her table-a portion of whom telegraphed to her in the strange gyrations of every object which moved at the fiat of invisible will. As the speaker looked upon the fading forms of materiality before her, and thought of the strong, the brave, the beautiful that had gone on to the solemn bourne whither we were all antiquity which now is but ashes; and that it was but a question of a few months or years, it might be, ere all those before her would pass from the grasp of mortal sight, all the great problems of life and death were solved for her by the revelations of Spiritualism-that noblest and grandest system which the world had ever seen, and which had opened up to her the pages of a new Bible, not made with hands. She knew what she was, whence she came, whither she was bound; she was assured that the works of our hands were the expression of that which could never die, whatever might be the lot of the frail forms we so briefly inhabited. From that new Bible there is no appeal; from its revelations at the present time we may understandingly answer the question of the hour, and tell what, we can do with our

privilege to expound a page of this new Bible; she proposed on the present occasion to reopen it and show what a living vital religion it contained, a gospel from which there could be no appeal to the authority of man or spirit. The page of that Bible was the living sheet of humanity; all that we now needed was a science of life to explain the laws that govern human existence, to enable us to find all that we require in a religion. Let us take a few of the commands which the first page of this glorious gospel delineates to us: The first, according to the speaker, was that law of demand and supply concerning physical nutriwailing cry of the infant, was echoed along the years of life to the time of age and infirmity, and on the one hand the penalty, dissolution, if that law be disobeyed in neglecting its provisionswhether through poverty or otherwise-and ill health if it be carried into an excess of luxurious surfeiting; while good health was the compensation of obedience and temperate living. The grand and binding force of this law was most clearly shown in the effect of its disobedience among the sons of poverty, who, reared in want jails and occupied our gallows-trees, and stood as a burning disgrace to our boasted civilization. Poverty was the prolific mother of crime beyond all other causes. [Applause.] It was of no use to moralize of the spiritual bread to the man whose lips were longing for physical sustenance; as long as we continued to disobey this first command of Nature and neglect to feed the hungry, so long would the beauty of poetic thought and the splendors of intellect fail of producing any adequate result upon him, and bibles and testaments would be but as chaff borne upon the breeze of public opinion. [Applause.] Only upon obedience to this first divine command; "Feed my sheep-feed my lambs"-could the corner

The speaker then said that years ago it was her

stone of the new religion be successfully laid. . The second was to be obedient to our affectional natures, as also evidenced by the young infant in its tenderest years, and following the developing mind to the portals of old age and physical decay, and which, by the sweet, tender ties of friendship and marriage, bound us together in one great family of brotherhood. Disobedience to this law, either by excess or asceticism, was equally reprehensible, and brought its punishment in its train. Starve the heart, and the result was a selfish. narrow life, which gave nothing to others. On the other hand, if we failed to restrain the affectional nature till the passional phase was reached, the direct results arose-broken hearts, dissevered homes, profligate and shameful lives.

All the evils which afflicted humanity could be traced, in the first instance, to a disobedience of the great law of self-preservation, and, in the placed it on a firmer financial basis. next, to the excesses of wild and lawless passion. There were those in our ranks who thought because these passions existed, they should be allowed full sway; but, without pointing to the degraded face of the debauchee, and the wan, hopeless visage of the girl of the town-upon the victim and he who had made her so-as an answer, she would proclaim the truth of the command. "Love thy neighbor as thyself." It was witnessed of in the involuntary affection of infancy, in the devotion of young hearts to each other for the voyage of life, in the self-sacrificing toil of the father and mother, in the beautiful memories of friendship and love which crowded in upon us when our heads grew white with life's wintry one hour. Then L. F. Cummings, of Chicago, delivered a snow—just as sure as the penalty of disobedience to it was witnessed in the degraded mind and shattered physical form of the sensualist.

moment when it discovered that its rights ended a single failure, to the astonishment of all where those of its companions began. That was God as the rule of our being. This law was in operation in the association of two or three, no as ye would that they should do unto you," the golden rule, was embodied in its solemn and binding provisions.

The fourth, which was almost as stringent as the rest, was that which treated of those forces of intellectual life which made one a painter. another an architect; which gave to one the faculty of invention, to another the power of analytic thought. All these were of the ten talents-

the God nature-which he who gave demanded back with usury. The fourth command was that we use ourselves, and give to every other living creature all the service we can render.

The fifth and last command cited by the lecturer covered, she considered, the whole ground. It was the command which welled up in obedience to the monitions of the spirit for that daily bread which was to feed our souls as religion. The human mind, accustomed to the grand panorama of the sky, oft forgot to inquire who traced it in the heavens—whose feet marched through those starry roads; but the command was reechoed when every child asked, "Who made the stars?" and the starry vault or the darksome mine - or imperative and sure became, to our minds, the assurance of the existence of a Great First Canse.

Treatises of cold scientific argumentation, or theological and metaphysical speculation, could never answer the question: What shall I do to be saved? Its only practical reply would be found in the living gospel of our own being, and the obedience to the sublime laws which that First Great Cause had therein inscribed. These laws must be the foundation of any religion which hoped to benefit the race of man. Give us a religion which taught us to feed the hungry, clothe tending; when she considered the grandeur of the naked, shelter the houseless; which taught us on the one hand to express our affections as the sweetest blossoms of our lives, and on tho other to repress all undue license, and organize homes and social institutions on the basis of these divine commands; a religion which respected the intellectual needs of every living creature; which taught the facts of spiritual existence-that the First Great Cause was a spirit; that our immortality was sure: that the laws whereby we governed our daily lives were God's laws, not man's: and we should at once find the new heaven and the -new earth which seers and prophets had so long waited for.

Such a religion she considered was embodied in and flowed from obedience to the commands written in the great Bible of our common humanity, and from which there was no appeal, though its tables were not borne down to men from the summit of a quaking Sinai. Here was inscribed the incontrovertible standard of right and wrong. And this living gospel was witnessed of by Spiritualism-Spiritualism, which was the mean between science and religion-in a broader sense than by any other system which earth had ever seen, in the utterances of twice-told thousands of returning spirits. She would have Spiritualists particularize this testimony, by settling in their own minds, by solemn counsels and the revelations of the spirit-circle, what they considered to be the truth. To those who, in the time of despondency or disappointment born of human coldness and neglect; felt to weary of ment and shelter which, evidenced by the first the search for that truth, she would repeat its divine injunction, which in the hour of suffering and sorrow had reached her inner ear, and conto the very verge of change. God had marked soled and comforted and prepared her anew for the struggle of publicly promulgating the knowledge given her: "What is that to thee?-follow

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#### Written for the Banner of Light. HOPE.

BY ELIZA M. HICKOK. If the world grows dark and dreary, And life's pathway rough and steep; Till the spirit, worn and weary, Struggles on 'mid shadows deep-If in all our mortal wanderings Cruel seems the hand of fate, We shall find a light 'mid darkness,

If we can but hope and wait. All the stormy tides of passion-All the bitterness of grief-All of human woe and sorrow, Find in hope a sweet relief.

When the burdens fall the heaviest, Every ray of sunlight gone, "Hope still whispers, "Compensation" In the life that waits beyond.

## Minnesota.

Annual Convention.—The State Association of Spiritualists held its fifth Annual Convention at the National Reform Church in St. Paul, Oct. 18th, 19th and 20th. The Prosident called the Convention to order at 10 o'clock, and, after a short session, adjourned to the afternoon, when committees, etc., were appointed. The evening session was more largely attended. After music by J. L. Potter, E. V. Wilson, J. L. Potter and others made brief speeches. Then Bro. Wilson made the regular speech of the evening, occupying an hour and a half, hurling shot and shell into the ranks of Orthodox bigotry in a masterly man Saturday morning, Bros. Wilson, Haskell, Potter, Pope and Smith made brief remarks. Then, after an able ad-

dress by J. L. Potter, the Convention adjourned. At the afternoon session the State Agent made his report, which was accepted. He gave a very encouraging account of the work accomplished by the Association. Since he entered the field, the membership has increased from 75 to 486. The Association was then in debt. It had paid him \$600 per year, and expenses, and now there was due the Association the sum of \$375,75 from individual subscriptions, which

The Convention then elected the following-named officers for the ensuing year: President-M. T. C. Flowers, of St. Paul; Vice President - Mr. Wales, of Minneapolis; Mrs. Orrin Abbott Masters, of Northfield; Mrs. M. E. Johnson, of Lakeville; Secretary - Chas. P. Collins, of Northfield: Treasurer, F. C. Carpenter, of Farmington; Executive Board-S. Jenkins, of Farmington: H. H. Smith, of Ossco; Mrs. P. Libbey, of Minneapolis; Mrs. A. Rouley and Mrs. Carpenter, of Farmington. The old Board retired with the kindest expression of feeling by the Association, and Bro. Wilson introduced the new Board of Officers, as they took their seats, in some pertinent remarks. Mrs. Fuller, of

Osseo, then delivered a lecture. At the evening session, one hour was devoted to conference, in which E. V. Wilson in a scathing manner reviewed the course of Dr. Von Vleck, who was present and made

reply.

The Sunday morning session opened with conference for lecture that won the admiration of all who heard it.

The afternoon session was opened by the singing of a beautiful song by Bro. S. Jenkins and family, accompanied by Bro. Potter on the organ. Mrs. Lipper, of Anoka, de-The third was the moral law. It was exemplilivered the discourse. At the close of the address, Bro. Efied in the life of the little child from the first V. Wilson gave one of his notable séances, in which he gave some forty or fifty tests, and read characters, without

The Sunday evening session opened with appropriate muthe whole law of morality, which was written by sic; after which, Bro. J. L. Potter gave one of his logically clear and practical discourses. Bro. E. V. Wilson closed the meeting by one of his ablest speeches, in which he reviewed the course taken by the opponents of our beautiful less than in that of the nation. "Do unto others | philosophy, and drew a most encouraging picture of the on-

ward progress of Spiritualism.. Bro. J. L. Potter will continue for another year to see as C. P. COLLINS, See'y.

Good men demand constant, friction with bad people to keep their goodness in tone, and men who are trying to be good need to see the prize they aim at shining like a star of the bosom of a very palpable darkness.—Frothingham.

We should give as we receive - cheerfully, quickly, and without hesitation; but there is no grace in a benefit that sticks to the fingers.

#### GOOD TIDINGS.

Good tidings! good tidings! Ring out, oh Christmas bells! The old familiar music still O'er hill and lowland swells. Go twine with ivy leaves and bay The holly's coral gem, nd welcome, Christian hearts, to-day, The Babe of Bethlehem.

Good tidings! good tidings! It is the self-same strain That once the holy angels sang
To shepherds on the plain—
A song which brings the weary rest,
And comforts those that mourn— The ancient anthem, ever blest, "To us a Child is born."

Good tidings! good tidings! The world is old and sad; We need the blessed Christmas-tide To make us young and glad !~ To darkened eyes who saw through tears
Their earth-lights pale and die,
This holy radiance appears This holy radiance appears—
"The day-spring from on high."

Good tidings! good tidings! Oh, meek and lowly King, Teach every faithful heart this day Thy praise aright to sing. Teach us to do thy deeds of love, Thy precious seed to sow: As angels work for thee above. So let us work below.

Good tidings! good tidings! The music shall not cease He came to guide our wayward feet Into the way of peace.
Chime, tuneful bells, and loudly ring,
To hall the Christmas morn;

wake, all Christian souls, and sing,

"To us a Child is born." -[" To-Day" for December.

NOTES FROM MOSES HULL. Reflections - A New Volume-The Potts Brothers Mediums-Extraordinary Manifestations.

DEAR RESURRECTED BANNER-How true it is

that we seldom appreciate friends until they are gone. I have for the last ten years loved the Banner-always called it the paper in our cause; but I never knew the amount of my appreciation until it was compelled to temporarily succumb to the fire-fiend. The Banner has for years been receiving almost daily baptisms of the Holy Ghost; now that it has experienced the fire baptism, what is to hinder it from carrying the gospel to every creature? By the way, Messrs. Editors, speaking of the Holy Ghost, has it occurred to you that the word "Holy," in the Greek Testament, could be properly rendered by the word sainted, and "Ghost" by the word spirit? - sainted spirit; that is, spirit sanctified by the elevation or resurrection from the earthly body. That interpretation would make Holy Ghosts of all our spirit-friends. The baptisms and benedictions of such have ever been showered upon our beloved Banner. I nover realized that the Banner was so much our paper until now; but I found, during its short suspension, nearly every Spiritualist in my travels mourned its loss, and, like Rachel weeping for her children, refused to be comforted because it was not. All' seem willing to contribute a mite toward balancing against the loss its hard-working proprietors have sustained.

Permit me here to acknowledge, not my "back-slidings," but my "shortcomings." If the Banner had printed every letter which my soul has written to it-which my pen could not find the time to copy, I would, instead of hardly having been heard from at all during the last year, occupled a whole page in each number. Booksbooks-books-have caused me to neglect many other duties. I have in the last twelve months put three volumes in MS., one of which will be issued from the press of Wm. White & Co. almost by the time this letter reaches the readers. It is the long-promised companion volume to "Question Settled," and carries out, to the best of my ability, the argument commenced in that book. Now that book-making is partly off of my hands, I will occasionally send notes of the state of the cause where I may sojourn, to the

New England has been the arena of my labor the most of the time since July, and will be for several months to come. I however took a trip to Harrisburg, Penn., and made a few notes that will be of interest to Spiritualists. I there had an opportunity to cultivate a more thorough acquaintance with the brothers Andrew and William Potts. Their names have often appeared in the Banner, always in connection with a record of wonderful spiritual manifestations. I would hereby publish to the world that there is no discount on their mediumship, or any reports that have found their way into the Banner concern-

These mediums are twin brothers. They dress and look so nearly alike that many of their most intimate neighbors cannot tell them apart. They went to school seven years to one teacher, at the end of which time he could not distinguish them from each other. I think they told me that, when they were well, they always came within less than an ounce of weighing in the same notch. If either of these boys had been very bad or very foolish, their great likeness to each other would have worked disastrously. The other could have

joined the poet twin in lamenting:

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My footsteps when at school,
And I was always getting flogged,
For — turned out a fool,
I put this question hopelessly
To givery one I knew;
What could you do, If you were me,
To prove that you were you?

These young men were reared in the Quaker
Church, and for truth and veracity they stand to-day as they ever have, as high as any person in the city of Harrisburg. But it is concerning their mediumship that your readers wish to know. The first I knew of their peculiar gifts, other than by newspaper reports, was a report given me by my brother, D. W. Hull, who visited them many huge stories about the spirits finding money and property, carrying their mediums from place

and spoke a few evenings in the city. He told so to place, and painting pictures on paper rolled up and securely locked in a drawer when there were no paints, brushes, pencils, pens or ink, in the room, that I concluded that the boys, their parents and friends, were all impostors, taking advantage of his lack of experience in the cause and imposing upon him. I have changed my mind, and must say, with the Queen of Sheba. "The half has never been told." One thing in particular I remember: D. W. Hull told me a gentleman lectured against Spiritualism one night in a hall some distance from the hall where he lectured in favor of it the same evening. At the conclusion of my brother's lecture, they took up a collection, which they gave him without

When he retired to his room and looked over

his collection, he found in it the glasses out of a pair of spectacles. He of course supposed that some mischievous boy had deposited them in the hat, but soon after his arrival home was surprised to receive a letter from Mr. Stephenson asking | breeze; yet both are healthy and bracing. W.m. if he had found a pair of glasses in the contri- | White & Co., Boston.—The Commonwealth. butions he had received at his last lecture, as Patrick (that is the name of the spirit who does these wonders) had said that he had stolen the glasses out of the old minister's spectacles while he was laboring to prove to his audience that spirits could not return; and upon further investigation they had found that the minister's glasses had mysteriously disappeared, leaving the frames still in the old gentleman's possession.

These mediums, it will be remembered, were the ones through whom the Indian relies and money were found at the Mason and Dixon Line Camp Meeting. The finding of these articles and this money occurred in the full blaze of a noonday sun and in the presence of more than twenty-five hundred people. The genuineness of the manifestations cannot be denied, and I think was not, by one of the vast concourse of people who witnessed them. The soil out of which the relies were dug had evidently remained undisturbed for a century. A tree larger than my body was growing over the relics, and roots many times as large as my wrists were cut in getting to them.

There is no chance for a reasonable doubt but that the spirits picked Andrew Potts up and carried him from Harrisburg to Mechanicsburg, a distance of seven miles, and in about four minutes' time. He started some time after the express train had gone, on which his brother and other friends went, but got to his journey's end, at the house of Mr. Breneman, I think, some time before the train arrived. I can furnish the names of a goodly number of good witnesses who would swear to the above statement. This is unnecessary, as quite as marvelous things are, with him, of frequent occurrence.

One of the most pleasing forms of manifesta tion with these boys is the writing on the floors, walls and ceilings of the room in phosphoric letters. For this manifestation they do not require to have the room darkened any more than you would to see the phosphorus from the scratching of a match.

I have heard beautiful music played by the spirits when there was no musical instrument in the house. Materialization cannot be better at Moravia, or anywhere else, than I have seen in the presence of these boys, and in a room as light as the one in which I am now writing.

But why should I continue this? Time and space would fail me to tell of all the wonders that. I know occur in the prosence of these mediums, and if I could tell it, the readers would be as I would have been-had not "mine eyes seen and mine ears heard "-skeptical. Go and see, and you will never doubt. I wish these boys could be induced to come before the world as public mediums. They would not only astonish and confound, but convince the world.

Socrates said, "I have prayed enough." So I say I have written enough. Moses Hull.

#### Position of A. J. and Mary F. Davis on the Woman Question.

MESSRS. EDITORS-Permit me, while offering a brief explanation; to correct an erroncous impression left upon the public mind, by "A Friendly Critic," in the Banner of November 16th, with regard to Miss Anthony, Mrs. Stanton, Mrs. Hooker, and others. The inference from the words of your correspondent is, that the ladies named are partisans of Mrs. Goodhull. On the contrary, a division took place between Mrs. Woodhull and these former allies during the May meetings in New York, last spring, in consequence of their refusal to carry out her programme. Mrs. Stanton, Mrs. Hooker, Miss Anthony, Mrs. A. J. Duniway, editor of the New Northwest, Oregon, Mrs. Laura De Force Gordon, of California, and others, persistently and successfully carried through, at Steinway Hall, the annual meeting of the "National Woman's Suffrage Association," of which Miss Anthony was elected President for the year; and Mrs. Woodhull and her supporters withdrew to Apollo Hall, where the "Woodhull Woman's Suffrage Party" culminated in the "Equal Rights Party," which nominated its leader for the Presidency of the United States.

That A. J. and Mary Davis had no sympathy with this party was evident from their open disapproval of it, and from Mrs. Davis's peremptory refusal to take the official position in it. which was venemently urged upon her at the time of its formation. But this was no indication of their want of interest in the "woman's suffrage question." For nearly a quarter of a century, Mr. and Mrs. Davis have stood shoulder to shoulder with the advocates of woman's rights, including suffrage. It is to them a "vital question." Nor would it invalidate their interest if they should fail to adopt the view of Mrs. Woodhull and the ladies above named, as to the constitutionality of woman suffrage. This is only one point in the discussion of the great "woman's suffrage movement," which can by no means be fully "interpreted" thereby. Earnest suffragists of equal zeal and devotion differ widely, as did abolitionists, with regard to "ways and means' and constitutional guarantees. For instance's while Susan B. Anthony and her confreres claim that the fourteenth and fifteenth amendments cover the ground, Lucy Stone and others, of the Woman's Journal, urge the revision of State codes, and the passage of another amendment to the Federal Constitution, that shall enfranchise woman without the aid of a commentary.

## Opinions of the Press,

RADICAL DISCOURSES, by William Denton, is a book which will probably attract considerable attention. The author, a prominent radical Spiritualist, is a man much after the stamp of Thomas Paine. The same evident honesty and earnestness characterize both, and both are unfortunate in their occasional descent into partisan bitterness. This bitterness vitiates many of Denton's arguments, and will repel many of those whom he would gladly convert to his views. He dehe would gladly convert to his views. He denounces the faults of his opponents, but gives them little credit for their virtues. He hardly does them justice—in short, his chief failing is one-sidedness. In this spirit he attacks certain crude conceptions of Christianity, regarding them as the genuine article itself, in such a manner that professed believers will cry out at his audacity. They will be so shocked that they will be able to appreciate none of the good which is in the book. All will seem evil to them, and deservthe book. All will seem evil to them, and deserving of utter damnation. And yet the work is one of real merit. Apart from the fault just noticed, it is courageous and manly. Morality and murreness of life are constantly insisted upon. There is, perhaps, a little too much rhetoric at

times, but this may be pardoned on the score of the author's enthusiasm. To the proper class of minds the book, apart from the extreme views contained in it, will prove a wholesome tonic. It is not strikingly original; neither is a fresh

The Spiritualist literature of the past few months consists principally of the three following volumes, "Incidents of my Life," by D. D. Home, published by Holt & Williams; "The Clock Struck One," by Rev. Mr. Watson, published Struck One, "by Rev. Mr. Watson, published Struck One," by Rev. Mr. Watson, published Struck One, "by Rev. Mr. Watson, published Struck One," by Rev. Mr. Watson, published Struck One, "by Rev. Mr. Watson, published Struck One," by Rev. Mr. Watson, published Struck One, "by Rev. Mr. Watson, published Struck One," by Rev. Mr. Watson, published Struck One, "by Rev. Mr. Watson, published Struck One," by Rev. Mr. Watson, published Struck One, "by Rev. Mr. Watson, published Struck One," by Rev. Mr. Watson, published Struck One, "by Rev. Mr. Watson, published Struck One," by Rev. Mr. Watson, published Struck One, "by Rev. Mr. Watson, published Struck One," by Rev. Mr. Watson, published Struck One, "by Rev. Mr. Watson, published Struck One," by Rev. Mr. Watson, published Struck One, "by Rev. Mr. Watson, published Struck One," by Rev. Mr. Watson, published Struck One, "by Rev. Mr. Watson, published Struck One," by Rev. Mr. Watson, published Struck One, "by Rev. Mr. Watson, published Struck One," by Rev. Mr. Watson, published Struck One, "by Rev. Mr. Watson, published Struck One," by Rev. Mr. Watson, published Struck One, "by Rev. Mr. Watson, published Struck One," by Rev. Mr. Watson, published Struck One, "by Rev. Mr. Watson, published Struck One," by Rev. Mr. Watson, published Struck One, "by Rev. Mr. Watson, published Struck One," by Rev. Mr. Watson, published Struck One, "by Rev. Mr. Watson, published Struck One," by Rev. Mr. Watson, published Struck One, "by Rev. Mr. Watson, published Struck One, "b Clock Struck One," by Rev. Mr. Watson, published by S. R. Wells; and "Flashes of Light from the Spirit-Land, 2 compiled by Allen Putnam, and published by William White & Co., Boston:—The Liberal Christian.

## Ranner Correspondence.

#### California.

Notes by the Way, "The days, weeks, months that we (Miss B, and I) were anchored in San Francisco, waiting for the lifting of the fever-fog, are over, and remembered among the shine-and-shadow days. Most of the San Franciscoans whom we chanced to meet, have a happy way of lighting dark places-of converting one's misfortunes into blessings.

A clear October Sunday found us on board the Orizoba, a stanch and safe steamer, San Diego bound. Captain Johnson, of the Orizoba, combines, the rare virtues of a gove seaman, a gentleman, friend and host. Nothing escapes his notice: no one in his ship is uncared for. A coincidence: Three years ago I was in this same steamer. The same captain and stewardess; the same man waited on meat table, and the same lady (F. M. Lebelle, author of The Fuirfields) occupied with me then and now the same

The second day out we east anchor at Santa Barbara, a evergreen town of great beauty.. It is a valley town on the sea, sheltered by the Santa Inez Mountains. To the many friends of the late Liewellyn S. Haskell, Santa Barbara wil be remembered as the beautiful valley where he sought health and found a grave.

Our next stopping-place was San Pedro, the Los Angeles port. The harbor here is not good. Government has made, however, an appropriation of \$300,000 for a breakwater. The anchorage is not five miles from Wilmington. It is twenty-two miles by rail to Los Angeles, one of the paradisc valleys of California. Anahelm is another port on the roast, but for some reason we did not go in there.

On the fourth day out the hoarse-voiced cannon called out. "San Diego!" (in Spanish Saint James.) What a rush to catch a glimpse of the end of a long lourney! The cannon had a sweet voice to the sea-sick, and to him who was lookhad a sweet voice to the sea-sick, and to min who was nog-ing this way for a mild and health-giving elimate. Two classes make up the principal travel to this port-specula-tors and invalids. San Diego county is famous for its equa-ble temperature, and on San Diego Bay is to be the ter-minus of the Texas and Pacific railroad.

San Diego is four hundred and sixty miles southeast of San Francisco, It is some three hundred miles nearer New York than San Francisco. The Bay is thirteen miles long and from one to four miles wide. The destination of our party was National City, a small, rambling hamlet on the Bay. A little back from the water, surrounded by tropical trees, there stands a cream-colored cottage that I had often seen "In my hoursof dreaming," The gates were open, the doors njar; good souls were there to welcome and to surprise us, weary and hungry souls, by a well filled table. Well, who does n't know that generous souls are valuable? The cottage is mine. To this warm sunset land I have long ooked for a shelter and for a few acres of land. Here they are. It seems a little old to find, at this season, the come granate and fig in fruit, the pepper and acacia in flower and to see a great variety of house plants and tender vine limbing and blossoming in the garden; but I hope soon to find myself at home and quite happy among those sweet MRS. H. F. M. BROWN. and beautiful things; , National City, San Diego County, Cal.

#### Michigan.

ST. JOSEPH .- W. I. Gosse writes as follows: The Spirtualistic Quarterly Convention, at Van Buren County, Mich., was held at Bangor, on Saturday and Sunday, Nov. 2d and 3d., Bangor is a fine, flourishing village on the line of "Chicago & L. S. R. R.," about thirty pules north of St. Joseph. It has about one thousand inhabitants. The Spiritualists of this county have, for some time, met every three months, and, as a matter of course, have become acthree months, and, as a matter of course, have used in the more interested in each other, and gradually grown and unfolded into more beautiful and harmonial life. The meetings, moreover, have served to give Spiritualism character, and command the respect of opposing parties. have seen much of this in my recent travels in this region

is a professional lecturer on other questions.

The benefit from such conventions is beyond all hamai calculations. Only in the grand hereafter can it be fully estimated. If this method could be more general, if-in other words - countles would organize and call together the lecturers, and make the meetings lively and highly spiritual, we would find most desirable results everywhere clearly manifest. Then let us "not forget the frequent assembling of ourselves together," and the cheerful interchang of thought and the singing of harmonial music. All this helps to unite the spirits of both worlds, and affords a fore taste of promised pleasures on the other shore,

These reflections are suggested by the Bangor meeting, Most of the towns of the county were well represented, and many outside the county. Bro. Baker, of Breedsville, is president of the convention. He was present, and officiated in that capacity with dignity. Bro. Tuttle, of Decatur, was present also; he is secretary, and a very gental gentle man. The speeches which, I heard were generally good and I regret my necessary absence from a portion of the exercises. But, on the whole, the convention was a success

## Nevada.

GOLD HILL .- Mrs. George G. Waters says: I cannot re frain from writing to the Banner an account of a sounce we had at our house on Sunday evening, the 3d of November, naving four mediums present—Dr. Peter Westbieling the principal one, Mrs. Fannie T. Young, Mrs. Annie Denton. Cridge and Mrs. Maynard, a lady from your city, now resident of this place. The manifestations were wonderful Dr. West holding the slate by one corner with an atom of penella too small to be called a piece, on it. Had communica-tions from Hannah More, John Pierpont, John Wesley and Rosle Potter. The latter drew with an atom of pencil; rose and three leaves, and signed her name beneath; she rose and three leaves, and signed her name beneath; she was a friend of Mrs. Maynard, and passed over from Philadelphia nearly one year ago. Hannah More wrote twice on the slate, the same writing each time—indeed, no two writings were alike, except written by the same spirit. This was done in candle-light, by Dr. West holding the slate in one hand above the table and candles. A negro face was drawn with a broken chain, signifying that he was free After the slate writing, Dr. West spoke in a trance. Mrs Young and Mrs. Maynard were controlled by Indian spirits and had quite a conversation in that language. Many other manifestations followed, such as singing and speaking. Three gentlemen of the thirteen that composed the party, who had hardly any knowledge of Spiritualism, confess themselves convinced of its truth through these manifesta tions. I had the pleasure of hearing Mrs. Young lecture once, but the public speaking and excitement over the election prevented her speaking more. The houses and hotels in this mining town are so fully occupied, it is impossible

for the mediums to get suitable rooms.

Dr. West and Mrs. Young promise, oh their return from San Francisco, to give musical scances, using stringed instruments, with bells and drum, and I hope by that time Gold Hill will be more quiet, but am afraid that will never be, as all have "stock on the brain."

## Illinois.

BELOIT .- Civilian Morse writes: I am authorized to say to all whom it may concern, that Mrs. Mary Jane Colson, of South Rockford, Ill., has answered or returned all sealed of South Rockford, III., has answered of returned an scalar letters to the first of October, and that she is so far recovered that she will sit for all that come; and if any are not answered, they will be returned with their contents. And here let me again give my testimony in favor of the truthfulness and candor of Mrs. Colson, as well as her great gifts of clarroyance, writing and drawing. I have seen letters of acknowledgment of the correct and cheering answers to of acknowledgment of the correct and cheering answers to sealed letters coming from nearly all the States and Territories in the Union, and Canada, giving her thanks and many good wishes-some cases responding to the fourth or fifth letter that she or her band had answered correctly.

## Massachusetts.

AYER.—E. Myrick writes: I have read with real interest and satisfaction "The Problem of Life and Immortality," by L. Moody. It embodies deep thought and ound reasoning. Though the subject involves exhaustics mysteries, yet it throws gleams of light well calculated to aid and enlighten the reason.

It is free from assumption and arrogance, and will tend to upset old theories and induce free thought and investiga-tion; pulls up finality pins and sticks none down. Such reliable reasoning would be a fitting companion for

the better half of the Bible, instead of the barbaric relics it

#### SPIRITUALIST MEETINGS.

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

Esq.: Treasurerg Dr., Difson.

ADHAN, MICH. Regular meetings are held on Sanday, at 10½ A. M., and 7 F. M., at Berry's Hall, opposite Massonic at 10½ A. M., and 7 F. M., at Berry's Hall, opposite Massonic triple, Manmee street, M. Tuttle, President, Communitumple, Manmee street, M. Tuttle, President, Secretary, ideations should be addressed, to C. H. Caos, Secretary, Box 164, Adrian, Mich.

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

BOSTON, MASS. See fifth page.

BATTLE CREEK, MICH. The First Society of Spiritual-

BATTLE CREEK, MICH. The First Society of Spiritualists hold meetings at Stuart's Hall every Sunday, at 105 A. M. and 75 P. M. A. H. Averlit, President; J. V. Spencer, Secretary; William Merritt, Treasurer.

BALTIMORE, Mr. Lyric Hall, "The "First Spiritualist Congregation of Baltimore" hold meetings on Sunday and Wednesday evenings.

Lyceum Hall, No. 2: W. Baltimore steed. The Harmonial Spiritualist Society holds meetings in this Hall. William Leonard, President; Levi Weaver, Vice President; Julius Ellinger, Secretary; George Breom, Treasurer, Children's Progressive Lyceum No. 1 meets every Sunday morning, at 9 o'clock. Levi Weaver, Conductor; Mrs. Rachel Walcott, Guardhar, Damlets, Armstrong, Librarian; George Walcott, Guardhar, Damlets, Armstrong, Librarian; George Walcott, Guardhar, Damlets, Armstrong, Librarian; George Walcott, Guardhar, Candellon, Institute, "The Children's Section of the Progressive Conductor, Missian Director, Recommendation of the Progressive Conductor, Missian Director, Missian Director, Present Conductor, National Conductor, Conductor, Conductor, Conductor, Missian Conduct

Broom, Musical Price of the Brooklyn Institute, "The Children's Progressive Lyceum meets at the Brooklyn Institute, corner Washington and Concord streets, every Sunday at 10% A. M. A. G. Kipp, Conductor; Mrs. Ada E. Cooley, Guardian of Groups. Lecture at 7½ P. M. by Mrs. E. F. J. Bullene. CHELSEA, MASS. Gruntle Hall. Regular meetings of Spiritualists are held overy Sunday evening at Grantle Itali. The best of fallent has been engaged. All communications for the Association should be addressed to Dr. B. H. Cran-

don, 4 Tremont Temple, Hoston.

Hauthorn-street Chapel. The Bibbe Christian Spiritual-ists hold meetings every Sanday in Hawthorn street ists hold meetings every Sanday in Hawthorn street Chapel, near Bellingham street, at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker. Scals free. D. J. Ricker,

Sup 1.

CAMBRIDGEPORT, MASS. — Chaldren S. Lyceum meets bevery Sunday at 105 Å. M. at Exercit Hall. Mixtun, Guarcharles H. Guild, Conductor; Miss Å. M. Anderson, See Charles H. Guild, Conductor Gharles Wiggin, Mudan Mrs. Win, Akhus, Assistant Charles Wiggin, Mudan Mrs. E. Murray. Treasult Assistant, steal Director; Mrs. D. 1. Pearson.

diant of Mis. E. Murray retary: Mis. D. 1. Pearson Association briefor; Mis. D. 1. Pearson are hold at Evening steal Director; Mis. D. 1. Pearson are hold at Evening Star Hall each Sunday at 78, P. M. All communications should be addressed to C. B. Marsh.

CLytic, O., Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lycenin Business in Ethics, New Hall Missing Progressive Lycening Business and Parts Control Co

CHICAGO, I.L., Spirituallst meetings are held every sunday evening at 19 West Randolph street. S. J. Avery. M. D., President; A. H., Whilams, Vice President; Win. J. D., President; Dr. Ambrose, Davis, Treasurer; Mr. Jelliey, Secretary; Dr. Ambrose, D., Col. Cushnan, J. Lo. Collins Eaton, S. J. Avery, M. D., Col. Cushnan, J. Lo. Collins Eaton, S. J. Avery, M. D., Col. Cushnan, J. Lo. Chillins Eaton, S. Chillins E

GISCINNATI, O.—The Society of Progressive Spiritual-istished meetings every Sunday morning in Thoms's Hall, Central avenue, between 4th and 5th streets, at 11 A. M. The Lyceum meets at 95 A. M. G. W. Kates, Conductors (Box 689; Mrs, Mary Graham, Guardian; Dr. T. C. Fahne-slock, Treasurer; H. D. Thomas, Secretary.

Stock, Treasurer; H. D. Thomas, Secretary.

FOXBORO', MASS - Progressive, Lyceum meets every Sunday at Town Hall, at 10<sup>5</sup> A. M. C. F. Howard, Conductor; Mrs. S. F. Howard, Guardian. ductor; Mrs. S. F. Howard, Guardian. ductor; Mrs. S. M. Howard, Guardian. ductor; Mrs. A. J. and 15 p. M. H. Wobb, President; F. W. Eggleston, Secretary. Progressive Lyceum dent; F. W. Eggleston, Secretary. Progressive Lyceum dent; F. Frishee, Guardian; Mrs. N. S. Caswell, Corresponding Secretary; Martin Johnson, Librarian.

HENGHAM, MASS.—Children's Lyceum meets every Sun-lay aftermon at 2 o'clock, at Temperance Hall, Lincom's Building, E. Wilder, 2d, Conductor; Ada A. Clark, Guar-tine

dian,

HARWICH PORT, MASS.—The Children's Progressive Lycom meets at Social Hall overy Sunday at 125, 2.51. G. D. commeets at Social Hall overy Sunday at 125, 2.51. G. D. Rader, Assistant Conductor; Smalley, Conductor; T. B. Raker, Assistant Conductor; Smalley, Conductor; M. R. Kelley, Musical Director; S. Turner, Lino arian; Mrs. A. Robbins, Secretary: HARRISTERIC, PA.—The Spiritualists hold meetings every Sunday evening in Bury's Hall. H. Brenerman, President, HARMONTON, N. 5.—Meetings held overy Sunday at 104. A. M., at the Spiritualist Hall on Third street, Mrs. J. M. Peebles, President; M. Parkhurst, Secretary. Lycoum at 115 A. M. Merrill Parkhurst, Conductor; Mrs. J. M. Peebles, Guardian.

KALAMAZOO, MICH. - The Spiritualists hold meetings every Sunday in Hardick Hail, Main street. J. C. Moody, every Sunday in H. M. Smedly, Secretary; L. S. Winslow, rependence.

every Sunday in H. M. Smodly, Secretary; I. S. Vinsas-President; Mrs. —The society of Progressive Spirit-KASAS (1TV, Mo.—The society of Progressive Spirit-malists needs regularly Sunday mornings and evenings in-malists needs regularly. Main street, between 6th and 7th Mechanics Institute (Corresponding Secretary, Streets, J. L. Morton, Corresponding Secretary, Locus ville, Ky.—The Young People's Spiritual Asso-ciation meet in their Hail, corner of 5th and Wainut streets, Locus every Sunday morning and years a land, 7th locus of the Secretary Sunday of the Secretary of Color, R. V. Smodgrades, January of 100k, at a o'clock. The Secretary of the Lycollide for R. V. Smodgrass, Secretary. Benjamin, Condinas, Secretary.

ior; R. V. Snodgrass, Secretary.
Lowelle, Max.—The First Spiritualist Society meets in
Wells Hall. Lectures at 25 and 7 p. M. A. B. Plympton.
President: John Marriot; Jr., Corresponding Secretary;
N. M. Greene, Treasurer, Chirdren's Progressive Lyceum,
M. Greene, Treasurer, Chirdren's Progressive Lyceum,
M. Greene, Treasurer, Chirdren's Progressive Lyceum,
Meets at 105 a. M. John Marriot, Jr., Conductor; Mrs. Mary J. Perrin, Guardian.

Mary J. Perrin, Unardian.

MANCHESTER, N. H. —The Spiritualist Association hold meetings every Sunday afternoon and evening, at Music Italia. A. W. Cheney, President; W. E. Thayer, Secretary.

MILFORD, MASS. —Children's Progressive Lyceum meets at Washington Hail, at D. A. W. B. B. Fellon, Conductor; Mrs. Cordella Wales, Guardian; Mrs. Masterson, Musical Director; Henry Anderson, Secretary; Mrs. Cordella Wales, Guardian; Mrs. Masterson, Musical Director; Henry Anderson, Secretary; Mrs. Association hold Town Hail.—The Milford Spiritualist Association hold meetings at Town Hail, the first and third Sundays of each month, at 2 and 7½ P. M. L. B. Felton, President; J. L. Smith, Corresponding Secretary.

MIDDLERGING, MASS.—Meetings are held in Sonie's Hall every other Sunday at 1½ and 6½ P. M.

MILAN, O.—Society of Spiritualists and Liberalists and Children's Progressive Lyceum meets at 11 A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

NORTH SCHYATE, MASS.—The Spiritualist Association

NORTH SCITUATE, MASS. - The Spiritualist Association

PAINESVILLE, ().—Progressive Lyceum meets Sundays, at 10 A. M. A. G. Smith, Conductor; Mary E. Dewey, Guardian.

PHILADELPHIA, PA. - The First Association of Spiritand 75 P. M., at Institue Hall, corner of Broad and Spring and 75 P. M., at Institue Hall, corner of Broad and Spring Garden streat; also on Thursday evenings. Lyceum No. 2 meets at Thompson-street Church, at 104 A. M., Sundays; and No. 4 at Turner's Hall, 328 Washington avenue,

2 meets at Thompson-street Church, at 10½ A. M., Sundays, and No. 4 at Turner's Hail, 328 Washington avenue, oil Sundays, at 10½ A. M.

SALEM, MASS.—Lyceum Hall.—The Spiritualist Society No. 2 meets and the sunday of the President; Honry M. hold meetings every Sunday, at 7 meetings are hold by the properties of the sunday of the President of the President of the Properties of the Propert

Workesten, Mass.—The Spiritualists hold meetings every Sunday, afternoon and evening, in Horticultural Hall. ing the advertisement, marked

#### Passed to Spirit-Life:

From Shesheunin, Pa., Oct. 25th, 1872, Guy Kinney, isq., aged 72 years 7 months and 5 days.

The subject of this notice was born in Sheshequin, and as, during his earth-life, resided there, and was well and axionally known as has, and high research-life, resident over a way was a Salarinady known.

Religiously, he was for many years a Universalist, but more recently became a Spiritinalist. This faith and knowledge yielded him great by and confort, especially when contemplating the change from this to the illic beyond. He had been blessed with frequent, visits from dwellers in the higher life, who had described to him the home that awaited but

ed him.

Subsequent to his departure, he returned in spirit, and through a medium in Waverb, N. Y., directed as to who should officiate at the burial of his carth-hody. His directions were compiled with, and the funeral took place in the Universalist Church at Sheshequin, (i.e., 27th, where a Spirmalist discourse was given by J. H. Harter, of Auburn, N. Y.

From West Barnstable, Nov. 4th, Mrs. Lydia S. Jones,

Having dwelt long in the earthly form, which had now become burdened with the weight of years and increasing infirmities, she gently passed to the shorts of the better land, there to meet many dear ones who have preceded here. She frequently declared herselt to be a firm believer in spiritualism. Funeral address was pronounced by Rev. Mr. Pope. aged Si years.

Beyond the waves of earthly strife, Above the fils and cares of life, Where all is peaceful, bright, and fair, Her home is there—her home is there.

From Lottsville, Pa., Oct. 26th, at the residence of her

From Lottsville, Pa., Oct. 25th, at the residence of her son-in-law Inn. James L. Lott Mrs, Sally Vaughan Barton, aged 35 years and 24 days.

A long, loving, and useful life was our mother's. She never "conflived her usefulness," With a mind unusually clear, she loved to talk of her spirit-henic, of mostling her midless the hostend, and children that were awaiting her in midless interestand, and with patient cheerfulness awaited the sammons of the "pate heatman;" then, with many spirit-friends attending.

She crossed the shining river.
To meet the loved ones there.
But here heside the hearthstone
We see a vacant chair. [Northampton papers please copy. ;

From Blughamton, N. Y., Nov. 1st. Mrs. Angeline C." Robertson, wife of Joel M. Robertson, aged 41 years.

should be addressed to C. B. Marsh.

CLYDE, O. Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lycama meets in Kilne's New Hall at HA. M. S. M. Terry, Conductor; S. Dewy, Guardian.

CLEVELAND, O. First Society of Spiritualists and Libertalists hold regular meetings every Sunday at Lycama Hall, 28 Superior street, opposite post-onlice, morning and evending, at the usual hours. D. U. Pratt, President; Lown, Vice President; Dr. M. C. Parker, Tressiffer; Joseph Gilson, Secretary, Children's Lycama meets in the morning at Temperance Hall, 184 Superior street, Miss. J. File, Guardian; E. W. Ods, Watchman; George W. Wissey, Treasurer; W. H. Price, Musical Director and Secretary. Children's Nuclear Director and Secretary. Children's Nuclear Director and Secretary. Children's Austral Director Austral D

From the residence of her daughter (Mrs. Corwin), Pecoathold, L. I., Oct. 31st, Achsah Smith, widow o

nic, Southold, E. E., Oct. 38st, Achsah Smith. Willow of solver the property of the property of the property of the property of carth, and was born into a higher ancharpter sequence of carth, and was born into a higher ancharpter of the property of the solution of the property of the p

From Brattlebore', VI., Nov. 28, Henry Reed, aged 70 years and 9 months. Dec. 4th, Mary, wife of Henry Reed, aged 75 years. They had been married 19 years libemonth. Henry Reed, an-old and well-known resident of this village, fell dead on High street, on the morning of Thanks-glying day, probably of heart disease. His wife, who has since died, had lately sustained a paralytic shock, and the children were gathered in anticipation of her decease, when they were unexpectedly called upon to endure this double affiction, in which they have the sincere sympathy of many friends.—Brattlebaro paper.

From Raynham, Mass., Oct. 27th, Harriet E. Bouldrey, effe of Leander L. Bouldrey.

wite of Leander L. Bouldrey.

She left her unhappy surroundings for, as she believed, a peaceful home in the spirit-land. She was perfectly withing to change worlds, and expected her friends who had gone to change would be glid; to meet her. She assured us, If it before would be glid; to meet her, She assured us, If it is not she would return and communicate with us.

## BANNER OF LIGHT:

AN EXPONENT OF THE

SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

PUBLISHED WEEKLY AT NO. 44 HANOVER STREET, ROSTON, MASS. WILLIAM WHITE & CO., Editors and Proprietors.

AIDED BY A LARCE CORPS OF ABLE WRITERS.

WILLIAM WILTE, LETHER COLBY, ISAAC B. RICH.

THE BANNER OF LIGHT Is a first-class, eight-page family Newspaper, containing FORTY COLUMNS OF INTER-ESTING AND INSTRUCTIVE READING, classed as follows: LITERARY DEPARTMENT.—Original Novel-

ettes of reformatory tendencies, and occasionally transla-tions from French and German authors. REPORTS OF SPIRITUAL LECTURES.—By ORIGINAL ESSAYS. — Upon Spiritual, Philo-sophical and scientific Subjects.

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MESSAGE DEPARTMENT. — Spirit-Messages from the departed to their friends in earth-dife; given through the mediumship of Miss. J. H. CONANT, which demonstrate direct intercourse between the Mundane and Super-Mundane Worlds. ORIGINAL CONTRIBUTIONS from the most

falented writers in the world.

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Contents of this Number of the Banner. First Page: "Letters of Travel," by J. M. Peobles of The Young Authoress," by Mrs. H. Naffreene Butts. Second: Same continued: Poem "Winter." by S. H. Bradley; "The Old Bible and the New," a lecture by Em ma Hardinge-Britten; Poem "Hope," by Eliza M. Hickok: "Mismesota Annual Convention." Poem "Good Tidings;" "Notes from Moses Hull;" "Position of A. J. and Mary F. Davis on the Woman Question: " "Opinions of the Press; " Ranner Correspondence; Last of Spiritualist Meetings; Obituaries; Prospecius. Poorth and Petth: Usual editorials, Items, &c Blath, Spirit Messages, Seconth Advertisements, Eighth "The West," by Warren Chase: "Chicago Items," be Annie Lord Chamberraln: "England" A Scance with Mrs

25 Inquisting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications condensed or otherwise of correspondents. Day reducins are open for the expression of Impersonal free thought; but we cannot undertake to endorse the variety shades of optimize to which our correspondents gibtered shades of optimize the shades of optimize the

## Banner of Dight.

BOSTON, SATURDAY, DECEMBER 21; 1872. Office Li Hanover Street, I'p Stairs.

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WILLIAM WHITE & CO.

WILLIAM WHITE, LITTHER COLBY. ISAAC B, MICH, Effortal Repartment of this paper must in order to re-ceive prompt attention—be addressed to be titler Count. All INSTANCE ILLIAMS SHOULD be addressed. SHANNER OF LOUIS LEFT-US SHOULD be addressed. SHANNER OF LOUIS BOSTON MASS.

#### Re-incarnation.

This beautiful thought, centering within itself the solution of so many of the varied problems in human experience, and prophesying so directly of that divine circle of harmonious and unfolding benees which fall to the lot of the humble disciple progression which rules in the material and spiritual kingdoms as well, has not yet, reached that position in the estimation of the liberal thinkers of America which its importance merits. While in Europe, especially in France-through the Affe-labors of Allan Kardee-it has gained large numbers of adherents, it has not as yet challenged to a commensurate extent the attention of the spiritually (as well as politically) free of the New World. Still the signs of the times point to the fact that interest in the topic of the concentric unfoldment and refinement of the grosser by repeated life-experiences in matter till it reaches more and more nearly to the grand ultimate of perfection, is sending out its tender rootlets, searching for sympathizing hearts wherefrom it may, draw strength; and these small, fibre-like outgrowths creeping unseen beneath the sod of of the humble artizan, obtain a deeper insight into public opinion will one day become the feeders of a giant oak whose grasp shall anchor it to the soil, defying alike the whirlwind of passionate and combative prejudice, and the slow and insidnous advances, of scornful criticism. In poetic hearts, most of all, are found the outeroppings of this doctrine ever in suggestions put in the months of imaginary characters, or soliloquies with self, the idea is embodied as it were intui-fedistorted views of duty, and so missing grand adtionally, and without leave asked of reason. Emerson tells us:

#### "-- the poor orage shall plot and plan . What It will do when it is man,

and so on, up along the shining tiers of progres sive existence rais that faith, ay, knowledge of better things to come, to which the gifted children of song have in language wiser than they knew, given utterance to the inhabitants of earth.

And now, in that semi-unconscious, half-imdomain of spiritual thought among men, give Academela: interance to the sublime truths by which they are infilled in hours of sacred communion with higher intelligences, comes the evidence in its favor of John Greenleaf Whittier, the well known champion of human rights and human brotherhood. Writing in the Amesbury (Mass.) Villager of Nov. 28, an obitinry concerning Henry Taylor of that place, he gives publicity to the following passages, which conclusively prove that the deceased was a problem to him, and that he gives his experience to his fellow townsmen at the call of an inwardly-discerned duty:

O'The present number of the Villager chronicles, in its obituary department, the death of Henry Taylor, of Amesbury. Quiet, unassuming and Shople in all his habits, an unlettered workingman, he gave no outward evidence, beworkingman, he gave no onward evacence, ne-yord, the reticent gravity of his manner, of the profound intellectual abstraction, the depth of philosophic meditation which made up his real life. He was no reader—probably he never mas-tered half a dozen books—and he felt small interest in the thoughts and opinions of others. I remember; on the occasion of one of my first conversations with him, twenty-live years ago, that I was struck by a remark which indicated a knowledge of Plato. On inquiry, however, I found be had no idea that such a man eyer lived. Lient him a volume, which he partially read, and returned, with the simple remark that the saw that Plato had got hold of some of his own ideas." \* \* The words of the Divine Master had

for him a depth of meaning which he found difficult to translate into common language; and he was compelled often to make words to express pinself. He watched, with absorbing interest, gradual processes and unfoldings of his own find, and spoke of them as if he had no personal concern in the matter, regarding his mental movements as impelled by a power not his own. The had only to wait and observe, like the recluse of Wordsworth, the revelations of

That of themselves our minds impress.

That of themselves our hinds impress."

He was Oriental in his cast of mind; he would have been quite at home with Chinese bonzes, Buddhist priests, Mahommedan dervishes and Christian monks of Mt. Athos: yet he was never gloomy or ascetic; he had a quick sense of the hidicrons, and could easily put himself in the bystainder's position and smile at his own peculiarities and inconsistencies.

He had somehow reached a state of absolute quictude—a region of inefable calm, blown over by no winds of home or four. All—personal any.

by no winds of hope or four. All-personal anxlettes and solicitudes were unknown. The outward world was phantasmal and unreal-he was utterly beyond its common temptations, and looked with simple wonder upon the struggle for wealth and place—the strifes and ambitions of sects and parties about him. \* \* \* He seemed nearer than any one I had ever known, to have realized that the things seen are temporal and illusive, but "the things unseen are efernal." He used to quote with much intensity of meaning, the words which Prof. Plumptre attributes to the founder of Buddism, on reaching the condition of absolute rest. It was a description of his own state—in which the Niryana of the Buddhist—the mystic suicide and self-abnegation of the Moslem Sufi—the absorption into the Divine will of the Christian mystics; and "the jest which remaineth for the people of God,"-seemed to him but different names for the same spiritand experience. It must not be inferred that he was blind to, or neglectful of, the duties pertaining to time and space. On the contrary, he was, in practical matters, & sound judgment, prompt to aid and wise to counsel, ar good neighbor and citizen. His life was pure; he had no enemies; he cherished no antagonisms; what Lord Bacon calls "the colors of good and evil" blended in the white light of his optimism; and all things were

reconciled in his conception of the Divine order. Every way a man noteworthy, and remarkable, there are many who will love to recall the rare phenomena of his words and life.

Here is a living example, to our mind, of reincarnation, in the case of this "undettered workingman." What seems more rational than the demonstration offered by the returning spirits who teach the doctrine, for this knotty problem, which so astonished the mind of one of the leading writers of our day that he has embodied his hitherto perhaps unspoken thought's in words, as he sees the casket of the jewel laid away, and stands face to face with the question, Where is soul-the man-who was my friend of vesterday?

The spirits through Allan Kardee and his disiples in Europe, and Mrs. J. H. Conant at the Banner of Light-Free Public Circles, and at private séances held at her residence by intimate friends, have proclaimed that the circuit of immortal life is only completed by the possession of a certain number of elements; that during one life-on earth or elsewhere-the spirit incarnated in one body by reason of lack of experience, or through some peculiarity of its daily occupation, fails to acquire the requisite number, and must inevitably on' its passage from matter discover the need it has for gaining the whole; such spirit, therefore comes again to life a free volunteer, to take upon itself, joyfully, in another body, the trials of time, that through the refining fire it may be still more advanced and brought to the condition of rounded symmetry and perfection. In the ease above cited, what more reasonable than that the spirit whom men called "Plato" while on earth, by reason of his cultivated and philosophic employment while in the physical should have missed those hard and trying experiof manual labor. What is there astonishing in the fact that he, the lineal descendant of Solon and Codrus-he who at twenty years of age had the courage to throw his poetic verses (hitherto the sum of his young ambition) into the fire, and follow Socrates in the field of philosophy -he who taught idealism, as opposed to realism, materialism or sensationalism (using these words in their most general and least technical signifieation)-who polemically inculcated the rights of thought against the claims of mere sense; who declared the formation of knowledge to be the systematic climination of the accidental and fleeting in phenomena from the necessary and permanent -should have found it for his mental advantage to return to the planet whereon he propounded his ideas, and, by taking on the body and designationthe affairs which rule the poor man's daily lot, thus practically experiencing for himself the truth that outside circumstances, as well as the (to him all dominant) mind, had a shaping and sometimes sweeping influence in the affairs of life!

Here is a test case. The world is full of them to-day. The false forms of society are so many lenses through which immortal souls are taking vantages for unfoldment. The truth has yet to be widely recognized among men, that, when emancipated from the flesh, the scales will fall from eyes which erst were sure they saw plainly; the half-learned task will be willingly taken up at the point where it before ended, by the schoolboy the satchel of physical life will be resumed. the geometric figures re-demonstrated, the algebraic "unknown quantity" found, and the spirit reading, &c., is about as absurd a piece of prefinally, risen and glorified by suffering and expeplicatory way in which these bard-kings in the rience, truly say, in the groves of the heavenly

The long, long strife is o'er— At last I reach the shore; The waves and billows all are overpast, Each conflict. have gained, Each trial I sustained, Flinds its true meed of blessing at the last, o

## The Rev. Mr. Watson.

We noticed some weeks since a volume entitled "The Clock Struck One," being a record of spiritual facts by the Rev. Samuel Watson, a clergyman in good standing, of the Methodist Church. In this work Mr. Watson, after relating many of his own experiences, in support of the claims of Spiritualism, remarks : "The man of science calls it superstition; the man of the world calls it deinsion: many of the religionists characterize it as satanic. In either (any) case it is well worthy the Investigation of the learned rather than their scoffs and sneers. If faith can be placed in human testimony then these manifestations are as well established as any other facts can be which depend upon evidence. We cannot ignore the facts. We cannot believe that the millions who believe in them are deceived. Having for near a score of years believed them, I have pursued the even tenor of my way, in the discharge of the duties assigned me by the Church, paying little or no attention to the subject since our investigation closed in 1855,"

Well: Mr. Watson, who resides at Somerville, Tenn., published his book, and it has created, it appears, a great stir among the brethren. Charges of heresy and violation of his ordination yow have been brought against him, and at a late session of the Memphis conference his case was brought before it.

The book was condemned by the conference, although it appears from Mr. Watson's story that a Methodist bishop was among the believers in the phenomena. Mr. Watson has been brought to trial and arraigned on the charges named. He does not seem to have retracted any of his statements, or to have changed his convictions in regard to the facts, but he has yielded to the authority of the Church, and, in vulgar parlance, backed down in respect to the deductions from those facts. He says it was with no evil intent he put himself in opposition to what now appears to be the judgment of the Church, and that he really thought to promote its interests by his

But seeing that the Church is opposed to his course, he, like a dutiful son, promises to teach no more the doctrines of his book, and to suppress its eirculation so far as he is able. He concluded by saying that he would," seek and walk in the old paths of Methodism, which I hold to be the truest and best exponent of Christianity.". With this the judges were satisfied, and the reverend gentleman was welcomed back to the Methodist fold with the usual exultation over "one sinner

that repenteth." Now if Mr. Watson had known as much as he ought to have known of "the old paths of Methodism" he would have reminded his judges that John Wesley, the founder of Methodism, was a full believer in phenomena precisely similar to those which Mr. Watson testifies to, and teaches in his book. These phenomena occurred in the spiritual condition, and forging his puerile jibes

Wesley family, and may be found fully described in their memoirs. Satisfied through these phenomena of the truth of many of those developed in the witchcraft persecutions and of the substantial truth of all that Spiritualism claims, John Wesley gave utterance to these memorable words, which we commend to the attention of the Rev. Mr. Watson and of the judges to whose rebuke he has succumbed:

"With my latest breath," says John Wesley, "will bear, my testimony against giring up to infidels one great proof of the invisible world—1 mean that of witcheraft and apparitions, confirmation that testimony of all ares." ed by the testimony of all ages.

Mr. Watson, in his present action, would seem to have strayed away from the "old paths," if the words, the experiences, and the belief of the founder of Methodism are to be taken as of any account. We are amazed that such crassignorance as to the strongly avowed convictions of the very founder of their sect should have been manifested by his professed disciples, the clerical lights who sat in judgment on Mr. Watson and his book.

#### Dr. Ludwig Buchner.

One of the great apostles of the dead materialism now uppermost in Germany-Dr. Ludwig Buchner, author of "Force and Matter" and other works intended to rule out God and spirit from the universe-is now on a visit to this country by invitation of the American Turner Bund.

Dr. Buchner is a clever compiler of certain narrow facts, but he has given no evidence of being himself atperson of original research and science. He takes results as they come to him from Vogt, Moleschott, Virchow, Darwin and other anthropological students. He has even quoted largely from Hudson Tuttle, apparently under some misonception as to his status in reference to the materialism of the day.

Dr. Buchner is by no means profound in his researches. The flippant way in which he disposes of the great phenomena of somnambulism, elairvoyance and Spiritualism - facts as abundantly verified as the facts of chemistry or geology-shows that his claims to the title of a scienlist are somewhat equivocal. Here is a specimen of the way in which he dismisses these subjects

"What the belief in sorcery, witcher of t, de-moniac possession, vampirism, &c., was in for-mer centuries; reappears now under the agreea-ble forms of table-moving, spirit-rapping, psy-chography, somnambulism," &c. "There can be no doubt," he says, in a tone of

dogmatism, that will hardly prepossess a cultivated audience-"there can be no doubt that all pretended cases of clairvoyance rest upon fraud or illusion!"

"Clairvoyance," continues this German sagethat is, perception of external objects without the use of the senses—is an impossibility. It is a law of Nature which cannot be gainsaid, that we require our eyes to see, our ears to hear, and that the senses are limited in their action by space. No one can read an opaque scaled letter, extend his vision to America, see with closed eyes what passes around him, look into the future, or guess the thoughts of others. These truths rest upon natural laws which are irrefutable, and admit. like other\_natural laws, of no exception. All that we know, we know by the medium of the

For a man to set up as an anthropologist who in this age of the world rejects the now common and established facts of clairvoyance, thoughtsumption as it would be for a man, ignorant of the first principles of mathematics, to set up as an astronomer.

Dr. Buchner is one of those men with blinders on who have no eyes for anything on either side of the little segment of truth which they are inspecting. He belongs to that class who argue as if "the criterion of all truth were an alembic or air-pump, and as if all that cannot be proved by experiment is no better than mere hypothesis."

These men are no doubt doing a service to the cause of truth by their studies, narrow and restricted as they are, and we therefore bespeak for the worthy Doctor a hospitable welcome from all the friends of free thought. All that we ask of him is, that he will take off those dreadful blinders he wears, take in a good draught of fresh air, and look about him on all sides; not supposing that certain things may not be true, even if they have not been verified by his own limited individual experience.

## From Somerville.

There is, as everybody knows, an Asylum at Somerville, and there is also, as everybody cannot know, the Somerville Journal. For any kinship that may exist between the two we cannot presume to answer. But this is what the Journal of that city has ironically, undertaken to say, first, of the calamity that has overtaken the Banner of Light, and, second, of Spiritualism itself. We know our readers will be glad we even gave it the room which might very readily have been approprinted to more instructive matter. The Journal

"Superstition is generally supposed to be an article handed down from generation to generation; the outgrowth of the ignorance of the past kept alive by its legends. That it is continually taking some new form and direction, a new delu-sion taking the place of every old fallacy which ed-action and progress uproofs and obliterates, is a fact not generally recognized.

The late conflagration in Boston has one curi-

ous consequence, which proprietors of the known to our readers. The proprietors of the Banner of Light, a well-known organ of the Spiritualists, come out with an appeal to the public thanks. They ask it in behalf of the ous consequence, which perhaps is not generally known to our readers. The proprietors of the for assistance. They ask it in behalf of the spirit-world, whose organ the Banner still hopes to be.' They also appeal to rather selfish mo-tives in asking aid 'in behalf of our common Hu-manity, which has derived so many and vast benefits through the Message Department,' But their final appeal is in behalf of the spirit

inxiously awaiting an opportunity to communicate with their mortal brothers and sisters. This last effort ought to bring in the wealth of Boston in vast heaps to the ald of those unfortunate spirits who so need pecuniary assistance. The Bible teaches us not to lay up treasures for our-selves on earth, but here is a chance to heap your wealth up in spite of its teachings, where you can have its assistance after death. Let us all contribute, then, to the fund for the relief of the

It will be observed that the first word of the Journal is "Superstition," and the last phrase is Let us all contribute, then, to the fund for the relief of the spirits." When the author of that effort at delicate scurrility is on the other side himself, he may be glad to give many times the value of the Journal to be permitted the boon of communicating his wishes to those who are dear to him in the body. No poor mortal like him, shrinking and shivering in the isolation of an un-

for the amusement of such readers as are satisfied with his little complacency, need hope to turn away the silent but ceaseless inroad of light upon error, by trivialities of such a character. If he thinks he finds only "superstition" in Spiritualism, he must be endowed with remarkable swallowing capacity in taking down all the dull superstitions of Orthodoxy without a wry face or a twinge of his reason. As for the "rather selfish motives" with which the Journal credits the Banner, because it very properly refers, at the present crisis, to the good work it has labored to perform for humanity, and the benefits it has spread abroad through the Message Department, its editor shows his incapacity to rise higher than the level of his own ordinary operations, and exhibits the beggarly spirit that would coin the very tears of the hungering into money for his till. He is the last person to "come to judgment" on Spiritualism, and he comes too late to be heard outside of unfortunate Somerville.

#### Dealing with the Indians.

It gratifies us profoundly, as it must every lover of justice and unprejudiced friend of the red man, to find in the recent Annual Message of the President the accompanying recommendations concerning the Indians, and assurance of a

"The subject of converting the so-called Indian territory south of Kansas into a home for the Indians, and erecting therein a territorial form of government, is one of great importance. As a compliment to the existing Indian policy, the question of removal to the territory has withthe question of removal to the territory has with-in the past year been presented to many of the tribes resident upon other and less desirable por-tions of, the public domain, and has generally been received by them with favor. As-a prelimi-nary step to the organization of such a territory, it will be necessary to confine the Indians now resident therein to farms of proper size, which should be secured to them in fee, the residue to be used, for the sattlement of other friendly to be used for the settlement of other friendly Indians. . Efforts will be made in the immediate future to induce the removal of as many peaceably disposed Indians only, to the Indian territory, as can be settled properly without disturbing the harmony of those already there. There is no other location now available where a people who are endeavoring to acquire knowledge of pastoral and agricultural pursuits can be as well accommodated as upon the unoccupied lands in the Indian Territory. A territorial government should, how-ever, protect the Judians from the inroad of whites for a term of years, until they become suf-ficiently advanced in the arts and civilization to guard-their own rights, and from the disposal of lands held by them for the same period."

The Indians first found an advocate for honest dealing in the Banner of Light, and the Indian spirits are full of grateful expressions therefor. The Government adopted its present policy of justice and truth after it had been laid down by the Banner in the most earnest and emphatic manner. We rejoice that every year proves it to be more and more a success. The Indians of the Northwest now say they "get their money and blankets all right."

The Report of the Indian Commissioner is a thorough review of the whole field of operations, in respect to the tribes, and embraces many suggestions which it will be worth while for the Government to follow. It speaks volumes for the improvement of our Indian relations, that the Commissioner and the President are so exactly in accord on this important subject. The care of the red man by the Government ought to be based on higher designs than those of jobbery and robbery. He is at length regarded as a human being, with capacity for development and advancement in the scale of civilization. The War Department has fairly ached, for a long time, to get its grip on the control of the Indians; but the President is to be universally commended for withstanding all such appeals. The tribes should no more be in the hands of the military than any other -branch of our civic existence. The President has hit the point exactly in his official recommendation of the speedy erection of a territory expressly for their use and permanent occupation, to be strictly guarded for a term of years against "the invasion of whites," which means only robbery and an endless state of war.

## The Religio-Philosophical Journal,

Of Chicago, will please receive our heartfelt thanks for the brotherly assistance which, in the hour of our disaster, it has extended us. Such occasions, which are the illuminated letters at the chapter-heads of life; in that they call up the grander and finer feelings of-the soul, are blessed, even though the storm and fire of loss sweep around the spirit meeting them. Brother S. S. Jones, its able editor, has proved himself an eloquent champion in our cause, and the gratitude we now express to him will be lasting and permanent. Hear some of his remarks to his patrons in a recent i umber of his paper:

"We call the attention of our readers especially to the appeal of our brethren, the proprietors of our worthy contemporary, the Banner of Light, published in this number of the Journal.

That appeal should not go unresponded to. These brethren have worked nobly in the field of reform for many years. Bro. Colby, the veteran worker, the editor-in-chief and the oldest member of the firm, and one of the proprietors of the paper, is far advanced in years.

We polleye crushing blow to a man of his age. We believe in the Banner of Light, and in the Publishing House of Wm. White & Co. \* \* \* \* No person who loves the cause of Spiritualism, and has means at hand, should hesitate to aid them in this hour of trial. Do n't forget that the time to

do a good deed is now."

"There are Spiritualists enough who can come to their aid, without even feeling the sacrifice, to place the now stricken Banner of Light upon better footing than it ever has been before, without any delay. Come, brethren, let us to the res

Dr. Henry T. Child, whose pen is busy in the Philadelphia Department of the same paper, has also our sincere remembrance for his services in print from Chicago, as well as his earnest and highly successful personal efforts in the city of his residence. In No. 14 of the Journal, in the course of a lengthy article on the subject, he thus speaks of the Banner of Light: .

"Let the Spiritualists of the world—for we are all one brotherhood, and are bound together by the holy ties of Spiritualism which have been so much extended and strengthened by our-papersmeet together in all their different localities, and see, what can be done by the way of donation and subscription for both of our papers—the Banner, in its fearful emergency, and the Journal, in its glorious onward career. Friends, if you do the best you can, each of these papers could have one hundred thousand subscribers before the first of

January, 1873.

The millions of Spiritualists in this and other lands should be aroused. The burning of Chicago thirteen months ago, and Boston to-day,

ought to awaken you.

We are working not alone for ourselves, nor for the papers that need our aid, but for the angel-world that comes with ten thousand benedictions.

tions to us for the efforts we make to spread this glorious gospel to all mankind—and there is no other channel in which so much can be accom-

other channel in which so much can be accomplished, with so little exertion, as in sustaining our papers and extending their circulation.

Those who have abundant means should remember those who are not so blessed with this world's goods—send them the paper. How many a lone widow, struggling with adversity, has been cheered in this way, and how many more might be! The silent work of our papers arrong all classes in the chiltreh and out of it is among all classes in the church and out of it, is only known to the spirits, who see from their bright home in the angel-world the seeds that are sown over all the land and among all people, and that are bringing forth their rich fruit and blessing the world of humanity and the angel-world.

Friends, let us be up and doing. Strike while

the iron is hot, and in after times we shall all rejoice when the seed that we have sown to-day is casting its fruit over the world in blessings.

We have been requested to act as agent for the reception of subscriptions and donations for the Banner, and shall be glad to do all we can in this way.

#### Spiritualism in Australia. . .

The Harbinger of Light, published in Melbourne, Australia, has been permanently enlarged to sixteen pages, which is an encouraging and practical exhibition of the advance of the cause in this far-off locality. Its editor says:

"The increasing demand for spiritual news has necessitated the enlargement of this paper. When continuance of the policy already pursued with we first started (two years ago) the outside public such success. The President says: ject of which we were the local exponents, and there were not a few within our own ranks who doubted the possibility of establishing a journal whose leading feature would be the then, and to some extent still, unpopular subject of Spiritualism, but we had hope and confidence from the first, that a philosophy based upon truth and facts must inevitably progress, and the result has justified our expectations. We trust that another year will bring with it the necessity for a still further extension of its size and usefulness. While we feel grateful for the support our effort has re-ceived, and for the favorable notices of both the English and American press, we would urge up-on our friends the necessity and duty of circulating the Harbinger as widely as possible, and thereby aid in dispelling the erroneous impres-sions that are abroad in respect to our philoso-

The present number, in addition to much interesting matter, gives an engraving representing the "New Spiritual Lyceum at Stawell," built by the voluntary contributions of spiritual believers. The edifice is thus described by the "Pleasant Creek (Australia) Chronicle" of Aug. 13th, a secular paper:

"The Lyceum in Sloane street, built for the use of the Stawell Spiritists, was formally opened on Sunday morning last, the 11th inst., [on which occasion speeches and addresses were made by Messrs. James McLean, President Walters, Vice President Nayler, James Smith, Crellin and others]. The room is very nicely finished inside, its dimensions being 26 x 40, well lit, and its acoustic properties excellent. A next platform and reading dark are movided for the platform and reading desk are provided for the use of lecturers, and the sitting accommodation leaves nothing to be desired. The building is of brick with stone facings, fenced around, and erected at a cost of over five hundred pounds."

The services of Messrs. Tyerman and Smith, as lecturers on the Spiritual Philosophy, at St. George's Hall and other localities, are also highly spoken of by the editor.

## Spirit Activity.

The spirit-world is determined to keep the secular press as well as the pulpit busy with what to them are marvels and wonders. One so-called miracle is made to succeed another, each more impressive and startling than its predecessor. We extracted, last week, a letter from New York. in the Boston Post, in which were recited certain remarkable phenomena which the writer furnished as news, while laboring to bury them under the ridicule of his light phrases. This week, the same paper contains a detailed account of proceedings in a "haunted" house in the suburbs, for whose authenticity it summons as witnesses numbers of credible people, neighbors and others. The thing that arrests our attention s, that these phenomena are on all sides making their mark deeper and deeper every day. They appear now in one place, and now in another; among the humble, in the homes of public characters, among the members of the churches, and always without notification or license. They indicate that the leaven is all the time working: that the power of spirits is continually sending forth its manifestations to arrest attention and convict the universal mind of the truth. And the work will go on, in spite of all sorts of opposition, until spirit communion is recognized everywhere as the great basic fact of all religious belief and aspirations. Friends and brethren! let us not relax our energies in the service to which we are devoted. Worthy work and worthy lives are demanded of us all.

## Re-opening of Our Free Circles.

The loss of our Circle Room by fire necessarily involved a suspension of our Free Circles for a time; but it will, we feel assured, be a great gratification to our numerous readers to ascertain that these scances have been resumed. The first of the regular series was held on Tuesday last, at Fraternity Hall, 554 Washington street, Boston, where assembled a goodly number of appreciative listeners. The services were conducted by Theo-

dore Parker, who seemed highly gratified that he could once more stand 'face to face with the multitude in his own society's hall. At his request, we shall publish in our next issue a full report of the highly interesting proceedings. The spirits who controlled the medium on this occasion, for the purpose of sending messages through our columns to their loved ones of earth, were : Alice Peterson, of Philadelphia, to her mother; Mary Walters, to her sister; Horace Greeley (in regard to his will); Janges R. Tibbetts (a Boston fireman; who lost his life endeavoring to rescue a fellowbeing from the flames); Charles Allen Welch, of Boston, (who reports that he was recently lost at

The Biography of Mrs. J. H. Conaut, Recently issued from the press of William White & Co., 14 Hanover street, Boston, has met with such a rapid sale that the first edition is nearly exhausted, and the second already in press. The Religio-Philosophical Journal speaks of it as "comprising over three hundred pages of highly interesting matter which should be read by all,' which will be the verdict of every candid peruser of the work. The originality and scope of the matter contained in the volume make it eminently provocative of thought, while the high morality and cheerful trust inculcated in its pages, render it especially fitted to hearts who tions go out for sympathy in life's trial hours.

Do not fail to read the Spirit Messages on

#### THE FIRE TEST.

BY HENRY T. CHILD, M. D.

Fire is not only a purifier upon the material plane, but also upon the spiritual, though not in the sense some of our good Orthodox brethren would have us believe, that of everlasting burning with fire unquenchable. There is a record in an old book of three men who "were cast into a burning, fiery furnace," and though the flames wreathed their curling tongues around them, it is said "There was not even the smell of fire upon their garments" when they came out. There was a time when we did not accept this story, supposing it to be an Oriental allegory; but since in our own-times several mediums have been enabled to endure "fire tests," we do not see why these ancient mediums may not have done the same. Thus Spiritualism comes to the rescue of the Bible.

We mean now to speak of other tests by fire. When the Queen City of the West was laid in ashes, we called upon many of our friends for assistance for the Religio-Philosophical Journal, which was burned out. Having been born a natural beggar, for others at least-that is, one who labors to distribute the good things of this world -we entered upon this work with our usual alacrity. We found some rich persons who were very poor just about that time, and who seemed more sorry to see us than they were about the fire. We pity all such, for the fire test will continue to try them, perhaps for a long time. There was a much larger class of persons who were very glad to see us on our errand of love, and who gave freely according to their means, and did it in a manner that made us feel that we were doing a good work for them as well as for those we were trying The declaration that "It is more blessed to give

than to receive," is not always true, for there are some persons who give only because they feel compelled to, who in their souls hold fast to that which they give, and grumble so that they make a sensitive person quite nervous. They destroy the blessing which would come to them, by their own sordid feelings. These persons are under the fire test, and it will be a long time before some of them will be sufficiently melted to be molded into the best shape for themselves and their fellow-beings. There is a class-and we are happy to say, a large and increasing one—of noble and true men and women, who when we call upon them, on these errands of mercy, reeeive us with a kindly smile, and an open hand, and who in giving their large or small sums, always accompany them with their blessing, not only to those who need the aid, but to us, and to all humanity, for neither a good nor a mean act is confined in its influence to the actor. We bless all these true men and women, for they are the "salt of the earth," the almoners of the blessings of heaven to their fellow-men, whether they give ' widow's mite" or donate largely from the rich man's abundance.

Since your calamity we have tried them again, and we are happy to say that "many have been found wanting," to see us, that they might help you to rear aloft the glorious Banner again, that shall be an ensign to the nation, and a herald of freedom to all maakind from every species of slavery, physical, mental or spiritual. The spiritworld desires that the Banner shall become more beautiful and grand than ever. They bid me say to you, "Be neither discouraged nor fainthearted in this your hour of trial, but go on disseminating the grand truths of the spiritual philosophy, and the angels will help you more than they have ever done in the past; and mankind, as they listen, will come to the rescue, and cheer you on in the noble work in which you are en-

## 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 pamphlets \_ "Mediums and Mediumship," "Blaspliemy: Who are the Blasphemers ?-the 'Orthodox 'Christians, or 'Spiritualists'?" and "Eleven Days at Moravia "-which have since attained a wide circulation. Their author now desires to give notice that he will donate the entire proceeds of every book sold, over and above expenses, to the publishers of the Banner of Light, to assist them in some measure in the reëstablishing of 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.

## "Go Thou and Do Likewise."

A gentleman of this city (who modestly requests us to withhold his name from publication) called at our new office last week and subscribed and paid for the Banner for seventeen years! He has. it seems, full faith that the paper will be publish ed for a long time to come; and it doubtless will if we have upon our books many subscribers of

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#### like liberality. 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 "Banner of Light, Boston, Mass."

## Notice.

Henry T. Child, M. D., 634 Race street, Philadelphia, has been appointed our agent for the sale of the Banner of Light, and will take orders for our Books.

Our readers will no doubt be gratified to perceive that the Banner of Light now bears the date of the day of its issue, instead of that of a week in advance, as formerly. The adoption of the latter plan has led to misapprehension on the part of those sending notices to us for publication, and been productive of other annoyances which we trust the present change will obviate.

We are under obligations to Judge Edmonds, of New York, for donations of his valu ble pamphlets on Spiritualism.

We did not mean to be understood, when we stated, as we did in our last issue, that for obvious reasons we should be compelled to suspend the Banner "free list," that the suspension applied to copies furnished the poor. We shall send to the latter class as usual, hoping those who may be possessed of an abundance of this world's goods will aid us, pecuniarity, in order to enable us to continue to

### ALL SORTS OF PARAGRAPHS.

Asynoptical report of William Denton's lecture in Music Hall, Sunday last, crowded out this week by a press of other matter, will appear in our next issue. Mr. Denton will speak again in Music Hall, Sunday afternoon, Dec. 22d, on "The Heaven of Christianity Compared with the

The South Boston friend who left at this office a pack age of back numbers of the Banner, on Monday, has our cordial thanks for his kindness, We also thank other friends for like favors.

23 By reference to notice elsewhere, it will be seen that S. B. Brittan's Quarterly Journal is for sale at this office. Sent by mail to any address on compliance with terms, . ..

We are under obligations to "Belle Wideawake," farry Smith, " and "Sunlight," (through the agency of their respective mediums) for pecuniary aid.

By Letters of sympathy are still coming in from many parts of the country, which serve to strengthen our hitherto drooping spirits, and impel us on in the path of duty. however arduous it may be. We shall publish extracts from many of these letters in our next number of the Ban

At the re-opening of our Public Free Circles last Tuesday, at Fraternity Hall, friends literally covered the table with elegant bouquets of rare flowers. We did not ascertain the names of all the donators, but sincerely tender our thanks to each one, among whom we include Mrs. Floyd (of Newton), the venerable mother of Emma Hardinge-Britten, Mrs. N. Nelson, Mrs. A. W. Cutter, Mrs. Ed. Haynes, Mrs. Frank Campbell, Miss M. A. Seiders Mrs. L. B. Wilson and Dr. Pike.

CANCER CURED. - Special attention is called to Mrs. Dr. Cutter's eard in another column.

WOODHULL AND CLAFLIN COMING. - Mrs. Victoria C. Woodhull and Miss Tennic C. Offinin, of New York, will both lecture in Music Hall, Monday evening, Dec. 22d. Subject, "Moral Cowardice: or, Four Weeks in Ludlow Street Jall." This will be Miss Claffin's first appearance In Boston. Music Hall will undoubtedly be filled to overflowing on this occasion. The advertisement gives full par-

THE FINE NEW TYPE to which the Banner of Light is so much indebted for its present neat appearance, is from the foundry of COLLINS & M'LEESTER, 705 Jayne street, Philadelphia, Pa.

Edwin Forrest, the greatest of American actors; died addenly at his residence in Philadelphia Thursday morning. Dec. 12, from an attack of anonlexy. He has be thed the bulk of his fortune to found a home for incapacitated actors, and a school of instruction for aspirants

Dr. George Dutton, author of a "Hygienic Manual," and "Guide for Woman," has established a Hygienic Institute at 760 Washington street, Boston, Mass. Dr. Dutton is a thoroughly educated and highly intuitive physician.

Gorman women are rapidly getting into business life. In Brussels, the sisters Eeverbrett have the most extensive house in the world for the manufacture of fine lace. The wife of Dr. De la Pierre, the Chief of the Dental College of Belgium, is her husband's partner and assectate in his professional labors. Dr. Henrietta Heischfeld, of Berlin, is also a well-known and successful member of the dental profession. All through Gormany the wives of profession are bookkoepers for their husbands.

If you lose a watch, a dog, or a child, or if you desire people not to trust your wife, you rush to your local paper. knowing that every one will read your advertisement. But you will plod along in your BUSINESS year after year, with-out calculating how much you are losing by not advertising it in the Banner of Light, one of the best advertising mediume in the world.

A gentleman lately entered a shop in which were books and various miscellaneous articles for sale, and asked the shopman if he had Goldsmith's Greece? "No," said he, "but we have some splendid bear's oil."

Happy are families when the government of parents is the reign of affection, and the obedience of the children the aubmission of love,

The blossom cannot tell what becomes of its odor, and no man can tell what becomes of his influence and example, which roll away from him and go beyond, his ken on their on of good or evil, as the case may be.

"Here, you young rascal, walk up and give an account of yourself. Where have you been?" "After the girls, father," "Did you ever know me to do so when I was a boy?" "No, sir; but mother did."

Love is like honesty-much talked about, but little under-

The Supreme Court of Maryland has decided, in the case of a witness, that belief in a personal God is unnecessary, and that the witness, by acknowledging merely the exist-ence of a Supreme Being or power, established his compe-

WISH WORDS, -Lord Bacon says: "The virtue of prosperity is temperance. The virtue of adversity is fortitude, which in morals is the more heroical virtue." Again: "Prosperity is not without many fears and distastes; and adversity is not without comforts and hopes. For prosper-ity doth best discover vice; but adversity doth best discover

The Vienna exposition building is to cover 2, 100,000 square

They have a "haunted" schoolhouse in Newburyport. Mass. There are the itsual raps; latches are lifted and doors are rattied, and one day "the pale face of a bay was seen looking through a window between the entry and the schoolroom." The teacher opened the door leading into the schoolroom, by who appeared to be a pupil—aver since entry, when a boy who appeared to be a pupil—aver since entry, when a boy who appeared to be a supil—aver since entry, when a boy who appeared to be a supil—aver since entry, when a boy who appeared to be a supil—aver since entry, when a boy who appeared to be a supil—aver since entry, when a boy who appeared to be a supil—aver since entry, when a boy who appeared to be a supil—aver since entry when a boy who appeared to be a supil—aver since entry when a boy who are supil—averaged to be a supil—averaged and a a supil—averaged a supil—averaged and a supil—averaged and

Our friend Colby, of the Merrimac Journal, do'nt believ such things can be. We do not know anything about the particular case in question, but this much we do know, that under certain chemical conditions-for the whole thing is scientific, or governed by an occult law in nature-spirits. who were once mortal, can manifest to earth's people by raps, by showing themselves to those who are clairvoyant, and by controlling the bodies (for the time being) of mortals who are trance media. We have witnessed the manifestations of spirit-power for many years, and are as fully satisfled of their reality as we are of the reality of anything else liftite with which our senses are cognizant.

There is no policy like politeness; and a good manner is the best thing in the world, either to get a good name or to.

## Spiritualism in England.

Thomas Slater, a well-known laborer in the transatlantic field of liberal thought writes us as follows, under a recent date:

TO THE EDITORS OF THE BANNER OF LIGHT Gentlemen .- I have great pleasure in informing. you that Spiritualism is growing rapidly in England, and that media are being developed in almost all parts of the Kingdom. Mr. and Mrs. Jenny Holmes are here, and in addition to their physical manifestations have the embodied hands and faces of spirits—as described at Moravia—also direct writing on a slot lying upon the taalso direct writing on a slate lying upon the ta-ble in broad daylight, and no one touching it. All this has taken place in my own house, under conditions prescribed by our spirit-friends, and much more is promised.

## 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 memorandum books.

Read the new book, just issued by William White & Co., 14 Hanover street, Boston, entitled "A COMMON SENSE VIEW OF KING DAVID AND tents and price in another column.

# Spiritualist Lectures and Lycoums.

MERTINGS IN BOSTON, — Music Hall, — Free Admission, The Sixth Series of Lectures on the Spiritual Philosophy In the above-named elegant and spacious Hall, every Sonday afternoon at 24 precisely, (except April 29,) until May. Speakers of known ability and oloquence have been engaged. Singing by a quarrette of artists. Cards securing reserved scals for the balance of the term, at \$5 cach, can be procured of Mr. Locis B. Wilson, Chairmain and Treasurer, 14 Hanovec street Speakers engaged: Dec. 22 and 29, Wm. Denton; Jan. 5 and 12, Miss. Lizzle Doton; Jan. 19, Dr. F. L. H. Willis; Feb. 2, 9 and 23, Mrs. Nellie J. T. Brigham.

Brigham.

John A. Andrew Hall, corner Chauncy and Essex streets. Lecture by Mrs. S. A. Floyd, at 23 and 7.5 P. M. The audience privileged to ask any proper questions on spirituality. Excellent quartette singling. Public invited. The Children's Progessive Lyceum, No. 1, which formerly met in drul's Progessive Lyceum, No. 1, which formerly met in Ellot Hall, will hold its sessions at this place avery Sunday, at 10½ o'clock. M. T. Dole, Secretary, cure by Mrs. Bette Temple Halt. Bioplaton street.—Lecture by Mrs. Bette Temple Halt. Bioplaton street.—Lecture Post Mrs. Secretary. Bowditch every Sunday at 10 A. M.; by Mrs. Nickerson, P. Bowditch every Sunday at 10 a. M.; Conference in the evening. C. C. York, Secretary. The Children's Lyceum meets overy Sunday at 1 P. M. Lectures on Spiritualism. In Waverley Hall. Obs. Action.

Lectures on Spiritualism, in Waverley Hall, Charles town, every Sunday evening, at 7 2 o'clock. Boston.-John A. Andrew Hall .- The reading of one of Lizzie Doten's poems by Dr. Dunklee

and an original essay (by Alonzo Danforth) by Georgie Cayvan, music by Alice Cayvan, and declamations and singing by the members, in addition to the usual exercises, comprised the services at the session of the Children's Progressive Lyceum, on Sunday morning, Dec. 15th. A good attendance characterized the meeting. Mrs. S. A. Floyd spoke to good audiences at

John A. Andrew Hall, Sunday, Dec. 15th, afternoon and evening. Her lectures and answers to questions were very acceptable. Excellent singing by the quartette. These meetings are now declared free, no more contributions being taken up to defray expenses.

The Boston Spiritualist Union meets for the discussion of interesting topics at the Parker Fra-ternity Rooms, 554 Washington street, each Sunday evening. The subject for consideration on Sunday evening, Dec. 15th, was "Poverty—its cause and cure.

Mrs. Mary M. Hardy's public scances, held on Wednesday and Sunday evenings, at her resi-dence, No. 4 Concord Square, are highly interest-ing and well patronized.

Free Evening Lectures. — Harriet Curpenfer Barnes has established a course of free lectures upon Spiritualism, which will take place at 7½ o'clock each Sunday evening, at 37 Edinboro's street. The public are Invited to attend. Good street, will be about the short Prof. Barnafd. music will be given by the choir, Prof. Barnard, organist.

Ladies' Aid Society.—A two o'clock party will be given by this Society at Fraternity Hall, 554 Washington street, Tuesday evening, Dec. 24th. Price of admission, gentleman and lady, \$1,25; gentleman \$1,00; lady 50 cents. Tickets can be obtained of the Committee, or at the door. Messrs R. E. Newhall, W. L. Lovejoy, J. Y. Kittredge, G. H. Woods, Mrs. Pauline Strong, Mrs. Lizzie Kittredge, Mrs Ella M. Mead, Committee of Arrangements.

The next meeting of the Ladies' Aid Society will be held at the Parker Fraternity Rooms, 554
Washington street, Tuesday Dec. 24th, at 2½ P. M.
Mrs. E. M. Mead, Secretary.

CHARLESTOWN.—Erening Star Hall.—Conferences continue to fill out the time acceptably at this place, on each Sunday evening.

#### Movements of Lecturers and Mediums Mrs. Emma-Hardingo Britten lectures in Brooklyn, N.

Y., the last two Sundays in December; in Salem, Mass, during January; Worcester, in February and March; Bos ton, the first two Sundays in April. Address, care Mr. Ranney, 251 Washington street, Boston, Mass.

Dr. H. P. Fairfield is speaking this month in Manches ter, N. II./ He will speak in Waverley, N. Y., during January. /Will answer calls to lecture week-evenlings. Address care N. Kinney, Waverley, N. Y., for January. Permanent address, Ancora, N. J.

A correspondent informs us that Mrs. Jennie S. Rudd addressed the Spiritualists of Providence, R. I., on Nov. 10th-it being her first appearance there since her long re threment through Ill health from public labor. At the close of her address she made an eloquent appeal in behalf of the Banner of Light.

Mrs. Jennett J. Clark will answer calls to lecture Sunday in any part of Massachusetts. Address her at.10 Davi

The London Spiritualist for Nov. 15th announces that Miss Lottle Fowler is on the point of returning to America, after making many friends in England. William Denton lectures in Granite Hall, Chelsea, next

Mrs. M. E. B. Sawyer, trance speaker, has changed her residence to 123 Dorchester avenue, South Boston,

tcher, of Westford, lectured in the rian Church, Easton, Dec. 15th. He lectures in Glonces ter the last Sunday in December; in Lunenburg, first Sun day in January; in South Easton, the fourth Sunday in January ; In Linnenburg, first Sunday in Febri Dr. W. R. Joseolyn, trance speaker and poetic improvi-

sator, is located at Los Angeles, ('al. Bishop A. Beales will fecture at Hamburg, N. Y., the last Sunday of this month, and at Friendship, N. Y., dur ing January and February.

## New Publications.

THE ALDINE, for December-a Christmas number-is received, and is, if possible, superior to former issues Page after page of exquisite illustrations brimfull of the very essence of culture, are presented to its patrons. While we may not now particularize its varied gems, we would say to our readers: Remember that 1873 will constitute the sixth Year of the existence of this fine magazine—that the prombes for that year made by its publishers are tempting in-deed, and that those desirons of obtaining a well conducted and hightened publication of an illustrated and artistic nature cannot do better than examine the Aldine. James Sutton & Co., 58 Malden Lane, New York, or B. Church, Court street, Boston.

THE ORPHEUS, for December-G. D. Russell & Co., 120 Tremont street, Boston-is received. In addition to entertaining miscellany of a musical character, it gives under the head "Fountain of Gems," selections from "La Grand Duchess De Gerolstein."

CHURCH'S MUSICAL VISITOR, for December - John Church & Co., publishers, Cincinnati, O., offers five pieces of new music, a serial story, "Side by Side," written expressly for it, well written editorials, and entertaining articles of a varied scope. It is a good number of an excellent

paper.

BRAINARD'S MUSICAL WORLD, for December S. Brainard's Son's, Publishers, The music in this number is ber, and full of good thing of "Cheerily Chime the Christ-very attractive, consisting wish by H. S. Leiand: "A Weamas Hells," a trio and clouds by W. T. Wrighton; and ried Dove" a beautiful hallad by W. T. Wrighton; and "Spirit of the Glen Folka," by Chas. Kinkel.

## Money for the Poor.

Since our last report the following sums have been received by us in aid of the persons designated below: FOR AUSTIN KENT.—From Mrs. M. Lothron, \$5,00: G. FOR AUSTIN KENT.—From Mrs. M. Lothron, \$5,00: G. Furgerson, \$5,00: G. Furgerson, \$6,00: G. Furgerson, \$6,00: G. For Joseph Baken.—From G. Furgerson, 25 cents; For Joseph \$2,50. Rolt. Birlson, \$-From G. Furgerson, 25 cents; For Miss Lyon.—From G. Furgerson, 25 cents.

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

## Spiritual and Miscellancous Periodi-cals for Sale at this Office:

BRITTAN'S JOURNAL of Spiritual Science, Literature of and Inspiration. Published in New York. Price 8 ents.

et all London Spiritual Magazine. Price 30 cents.

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

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

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

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-Ite compounds his own incurrence, is a measure-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-villon, 57 Tremont street, Room C. — Au31.

### RATES OF ADVERTISING, at

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

NPECIAL NOTICES. Forty cents per line.
Minion, encirimention.

BUNINESS CARDS. Thirty cents per line.
Agate, each insertion.
Fay ments in all cases in advance.

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

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

#### SPECIAL NOTICES.

SEALED LETTERS ANSWERED by R. W. 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, hear Tremont, two streets above Dover, from 10 A. M. till 3 P. M. The third Friday of every month Dr. Willis will be in Chelsea, from 10 A. M. to 4 P. derring the Staughter of the Priests, and Massare at Nob. M., to receive patients, at the house of Dea. C. G. Sergeant, No. 80 Central avenue. tf--N9.

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.

SPIRIT-COMMUNICATIONS TO SEALED LETTERS. Send \$1,00 and 4 stamps. Address M. K. CAS-sten, Station B, New York City. 6w\*, N16. J. V. MANSPIELD, TEST MEDICK, answers scaled letters, at 361 Sixth av., New York, Terms, \$5 and four 3-cent stamps. Register all letters.

CHARLES H. FOSTER, Test Medium,

The Holidays will soon be here, Sweet "Merry Christmas" and "New Year"; Parents and friends are looking round,

rarents and friends are looking round,

To see where "Presents" may be found.
The Boys who wish for something niee,
Which they can get mark Presents to the Market price.
And better call at the price of the Wishelm of

BAN FRANCISCO, CAL. At No. 30 Kearney street (up stairs) may be found on de the BANNER OF LOUIT, and a general variety of Apir-

gate the BANNER OF LIGHT, and a general variety of Npip-itualist and Reform Books, at Eastern prices. Also Adams & Co.'s Golden Pens, Plancheites, Spence's Positive and Negative Powders, Orion's Anti-Tobacco Preparations, Dr. Storer's Nutritive Compound, etc. Catalogues and Circulars materials of \$\pi\$ Romitiances in U.S. currency and postage stamps re-ceived at par. Address, HERMAN SNOW, P. O. box 117, San Francisco, Cal.

S. A. GRANT & CO., 383 Larimer street, Denver, Col., keep for sale a supply of the Spiritual and Reform Books published by Wil-liam White & Co. Also the BANNER OF LIGHT.

#### AUSTRALIAN DEPOT For Liberal and Reform Books, and Agency for the

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tions free. Many testimonials of his cures may be seen at the offee. Many testimonials of his cures may be seen at the offee. All less from spirit-life, \$1.00. Sittings for business matters and lawsuits, from \$5.10 kib.

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MONDAY EVENING, DECEMBER 23. SUBJECT—Moral Cowardice, or Four Weeks in Ludiow-street Jail. The United States Court says: "It is the duty of the Government to protect the regulation of its Revered Clitzens," How about-those WHO ARE NOT REVERED? Let the People answer.

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The Banner of Light we hail in all its glory, MY friends having a knowledge of my developing powers desire me to open a Developing Circle. Those wishing select Circles, will please call. Calryogant examinations given. Those suffering with disease can be cured if curasecretarives, will please call. Clairvoyalt examinations given. Those suffering with disease can be cired if curable, as I have been restored with the remedy which was given to me by my spiri-guides. Hours from to to I and from 1 to 5. Thesdays, Wednesdays. Thursdays and Fridays. 10 Davis street, Boston, between Washington street and Harrison avenue.

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## A COMMON SENSE VIEW

### KING DAVID AND HIS TIMES.

By H. H. Mason, A.M.

\*\*Prove all things; hold fast that which is good. \*\* \*\* and of the way of understanding. \*\* 1. Thess.y. 21. Prov. 18.6. For the purpose of presenting KING DAVID AND HIS TIMES in a full and impartial light. It is proposed, in this bistory, to remove the limstee velts thrown around them by TIMES he a full and impact as one three second them by listors, to remove the flusty of the dampersons power to blind, a superaction, possessed of the dampersons power to blind, and bend in slavish submission at its strine, all who, moved and bend in slavish submission at its strine, all who, moved and bend in slavish submission at its strine, all who, moved where by honest conviction of craffilly concealed hypocrisy, actor by honest conviction of craffilly concealed hypocrisy, icher themselves up to its influence.

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2. Effect of the Audulting of David upon Hinself and Saul: The Conspiracy continued: David's Encounter with Codeb. Gomah.

3. Sami's Attempts upon the Life of Davbt; David's First
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sacre at Nob. 5. David at Ziph. Keilah. Engesti and Paran: His Mar-5. David Migali and Abhoom: Michal given to Phatti; 5. David at Ziph. Kerlah. Engedf and Paran; Ills Mar-riage with Abigal and Almoan; Michalgiven to Phatt; The Character of Jonathan. 6. Sant's Last Alternat to capture David; David joins the Phillstines; Sant consults at Wirk: The hattie of cinisar, Sant's Defeat and Death; Ills Character. Sant's Defeat and Death; Ills Character. 7. David's Reception of the News of the Death of Sant 7. David's Reception of the News of the David ras-alled Jonathan; His Poem Oron the Event; Conflicting Pas-Sages of Scripture harmonized: David's Policy, and Con-sulting the Confliction of the Passes of Scripture for the matter for the David and the House of Santial School, less Welves and Compilious; Conspirary, against ish-tacked by Welves and Compilious; Conspirary against ish-taked matter and the David. Assassingtion of Ala-iakes matter at the David of Ish-beseth; Pantshuent.

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will return to 16 East 12th street, New York, on the 15th of February: can be seen at Chicago, III., Dee, 15th; one week; Evansville, Ind., 27th, 28th and 25th; Nashville, Tenn., 30th, one week; Memphis, Tenn., January 6th, one week; New Orleans, Lat., 15th, three weeks.

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vid and his Concerns for Sous and five Grandsons of Saul; In-Annasa.

15. David hangs from: Four Buttles with the Philisthes; thence at Supers Cochemian thereof, David's Doen in Cost Israel and Judah; Seventy Thousand 16. David on the Cost Series and Judah; Seventy Thousand 16. David on the Cost Series and Judah; Seventy Thousand Men Salae in

in payon a color specified the state of the state of the state of the sour; bayld's self-accusting scenes of bayld's Life; the old Testament on the least of the Sour; bayld's self-accusation; Introductially; bayld as king and Conqueror, and Lass hours and Acts of Dayld; bayld worshiped; His breath; bayld as Ancestor and Prototype of Christ, Price \$1.50, postage 16 cents. For sate wholesate and retait by the autorishers, WM, WHITE & CO., at the BANNER OF LIGHT BOOK-STORE, 14 Hanover street, Boston, Mass,

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

This is a very beautiful pic-ture, and shows the spirit of the great German composer standing behind the sitter and beauting over her. Ho seems to be placing a tyre, comblem of music, reunposed of flowers, in her lab. Emma H. Britten, FORMERLY .

Capt. R. Montgomery, for This is a beautiful pleture, and shows his spirit daughter holding a flower to his face. This pleture is fully recognized, and was the means of converting him and his family to the spiritual faith.

| Solit toriir of a young lady to whom Mr. W. was engaged. 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 recognized, and is a beautiful test. Herbert-Wilson,

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A Man of a Thousand.

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STICK TO YOUR TEXT. Lat your Christmas divided have done to your application of the area of the law done to your applications of the area of the law done to your application of the area of the law done to your application. The strate part of the law done to your application of the area of the law done to you can easily four emember the your can easily for the area of the law of the

## CANCERS

ARE CURABLE. DR. A. E. CUTTER, of 72 Essex street. Boston, will heave for the South on Monday, Dec. 28d, stopping at Philadelphia for a short time, where she can be consulted on -all-all-grases, more particularly those diseases inclicing to women and children. All skin diseases successfully treated. Cancers that have been removed from all parts of the systems with testimonials from persons who have been cared, will be on exhibition.

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## Missage

whose name it bears through the instrumentality of MRS. J. H. CONANT,

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

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

#### Tiffe Banner of Light Free Circles.

Those Uncles are held at PRATERNITY HALL. 554 Washington strikt, on Tuesday, Wednes-DAY and THURSDAY APPENDONS. The Hall will be open for visitors at two o'clock; services commence at precisely three o'clock; serry which time no one will be admitted. 1:7 The questions answered at the

147 The questions answered at these Sennees are often propounded by individuals among the Those read to the controlling intelligence by the chairman, are sent in by correspond-

ter Donations of flowers, for our Circle-Room

Mas. Conast receives no visitors on Tuesdays, Wednesdays or Thursdays, fintil after six o'clock, v. n.; She gives no private sittings.

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

At should be distinctly understood that the an swers to quastions propounded by writers must necessarily be brief, the spirit addressed always writing its answer or answers upon the envelope containing the question or questions. Questioners should not place letters for answer upon our circle table expecting lengthy replies, otherwise they will be disappointed.
WILLIAM WHITE, Chairman.

#### Invocation.

May the descent of the Holy Spirit of Truth be our conscious blessing this hour, and may that Spirit lead us away from all error, and haptize us with its own beauty, with its own-strength, with its own wisdom, with its own love. May we understand that we have come from that Spirit-we belong to it, and we are destined to be absorbed ( by it. Oh, grant, thou loving Presence, whom we cannot understand in our finiteness, that we shall so obey thy law that we shall gather peace to our souls, that we shall render unto all other souls that which may be their due, and that we shall gather from them all that belongs to our selves; so may we imaggirate thy kingdom of peace, of wisdom and of love, here on earth. Sept. 5.

#### Questions and Answers.

CONTROLLING SPIRIT. Your questions, Mr. Chairman, Fam really to receive,

Ques-(From a correspondent.) If spirits see and know-as you say-what is going on, and can interfere, as you also say, why do they permit such torture, and even murder of infants, as often takes place? A-blow from an unseen source on the head of one of these torturing dexils, when about to practice on some infant, would suffice to scare-lilui or ber into abstinence, Mr any rate?

Ass.—Your correspondent displays a lamenta ble degree of ignorance. We would recommend that he turn his aftention to spiritual matters, learn of the philosophy of spirit return, which involves the philosophy of life. There are certain laws inherent within every being and every thing, from the atom to the world, which cannot be brokm. No interference on the part of any sairt. spirits, even of God himself, can break the law. The evils that exist upon earth must be gotten rid of in a natural way, Wit they who would become benefactors to the inhabitants of earth, must do so by taking advantage of and acting through natural law. There are millions of returning spirits who know little or nothing about natural law. They are floated here by the waves of law which easts them upon your shores, and they act there for a time. A returning wave takes them away again. Spirits who visit earth do not propose to bring about the millennium, or the good time coming, in an hour or a year or a thousand years, or many thousand years, because they know it cannot be done. The doing away with evil, and the bringing in of good, is an immense work, and all spirits who desire to elevate them selves, do so by elevating some dingelse, by doing good in any and in all directions that it is possible for them to reach; but they must work through natural law, and the course which your correspondent marks out is one absolutely adverse to natural law.

Qu. -In the Banner dated to-day, [Aug. 31,] is a communication professing to come from Charlotte Steinway, Evansville, Minnesota, According to the communication, she died at two o'clock, in Minnesota, at which time, it would be about 4:20 in Boston, yet the communication was received through Mrs Conant at a little after three o'clock; in other words, from one to one and a quarter hours before she' died. Now, there are thousands of believers and unbelievers who will have the same trouble with this communication that I did, and if the controlling spirit can clear up the discrepancy it will have a great effect.

A .- All spirits visiting this place, intending to identify themselves to their friends by the relation of events, dates, names, &c., first inquire of the presiding spirit on our side what time if is. The exact sun-time is given them, from this place. For example: I may be the presiding spirit. The one following me, desiring to give personal communication, will ask me for the correct time. I say, it is quarter past three. He dates the events which he is about to narrate for his identification from that time, precisely as the navigator takes his bearings from Greenwich. Now there are instances where the spirit takes into consideration the difference of time between different places, and they sometimes waive the general rule and make one for themselves! For example: I died at quarter past two in Minnesota-Minnesota times but that is not the rule, you understand, it is the exception, with all spirits that manifest at this place. It seems to be a rut into which they have all gravitated, and they nearly all run in it, and you must judge them accordingly.

Q.—(From the audience.) What do you mean by "being absorbed in the Great Spirit?"

A .- It is my belief that there will come a time when we shall be consciously one with the Infinitude of the Great Spirit, the Almighty, or Jehovah, or whatever else you please to term this In-

1 CPATAMENT, so vague, so very small, concerning this Great the instrument of saving in mortal life, years ago. being absorbed by it.

come by natural law?

A .- Mediumship is a natural gift. It is not a thing that can be acquired. It can be unfolded as any other gift of Nature can be, but that is all. The germ must be there at conception. Q .- Do not all have it?

are of all things else in Nature.

all evil to good.

been, or was there a beginning?

A .- I believe that human consciousness, or hu-Sept. 5.

#### Dr. John Gardner.

I went forth from this life in absolute darkness, since I did not believe in a life after death: but a good God, being no respecter of persons, was quite as good to me as to any one else, and I Pave learned, or rather unlearned, the mistakes I made on earth. I am now in the enfoyment of circumstances or conditions that prove to me that the soul is endowed with eternal life. There was nothing on earth that proved that to me. The church was a myth, and all the various religious faiths were like so much children's play to my mind. I was a physician by education and occupation. When I saw the breath passing out from the dying, I said, "That is the last of them." I believed it; and I promised some of my good church-going friends that I would assure them infaith in the other life, provided I found another life and changed my faith. They did not know, of this happy way of return, neither did I; but I. am compelled to say to them that; with all their you live? In Pittsburg, Penn. churchly power and influence and faith, they are oulte as much in the dark as I was. They will find quite as much difficulty in ascertaining their true status in spirit-life as I did. I would advise

whose physician, I was for a time during my shan't, My mother's name is Mary Jane Thursearth-life, which produced so great an impression ton. Good-by, sir. Sept. 5. on my mind that I never forgot it; and I really believes it was the remembrance of that which roused me to consciousness in the spirit-life, and made me know where, I was, and what change I had passed through. It may not be amiss for me to relate that experience:

One afternoon, in the year 1851, I was called to see this medium, who was sick at that time. Her powers in this direction were not known-neither by herself, I believe, nor by any of her friends. On coming to her bedside, I soon saw that she was in the last stage of Asiatic cholera. The fatal collapse had set in, and the physician knows too well where that must end slightest hope in her case, when she roused and said to me, "Doctor, can you save me?" 1 merely replied, "I am sorry I was not called be-

fore. I will do what I can." I immediately prepared the remedies which I usually gave in such cases, and added something a little unusual, deeming it would have a good effect in her case, if anything could. I adminis tered the medicine once in twenty minutes. I watched for the effect, but there was none. True to its nature, the disease prevented the action of any remedies upon the system. They had no effect whatever. The remedies which I had given were the best-the very best known to me, and those which would never fail, if given before the setting in of this fatal collapse; but I was informed by her attendants that this collapse had been upon-her for over four hours, and she was then fast sinking in death, to my mind.

After having administered four, or perhaps five doses, with no effect, she again roused, turned to me, and said, "Doctor, double the dose, and give it to me once in ten minutes; and also apply baked potatoes under my arms, on my wrists, and on my feet. Blud them on, hot from the oven." I said to myself, "Nothing can do her any good; in my opinion, nothing can do her any harm. This order shall be obeyed." I carried it out as quickly as possible. After sitting by her bed some two-between two and three-hours longer, I felt the pulse returning, and the hue of to the capacity of the physical organs for such death upon her face was departing. I began to expression? hope-I scarce knew why. I knew-that there never was a case on record where a recovery had ensued after this fatal collapse, had set in. But the flesh what the physical capacities of your she slowly began to improve, and after about fellows are, and sometimes spirits acting upon three hours, the pulse became plainly apparent. It was evident that she was better. She then looked up to me, and said, "Doctor, I shall live. bring out, to make a great deal more out of the Give me twenty drops of laudanum, with twenty drops of spirits of camphor, once in twenty min-

utes, until I sleep. I shall get well." I was particularly averse to all narcotics, and never gave them. I left them out of my practice entirely, and she knew it: so I hesitated. She again made the request, and it seemed to me to come in the form of a demand. I had not the remedy with me, because I never used it. I in | far inferior, the majority of them, at least in inquired if it was kept in the house. No, it was not. Her husband immediately said "I will go for it." It was brought from the nearest. druggist's, and I gave it according to her directions. After I had given three doses, she slept; but when she awoke she was beyond all danger, and I left her, wondering what was the and therefore can relate from experience, which power that had spoken to me, for I felt conscious is knowledge. it was something besides herself that had given me such orders-had worked so miraculously. termed it a miracle.

When the friends and neighbors inquired of me concerning her sickness, I said, "I cannot tell you how it is that I have saved her; certainly it was a miracle!" By the remembrance of that miracle, my own consciousness was quickened in the higher life. By the same power I return there is no standard that can be made general

finite Power. At present, our comprehension is here, speaking through those very lips that I was with regard to what you cat here. Some demand rums, have been abused in this regard, and they

Spirit, that we are hardly willing to acknowledge We gannot tell how truly God speaks to us, Each Message in this Department of the Ban-) ourselves parts of this life, which we certainly, even through the shaplest methods. We should not of Light we claim was spoken by the Spirit must be in order to live; but the time will come beed all the voices of Nature 1 think and scale must be in order to live; but the time will come 'heed all the voices of Nature, I think, and weigh when we shall be fully conscious of that fact, them well, and when we meet with anything that and to be fully conscious of it is equivalent to clashes with our fixed opinions, instead of throw-; ing it aside, we should analyze it—we should ask [ Q -Can mediumship be acquired, or must it whether or no God has not sent it to us as a revelation direct from himself. I am Dr. John Gardner, of Portsmouth, N. H.

#### Philip Atchison.

[How do you do?] I am well. I got sick, and died, but I got well pretty soon afterwards. My. A -Yes, all have it to a greater or lesser ex- name was Philip Atchison. I was ten years old. tent; but there are marked specimens, as there. My father don't believe anything about people's coming back, but I thought 1'd come. Father Q.-1s there any such thing as a positive evil "thinks it was playing base ball that killed me, A.—No, for to my mind a positive cell means put it was u't. He feels bad all the time because an absolute evil, something that will always be the allowed me to do it. It was n't that, at all, evil. I do not admit of that, since I believe in ! You see, about four years before, I had the searlet the existence of God everywhere, and in all fever, and it left me with awful trouble here lat things.—I believe that this God will finally bring the pit of the stomach, I so I never could run without losing my breath, and sometimes fainting Q.-Has human conscious existence always away; but they did n't think anything about itdidn't think that it was anything but weakness. The doctor said it was n't weakness, it was an man souls, have always existed, that they never abnormal growth; it was a result of the settling had a beginning, and consequently can have no of the fever there. It produced (the doctor in the spirit-world said) an abnormal growth, and it pressed on the heart. That's what killed me, and it was.n.t. the ball striking me there at all. The ball did n't strike me there at all, so father need n't feel bad about it any more. I've got well. I am all right. I lived in New York City, sir. Unfortunately I did n't live in the Hub. My father used to live here Good-by, sir. Sept. 5.

#### Willie Thurston.

My mother don't know I am dead. I do h't like to trouble her. I was drowned from pier 10. in New York, to-day. [How did that happen?] went to jump into a boat, and did n't jump far enough. I could n't swim, because mother never would let me learn to swim. My name was Willie Thurston. [llow old are pou?] In my thirteenth year. [Can't you say something, so your mother some way, if it were possible to, of my change of will know it's you?] Yes; she told me to be sure and come home by the first of September, and I got uncle to write and persuade her to let me stay another week, and she did. [Where did

Well, I can't help it now. I should be well enough if mother only knew it, and didn't feel very bad about it; but, you see, father's dead, and Agnes is dead. Father was killed in battle, them to change their base of operations here on and Agnes had consumption, and I was the only earth, and investigate by this new light that one left, and she said if anything happened to seems to be flooding the world, and that offers | me she knew she should lose her senses. If she everybody—rich and poor, bond and free a does, I don't know what I shall do. I hope she'll chance to bask in its beams. That is my advice try and bear it, because I did n't suffer anything, and I got all right, and I don't want her to feel I had a singular experience with this medium, bad. If she does, I shall; and If she don't, I

> Scance conducted by John Pierpont; letters anwered by "Vashti."

## Invocation.

To thee, oh Father and Mother God, we come payour vows and to breathe out our praises and our prayers. We come to ask thee for the aptism of higher and grander and holler truths than those thou hast already bestowed upon us. We come, as it were, to stand apon the Mount of Transfiguration, and behold thy power, thy love, and thy truth. And we ask, oh Mighty Spirit of Love, that thou wilt remember with especial eare those who are sick and afflicted in this life. Reconcile them, oh Lord, to their condition, and may tender angels minister unto their needs, and bless them by day and by night. And when their hour of change shall come, take away their fear, and crown them with the roses of hope and the lilles of faith. Bless thou the drunkard through thy ministering spirits here in the body, and out of the body-they who have lost the equilibrium between the intoxicating cup and their own reason. Oh. Mighty Spirit, restore it, and let Reason again sit upon her throne, asserting her rights, and placing her foot upon the head of wrong. Bless thou the mourner—they who look upon their dead without hope and without faith. Oh, may ministering angels reach the inner courts of their lives, ministering unto their keen necessity, showing them whither their loved ones have gone, and strengthening them in their hour of trial. And oh, Father and Mother, may the seeds of wisdom, love and truth that we shall sow here, bear an hundred-fold, and become gens of purest water in the hereafter. Amen. Sept. 9.

## Questions and Answers.

Ques .- (From the audience.) Suppose a melium, otherwise gifted, be deficient in memory, especially in regard to dates, periods of time, and the names of persons and places, must not the effort of the spirit to project such facts be limited

Ans.-Yes, in a certain sense, but not in a sense absolute. It is not always known to you in these mediums are able to bring out a good deal more than the mediums themselves are able to capital that they find existing in the mediums.

Q .- (From a correspondent.) Has Theodore Parker ever visited the moon? And if so, is there land and water there, and is it inhabited by beings similar to ourselves?

A .- Yes, Theodore Parker has visited the moon. That satellite of the earth is inhabited by beings very much like those upon the earth, only telligence and in stature, to those on the earth. At a future time, when the intellect existing upon earth is ready to receive the answer to such questions; these unsettled queries with regard to planets, and the centre of the solar system, will all be canvassed by those who have been there,

Q.-(Dr. J. H. Fulton, of Montreal, sends the following six questions:) The answer given in the Message Department, recently, as to the prevention of small pox, is: "Water, fresh air and proper food." Now, what is meant by "proper food," if not a due supply of animal and vegetable?

A .- Medical men in our life determine that

body else; therefore, each case must have its own largely qualified to fill his important post.

the power of choosing their parents?

Since they had no voice in coming into this world, you are to suppose, at least, that they can have none upon another incarnation; nor can you say human bodies ere you came upon this stage of action, yet you can remember nothing of it. It should be understood that at each physical inearnation, the soul is provided with a new and different set of organs. These organs take up and therefore you must pay for yourself and them to make a provide of all that belongs to remember—make records of all that belongs to them—all of their experiences, and nothing more. They do not go back of themselves. At every re-incarnation you are provided with a different set. They do not go back into the past. You are forever pressing onward. This doctrine of re-incarnation is one as old as life itself. When first the intellect began to act concerning the soul and its destiny, this was one of the first questions it considered, and because it could not be understood by the ancients it was laid aside, and the present generation has ignored it entirely. But Spiritualism has dragged it to the surface, and proposes to ventilate it-proposes, ere it gets through with it, to show you what it is, and prove its claims.

Q.-Is Dr. P. B. Randolph's theory of monad being developed by the more frequent process? A .- It is, in the main, correct.

Q.—If re-incarnation develops higher intelligence, why is it so many souls fall in attaining full development, as from abortions, miscarriages. infantile deaths, &c.?

A.—Your correspondent has assumed a position which does not exist. Every soul once bearing the stamp of a soul, once entering into conceptive life human, never goes back. It may be retarded in its progress, it may meet with stumblingblocks innumerable, but it never goes back. The doctrine of re-incarnation does not involve a backward movement, by any means. I know it is so considered by those who do not understand it, but it is a mistake. Its progress is onward, forever onward.

Q.—How can we ascertain how many times a soul has been re-incarnated? A .- By consulting records which are kept in

spirit-life. Q.-Might not a soul be worse off in earth-life

by re-incarnation, than it was the first time? A .- To its own consciousness, yes; to Infinite Wisdom, no. By that I mean that you [to the Chairman] may have been, in a former incarnation, surrounded by all that which could make life here a happy life, a pleasant life, a desirable life: and, doubtless, were I to question you concerning your present status, you would say, "There are many things that I want, to make me happy; there is much that I have not got that I absolutely need." Doubtless, for one, that you have not perfect health; for another, that you have not enough of this world's goods—not so much as you would like; for another, you would like place, position and power-such as every soul aspires to. You might have had all these in a former incarnation, but Infinite Wisdom has determined that you have need of just the precise condition that-you find yourself in, therefore it is the best for you; it is good for you; it is an incarnation better than the last. Sept. 9.

CONTROLLING SPIRIT:-I will now, by request, take up and consider an article which has appeared in the last Banner, from the pen of a Philadelphia correspondent, concerning the charges of public mediums. He carries the idea that most if not all of our public mediums, charge exorbitant prices for an exhibition of their gifts. This is true, absolutely true. But who is to blame? Themediums? No. Their guardian spirits? No. Other spirits? No. Who, then? Why, the investigating public. By that, I mean those who have investigated in the past-those who are investigating in the present. Speaking of them in general terms, they are to blame: they have forced these mediums to that condition of action. Now they complain of the result. There is not or of these mediums who has not been forced by the public to do just what they have done. The public, in its blindness, considers that those mediums who possess these natural gifts should exercise them to gratify public curiosity, and to enlighten those who have something more than know of the hereafter and of their loved onesand that, since these gifts cost them nothing, they should dispense these bounties freely. Well, now, let us see. These mediums are called upon to travel from one point to another. They must make use of the usual conveyances. Conductors, drivers of stages, demand their fare. They cannot go without paying it. Now, then, their time, their strength is used up in the giving of these manifestations of love. 'A large aniount of their vital forces is expended in this way. They can do nothing else. If they exercise these gifts at all, it must be to the exclusion of everything else. So in the early days of Spiritualism, the seekers after truth-the investigators-were not willing to pay these mediums. The mediums were forced by the spirits to expend their last dollar in enlightening a benighted world. They exhausted all their means—all of them. am speaking now of public mediums. All of them exhausted their means before they were allowed by the spirit-world to charge fees for their gifts; for that spirit-world expected that this world would deal justly by them. It did not, and so it has come to pass that these mediums, having been crowded down a little too hard, liave risen a little too high, and the equilibrium is lost. Now, since it was lost through no fault of theirs, it is the public's duty to regain it. The investigator must regain it-must set things right-

Your correspondent, Mr. Chairman, says that he is well satisfied that the spirits do not advise such a course. No; but they do not interfere with it, for they know their subjects, the medi-

an abundance of animal food; others demand an are willing to give the investigators a lesson in abundance of vegetable food. Some demand all this direction. When they have learned it well, vegetable, some nearly all animal. Some demand fand are willing to put their shoulders to the fruit; some demand a large quantity, some a very wheel to right matters, they will be righted, and small quantity; some between the two. Some not before. The spirit-world proposes, with referwant a mixture of many things, excluding many. ence to its public media, after a time, to inaugu-There are no two constitutions that make the rate fixed laws or conditions concerning the pay same demand with reference to food. Naturally, of their media; and they mean to make the rich. then, what will do for one will not do for any- pay, for the poor, and to give the poor their bread of life free. This, I know, is not human justice, special attention; and the physician must be but it is God's justice. By-and-by, when things are a little riper, this will be done. The circula-Q.-I did not know that human souls, after stances attending the early mediumistic life of passing through earth-life, were ever re-incarna- my medium are a fair example of what will be ted. Is this their own free-will, and have they done with all by-and-by. The medium will be told by his or her guardian spirit what to charge A.—No, it is 'not their own free will; neither do they have the power of choosing their parents. each investigator coming to them for a look into the world beyond—for the exercise of those vital powers of theirs which are of so much importance, so very expensive to them physically. My medium was in the habit, in the early days of her mediumship, of charging according to dictation of her controlling spirit. Sometimes the that you have not been incarnated many times in sitter would query as to what it meant: "Why human bodies ere you came upon this stage of but you sat for Mrs. So and so, and charged noth-

ums, will be brought down to just that state. The rich must pay for the poor. They who are absories lutely unable to pay for this bread of eternal life must not be excluded from receiving it. Sept. 9.

#### Henry Alton.

My name, sir, was Henry Alton. 1 lived in Augusta, State of Maine. I was born in Bath. I was eleven years old. I died of inflammation of the lungs. I died last April. I want my mother to know that I am going to school—that I shall learn faster than I could if I'd stayed here—that shall be a good boy, and I shall make Uncle 'im do just as well by her as if I had lived. She incarnation correct as to the higher intelligence thinks he won't, but he will. You see, he thought a great deal of me, and always said he was going to will me his property. Well, he won't forget to do right by mother. She need n't be afraid, because I am one of his guardian spirits, and I know about it.

Do you like to skate, sir? (To the Chairman.) [Yes.] I did, oh, I did, when I was here. Mother says that's how I got my death of cold. I never was well-and-I skated one night till most twelve o'clock; and I got an awfulcold. I got well of it, I thought; but I got down sick again, sir, and had inflammation of the lungs; and after a while I died. But tell mother if it was that that killed was it is all sight might as well have hear that me, it is all right—might as well have been that as anything else. I'd skate if I was here again, because I like it so well. I wish I was here, and could skate with you. You couldn't beat me. [Then you are a pretty good skater?] Yes, sir. You could n't beat me, I don't think, unless you're awful good. Call for me, if you go a skating next winter, and I'll come and take a skate with you. Would you like it? [Yes, I should.] Woll, just call for me, sometime. Let me know about it, and I'm there. Mother need n't be about it, and I'm there. Mother need it be afraid of my taking cold, now, because I 've got a body that do n't take cold. I do n't believe I did take cold when I was here—don't believe that's what killed me. Good-day, sir.

### Lucy Beck.

They called me, and I've come; but I can't tell 'em anything they want me to. Some of my nieces and nephews got it into their heads that I left a good deal of money—hid it away somewhere, and, if Spiritualism is true, they want me to come and tell 'em where it was put, and they 'll be all right. Well, in the first place, I didn't leave any. In the next place, if I had, I would n't have told 'em. I know what spendthrifts they are. I know 'em too well. My name was all leave Book. I was ninety-one wars old and I Lucy Beck. I was ninety-one years old, and I lived in Portsmouth, N. II.

They 've got it into their heads that I used to sew money up in an old cloak I used to wear. The best of it is, I gave that old cloak away to a poor old woman. If there's any money in it, she's got it. I shan't tell whether there was or not, nor where the old cloak is, nor who the old woman was—that 's' what they want to know. The old woman is dead. She had a sick daughter, and all she left went to her, and she 's out West-I shan't tell where. If the old woman found anything, or her daughter did, I am glad of it, glad of it! I did n't have and did n't leave anything like what they expected I did. I had a little—might have had a little more than enough to bury me, although I expect the city buried me. because my folks would n't. So I expect the city did it. If it did, there might have been a little left. If it was in the old cloak, the old woman and her daughter got it. I'm glad of it! No matter where they are: That's it. This is retribu-tion. Good day, sir. Sept. 9.

## Jim Fisk.

It is amusing to consider how we unfortunate invisibles are called back here, for this thing, and that, and the other, that, in reality, amounts to nothing more than to gratify idle curiosity, or to put a few pennies or dollars, as the case may be, in one's pocket. Now an acquaintance of mine, in New York, has read my last message in the Banner, and he says, "Jim, if this was from you, come again and tell me what I have in my possession that you know of." I suppose he refers to a letter I wrote him, protesting against some movement that was to be made, or had been made, by Jay Gould. I know he has such a letterprobably had it in his pocket when he was read-ing the Banner. Now see here, old fellow, if you want to pay me for services rendered—coming back in answer to your call-establish a corn curiosity at stake in the matter—the desire to corner for the poor. See you do it, or else do n's call for me again. Good-by. Jim Fisk.

## Frances Evelina Mason.

I am Frances Evelina Mason, from Andover, Mass. I was nine years old. I want to send a letter to my mother. I want to tell her it was letter to my mother. I want to tell her it was me that brought the flowers. It was me that tried to make a picture on the window. If she 'II have patience about it, and not get frightened. I will try to do a good deal more. She must not think I'm gone a long-way off. I am right there at home, most of the time, busy as I can be about things—I did n't get only about half of the face, and that was n't clear; but next time I shall do better, I know. Father sends love, too. Good-day, sir.

## Hugh M'Closkey.

One James Burke, living in Boston, wishes to know if he received a communication and saw the spirit of one of the Catholic Church Fathers; and, if so, will that father come here, and state his name and his purpose in coming to him? Yes. James; I, Father M'Closkey, once your confessor, came to you, learning of your medium powers; and I propose to bring out those powers, that they may shine in our church, in its darkness, that they may become a power that shall your friend overcome the darkness with light. Your friend and spiritual father in spirit-life, Hugh M'Clos-

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

# MESSAGES TO BE PUBLISHED.

Tuesday. Sept. 10.—Clara Studt. of Poughkeepsie, N. Y., to her mother; Michael Doyle, of Boston, to his wife.
Thursday. Sept. 12.—Belsey Penhallow, of Portsmouth, Thursday. Sept. 12.—Belsey Penhallow, of Portsmouth, N. H., to her son Daniel; Eldridge Payne, of Salem, Mass.; N. H., to his mother; Andert Canning, of the 35th Mass, Rogs.; to his mother; Annie Fairice, of St. Johnsbury, Vt.; Durnis Hogan, of Boston.

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#### RUMINATING.

It was a beautiful day in autumn. The crispy leaves were falling tast, and the frisky wind blew chilly and sharp in the bright sun's warming rays, as we sat on the bank of a majestic river. high up on a limestone cliff overlooking a vastcand variegated region of walet, sandy deserts and rightly-laden bottoms, stretching far away on the Missouri side of the river, when we were lifted out of the lower senses, and into that spiritual and interior perception that is not inappro-/printely termed the "superior state." Call it; swer, as the facts are still the same. The past history of the earth passes in panoramic view rapidly over the vision, from the new-born ring of fire-mist projected from the parent sun, and by its own pernetual motion soon resolving into a ball of fire, then shelled over with a thin and glowing crystal crust, increasing in thickness and deepening in darker and darker shades, till; at last, enshrouded in a dense and smoky vapor, cutting off entirely the sun'st rays, and left in the primeval darkness where God (the sun) could not work and create life till light could be introduced. A convulsion and the internal fires break cont, the crust falls in, and the melting of the lower edges and projection of dashes of light, heat, snicke and chiders are thrown over the upturned edges of the highest peaks. The end of the primitive era of crystallization is reached, and its death-throes of agony are over, and the broken surface feels cold and heat, light and darkness. The waters boil in the valleys, the rains constantly fall, and the mountain-tops only receive the sunshine and winds, that slowly disintegrate the sands for the basins below, and the old Silurian heds for the reception of the cryptogamous plants and radiate animals of the earliest earthly life. The boiling waters are still, from the increased thickness of the crust below, and remoteness of the fires. The mist clears away. The God-sun penetrates and fructifies, the tepid water that plays with the loosened sands on the margins of the great basins, and the germs of life appear as the little objects begin to stir and crawl: Over the vast period, from this point onward, the vision flits with auroral flashes, vet keeping ever in view the development theory of rising and ascending forms through the succeeding convulsions and overturnings of the crystallized and sedimentary rocks, the smoking coalpits, and the heaps of petrified and fossilized animals. At last comes man, and through thin another god appears—the god of intelligence indiyldualized, and with almost omnipotent power when united and concentrated invast multitudes. Out of the trilobite through the monkey, say: the Darwinian theory, and the vision does not deny nor confirm the consistent theory; and yet man is here, and long and patiently the old earth waits for his intellect to ripen and concentrate ere its surface can be beautified, ornamented; refined, and made the home of plenty, of peace, of visited by, participated in, and enjoyed mutually anton for another raid on Orthodoxy. by the spirits of those whose forms were prema turely dropped into the earth, and who were not sufficiently ripened and matured for the brighter and happier ethereal home of spiritual life; and vet it is all in the vision. The past and future have the hands clasped "over the bloody chasm" of the present. The present rapidly passes as an age of toil and trouble, of conflict and conquer-Ling. "We are in the Babel noises," and know not what is just beyond us on the future side, The past is written, the future untrod; but the future is as certain as the past, and bound in the Taw and the fates as fixedly as the past. The future of our little world is a garden of richest fruits and choicest flowers, and trooby angel and by angelic mortal feet, and loving hearts are mada glad in the joy and sunshine of happiness. The baser and grosser fushions now triumphant will ere long perish, as did the Saurians and the conferns that absorbed and embedded the superabundance of carbon and nitrogen, and laid them away for future use. So shall the baser passions of man store up in the gigantic improvements of the present age the power for future use in a calmer and happier era-

## we'll s coming up the steep of time; We may not twe there) to see the day, but earth shall glisten in the ray of the good time coming.

Slowly the vision fades away in the melody and sweetness of the happy future of earth, in which its surface is so blended with angelic beings and spiritual life that it is difficult to separate them. and determine where one ends and the other begins. At first, it is painful to return to the outer life, and realize that we are still in this age of conflict and suffering; but the soul musters courage, and resolves to do its share of the necessary

## AN EXCURSION.

Down on the Missouri, Fort Scott and Gulf Railroad, of Kansas, to the lively little town of Pleasanton, for two evening lectures. We found Bro. A, A. Wheelock and wife located there, and working about that section of the State with good success-; Bro. W. preaching our gospel, and Sister W. healing the sick and casting out the devilish diseases that afflict human bodies. Our old friends, the Decker Brothers, had built a church, good size, well finished, and, like a Methodist church, with bell, &c., where the liberal and spiritual speakers can always be heard, and any others who need it to preach in, if not needed by the former. Two small sectarian churches in the place are without preachers, because there are not sectarians enough to support them. The people are intelligent and, consequently, liberal, and quite free from sectarian bigotry. We gave two lectures to large audiences, and left with pressing invitation for more of the same sort.

From Pleasanton we made a visit to Barnard and the home of John Morrison, on whose capacious farm, and near his dwelling, our spirit-brother, John King (or one of them) has a house of his own, built and furnished by Bro. Morrison, who is a son of the late Dr. Morrison, of Bath, N. ·H:, who wrote largely and for many years for the Boston Investigator. The house is round, twelve feet in diameter, with a pointed roof, conical in shape, and furnished with a table and framework of wood and wires, with plates of copper and truths of our philosophy are rapidly embraced,

frame, on which Bro. King plays when the medi- progressing, we are gaining-we cannot help it isfactory evidence of the spiritual origin, even to as. the most inveterate skeptic, and we have no rea- [ 160 Warren Avenue, Chicago, III. son to doubt it. Bro, Morrison has followed strictly the directions of the spirit in fitting up the house, and has liberally expended much source of the intelligence. Ezra Tippie is one of the celebrated Tippic family, that were the medis spresent, among whom were Hon. Warren Chase,

North, and met Bro. J. H. Randall, who was giving a course of lectures there with good success, imagination, if you please - any name will and and were glad to need Bro. R. once mere, and find a of Lawrence; Treasurer, Mrs. Nancy Leibeg, of him fully in the harness and well occupied.

LAWRENCE, KANSAS. Switched off the Kansas Pacific Railroad at the beautiful little city, of Lawrence, with its ten thousand intelligent inhabitants, we were soon in comfortable domestic quarters at the home of Dr. Huson, and soon after greeted by several old neighbors of our Eastern homes in the earlier days of Spiritualism. Sunday morning we strolled away to a plain, large stone meeting-house, built and occupied by our Quaker friends, with only a miniature steeple and lightning-rod for external ornament, and inside more plain and useful in its finish than any church in the city. On the upper seats sat our aged brethren and sisters with covered heads and solemn faces, patiently waiting for the spirit of the Lord to move them to utterance. But as the Lord did not come to that meeting on that day, an elderly brother tried his tongue, and the words moved slowly from his aged lips as he assured us that the only hope of eternal life was in the coming of the Lord through his Son Jesus Christ, and changing our hearts, taking away our deprayed natures and giving us new hearts. And as we could see no chance nor hope of his coming in that way to us might at any time bring our own rings and instruor the audience there present, we saw no hope for them or us from that source, and went away unfed by a crumb of food or comfort. We could see honesty and devotion in these blind leaders and followers of the blind, who seem very near the ditch which ends their career as a sect among the subdivisions of the greater Christian sect of religionists.

In the afternoon and evening we met our firs audience in Lawrence, and found a hall well filled with the most intelligent citizens of this beautiful city, and have seldom been better pleased with a visit to any place than to Lawrence. Our friends have secured a hall for eight months, and opened a Lyceum, sociables and lectures for the winter-and seem to be in a fine and prosperous condition. There is certainly an excellent men tal condition for our cause in Lawrence, and what is now needed are good speakers, honest and truthful mediums, and the churches, with their running revivals, will soon be turned over to the Spiritual Philosophy. Monday, with a young cold winter freezing over Kansas, we left love, of harmony and happiness, which can be our warm-hearted friends and shipped for Pleas-

## Chicago Items.

Most of the time since my return from the East I have been sick, and unable to obtain as much information relative to spiritual matters as I would like. I am assured that the interest is still increasing, and although we have a large number of good mediums in Chicago, there is room and a demand for more.

Mr. Hoyt's spirit-rooms, at 341 West Madison street, are kept open day and evening, and the mediums employed there-Mrs. Maud E. Lord. physical, Mrs. Dr. Cleveland, Miss Van Wort clairvoyant, and Miss Shaw, test medium-are attracting a good class of persons, and doing a vast amount of good. Very convincing manifestations were produced at the spirit-rooms, Monday evening, Oct. 21st, in the presence of forty persons, Mrs. Maud Lord, medium. Several spirits identified themselves beyond the question of a doubt to their earth friends. They not only had the power to materialize, so as to shake hands and converse audibly, but they presented themselves at the aperture of the cabinet and remained long enough to be fully recognized; and in one instance a spirit-wife put both hands out of the cabinet and took hold of her husband's, and held them for some little time. This manifestation was very convincing to all present, as the room was well lighted, and all could see.

Mrs. Sawyer, at 10 North Ada street, physical and test medium, holds circles three evenings of each week; they are well attended, and give universal satisfaction. The "Bangs Children" still hold their regular circles, giving fine manifesta-

We have a newly developed medium, Capt. Winslow, who seems to attract considerable attention. He has manifestations similar to those produced in the presence of the Davenports and Eddy mediums. He is also a good speaker, and is about entering the field in that capacity Friends, give him encouragement.

Our lectures for the season have commenced, Lyman C. Howe, speaker, music by the Williams family. The hall is usually crowded. We very much need a building of our own, and efforts are being made to obtain one. Dr. S. J. Avery has been elected President of the Society for another year. He is also Conductor of the Lyceum connected with the First Society of Spiritualists. He is in the right place. A better man could not be found for the position. The Lyceums are flour ishing, new members constantly being added.

S. S. Jones, of the Religio-Philosophical Jour nal has made a change for the better; has a nice new office and reception room, and it is really a treat for strangers visiting the city to call and see him, and have him show and explain those beautiful paintings, produced through the mediumshin

of Prof. Streight. My spirit guides directed me to have an aperture made in the door of a closet in my circle room. Their request has been complied with. I do not know what they intend doing, but if any the Convention and pay full fare one way. new manifestation is given, I shall hasten to re-

Spiritualism is already a power in the West, and must ere long take precedence. The glorious zine, and musical instruments fastened on the and a rich harvest awaits the culture. We are light of heaven's portal shall glorify her own.

um-Ezra Tippie-is present. We missed the when we are daily receiving such startling, wontreat of a musical entertainment, because we "derful demonstrations of spirit power, such a recould not get Bro. Tippie-whose home is three, vival of spiritual life, quickening of thought. miles distant-to come that day, and we could not. These vital reforms, practical and powerful, assist stay for an evening scance; but we are assured as greatly. And as we seek to build up a better by friends that the music and conversation of manhood and womanhood, our friends in spirit-King, through the tin horn, are complete and sat- life come nearer and work with us and through ANNIE LORD CHAMBERLAIN.

### The Kansas State Convention

Of Spiritualists held sessions in Topeka, Oct. money in the efforts to assist in proving the 25th, 26th, and 27th, A number of prominent Spiritualists from various parts of the State were ums at the Koons's rooms in Athens Co., Ohio, Dr. T. B. Taylor, Mrs. M. J. Wilcoxson, and where so many were astonished many years ago, others. The following officers were elected for We also stopped over at Paola, on our return the ensuing year: President, Dr. F. L. Crane, of Topeka: Vice President, Mrs. Emma Steel Pillsbury, of Manhattan : Secretary, George B. Reed, Lawrence. Several interesting addresses were made by Mrs. Wilcoxson, Dr. Taylor, Warren Chase and others. Mr. Chase's address on "The Gods: whence and what are they, and what do they require of us?" was printed in the Kansas Tribune. The Children's Lyceum, under the conductorship of Mr. Peck, went through their usual exercises in the forenoon of the third day of the convention. The question of putting a missionary in the field was referred to the officers of the Association, to do as they thought best. All in all, it was a profitable occasion, and the interchange of spirithal ideas and relation of experiences will prove beneficial to the community.

#### ENGLAND.

A Seance with Mrs. Holmes. November 7th.-Went to Mrs. Holmes's, 16, Old Quebec Street, Hyde Park. There were 12 visitors, among whom were Mr. Luxmore, Mr. Daw, Mrs. Scott, Miss Williams, and Mr. and Miss Shorter. On the table were two hand-bells and four bells fastened to a strap, a guitar, an iron ring about 12 inches in diameter, and two wooden tambouring rings about 18 inches in diameter. These were freely examined by the company, and the iron ring was suspended and struck; its ring seemed sound and perfect. We were told that we ments, as this made no difference, or the rings might be taken home and examined, if returned on the following day, as they would be required for use. Before beginning the scance the room was carefully examined, the doors had pieces of paper pasted over them so that they could not be opened without our knowing it, the window shutters were carefully closed to and the medium secure-ly fastened to her chair. The lights were then extinguished, matches being at hand so that the candles could be relit on the instant. We then all joined hands and kept them joined as long as we were in darkness, this condition being strictly

Immediately, the guitar was taken off the table, and was heard playing as it traveled round the room, gently striking each as it passed; and several of the company felt at the same instant a soft hand touching them. Then the bells were rung violently, first singly, then asit seemed alto rung violently, first singly, then as it seemed are gether, making a deafening jungle. A voice, which we were told was that of a spirit whom Mrs. Holmes called lichard, entered into conversation with different members of the circle; the voice was clear in its articulation, and seemed different to that of any of the company, speaking good English, but its knowledge did not seem limited to the English tongue, for on a gentlema making some remark in French, it corrected his pronunciation. By this time the room was uncomfortably warm and the air close and oppressive, when suddenly we all felt relieved by powerful and delicious waves of cool air, which Mrs. Holmes, in reply to our inquiry, said was caused by the entrance of the spirit-conductor of the circle. The guitar, bells, and tambourine rings were then thrown with much noise about the room, and the rope by which the medium had been secured was heard being rapidly untied, and then to fall at the feet of a gentleman on the opposite side of the room sitting to my right On the candles being relit these articles were seen scattered about the floor.

scattered about the floor.

These objects being replaced, the lights were again extinguished, and we rejoined hands, the medium being left free, but apparently in a deep trance, in which she continued during the remainder of the scance. A gentleman who had expressed a strong desire to have one of the rings placed on his arm while holding the hands of the medium, as he had witnessed it done with other visitors at two previous scances, was called to take the chair beside her. He felt the sleeves of the dress, to be sure that no ring was concealed there which might be substituted for the one on the table, and expressed himself satisfied of this.
While firmly holding the medium's hands he called out, "It is on," and, on the light being struck, one of the tambourine rings was seen to be on his right arm, the right hand holding the right hand of the medium, and his left hand clasping

Once more the lights were put out, and this time I was called to sit beside the medium and hold her hands while the ring was put on. I took one hand of hers in each of mine, and took care not to release either of them for an instant during the operation. Then with her right hand in mine I drew my fingers over the ring on the table, then placing them on her head, drew them down over the neck and shoulder and round the arm down to the wrist, first over the right arm and then the left. Keeping each hand tightly and separately clasped in mine, we sat quiet. In about a minute I felt the ring on my forearm, and being drawn upward to the elbow; and on the light being struck it was seen there by all. I then, as a further test, asked if the spirits would take the ring off, our bands being still kept joined. The lights were put out, and as quickly as before, I felt the ring drawn down the arm and taken off where our hands were closely linked. I may add that I felt no shock, no peculiar warmth, or bodily sensa-tion of any kind, nor did the iron feel at all difthe formula of the non-resonant and the non-resonant and the ferent in temperature, or in any respect. During the operation, I felt soft fingers gently and rapidly touching me on the head, arms, and shoulders. Another gentleman also had one of the rings placed on his arm in a similar manner to that desired the control of the rings of the rin scribed. Other incidents of minor interest oc curred. A lady had her spirit-friends described much to her apparent satisfaction. A light, like a star, was seen apparently about two feet over the head of the medium. A voice, which we were told was that of an Indian spirit-girl, who was called Rosa, saluted each of us, and chatted pleassive address and a kindly good-night from another spirit, brought our séance to an end.—London Spiritual Magazine. antly and playfully for some time. A short impres

## Vermont.

There will be a Quarterly Convention of the Vermont late Spiritualist Association in St. Albans, on Friday, Saturdly and Sunday, the 17th, 18th and 19th of January, 1873. Able speakers will be there to preach the everlasting gospel of a demonstrated hereafter and the communion of spirits, nd make the occasion an instructive and profitable one The hearts of the friends in St. Albans are warm, and thell harlities broad; and they send out an earnest appeal to the lovers of free thought and, free discussion to come up and Free return certificates over the several divisions of the ermont Central Ratiroad will be given to all who attend

By order of the Executive Committee E. B. HOLDEN, Secretary.

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