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den deaths and dangerous diseases.

was incarcerated in Salem jail.

Dame Corey came in for a large share of these

usual vehemence and force of character attempt-

The witchcraft excitement at Salem Village

broke out in February, 1691-2, and when Sir Wil-

liam Phips, appointed Governor under a new

charter, arrived in Boston in May, 1692, the jails

of Salem, Ipswich and Boston were filled with

persons committed for the crime of witchcraft,

of families ; their farm work was neglected, and,

according to the custom of that period, they were

obliged to pay their own jail fees and expenses.

It would seem that many of the sufferers who

were incarcerated on the monstrous charges of

witchcraft, must have languished in close con-

finement during the whole of the burning sum-

mer season, for the executions of Giles and Mar-

tha Corey did not take place until the following September. On the trial, Dame Corey, repre-

sented as "a gentle and pious woman," plead

her innocence with the most solemn appeals to

heaven to witness her truth. The frantic zeal of

the age which condemned her is the only excuse

that can be offered in externation of a sentence

for which no shadow of justice, right or reason

In the case of her husband it is alleged as a

matter of history that he was not sentenced for the

crime of witchcraft, but for his obdurate silence in

refusing to plead, or answering in any way to the

allegations of the court. Some light is thrown on

what would else seem an act of willful contania

cy on the part of the prisoner, when the law un-

According to the ancient theory of English

law, it was necessary that a person accused of a

der which he suffered is understood.

could be shown.

BOSTON, SATURDAY, FEBRUARY 8, 1873.

GILES COREY: A Fragment from a Dark Page of New England History.

BY EMMA HARDINGE-BRITTEN.

Of all the pleasant, shady, well-ordered towns for which New England is preëminently distinguished, old Salem is par excellence the most shady, pleasant and attractive I have ever visited. Free from the whir of machinery and the unromantic commonplaces of factory life, this favored spot is at once a centre of commercial use-'fulness and home tranquility.

Quiet without dullness, peaceful, and somewhat reserved withal, yet neither unprogressive nor fossilized, Salem can display that remarkable combination of "modern improvements" and bygone memories which is so rarely found in American towns.

Handsome and convenient residences abound here; but close beside them, ensconced, as it were, in sheltered nooks beneath their protecting wings, burrow queer little cottages, unsymmetrical old buildings, odd courts and crooked alleyways, leading to nowhere in particular, reminding us that Salem lived and had its being in days long past, and that, any time during the last two centuries, ere far more ambitious towns and cities were born or thought of, its streets were historic ground, its residences memorable as the habitations of historic personages, and its wild, pineclad hills swept over by breezes whose revelations were destined to make history for all coming ages

Chief of all the memories which imprint themselves in indelible characters upon the very walls and stones of Salem, are the ghostly legends which cluster around the dark and fatal gallowstree which for two hundred years has cast its doleful shadow of shame and horror from "Witch Hill," a locality still pointed out to the curious, but whose original features are fast disappearing beneath the plow of modern civilization. The "fearsome" and mysterious influences

which once raged like a pestilence of horror in Salem and its vicinity under the name of "witch-" craft." have been too fully and satisfactorily explained by the heavenly illumination of modern Spiritualism to leave any further doubt concern ing the causes which led to the enactment of those terrible tragedies so peculiarly associated with this district ; neither is it necessary to recall the general features of the dark drama so graphically described by Glanville, Upham and others : but, as very few historians have had the

many others, on the charge of witchcraft. The | giving the signs of spiritual gifts which their annals of these gloomy proceedings tend to show Master charged upon them to show,

Be it as it may, the tangled skein of ignorance. that the presence of certain individuals, amongst whom Dame Corey was one, sufficed to produce bigotry, miserable misapprehension alike of reupon those "afflicted persons," supposed to be ligion, science, and Scripture, which led to the bew itched, cramps, convulsions, catalepsy, a dismurders perpetrated on Salem's Gallows Hill, position to dance, sing, gesticulate, erawl, imitate would-never have been unravelled, nor the posithe lower animals, and even bark and bite like tions of the several actors in the ghastly drama rabid dogs. Sometimes it was alleged the "spechave been understood, unless Spiritualism had tre" or wraith of the foul witch would appear come with its clear, well-defined tokens of supravisibly in the act of tormenting the accusers, and mundane agency, to rend in twain the veil which not unfrequently they were described as banning has so long concealed from mortal sight the cattle, corn-fields and dairies, or causing sudpower, influx, and influence of the immortals.

This revelation is now complete. The crimes of those accused of witchcraft now loom up bewild charges, and when her goodman with his fore us in a radiant lustre of spiritual endowments. The action of their tormentors extorts ed her defense, he himself became involved in from us the Messianic prayer, "Father, forgive the accusations, and, like his unhappy partner, them, they know not what they do !" and we

gladly seek amongst the ruins of these long uenched flames for such tokens of parallel phenomena as will illustrate the present by the past, make us draw the mantle of our modern civilization gladly and gratefully around our shuddering forms, and thank the Father of spirits that we mediums of to-day did not live in the times of and awaiting trial. Many of them were the heads Giles and Martha Corey. We subjoin the following poem, which, though a purely fictitious flight of fancy, aptly illustrates our subject:

GILES COREY'S DREAM.

Presented to the Danvers Centenary Celebration, June 15th, 1852, by Fitch Poole, Esq.

- Giles Corey lay in Salem jail, A stubborn wizzard he ; Dame Corey slumbered by his side,
- A guilty witch was she.
- And as they lay one Sunday morn
- All in their place of shame, Giles Corey had a troubled dream, And told it to his dame.
- " My-good wife dear, I 've dreamed a dream All through ye livelong night, And coming things were shown to me In vision clear and bright.

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- I dreamed a hundred years were past, And sixty more were sost, And then I stood a living and Alas 1-7 stood alone.
- I was among strange phanton of there, No living soul 1 knew; And you will hardly wonder, dame-
- "I was eighteen fifty-two."
- Quoth she, "Dear Giles, what did you see In that far distant days? Your dreaming thoughts I long to heare, Come tell me now, I pray."
- capital felony should voluntarily "put himself. My dear good wife, I'll tell my dream.

I went to sleep, and then a woke And found it on ye table.

I looked upon this wizzard race With still increasing wonder ; They drew ye lightning from ye skies, And bottled up ye thunder.

- They carried news by lightning teams : Made portraits with ye sun : Used cotton for their gunpowder, To charge ye sporting gun.
- A magic substance they have founde, And some ingenious lubber Makes everything save consciences
- Of patent India rubber. To light their homes with flaming air,
- The elements they torture, And hope to get, by taking paines, Their candie-light from water. I told them that to see the world
- I had a strong desire ;
- They took me off in vapoury cloud And chariott of fire.
- Full forty miles an hour they went, By power of naught but steam Their ships with steam and wheels they sent-
- 1 saw it in my dream. I saw these wizzards gather round To listen to a tapping ; In wide-mouthed wonder swallow all
- The witcheries of rapping.
- It was, I own, with humble shame,
- A mystery to me, That souls in bliss should come to earth. To say their A.B.C.
- Oh, what a miraole it seemed In this the world's advance, When spirits left their bright abodes To make a table dance
- To have this awful, mystery solved." I thought they might be able :
- The faith that would a mountain move Might also move a table.
- Amazed, I saw how calm they were, With all this spirit rising ; They only called these magic arts A kind of magnetizing.
- So none for witcheraft met ye fate Of Pharaoh's luckless baker, Nor did they seek to drive or scourge A Baptist or a Quaker.
- I gat me quick to Gallows 1111-That tearful place to see, re witches are condemned to die
- Where whenes are where the tree.
- I marveled much that there I found The sod was smooth and bare ; No mounds of freshly shoveled earth, No grove of locusts there.
- I went into a dwelling house :
- I ransacked every room ; J.could not find a spinning-wheel, -Nor yet a weaver's loom.

NO. 19.

THE ORGANIZATION OF LIBERALS.

BY H. T. CHILD, M. D.

We rejoice to perceive that some of the Liberalists of Boston have taken the initiatory steps for a union of the liberal elements of this country, and it is to be hoped, that this movement will be successful." Every one should feel the importance of it at this time, when there is comparatively little to disturb us, . The old axiom, "In time of peace prepare for war," may be justified here, and we believe that a proper union of all liberal elements would be the very best means of avoiding a bloody conflict, which it is feared by many must ensue.

We look forward to the conflict of ideas with great satisfaction, and shall be glad, and do all that we can with pen and tongue for the maintenance of that freedom which Liberalism demands-the right of every man and woman to think and act according to the highest dictates of ils or her conscience, without interfering with the rights of others.

The march toward freedom has too often been stained by the blood of martyrs, and we carnestly hope that the conflict which is upon us now may be carried on as an intellectual and spiritual warfare. For this end, we trust the movement which has been inaugurated in your city will be extended to other places, and that we shall have such a union of the liberal elements in this coun-... try as will at once disarm that opposition which would seek, in its blindness, to erush out man's noblest rights. If the conflict is permitted to assume a more dangerous character, we still hope that such a union of forces can be had, though it must be apparent to all that it is far better to unite now, and stand as a service host against. the assaults of tyranny and despotism, under whatever name it may appear. We know that blind and bigoted intolerance has always been ready to crush out everything which stood in its. way, and with a bloody and relentless hand has it ever marked its career through the world. We trust that in this union of the Liberals there will a such wisdom and prudence as shall avoid everything calculated to excite to conflict.

The present aspect shows us three parties, and this has always been a cause of encouragement to us : first, the Catholies-the least numerous of the three, but having by far the most complete and perfect organization : second, the evangelical Protestants, as they call themselves, having numerous organizations, most of them weak and. powerless in themselves : but in a conflict, they might sink their minor differences, and form a

opportunity, or perchance thought it worth their l while to make particular mention of those who were the victims of the hideous witchcraft persecution beyond a bare record of their names, it may not be uninteresting to learn's few details concerning one whose fate was rendered evenmore terrible than that of his fellow-sufferers, from the barbarous manner of his destruction. This unhappy victim was Giles Corey, an old man of eighty-one years of age, who was put out of existence by the torture of pressing between boards loaded with erushing weights.

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Having become interested in this venerable martyr's fate by the perusal of a bright little poem written some twenty years ago by Fitch Poole, of Danvers, I have taken some pains to find out such biographical details concerning him as the antiquarian records of the district would afford me; and as I offer to my readers a share in the enjoyment I derived from Mr. Poole's genius, by subjoining a copy of his poem, I presume they will also consider themselves en-.titled to participate in my limited information concerning the "wizzard goodman" who is its subject. From all I can learn, Giles Corey, in his early life, lived in Salem Town, inhabiting a house in that quarter where a large number of persons affected with what was then termed "the impious heresy of Roger Williams," congregated together. It has been asserted that Corey sympathized with that spirit of religious freedom and progression which drew down upon Roger Williams the wrath of intolerant Puritanism, and ended in his expulsion from Salem. If this be true, it is a little singular that then, as now, the gifts of the spirit should become most manifest in those who dare to do their own religious thinking, and that the sword of persecution should be also then, as now, wielded by those whose lives prove them to be destitute of "the gifts," but whose faith most stringently commands their exercise.

In 1660 Corey removed to a tract of fifty acres of land which he had purchased, and whereon he employed one John Norton to build him, an house, "twenty foot in length, fifteen in breadth, and eight foot stud "-or high. The Corey farm was situated just at the point where now stands the station of the West Peabody Junction, on the Lowell & Salem Railroad.

The ground extended to both sides of the road, and the site of the horse (now wholly obliterated) was somewhere about twenty rods from the station, on the south side of the road. In this unostentatious building Giles Corey lived for fifty years, his stern and resolute character procuring for him many enemies, and his somewhat litigious nature exhibiting itself in sundry law-suits with his neighbors.

It would appear that some change occurred in his religious views toward the close of his life, as about two years before his death he joined the church, became an garnest and active church member, and when the trials for Witcheraft ensued in 1691-2, Giles Corey was one of the first known, the halo of traditionary glory that surwitnesses against the accused, and manifested a lively interest in the clerical prosecutions. His tone changed, however, when his own unfortunate wife, Dame Martha Corey, became one of the suspected, and finally was imprisoned, with | whom Christians put to death, for involuntarily

upon the country" by pleading to the indictment before a trial could be had; probably this was required in order, to give a kind of sanction to the subsequent conviction and execution. Where the accused party refused to plead, he was placed in close confinement (en. la prisone fort et dure), with hardly any sustenance, there to be kept "till he answered," "as those who refuse to be at the common law of the land." Afterwards the practice of pressing to death by loading with heavy weights was introduced as a sort of mercy to the prisoner, shortening the duration of his torture. As no conviction or judgment could be had in such a case, the forfeiture of property, which would result from a convietion of a capital felony; was avoided ; and numerous cases have occurred in England where the forfeiture of estates has been thus prevented. It was generally supposed, during the witchcraft

trials of 1692, that confiscation would follow conviction-and this would probably have been the case had the delusion maintained its sway long enough for such a principle to take effect.

We may therefore believe that Giles Corey, in enduring the protracted torture of being pressed to death, was actuated not by mere obstinacywhich would be wholly unaccountable and in credible-but by the determination to save his property from forfeiture, that it might be enjoyed after his death by his faithful sons-in-law, who alone had befriended him in this great emergency, while others of his family had deserted him

The deed by which Giles Corey passed his farm over to his sons-in-law, Cleeves and Moulton, was drawn up and signed in the jail at Salem, where he was confined under the accusation of witch craft. It is dated April 24th, 1692, and one of the three witnesses to the deed, which also had the character of a will, was William Dounton, keeper of the prison at Salem. It was finally executed at the jail at Ipswich, being acknowledged there July 25th, 1692, before "Thomas Wade, Justice of the Peace." The property is described as follows ; " All my land and meadow lying and being in ye bounds of Salem Town," and "all my neat cattle and all my other stock upon the said farm or elsewhere, as likewise all my houseing." He speaks of himself as "lying under great trouble and affliction through which I am very weak in body but in perfect memory, knowing not how soon I may depart this life." The constancy of purpose and generous devotion which induced the octogenarian to choose a hideous form of death rather than sacrifice the interest of his heirs by pleading, and thus affording his persecutors the opportunity of forfeiting his property, displays a trait of feeling which elevates the character of Giles Corey from

the mere victim to a foul superstition, to the nobility and grandeur of a martyr. If all the tortures, mental, physical, and spiritual, which the unhappy persons accused of and shamefully executed for witcheraft, could be rounds the memory of those who, in early time, suffered torture and death in defense of Chris tianity, might pale before the lustre of the radiance which should hallow the names of those

If you will patient heare How specters strange did stare at me, And loudly laugh and jeere.

At length a ghost of pleasant mein Did liston to my story ; I sayde, '1'm called a wizzard man, My name is Goodman Corey." I told him I was doomed to dye

By langing or by pressing ; The mode it all depended on My silence or confessing. In Salem village once, the sayde, Such deeds they did allowu

That dark delusion 's had its daye, And men are wiser now. You stand,' he sayde, 'upon ye spot,

o sadly known to fame ; No longer is it Salem called. But Danyers is its name."

Aha,' sayde I, ('t was in my dream,) -1 long at once to look upon This boasted wiser race.

I traveled on to Blind Hole Swamp, The fields were bright and gay, From Skelton's Neck to Broosby's vale, I then pursued my way.

Here goblins came, and I must own At first in terrour bounde me; I spake them fair and bade them come And gather quick arounde me.

Full soon I saw that I had come

Amongst a race of witches, For every man 1 looked upon Was destitute of breeches."

'Fye! oh, fye!" sayde Goody Corey, And sharply spake the dame; "That you should look upon them thus,

I blush for very shame." Pray, heare me out, impatient wyfe ;

or know these wizzard coons. Although they had no breeches on. Were clothed with pantaloons.

But, all, how queer the women looked ! T would waken your compassion To see what awkward clothes they wore, So strangely out of fashion.

I looked upon ye ancient men-No toothless gums had they ; Their aged heads were never bald ; Their hair was seldom gray;"

Now Martha Corey spake aloud, With most indignant frowne :

"I do n't believe a word you saye About this Danvers towne.'

Her goodman sayde, with quiet tone, -(A pleasant speech had he,) "Remember, dame, I dreamed of this— It thus appeared to me.

I saw a man pull all his teeth-It took him but a minute ; It oped his mouth and put them back—

I thought ye deuce was in it. I saw a man cut off a limb-

The surgeon's knife all gory :

But yet ye patient felt no paine." ""I is false!" sayde Goody Corey.

"'T was in my *dream* I saw it, dame ; I saw him take ye stitches ; And then I knew I 'd fell amongst A real race of witches.

I'met a man who 'd lost an eye, And chose to have another; He bought one at ye nearest shop,

Just like its living brother. I had a raging tooth to draw;

To you 't will seem a fable-

They had no smuffers on ye shelf : The dressers, too, had flownes No pewter plates, well scrubbed and neat, In order brightly shone; No settle by the kitchen fire, No sand upon ye floor, -And when I asked for finder box In laughter they did roar. I went into another house; The fireplace-was a box." 1 looked within—instead of wood -Lonly found black rocks. I walked into ye meeting house, Just as the psalm was read ; The parson had no surplice on, No wig upon his head. I saw no trace of sounding-board ;

No hour-glass had they there, To prove the sermon two hours long, And measure off ye prayer; No chorister with tuning-fork,

No tything-man so grim, No worthy in ye deacon's seat, To deacon off ye hymn.-

But see, within that sacred house. That place of humble prayer, What nodding plumes, what rustling silks, What scornful looks were there.

I read their cold and envious hearts, Their shrewd and crafty dealing.

Their worldly thought—in every face The lack of Christian feeling.

I asked a shade, Why is it thus That men in impious blindness Seem pledged in total abstinence From milk of human kindness?

I turned away with saddened thought And pensive feelings led, And sought ye place where living dust

Soon mingles with ye dead.

I looked upon ye hillocks greene The winds were sweeping o'er, And ghostly shadows flitted by, Of forms beheld before.

Remembered names were sculptured there

On many an ancient stone ; And one I saw, o'ergrown with moss : I looked—it was MY OWN.

A sudden thrill came ofer me then,

See fearful did it seem Such strange and witch-like scenes to view,

If only in a dream !"

A LUCKY DREAM .- It seems that dreams may be sometimes made of better stuff than is usually supposed. The Fort Wayne Sentinel wants us to believe this story: A gentleman in that neighborhood had a son who was a clerk in Omaha, who wrote to his father that he had been robbed of \$5000 belonging to his employer, while returning from a collecting trip. Then the fa-ther fell asleep and dreamed that he was sitting at a table of a hotel in Omaha, and overheard two young men talking over the particulars of a robbery in which they had been concerned, at the same time counting the proceeds with much exultation. Learning (as he dreamed) the numher of their room, he (still dreaming) consulted the register and fixed their names in his memory. He wrote to his son (having waked up) to consult the register of the Omaha hotel, and to see if he found there the names of John B. Nel-son and James Frank inscribed on its pages, un-der the date of November. Finding the said names there, the son caused the arrest of the said men, when they confessed the theft. \$4812 of the money was recovered, and the offenders are | fulspirit not only gives relish for food, but a good start at now in the penitentiary.-Er.

more numerous, though less compactly united body than the Catholies. In such an emergency, a very large number who are now thought to be with them would rally with the Liberals. The third army in this contest, the Liberals, is far more numerous, but without any well-defined organization. This view shows the necessity for just such an organization as is contemplated, for the maintenance and extension of freedom and the protection of the dearest rights of man, will'; onl any unnecessary restraint. If such a union can be judiciously established and maintained," we think there is little to fear. The good sense of mankind, is ever on the side of right, and if the case can be fairly stated and calmly considered, the result will be in favor of right and truth.

A New Paper-Its Views on Spirita natism.

We have received the second number of a new paper (a small-sized quarto) called the "Universe," devoted to the Single State parton caller, science and the arts. It comes from sit Washington street. Boston, and its published by Asa Fitz & Co. semi-monthly, at one dollar per year. Upon the sub-

& Co. semi-monthly, at one dollar per year. Upon the sub-ject of our faith II says: Spiritualisme or Spiritism, is one helder in the description that departed spirits hole communication with more rations modern. Spiritualists believe that all the monthly spirit which have been with eased obtained on made, by no known which as not all other plenning which have no carried by such as an all other plenning which have no carried by the produced by spirit who, moder certain could fons, are able to make themselves known to their eartify friends. The proof of hils, the "relar second sight" medium sees the departed standing before her and hears the spirit speak of things which no mortal knows and which no mind present has ever thought of. This, with the writings made by un-seen hands, and the music made by thises indee by un-

of things which no mortal knows and which no mind present has ever thought of. This, with the 'Willings made by ma-seen hands, and the innsie made by three foremanne-with the dwellers on the earth. It also proves that the teachings of many left the religion-bits in regard to the state of the built inner distribu-ing the operation of the being in spirit-life commune-with the dwellers on the earth. It also proves that the teachings of many left the religion-bits in regard to the state of the built inner distribu-ing the of menting in prime the testing of his mertal eyes. For from the nation on the earth until his which being is prepared to enter the global distribution of his body or an-fer the mast remain on the earth until his which being is prepared to enter the global distribution which being is prepared to enter the global distribution which being is prepared to enter the global distribution which being is prepared to enter the global distribution which being is prepared to enter the global distribution which requires prepared to enter the global distribution which being is prepared to enter the global distribution which being is a distribution of the beaching and the subjects to do what, all the w non-mortals at work and splitt-fill corresponds with the leachings of the destree. The body has been been made the subjects of evil-and mathetons splitts, and so was Job; while the efficience that their bodies boked like carrily beings. The modern mediums are nearly all controlled by splitts who have not one before the nearly shows. In fact, the one should have no nore there the nearly all controlled by splitts is beiter able to decrete us, brancheds hows. In fact the split if an estimation is the nearly all controlled by splitts who have not nore there the nearly shows. In fact the splitt is beiter able to decrete us, brancheds hows. In fact the splitt is beiter able to decrete us, brancheds hows. In fact the splitt is beiter able to decrete the nearbity of a splitt will go forth and make known to the wo

Humanity has its head in the heavens and its feet in the mite. Its soul dwells with the angels, its subset grovel with the beasts; it prays on the mountain-tep, and wal-lows in the pit. In its heart are the right garagies and the corresponding bills. Imagination with the Elevinat, imag-ing with where it communes with the Elevinat, imag-ination with motify pletce the giveny also sets where it min-ingles with unclean things, or, it. Forthingham,

MONEYT- Money borrowed is a for yelled in kindly seeming: money wasted is a friend lost beyond redeeming. Hoarded, It is like a guest won with anxious seeking, giving nothing for his board save the care of keeping. Spent in good. It leaves a joy twice its worth behind it: and who thus bath lost it here, shall bereafter find At.

GOOD ADVICE - Let all Poublesome topics be avoided at meals. Do not dwell upon the delinquencies of domestics. or the discipline of children at the dinner-table, for a cluetdigesting the same. .

sp

OF LIGHT. BANNER

Written for the Bannes of Light. WINTER.

BY MAY KENDALL. Nature's night of deatheis round us. Earth's that beauty is laid low, And her coal and clouds is bosom Philseless Res beneath the snow.

"Piereing blasts and better frosts Earthly are and loy have stayed. And all that once was bright and tairs In its winding short is tabl

Rest, oh Earth, from all thy labors, Sweetly sleep thi comes the dawning Of that glorious, welcome promise-Springtime's desurrowion morning.

Then shall change to life and beauty All that now is cold and drear. For the promise never this us, God in lovie is always, near,

And without a sigh or unirmur For the storm-clouds multil our way Trusting in that glorious (uture, While we wait the happy day, In our hart, let sunlight flisten. In our cards the flowers bloom, In our spirits golden traitage 🖓 Chase away the winter's gloom.

Ubildren s Llepartment.

one with a Christian S." gust published by Wine White S Core Sand In Mrs. II. F. M. Brown, 1 SUNNYSIDE

> BY DERTIE GRANT. · CHAPTER L

To the sunity shall that is full of hopes. And whose by antitud rules never latheth, The gates is given and the flowers are bright, "Though the whatry sterin previabeth."

sunset, one May day, a dozen years ago. Her: outfit was a two-horse wagon, packed and piled with boxes, chairs, tables, etc. She drove through" , the village, and drew up at a vacant cottage that stood on Maple Brook, near the "town school She took the harness from her horses, and turned them into the back yard.... A large Newfoundland dog came snifting along till he reached the loaded wagon, then stretched himself, like a weary soldier, on the ground to rest. "Mrs., Ray, opened the "cottage "door, and, then took the luggage into the house. The neighbors looked on, wondered and surmised, linted, and grew alarmed. They knew the cottage and ten acres had been sold to a Mrs. Ray; that was all they knew, or all they were likely to know, for the new occupant had no intention of telling the town tolks all her affairs. Some thought the woman was crazy : others said, " No doubt she has left her family, and very likely, she is no better than she should be??

Mrs. Ray heard all about the ill-natured re marks. She never seemed augry, but would say, 2 How envious and how meddle some some people are! I have come ditto Mapletown to stay, and mean to live in peace and comfort with old Hero, my faithful dog."

Mrs. Bay made hor eyen garden, haid out flower. beds, trained vines, sawed off death tree-limbs, mended broken fences, patched the old barn. whitewashed, painted and papered the house, and called the place Sunnyside. She was, as the yil-Jagers said, the queerest, quaintest little woman alive. She had no likeness on the earth, none under the carth, but mitybe she had in the heavens. She was a dumpy little hody, Hur, face was as round and fresh as a peach; her wavy hair was as white as wool-and she was not yet lifty ; her eyes were a little old-one was dark brown, the other two shades lighter. Her - all know that this earth is not so bright and fair whole face was always lighted with suffes. One as the worlds above," Mr. Dix answered, looking self and to its God. Judge not. Speak well of wordd Dave believed that the tairy sunbeams straight into the blue sky. And then the good all women and men, if you can; if not, be shent." were playing hide-and-seek about her sweet face. [, minister went on fo talk about clouds and thorns, And then one pulght put her down for silvit of a sainf, a heathen or a Christian. She knew all the world's straight and crooked ways, and knew all that was going on in town: Uow she knew, no one could imagine. She stayed at home, and had [but dittle company. She sang, Dr. Watts's old hymns, and worked in her garden on Sundays, The dear God works among the weeds and nowers on Sundays," she would say. "May 1 not go out with him, and, work, and worship in my way ?" Mrs. Ray had a smile and a kind word for everyone. If any body was in trouble, no mattee how dark the night or how deep the sorrow, she would comfort and pity, and always add. "There's a summy side,". So the town folks called his "Sunnyside," Welf named, She had a sunny side to her life, and that side she lef the worldsee: the clouds and shadows she kept out of siglit. The Mapletown folks were at first shy of Mrs. Ray; but when they found her genial and good, they were glad onough to have her for a friend. In fact, she was the sunny side of the town-the counsellor and comforter. The schoolboys came to her with broken kites and wounded hopes; rents and wrongs were laid, upon the Sunnyside shripe, "A pot of paste, a stifeli or two, with a tew southing words, had a charming power over the rough boys and rude girls. I remember, one day, of seeing Willie Stowe, the smartest little rowdy in the village, suddenly onsted from his marble grounds into a mud-puddle: Leo Strong called out, "Go, boy, to Sunnyside, and you "H get fixed up as good as new." The little fellow took the joke in good earnest; and was away like a streak for the cottage." "Poor dear, how cold and wet you are !" -Mrs. Ray said, opening the door to Willie. "How did the little man get so wet and dirty?"

The good woman set a plate of cookies and bowl of maple sugar before the lade. These, sweet things and the soothing words charmed, then the news went out, "Mrs. Ray has good" and cheered the dejected pugilist. His clothes A shadow-a great, heavy shadow-followed the and his spirits were all "tattered and torn." Mrs. Bay sponged and patched, and poured healing oil, in the meantime, on the bruised spirit. "My father gambles, and drinks too, like blazes, and he never says it 's mean," Willie rescher a wonderful charm, a sweet presence, as be marked, munching his cookies.

Mis, Ray, in her sweet way, won the boy's toye and confidence. When he left, he said, "T guess Fill stop being bad and fighting, and p'raps - dead. Every mother remembered some deed or father will stop beating mother, it he sees megood."

The young tolks soon learned, that, they had a trusty friend and safe advisor in Sunnyside. They went to her with their hopes and losses. To the jubilant heart she would say, "Do not hope for all shine and no shadows. I have been young, and -but never mind about what I have seen : only set not your which heart upon earthly things.". When young maideus went to her with - It has been said that both of these unfortunates their heart-troubles, she would say, " Dear souls, you have had an excellent loss. Love that is notgenuine is not worth holding. Better know that the coin is confiderfeit than to cling to it, thinking you are rich." To comfort the lovelorn , ladies, she would often hint that she, too, had. been caught in a love-net, and knew the way-

onf. "It was not alone to minds diseased that Mrs. She and not go to any church, and paid nothing Ray administered. She had a remedy for all the ills and ails that torment the human family ; and jont. The villagers turned out : men and boys, she had a row of paper bags hanging in the shed, filled with roots and herbs. She had catnip and peppermint for wind in the stomach, mayweed for colds, hops for those who could not sleep, Vellow-dock and dandelion for torpid livers. Nature is a dear, good mo lier," she would offen say, "to provide for her sick children." In giving out her remedies, the good woman would often say, "Nothing is so sure to cure as a Mrs. Rubie Ray drove into Mapletown about, warm bath, plenty of sunlight, air, and a cheerful spirit."

There were but few books at Sunnyside, yet Mrs. Ray was familiar with mithors, and loved some of them as if they were her own children. She seldom said "1 think," in giving an opinion, but she would quote from some favorite author. Browning, Byron, Pope, Goethe, Shelley and mery," Mrs. Baxton said, fussing into the room Swift sectured to live with her, to listen and make suggestions. So she would say, "I do not know just how if is, but I think so and so may be about right."

One daw Mirton; a rich and hanghty woman, called to thank Mrs. Ray for saving her son from drowning.

"That was only a little thing," Mrs. Ray replied. 22 and not rich, but I like Pope's way of doing 'a little hore and a little there. He said, "I would not crawbupon the earth without doing. a little good '- So I feet ?

¹⁰ You are always doing and giving. Who pays you ??! Mrs. Morton asked, a little inquisitively. "Who pays me?" Why, woman, the reward comes with the work. Pope said, 11 will, enjoy the pleasure of what I give, by giving it alive and seeing another enjoy it. I should be ashamed to leave enough for a monument, if there was a wanting friend above ground.""

"Mrs. Morton went away happier, stronger, and a better woman for the housshe spent at Sunnyside:

Mr. Dix, one of the village ministers, stopped one day, as he was passing to see Mrs. Ray's fine flower-garden.

"You live in a benutiful world," he remarked to Mrs. Ray, who was busy tying up a rose-bush. ""Yes." she replied. " Has n't some sweet other commandments, such as these : 'If stransinger said.

This world is full of beauty, as other worlds above: And if we hid our duty. It might be full of love ?? The pirets say good things, inadain, but we and sins that came of Eye's foolish doings. Mrs. Ray kept on with her work, and only made answer by saying, "A fine writer has said : There's no dearth of kindness in this world of mirs: Only. In our filladness, we gather thorns for flowers. . . I well believe, Mrs. Ray, that you have little sermons, and scraps of poems at your tongue's end," Mr. Dix said, smilling, ""Do tell me where you find all of your texts and sermons." ¹⁰ Here and there, sir, just as 4 do plantsaud seeds. Goetlie says, 'One' ought, every day to hear a little song, read 'a good poem, see a fine picture, and, if if he possible, to speak it few Pasonable words," I try, in my quiet way, to help the world; to do it, the world must help me, bread, and the boys out at the toes, this woman If you give mea little sred, I put it into the we call dead put money into my hands to warm, rich ground. [1 water and watch-it till it] meet our needs; when we were sick, she was our blooms and gladdens the eyes of those who pass My gate. If 1 find a sweet bit of verse; or a happy thought, 1. take it home and read it, and give it again to some poor heart, to some hungry again, with her own affairs this time. She knew soul, just as 1 give the bloom and fragrance of flower-seeds to those who pass by. It is wrong to leave a little sum of money in my hands for a to receive and never give. A good thought public library. She handed me five hundred dot should not stay in my head or in your head. The good God gives to us without measure. Should hook is to be purchased with the money. Teach We not give of our gifts???

coming and going. The doctor's horse-stood at the gate. Mrs. Ray was sick, very sick. And news. She had lived more than ten years in i Mapletown. If we had not all learned to love this queer little woman, we had learned to venerate her, and we felt, too, that there was about she lived in a world of hearty, and heard only harmonious sounds. When the first news shock . was over, we began, with one voice, to praise the word that had helped to bless or to save her child. The children told their stories of the flowers and truits that had rejoiced their young lives; of the cakes and sweet words that Mrs. Ray had dealt out without measure. The men, young and old, , had some little story to tell of the good woman's love deeds. She had taken home a girl who was' charged with stealing, and a lame boy, who had been turned into the street by a wicked father. were sent away to school at Mrs. Ray's expense, She had humanized the rough boys of the village, and devised ways and means for aiding many a poor family. If the risen spirit heard the praises i that were lavished upon her past life, she, no doubt, said,

"The strange we never prize the music "Thi the sweet-toiced birds have flown."

The question was, "Who will bury Mrs. Ray? toward the preaching. The burial day was given women and babies, were there. Some went from sheer curiosity ; others for love's own sake. Mr and Mrs. Dix were there, the moving spirits The sweet sleeper was lying, with folded hands, in a rosewood coffin. She was enrobed in a black silk, with a lace ruffle, and some fresh geranium leaves at the neck. The soft, white hair was ly ing in waves on the marble brow r a wreath of flowers encircled the coffin. On the lid there was a cross and a crown of white roses and evergreens.

Beside the coffin hy Hero, in mute sorrow The faithful dog seemed to know that his mistreswas gone, and he had good reason for sorrow and

silence. "1 'll warrant Mrs. Dix fixed up all that flumwhere the body lay, " It is jest like her; and then Mrs. Ray never so much as set feet into the church, nor give a dime when we got Mr. Dix up a donation party."

"That 's so," responded Mrs. Barton. "Wonder what the Dixes will do next ! Like as not Mr. Dix will preach a sermon, and send a woman to heaven who never darkened a church door in Mapletown."

"I reckon our minister won't dare to open the gate of glory to a soul that did n't go to meeting. remarked Deacon Small, who had overheard the conversation of the two women. "For my part," he added, "I am ready to own that Mrs. Ray has been a benefit to the town, and in a worldly plut of view, a good woman ; but she lacked saving graco. And then, I did n't like the looks of a lone woman comfrighere and giving no account of herself. It do n't look just right, anyhow that 's my opinion."

The two hadies began to not assent to the den-con's ponclusions. When Mr. Dix moved through the crowded rooms, and stood by the beautiful sleeper, he begin to talk about the need of brotherty charity and sisterly sympathy, "If our brother hungers, we may feed him ; if he thirst, we may give him drink. But that is not all that is required of us. In the *new* gospels we may find gers come among you, bless them with a welcome. Do not, by hint or look, by deed or thought, revile, insinuate, reproach. Do not pry into the stranger's lider history. Leave each soul to it-

Spiritual Phenomena. (From the Cleveland Herald.).

MORAVIA.

If Not Ghosts, What Are They?-The Other Side.

EDITORS CLEVELAND HERALD-I notice an article in the Herald of the 22d ult., copied from the New York Advertiser, by Eli Perkins, which is a gross perversion of the facts, and calculated to prejudice the minds of your readers in a wrong direction. I have therefore taken at random, from a large collection of reports by the best seientific minds in this country, a counter article, written in a spirit of fairness and candor, of which the one referred to by Mr. Perkins is totaldestitute. As there are usually two sides to a story, your uniform fairness in such matters will I have no doubt, give it a place in your

It is now about a year (more or less) since the proprietors of the N. Y. Sun, at considerable expense, sent an expert to the scene, of these manifestation-, with instructions to report nothing but facts, and, if possible, detect and expose the fraud. He remained a week, during which time every facility was afforded to test the manifestations that ingenuity was about in test the maintestations that ingenuity or wit could suggest. His report occu-pied four columns in the Sun, giving a history of the Keeler family, with that of Mrs. Andrews, the medium, and detailing every circumstance

Thomas R. Hazard, of Rhode-Island, one of the most thorough, Uncomptoniising scientific is sudents that New England can borist of, investi-in a pamphile contitled "Electon Days at Mora-with a copy that desires. So far as human testi-mony can go to establish a fact, Mr. Hazard shows; beyond all question, that he then and there in the ordinar-y wis established toy evidee-polies in the ordinar-edium of all with a copy that desires. So far as human testi-mony can go to establish a fact, Mr. Hazard the dark, but in a full lighted room) wet-y wis established by evidee-polies in the ordinar-edium of all with we we have and corner of all with a copy that desires. So far as human testi-mony can go to establish a fact, Mr. Hazard the dark, but in a full lighted room) wet-y wis established by evidee-polies in the ordinar-edium of all with a context in the ordinar-edium of all with a context in the ordinar-ordinary of all with a context in the ordinary of all with a context in a full lighted room wet-y wis established by evidee-polies in the ordinary of all with of all with a context in the ordinary of all with a context in a full lighted room wet-with a context in a full lighted room wet-with a context in the ordinary of all with a context in the ordinary of all weta the ordinary of all with a context in the ordinary of all weta th medium of all our senses

medlum of all our senses. Will you please give the following, communi-cated to the St. Louis Democrat, by one who paid a visit to Moravia, a place in your paper? D. A. EDDY.

There are seven persons present to form a chicle. Only three of these are strungers to me; the rest my relatives who accompanied me hither. the rest my relatives who accompanied me hither. We form a semi-circle and join hands. The me-dium, Mrs. Andrews, sits facing us. I can easily touch her with my cane. My right arm rests on a plano forte. A lamp is burning brightly. It is nine o'clock in the morning, but we need the lamp, because the only window of the apartment

as mine because the only window of the apartment hump, because the only window of the apartment is darkened, and the only door bolted. The medium now remarks: "We first sit in the dark, and continue until the spirits call for a light." The light is now extinguished. The piano begins to play. It is not the medium, for 1 am conversing with her. Passing my cane along the keys I feel no one; still the playing goes on, and is directly assisted by voices, seemingly in the air above us, that join in with great power and sweetness. Mysterious lights are beginning to dance before us, describing curve lines and cir-cles, and playing around each other in a way that eles, and playing around each other in a way that eles, and playing around each other in a way that makes it clear they are guided by intelligence. While this headiful display is going on, soft voices whisper startling things in our ears, and deficate hands thrill us by gentle touches and af-fectionate caresses. A familiar voice, long silent in death, as 1 had thought, said to me: "Dear brother, I come to greet you! Believe me, this is your own sister, Nancy: A fortnight ago you visited my grave. I stood by your side, though you saw me not, my splitt-body heing invisible as the viewless air. How I wanted to speak to you? "Thenks to Heaven for the messing much you ! Thanks to Heaven for the present opportunity in Tender lips now kissed mine. I sat speechless, my heart swelling and throbbing, but directly found relief in gushing tears. During the dark scance, white and pupple.

clouds gathered above our heads and seem commotion. Their crimson edges now and then shed such light as enabled us to see one another and every object in the room. Out of the clouds came, at one time, a little dash of rain, accompanied by wind and the rich perfume of flowers. Immediately after this, a white figure that seemed down thing bright and luminous, came down and sat before me. While I gazed, wondering what it might be, the figure bent toward me, and out came a luminous hand, which was gently laid upon my forchead. At remained but for a mo-ment, touching my temple, and cheek affection-ately. It disappeared in the figeey folds enveloping the mysterious figure, which now ascended and was lost to my view amid the moving clouds After about thirty-five minutes of darkness. voice in the air said : "Please strike a light." Being nearest the light, I complied with the re-The medium, now rising from her chair went into the cabinet, which is a thing looking not unlike a common wardrobe. It is made of not unlike a common wardrobe. It is made of plain, thin boards, and has folding-doors about three feet and a half high. Above the door hangs a black velvet curtain reaching down to the top of the shutters when closed. Upon entering the cabinet, the medium re anested me to close and latch, the door after her. As I did so, I was surprised to see an armles hand, white as snow, come out from under the curtain and tap me on the hand and arm, which it did quickly and several times, then darted back into the cabinet. Resuming my seat in the circle, we waited a few minutes, and the curtain of the aperture slowly moved aside while the face of a man appeared. There was nothing ghostly in the look or action of the apparition. Countenance, feature, complexion, and every movement nance, teature, complexion, and every movement of muscle, and motion of head, hand and lip were perfectly natural. He bent his gaze stead-fastly upon a middle-aged man in the circle, who was a stranger to me, and evidently made an effort to speak, but failing, waved his hand and drew back from the light, letting the curtain drop. The gentleman at whom the appartition had looked so carnestly, now exclaimed: "That was my father! Oh, will be not speak to me?" Imme-diately the curtain went aside again, and the same face presented itself, and another effort—I thought a painful one-was made to speak. mouth opened, the lips moved, but no sound of voice was heard. With a slight shade of disappointment on his countenance, the old man bowed his head twice, and putting forth his hand, waved an adieu in a most feeling manner. In a few sec-onds afterward, the curtain was put back by a hand resembling very much the armless one which had cavessed me at the aperture. And which had caressed me at the aperture. And now a face, *fac simile* of one I had seen coffined years which by Without speaking. I turned a how a face, fac stante of one 1 had seen connect years gone by. Without speaking, I turned a glance upon my sister in the flesh, sitting by my side. She was trembling and weeping, so I felt sure she was not behind me in the recognition of the face at the aperture. It was our dear de-parted sister, the same who had spoken to us in the dark a few minutes before. She how uttered her own name in her own clear, familiar tone, her who block tinded in mu wing os her scal How the blood tingled in my veins as her well remembered gray eyes met mine! Nor seemed she less moved than I. I could not keep my seat, but glided up to the aperture, when she, with manifest emotion, threw her arms around my neck. It was but for a moment. Releasing me, she quickly disappeared behind the curtain. But I must crowd the facts and incidents I propose to give more closely. Of course I cannot set down all, nor even half, in an article like this, intended to be brief, which was elicited during an investigation kept up day after day for three weeks. I saw many strange faces at the aperture-some days from ten to fifteen or twenty—the most of whom were recognized by some one or more pres ent in the circle. It was near a week after the appearance of the sister just alluded to, before I

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recognized another face, yet a number of apparecognized another face, yet a number of appa-ritions professed to recognize me. At length two other sisters succeeded in materializing them-selves, and appeared side by side at the aperture. The recognition was uncloubted, my sister at my side recognizing them at the same moment I did; and strangers present remarked upon the family and strangers present remarked upon the family resemblance. But the certainty was made doubly certain when the apparitions mentioned incidents in their earth-life and ours which we readily and vividly remembered.

A few days subsequent, our mother appeared, threw open the door of the cabinet, and showed herself to us from head to foot.

Six times during the ffiree weeks an old acquaintance, who died a materialist, appeared to me, looked and talked naturally; referred repeat-edly to his materialistic notions, and how unhappy they made him : said much about his present condition, and its advantages over the former; tried to give me an idea of spirit-life, the pursuits, asures and annisements of spirits, as well as their institutions for doing good, educating the ignorant, and lifting higher the low and debased. A must give one more instance of recognition,

1 must give one more instance of recognition, and close my story, already, perhaps, too long. A few days before 1-left the place a gentleman came there, brigging with him two little girls— bis own daughters—the elder perhaps eight years old, the younger about six. Before going into the scance room he said to mean from about going heaving home my wife observed, 41 would go too if 1 thought mother would show herself there; but as she was always on most of Noricitalism.

PHYSICAL MANIFESTATIONS IN PORT-LAND.

DEAR BANNER-A few weeks since you kindly published my letter in regard to Mr. Henry B. Allen's mediumship. I have now to inform you that he is still in Portland, holding scances nearly every evening, while all candid, thinking minds, who have thus far investigated the "manifestations," are thoroughly satisfied that they are produced without any physical agency on his part. Since he has been here his mediumship has rapidly improved, and I am convinced that, ere long, the inhabitants of the other side of life will in his presence materialize as rapidly and as perfectly as with Mrs. Andrews, Dr. Slade, Dr. Gordon and others. On the evening of the 25th I was present at one of his dark circles, in which the musical manifestations were better than I had previously heard. After it closed, and the room was lighted, he stepped into a small closet, at the door of which was suspended a curtain-with an aperture about twelve inches square in it. Over this aperture a small curtain was arranged. This was lifted repeatedly, and hands of various sizes thrust-out. I was requested to sit close in front of the curtain, and did so; the invisibles expressing their satisfaction by emphatle raps. I asked if a dear friend of mine was present, and received an affirmative reply. I then asked, "Will you shake hands?" "Yes." I then held my hand partially through the aperture, when it was gently and kindly clasped by a warm hand, which patted mine, while I feltdistinctly something totally unlike a hand, as soft and smooth as velvet. This I spoke of,

when Mrs. II, remarked that perhaps it was little Kittie's face. Three emphatic raps declare#that it was. (Little Kittle is our child, two years old, who went home with the angels last September.) then asked if it was she, that I might be pe mitted again to touch the face. Instantly little baby fingers were laid on my hand, while a slender female hand took mine and laid my fingers across a little forehead, which was distinctly felt, as were the brows and nose of the little one. This was repeated several times, to my intense hojoy and satisfaction, while Mrs. H. wept with joy that her darling still lived-and the joy was shared by the spirits, who expressed their pleasure by loud raps. Mrs. II, then came forward by permission, and felt the same little face ; Mrs. B. The next day (to-day), Mr. Allen came to my house. We improvised a cabinet by darkening a , small bed-room opening out of our sitting-room, and suspended shawls at the door. Mr. Allen took his seat behind the shawls, while myself and family took seats immediately in front. Very soon I saw a little baby hand between the shawls pointing down to me, and cager raps said yes to the question, "Is it little Kittie?" I then thrust my hand inside at the side of the door, when it was taken by another and held to a pair of little lips and kissed. This was done repeatedly, and one after the other every member of my family was lovingly greeted in the same way, all hearing the audible kiss. As if this was not enough. my hand was taken and laid on a forehead, while the little fingers were tenderly laid on the back of it. My hand_was patted, another hand snapped its fingers at the top of the door, still another was heard striking the medium, while a fourth was pounding on the will several feet away, and all at the same time. Our little Willie, only four years old, held his chubby face close up to the curtain, when it was pulled aside and a kiss imprinted on his cheek-audible to us all-and the little fellow said, "The spirit kissed me!" Words cannot express the pleasure this little séance has afforded us all. Surely when the loved ones gone before can come and kiss us, s the kingdom of heaven is indeed at hand." · Mr. Allen is preparing for publication a sketch of his life and mediumship, which will be very interesting. He expects to have it ready in a few weeks. Yours truly,

"Dick Olds dinned me into the mud, he did." and then run off as fast as ever he could ply his feet."

"Naughty Dick! What did he do that for Did the little man do anything to Dick ?" - No: only 1 tried to thrash him for smouging. He said he won my two brown alleys, and he did n't ; I won his. He run, and I after him. -When he got close to the mud and water, he stood stock still till I got a good lick at him; then he keeled me over, he did." "Well, you never mind, dear. If will be a

good thing for you in the end."

"Good to get smouged out of my best marbles?" "Yes; because it may teach you not togainble again."

"Is gambling mean?". If it is, I do n't want to do it," Willie said, wiping the mud from his face

"It is very wrong," Mrs. Ray replied; "but never you mind now, but pull off your jacket, nd Grandma Ray will clean it for the dear boy."

expected of the, a poor minister; and you, I take it, are a poor widow,"

Mr. Dix-waited for a reply, saying to his soul, "Guess now we 'll find out if she be poor, and in fact a widow." Mrs. Ray walked up to where Mr. Dix was standing, tucked some strings into her pocket, and said :

"You and I may do but little toward feeding the great, hungry-hearted world; but I hold to the gospel, taught in a simple song :

"There hearone of all the poorest poor That walk the world, worn hearthare—none so poor But they may bring a little human love To mend the world,

It is not bread and gold the world most needs; if is human love and sweet charity. If we have these, we are rich, and may give as freely as the dull clod gives out beauty and sweetness.

We may be rich in golden bours: In deeds that show fairer for the light?

Mr. Dix went home with his hands full of flowers, and his brain full-crammed with new and stirring thoughts. In relating his conversation with Mrs. Ray to a friend, Mr. Dix said, "That lowly woman, working in her garden, | opened to me the gate to a new and divine world -the world of glory, of beauty and harmony."

CHAPTER II.

**Ob, hearts that break and give no sign Save whitening lips and fading tresses,
**Till Death points out his coordal whee
**Slow-irropped from inderty's crushing presses!
**If singing breath or echoing chord
**To every hidden pang were given,
**What endless meloides were poured.
As sad as earth, as sweet as heaven !
** Autograf of the Breakfast Table.

There was a bistle about Sunnyside one June morning a year ago. The neighbors were seen i They must be grave Diggers.

A few gears ago à woman came among us. She has been a quiet, honest, working woman. She has paid her debts, given to the poor, healed the sick, and blessed in many ways the people of this town. What return have we made for all her kindness? I have asked myself the very questions that I ask you, and I stand condemned. Like some of you, I was ready to task. Why has this woman comeaniong us, and is she worthy of our confidence? But what business had I or you

with her history 2% Her joys and woes do not belong to us, only as she made free to open her soul and give them out. I have learned to love and to bless Mrs. Ray. When my people failed in paying me my dues; when my family was out of sheet anchor; when our darling Mary died, our hearts were very sad : this woman came with healing words. And then, not long ago, she came that her earth-life was near its close. She wanted lars for books, with this proviso : 'No religious the people to learn of Nature, to keep her com-"The rich should do the giving, but nothing is mandments, and they will be good and happy, were her words. And then the dear soul opened her heart, and let me see how long and silently she had suffered. It was her misfortune to have a wicked husband. She brought him on her marriage day a small fortune. The laws of the land gave the man full power over her worldly possessions. The money was squandered, and the faithful wife was left, with two small children, to feed and clothe. She accepted her fate, worked on bravely; with a mother's heart, a woman's will. The children died. The mother buried them, saying, with a breaking heart, 'As God will.' Mrs. Ray, by dint of industry, accumulated a few hundred dollars. To this sum a friend added a thousand. Mr. Ray learned the facts, and returned to his deserted wife, and demanded the money. "Is it not mine?" he impertmently asked. While the man was away to consult a lawyer in the matter, Mrs. Ray packed up and came to our little town._...She came, hoping to live in quiet. To-day we lay the mortal in the grave, believing that the spirit lives to work for those who need her helping hands and loving words."

When the hearse started for the grave, Hero followed. When the grave was covered, Hero alone remained, a watcher and a mourner. The poorsfellow was found the next day dead upon the new made grave. The school children, who had learned to love Hero and his mistress, fetched a box and buried him close beside the new grave, and planted a willow by the headstone.

Sunnyside was given to the poor of the town About it sunny memories will always linger.

The Digger Indians are never known to smile

Portland, Jan. 26, 1873. JOSEPH B. HALL.

MANIFESTATIONS THROUGH MISS MARY E. CURRIER.'

This remarkable medium for the musical phase of spirit-presence, has, as is well known, since her removal from her former residence, 390 Main street, Charlestown, to the place of her nativity, Haverhill, (and subsequently to Bradford, on the side of the Merrimac, opposite the city,) retired from the field of public scance-giving. This was mostly owing to want of physical vitality to bear the burdens her mediumship laid upon her ; but it now appears that the step had a double significance, the spirits controlling her organism having given out that, when her strength was suffciently restored, they should, aided by others,

cation in the spiritualistic field.

commence her development for another phase of

mediumistic demonstration. In obedience to spirit-direction, a private circle has recently been

formed at the house of her parents, Watter W.

and Elizabeth L. Currier, which is being made

use of in fitting the instrument for her new vo-

On the evening of Thursday, Jan. 30th, it was

the privilege of our reporter to make one of a

small circle, consisting of the father and mother

of the medium, and Maggie (sister of N. Frank)

playing during the entire scance.

correctly with the music of the piano.

was lifted, one end at a time, in such a manner as

to accord with the music played, the heavy sound

of its descent being plainly heard, and the room

was shaken violently, so much so as to be appa-

cal power of the weak and sickly young ludy in

whose presence they occurred, is foolish in the

extreme, and a thousand times harder path to the

solution of the problem, and more repulsive to

the action of reason than that which claims (as

she does) that an invisible power outside of her or-

ganism performs the astounding feats which have

characterized her seances in the past. That that |

power is intelligent, and not blind magnetism or

electricity, is evidenced by its correct answers.

when questioned, and its ready compliance, in

most cases, with the desires of the company.

That it is wholly independent of the medium is

proved, in that frequently when sitting in private

A MYSTERY.

BY JOHN G. WHITTIER,

The river hemmed with leaning trees Wound through its mananing trees

Wound through its meadows green : A low, blue line of mountains showed The open pines between.

One sharp, tall peak above them all, Clear into sunlight sprang :

rent to all.

tality.

BANNER OF LIGHT.

Banner Correspondence.

Children's Lycenns.

DEAR BANNER—I have been, as you are well aware, an enthusiastic worker and a sincere be-liever in the Children's Lycenms; and although 1 have not been of late so much identified with them as in the past, still aw interest in them and faith in the good work they are to accom-plish is undiminished. Possessing this interest, I have visited the Philadelphia, New York, and Brookiyn Lycenms, and I take up My pen to tell Brooklyn Lyceums, and Flake up my pen to tell you something of them.

White, at the residence of Miss Currier. The room was thoroughly darkened. The party took The Philadelphia Lyceum we all remember in the past—while under the conductorship of Bro. seats in a corner of the room, at least twelve feet from the medium, who sat at the piano. Around Dyott and his worthy lady-was regarded as the ber were arranged, upon the floor, different inmodel Lycenn in the country, both in numbers and perfection of drill. For several years it struments, such as the triangle, bells, tambour- sustained its reputation, until finally the hard ine, etc., etc. The party, having clasped hands | working officers became weary, and at last, like in a circle, sat for awhile, listening to the rapid | many others, the Lyceum ceased to exist only in in a circle, sat for awhile, listening to the rapid banne. I an happy to say, however, that it has been resuscitated, and is at work once more. 1 and difficult variations on nonular airs executed by the medium, who was in a normal state, both was with them two or three Sundays, and was rejoiced to see that there were signs of sufficient life and vigor to enable this Lyceum to become of her hands being unmistakably employed in all that it ever has been, and even more. The The bells soon began a tremulous motion, and present Conductor is a talented, faithful and earnwere finally lifted from the floor sufficiently to est worker, instructing the children by ex ample as well as precept." The Guardian enter into her duties with her whole soul, and labor allow of their clear ringing-sometimes three at

once being distinctly heard, and two beating time The Assistant Conductor, who labored with Mr. The tamboarine next appeared instinct with Dyott through the years that he had charge of the Lycenn, leads in the calisthenics. This ex-ercise, as well as the marching, was as good as 1 life, and rose from the place where it was deposited. It purported to be operated upon by have ever seen. Some fine recitations were an influence giving the name of "John," and given, and 1 remember particularly that there who was well known' at her former séances as a was an essay read by a young lady, of her own powerful spirit. The finger nails and the hand of the spirit distinctly drummed an accompani-ment to the selection being executed on the piano at the same time. The instrument was brought to the corner of the room where the circle was dren, toget all the blessings which a faithful esto the corner of the room where the circle was ercise of their glorious privileges will surely bring to them. And this prayer will answer for all the Lyceums in the country, as well as the one in Dist. 1.1.1. seated and vigorously beaten, the wind caused by its rapid gyrations being distinctly felt by all, and finally thrown with great violence to the Philadelphia. floor beneath the reporter's chair. The piano

In New York, where the Lyceum work was first initiated by Bro. Davis and his companion, Mary, the Lyceum has had an eventful history. From being the first and finest in the country, under the leadership of its illustrious founders, unner ore rearersmip of its illustrious founders, it dwindled down, until its active life suspended altogether. Within the last year it has been call-ed into being again, and at present sustains a feeble and uncertain life by the carnest efforts of a few poble souls, who realize the increasity of doing something for the dear children. They have lately elected a new Conductor, who, I are told is well filled for the noise could exist at the During these manifestations of bodily strength, which would have been beyond the power of the individuals present in the circle to have unitedly performed, the medium was constantly playing told, is well fitted for the place ; and, assisted by The piano, and the spectators preserved a firm the Guardian and other reliable and devoted clasp of each other's hands. For the skeptical workers, let us hope that the New York Lycenna to attribute these operations, then, to the physi-

may become all it once was. The two past Sundays have found me with the Brooklyn Lyceum, which I am happy to report to be in a prosperous condition; in fact, 1-never baye visited one whose general appearance gave me more pleasure. The place of meeting is a very pleasant one, the arrangement of group-settees is cosy and social; and really 1 fell as though the spirit and purpose of the Lyceum movement were finding excellent expression under the intelligent interpretation and execution of the leading spirits of this school. Order and quict prevailed among the groups, and a prompt and cheerful obedience, to rule characterized all and cheering obedience, to rule characterized all the exercises. One thing was especially noticea-ble and commendable; and that was, nearly every group-member had a response to the gen-eral question. The Conductor—Brother Wilson -seems to be a sort of encyclopedia of useful knowledge, which he has a pleasant way of tell-ing to the children. Then the Guardian is a hily when been and end as in hermalic reschool but few if any manifestations can be obtained, even though asked for-by those present. The whose heart and soul are in her work ; and unit future development of her wonderful powers ing this to the fact that her native talents enable her to write most of the dramas that make up the will be watched with interest by a host of personal friends, and cannot fail of bringing additional entertainments of the Lyceum, we have in her evidence in behalf of those phenomena which are woman eminently fitted to fill the position she the true basis of the philosophy of proven immoroccupies. There are other officers faithful and true, and their works will bless them, and the angels crown them with wreaths of peace and love, together with the many others who do not forget their duty to the little ones, 2 Of such is the kingdom of heaven. A. E. CARPENTER. New York, Jun! 28th, 1873.

Wisconsin.

MADISON.—F. W. Faulkes writes, January 17th: 1 notice in every copy of your valuable pa-per letters informing us as to the progress, of the spiritual phenomena in almost every State in the Union, and deep it necessary that others should have some knowledge concerning the doings of I am right glad to see your cheerful face again.

and the New," by Mrs. Emma Hardinge-Britten: and "The Young Authoress," by Mrs. H. N. Greene Butts, which promises to be quite inter-esting. I hope the friends of Spiritualism will esting 1 nope the friends of Spirithansin will rally to your aid, and see that your subscription list is at heast double what it has been in the past. I have just received the first number of Prof. S. B. Brittan's "Journal of Spirithal Science." It contains 144 pages of excellent reading. I hope Bro, Brittan will get a large list of subscribers among the readers of the Bauner of Light.

New York.

The Central New York Association of Spiritualists met at Norwich, N. Y., agreeably to yoalists met af Norwich, N. Y., agreeably to 40 fice, and had a large and interesting meeting. Speakers present were Warren Woolson, Mrs. Kimball, H. R. Parker, I. P. Hoag, R. Y. Ketch-an, and others. We need not say that the flow of thought was good. The Spaulding House made a pleasant and very comfortable home for visitors. Several press representatives were pres-visitors. Several press representatives were pres-visitors. Several press representatives were pres-tion severat prodivities. Two special incellings were voted by the Association one to be held at New herrin, S. Y. and the other at West Win-were word by the Association one to be held at New herrin, S. Y. and the other at West Win-were Win, S. Y. and the other at West Wintheir several proclevities. Two special merilings were voted by the Association, one to be held at New Berlin, N. Y., and the other at West Win-field, N. Y. The time of the former is fixed on the 15th and 16th Feb. Time of the latter not yet determined. "White constinue liter and in yet determined. This meeting, like all its predecessors, was characterized by great harmony and good feeling. L. D. Swern, Secy.

good feeling. (1. D. SMITH, See y, ALBANY,—Mrs. H. M. V. Chapin writes, Jan. 26th : "We have been having very interest-ing meetings the month past. Mrs. Laura C. Smith is one of the finest speakers in the fecturebuild. We all liked her very much when she was here last spring, but now she is doubly endeared to all who have had an opportunity of hearing her. She goes from here next Thesday to Mc-Lain, Tompkins Co., N. Y."

WAVERIAY.-Dr. 11, P. Fairfield-writes, Jan. 25th: I am happy to inform you that the life and power, the love and wisdom of the angel-world power, the love and wistom of the algel-world are manifested, recognized and appreciated by the efficiency of Waverly. Reform and prograss are the universal watchworld. Spiritualism is uppermost as a religion in this place: in fact, there has been for the past year a continual re-vival in spiritual things. The elergy, the church and the 0 Decil? have bed us can used in the and the "Devil" have had no good part in the work. The people are learning to get along in the journey of life without them. I have been speaking for the Spiritual Society here for the past month. They are harmonious and in good working order. I have had large and interesting audiences; should be glad to remain longer with this people, but an engaged to speak in Wil-mington, Del, through February. An ready to-make engagements for the spring and summer months. Address Dr. H. P. Fairfield, Ancora, Canden County, N. J.

NEW YORK CITY,-It is understood your paper, Messrs. Editors, has not income since the fire sufficient to meet its expenses, because you are supplying the paper upon old subscriptions. Well, the remedy is easy reach us all new bills ; date them on the day of the fire : let them be for one year, in advance. We are sure the mass of your patrons. will respond he money and approve the plan. A Sensemmen. A copital plan. We hope that it will be adopt

ed. It would be a great source of relief to us,-Eps. B. of 1.]

. California.

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LOS-ANGELES .- Dr. W. R. Joseelyn writes Jam 9th : Away in this pleasant valley, of San Bernardino it has been my good fortune to nicet with another band of faithful workers for our glorious philosophy. Though isolated from the great highway of travel, they have not been un-mindful of the necessity for a home of their own, wherein they have the right to meet for the free measurements of the the right to meet for the free expression of truths connected with life's won dertal philosophy. Neither have the spirits been unmindfal of them. There are mediums in many households. Clairyoyant, seeing and speaking circles are held weekly in the pretty ends room that forms the platform of the half. Around it runs a continuous seat; in the back-centre stands the organ, around which the singers group; above is a blue-vaulted dome, studded with golden stars. From this platform of Liber.

with golden stars. From this platform of "more-ty Hall I delivered five lectures and improvised twenty poems, and answers for as many ques-tions, which were well received. "I. W. Smith, M. D., a classical scholar and clairvoyant, is the gentlemanly President of the clairvoyant, is the gentlemanly President of the society.; Mr. Levi Blackburn, a young mong the ability, is Organist and Secretary. Among the inany earnest Spiritualists here is the Widow Blackburn, an estimable hely seventy-three years of age, grandmother of the Secretary, at whose genial home. I am made welcome Dian Bernas genial home I am made welcome. Dear Banner,

SPIRITUALIST MEETING'S

ALBANY, N. Y. "The First Society of Stellinalists" http://www.sunday.in.Common.Compil.Room. (16) (16), Pasident, Dr. G. L. Dits n: Vice President, Dr. J. A. Pasident, Treasurer, A. Conster: R continges accentus, M. Perkhis, Treasurer, Capit, H. Holdridge, J. M. Briggs, M. V. B. Cornwell, "And States and States and States", M.

V. B. Cornwell, "A ortAN, M104. Regular meetings are held on Sunday, at heg. A. M. and 7 P. M., at Berry's Hall, opposite Masonle Temple, Mannee street, M. Turgle, President, Commus, ideations should be addressed to C. H. Case, Sectedary, Boy 161, Advian, Mich, A transferred.

ANDIVER, O. Children's Progressive Lyceum meets at Morpy's Hall every Sunday at H. A. M. J. S. Marley, Conductor: Wes. T. A. Knapp, Guadian; Mrs. E. T. Cole-man, A sistant Guardian; Harrier Dayton, Secretary, Bostory, Mass. See fifth page.

Walder, Massleat Director,
 BROOKLANN, N. Y. - *Record International Content on the Record of the Record of the Condent of Content of Conten*

N. M. and T. P. M., at Spiritualist Hall, Hon, S. M. Green, President: Mrs. M. S. Knag & Serretary.
 CHLAND, MASS. The Bible Christian Spiritualists hold meetings every Sunday in Hawthern street Chapter neur regular speaker. Scats free, D. J. Ricker, Supt.
 CAMBERGEROW, MASS. Children's Lycean meet-ling the second street, at a and T. P. M. Mrs. M. A. Bleker, regular speaker. Scats free, D. J. Ricker, Supt.
 CAMBERGEROW, MASS. Children's Lycean meet-trent in the second street of the second street (hardes). In Guild, Conductory, Miss A. R. Martaha, Guild relative Miss. Win, Akhus, Aselstant doi: M. A. Microsoft, Stree-rent Street, M. Street, Street, Charles, Mass. Street (hardes). Street, Mass. Meetings are held at Evening CHARLESTOWS, MASS. Meetings are held at Evening charles addressed to C. B. Massing strengthing every Smidel to addressed to C. B. Massing strengthing every Smide in Willis Hall. Children's Progressive Lycennin meets in Khne's New Half at D. M. M. Communications should be addressed to C. B. Massing strengther the strengther meeting the Willing and the strengther the strengther the meeting of the usual hours. D. C. Pratt, President for enday in Willing and the president for M. C. Parker, Wreasurer Weiling, at the usual hours. D. C. Pratt, President Willing, at the president; Dr. M. C. Parker, Wreasurer Statt Hammen Charachiant, E. W. Price, Musical Dipertor and S. M. Treasarter; W. H. Price, Musical Dipertor and S. M. Treasarter; W. H. Price, Musical Dipertor and S. M. Willey, Like Spiritualist meetings are held every scat-seretary. Common theory the street that the mean final during the spiritual street the street of the street the street of the trest framinon street. S. A. Arect, M. Milley and W. Mans, Thes

Progressive Lyceum meets in same ball at B

ar speaker: 1008
 Y. M.
 CYNCI NATL, O. The Society of Progressive Sphitmal-ists hold meetings every Sandar morning in Thoms's Hall.
 Central avenue, between the and oth streets, at the V. M.
 Charles and S. M. G. W. Kates, Conductor
 The Lyrenth meets at 9% A. M. G. W. Kates, Conductor
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 The Area and the Area at the Area

HANGHAN, MASS. Children's Lycouth meets every Sun-shy afternoon at 2 o'clock, at Temp-range Halt, Lincola's Building, E. Wilder, 2d. Conductor: Ada A. Chark, Guar-

Ban,
HARWICH PORT, MASS. The Children's Progressive Ly-ream meets at Social Hall every Sonday at 12, er. M. G. D.-smalby, Conductor, T. B. Baker, Assistant Conductor, MIS, A. Jenkins, Grandhan, W. B. Ketley, Muslead Dirers tory S. Turner, Librarhaff MRS, A. Rodgher, Screendag, HARMISDING, P.A. The Splritnatistis hold meeting severy similary evening in Barr's Had. 11: Brenerman, President, HAMMONTON, N. J. McHings hold very Similar the splritnatist Hall on Third street. Miss, J. M. Pechles, President; M. Packhurtsi, Screetary, J., Serma M. Merrill Parkhurtsi, Conductor, Miss, J., M. Pee-has, Guardian.

i.i.s. Goardian. KALAN 22002, MICH. The Spiritualists hold meetings every Sunday in Ruralek Hall, Main street. J. C. Mooily, President; Mis. R. M. Smeily, Secretary (1, S. Winslow, Treasurer.

President: Mis. H. M. Snerfly, Socretary J. L. S. Minstow, Treasurer.
 KANSAS CITY, Mo. –The society of Progressive Spirit-milists meets regularity Sunday mornings and evenings in Mechanics' Institute Half, Main street, herween afth anothic streets. J. L. Morton, Corresponding Socretary, Loris Strike, Ky. –The Young People's Spiritual Asso-clation meet in their Half, corner of afth and Wahner streets, elation meet in their Half, corner of afth and Wahner streets, clating at governing, and evening at the and 72 products. Confidence & Progressive Type and Wahner Streets, elation meet in their Half, corner of afth and Wahner Streets, elation meet in their flath, corner of afth and Wahner Streets, and the street of the street of the street of the street elation of the street of the street of the street of the elation of the street of the street of the street of the end of the street of the street of the street of the end of the street of the street of the street of the end of the street of the street of the street of the end of the street of the end of the street of the weeks flath. Lectures at 22 and 7 t. M. (Street of the street of the treet of the street of the street of the street of the the street of the street of the street of the street of the treet of the street of t

IVNN, MASS, -The Spiritualist Society holds meetings every simulary at told Fedlows' Hall, Lame Practice, Pres-terer simulary at told Fedlows' Hall, Lame Raddison, duit Jame Witchester, Vice Prestent: A. C. Raddison, Becoming Screptury: Sanah C. Toddi, Corresponding Socre-

street. Lectures at 10% A. M. and 7% P. M. gared: These Gales Fester during Februar Wits, A. E. Mossop during April: With 10 May. The Children's Progressive Lyceum hal at 2 octoork P. M.

-3

May, The continuer is reaches the Lycount meets in same half at 2 octories P_{i} M_{i} and at 2 octories P_{i} M_{i} . The Society of the Chiends of Pro-sector is a sets N_{i} A_{i} . The Society of the Chiends of Pro-and 7 P_{i} M_{i} . For becture, contracting or the discussion, Way, Educations, Presidential H. Lander Secretary; Miss Julki Fellows and Mrs. deamiedbrion. Corresponding The Progressive Lycoup meets at 12^{-1} P_{i} M_{i} . Scriptlatics, D_{i} M_{i} A_{i} P_{i} (conductor; M_{i} solutia Fellows, Miss. Johns (DMm), Ac M_{i} (conductor; M_{i} solutia Fellows, Miss. Johns (DMm), Ac M_{i} solution for M_{i} M_{i} N_{i} N_{i} constants (DMm), M_{i} solution (Missing Director) M_{i} M_{i} M_{i} M_{i} M_{i} N_{i} N_{i} M_{i} M_{i} N_{i} M_{i} M_{i}

(a). WASHINGTON, D. C. The First Society of Progressive spiritualists meets every Sunday, in Ratmondal Hall, at 11 A. 9, and 7. P. 9, John Machew, Presidenti E. Burin-game, Nuce President; O. R. Witting, Secretary: Rehard Roberts, Trassure, Friends verifing the city will obtain all needed-intermation by caller on my of the above-hamed officers, Spialary-engaged: Mys. F.O. Hyperdaring Teb-mary: C. Famile Alyncharing March: Moses Hull during April.

April, WORCLSTER, MASS. The Spirificalist-hold meetings ev-ery Sunday, after noon and evening, in Horficultural Hall,

Passed to Spirit-Life: Trem haliston spir. N. Y., Jan. 12th. Mrs. Hattle P. Luckin aged attention of states. It can be sold in trafficient to low and respect her many leafly come to know but both to have and respect her many leafly come to know but both to have and respect her many leafly come to know but both to have and respect her many leafly come to know but both to have and respect her many leafly come to know but both to have and respect her many matter and in traff, the wave so it rady to do all in both envel not be tellow the here but what the resultion she bound door, but here was the sphere where the advice the bound theory also pressed of medianistic quarkes of no mean order, and half here had been made available for the boundit of her constitu-tion and carried here to a high both ere so to the more the mand carried here the sphere ally both ere so to the more the mand carried here the sphere a fully to the rest of the more the mand carried here the states to a fully to the rest of the more the many sphere here the sphere and the here to the more the many sphere here the sphere and the here to the more the many sphere here the sphere and the here to the more the many sphere here the sphere and the here to the more the many sphere here the sphere and the here to the more the many sphere here the sphere and the sphere to the more the many sphere sphere here the sphere and the sphere sphe

that needed. But consumption laid hold of her constitu-tion and carried her at last plan fully to the rest of the mor-stal and the glob relaxe of the spirit. So has passed away one store in the full taith of spirit-fife and open communitors, and so it foreigh this open door-way she often (speaks the words of cheer and love to those spicials left in solves the words of cheer and love to those spicials left in solves the words of cheer and love to those spicials left in solves the words of cheer and love to those spicials left in solves the words of cheer and love to those spicials left in solves the words of cheer and love to the outgravity words and guide her little one of the ways of well-ading as she would have done had star is solved in the form, the struggles the hashing and taffer is solved in the form, that he may most up to relax the based ones still are solved cheer. Though he ways the path of the algues yet may be feet and know he investigate. In file our sister was loved and to spectral, and in this change it is only we take the sister transition of more and house, hat would not call her back.

This is but the tribute of justice from an old friend.

1. P. GREENLEAF.

From the residence of her brother-lu-law, near Mt. Carmel, O., Jan, 16th, Mrs. Margaret Johnston, agel 52 years. The decreased visa holes or in the new Spirit Publicson, and walted partently for dissolution to tree due soul from its combatisonic bay has a believer in the new Spirit Publicson combatisonic bay has a biliter to the light and so a holf to the reality atty, she was a great sufference in her has days from dropsy, but her takin sustained her. Her fife was a good example and her death a prond trianph.

From his home in Maple Ridge, Minns, Nov. 27th, John

The heat of the provide the state of the sta Addison Co., Vi., papers piges copy.

From her testdence, in the visige of Oriskany Falls., N.

From, her treshence, in the vising of Qriskany Falls, X.
 Y., Nov, 7th, Mrs. V. E. Williams, aged 23 years summiths and 7 days.
 She was incertainty work of the the vicinity where she fived.
 At the three she work of the five vicinity where she fived threads in Drivathering as here to associate the thread was attended by the willing. She fad doesn's problem. Set WARLS Woodstory.

From his fate re-fdence, In Backingham, Pa., Dec. 30th.

1. Anderson Klife. In the Joth year of his age.

He was a full believer in the return of spirits? His spirit mother conversed with form, three days before his decease, tetting drint that soon, some bright summ menting, she wound come and take him. He was conscious to the par-sat up in his deciracy power in y parsed away.

From Porponock, Cont., Jan. 234, Frances A., wife of Byron Barnyid, aged 3) years.

Notices send as far insertion in this he partment will be charged at the rate of the adjective function for every line expecting twenty. Notices not correcting twenty lines published gentations (4.)

BANNER OF LIGHT: AN EXPONENT

SPIRITUAL PHILOSOPHY OF THE

NINETEENTIL CENTURY.

PUBLISHED WEEKLY AT NO. II HANOVER STREET, BOSTON, MASS.

WILLIAM WHITE & CO., Alber BY A LARGE CORPS OF ARLE WRITERS.

WILLIAM WHITE. LUTHER COLDY, ISAAC.B. RICH.

THE BANNER OF LIGHT IS a first-class, eight-page family Newspaper, confailding colory COLUMNS OF INTER-ESTING AND INSTRUCTIVE READING. Classed as follows: TATERARY DEPARTMENT.-Original Novel-

ettes of reformatory fondencies, and arcustofially transla-tions from French and German authors, REPORTS OF SPITTUAL LECTURES - By able Transes and Sornal Scatters.

The mountains that I sang ! No clew of memory led me on,

But well the ways I knew ; A feeling of familiar things With every footstep grew.

I saw the river of my dreams,

Not otherwise above its crag Could lean the blasted pine : Not otherwise the maple hold Aloft its red ensign.

So up the long and shorn foot-hills The mountain read should creep; So, green and low, the meadow fold Its red-haired kine asleep.

The river wound as it should wind ; Their place the mountains took, The white, tori fringes of their clouds Wore no unwonted look.

Vere before that river's rim Was pressed by feet of mine, Never before mine eyes had crossed That broken mountain line.

A presence, strange at once and known, Walked with me as my guide ; The skirts of some forgotten life Trailed noiseless at my side.

Was it a dim-remembered dream ? Or glimpse through icons old? The secret which the mountains kept, The river never told.

But from the vision ere it passed A tender hope I drew, And, pleasant as a dawn of Spring, The thought within me grew,

That love would temper every change, And soften all surprise, And, misty with the dreams of earth, "The hills of heaven arise. —Atlantic Monthly.

Lyceum Exhibition Book.

EDITORS BANNER OF LIGHT-I have concluded to endeavor to originate and compile a book that will serve as an assistant to our Lyceums in giving exhibitions. I have long felt the necessity of a book containing suitable matter or exercises for use in the exhibitions of our Lyceums. We have talent enough in "our ranks to originate as good or better declamations and dialogues than e find in editions we now have. We want something new and original, prepared expressly to suit our opinions and belief. As it is, we too often take either old and hackneved pieces, or else those that conflict with our teachings. I am confident that the Lycenums throughout the country have already originated enough to make more than one hour than

one book. I wish to ask our Lyceums, speakers, editors and authors to forward me such contributions as they deem worthy of such publication and use. tney deem worthy of such publication and use. If I receive sufficient to warrant the publication of the book, I promise to do so. The kind of contributions I desire are as follows: Deckama-tions in poetry and prose; Dialogues in poetry and prose; Fairy Operas; Tableaux Vivant-and Recitative; Silver-Chain Recitations for a given number and for the whole school; short Farces, Burlesques, etc., etc. Burlesques, etc., etc. Believing that this book would prove a benefit

to the Lyceum and to the family of each Spiritualist, I carnestly hope my request as above will Multic, I can nestly active meet with response. Yours for progress, G. W. KATES. Cincinnati, O.

their sister State: In this beautiful city are 'nu-merous Spiritualists—indeed, they are well ac-quainted with these phenomena—but so careful are they in speaking out in favor of their religion, that a 'stranger would think perhaps that there were no Spiritualists within the borders of this lake city of the West; but I can assure you that one-quarter of the people here are our brothers in the good and noble cause. We hold regular circles, and are having spiendid developments. Among some of our oldest and best mediums 1 call attention to Dr. Charles F. Incrimeton, who call attention to Dr. Charles F. Harrington, who has practiced in this city nearly three years with unparalleled success - indeed, the wonderful powers that lie within the Doctor have never been realized by the community at large. He receives letters from all parts of the United States ceives letters from all parts of the United States from patients asking aid, which the Doctor can give with a sure guarantee of ininitatiate success and circ. I doubt if a better physician can be found anywhere. The Doctor has just been burned out; nevertheless he will carry on his business as usual, and in a few months have an other residence. A person of his ability can never be stopped by fire or flood, but, like your nodule Ranner, will press forward to give, joy had

noble Banner, will press forward to give joy and relief to thousauds of our brothers and sisters.

GENEVA .- The venerable J. N. Ford writes, Jan. 18th : The United States census returns, re cently published, contain some interesting facts centry published, contain some interesting facts who have moral equivalence expectably that class who have moral equivage enough to make use of their reasoning powers. One item gives the ag-gregate value of church property in the United States at \$349,619,780, which amongnt should, at the rate we pay taxes here—one cent on a dollar —vield a revenue to the Government of \$3,400 -yield a revenue to the Government of \$3,496, 197,80; but the said church property is exempt 197,80; but the said church, property is examined from taxation by unequal and 'oppressive laws' of the several States and Territories where the burch property is situated. This large addi-tional amount is assessed and collected on other property, without any reason or justice. I know of but one class in the community who oppose taxing church property, and that class, as far as I am able to ascertain, take their sentiments he-reditarily from their ancestors, who thought it reditarily from their ancestors, who thought it right, in their day, when they had the power, to hang their brother man for difference of opinion, not using reason enough to see that a man's opinion or belief is not an act of volition, but comes and goes by reason of or through evidence over which man has no control. Since the Christians are moving all their combined forces to unite Church and State, so that they can again mite Church and State, so that they can again burn witches and hang Quakers, perhaps we had better tell them that, if they do not behave bet-better tell them that, if they do not behave bet-ter, we shall soon make them pay taxes on their church property. The fact is, the clergy have church property. The fact is, the clergy have church property and humored in all kinds of been petted so long, and humored in all kinds of been petted so long, and humored in all kinds of them no doubt actually believe they are good citizens in society, when, in fact, I know of sev-eral clever, smart men, who think the clergy, as a class, are the most dangerous to American lib-erties, not excepting the class in favor of chattel slavery, for that only enslaves the body, whereas priestcraft enslaves both mind and body, and seens determined that no *matural* law shall ever enlighten mankind.

Texas. LINDEN.—Alex. King writes, Jan. 8th : The dear old Banner of Light has again come to hand, looking as bright and fresh as ever. I am truly glad to welcome it back. The number for Dec. 21st is full of good things, among them "Letters of Travel," by J. M. Peebles; "The Old Bible

Child-Beating, and Interference of the Spirit-Father.

There has recently come to my notice a shocking affair, which, though it occurred many years ago, has yet its living witnesses and actors. A worthy man, passing to the spirit-world, left to the care of his brother a number of young chil-

dren, among whom we will signalize two, and call them John, and Mary. John was a restless, active boy, and often excited the irritable temper

of his uncle. One day he ran away to go in swimming in a pond some two or three miles distant. The uncle, soon learning where the boy had gone,

followed him with a rawhide, and, seizing his clothing on the bank, ordered him out of the water. John came, not mistrusting the severity of the castigation that awaited him, for his en-raged relative no sooner started him on the way homeward than he began belaboring the poor little fellow, cutting the naked flesh at every blow of the lash, covering him with blood from head to foot; and thus, a most pitiful spectacle, driving him back through the town to his very

door. But the fiend was not yet satisfied ; so when he had got John within the house, he threw him down upon the floor, and refewed his bri-tality. When nearly dead, John's sister Mary rushed into the room, threw herself upon his lacerated form, and received two of the terrible: blows that were intented for her brother. The uncle then passed out of the room into the hall, where he fell helpless and insensible. Being taken to his bed, and a physician called, it was found that his right side was wholly paralyzed. When he was able to speak, he said that his brother (the deceased fath r of the child he had so terribly, so inhumanly abused) had met him in the hall and struck him to the earth? This man the name and struck minit to the child P_{1} This mark still lives, a mournful cripple—the physical frame succumbing slowly but surely to the progress of this retributive visitation. The boy, after a long illness, recovered, and went to sea, saying that, if he ever became big enough, he would whip his uncle in return for what he had received. After a number of years John came back a strong, healthy man. He visited first those most dear to find than uncound to sea the uncle on wheal him, then proceeded to see his uncle, on whose shoulders and back he vigorously applied a raw-

hide. The above narrative I have from a perfectly trustworthy friend, whose wife received it from the sister Mary, who still bears the scars-one upon the back of her head and neck-which the uncle had intended for her perishing brother.

G. L. DITSON, M. D. The thirst for truth cannot be quenched with the dry sand of facts. Facts are dead. They were true once; but when we say; "They have happened," their truth is gone forever. What we want is that which is always true and this is the principle, the idea, the thought, of which

Recording Sceretary: Sarah G. Todal. Corresponding Sceretary invy: 4. (10): Marshall, Treasurer, The Children's Pro-gressive Lycenan meets at 10 clock, MANCHESTER, N. H., The Spiritualist Association hold meetings every Sanday atternoon and evening, at Smyth's Hall, A. W. Cheeny, President; Mrs. Grö. B. Ammidon, Sceretary.

MANCHESTER, N. H., The Spirituality Association hold meetings very Sanday atternoon and evening, at Smrth's Ball. A. W. Cheeny, President; Mrs. Gree. B. Annuklen, Seretary,
 MILAN, O., Society of Spirituality and Liberatisty and thicker's Progressive Lycenin models at H-5. M. Hudson Tuttle, Conductor: Emma Tuttle, Guardian, Mass. Meetings are field in Sonte's Rate every about Single Lycense and P. 1. M. Masson Tuttle, Conductor: Emma Tuttle, Guardian, in each mouth, in progressive Lycense meets at H-5. M. Hudson Tuttle, Conductor, Emma Tuttle, Guardian, in each mouth, in progressive Lycense meets at H-5. M. Masson Tuttle, Conductor, Emma Tuttle, Guardian, in each mouth, in progressive Lycense meets at H-5. M. Masson, and M. M. Marsh, Greenbart, N. M. Marsh, Greenbart, Sonake, J. Marsh, Greenbart, N. M. Marsh, Greenbart, M. Marsh, Greenbart, Statt, Marsh, Greenbart, M. Marsh, Greenbart, Statt, Marsh, Marsh, Greenbart, M. Marsh, Carry, Statt, Marsh, Greenbart, N. Marsh, Carry, Statt, J. Marsh, Greenbart, M. Marsh, Greenbart, Statt, Marsh, Greenbart, M. Marsh, Carry, Statt, Marsh, Greenbart, M. Marsh, Greenbart, M. Marsh, Carry, M. Marsh, Greenbart, M. Marsh, Carry, M. Marsh, Greenbart, M. Marsh, Carry, M. Marsh, Greenbart, M. C. H. Greenbart, Marsh, Greenbart, Greenbart, Greenbart, M. C. H. Greenbart, Greenbart, Greenbart, M. C. H. Greenbart, Greenbart, Greenbart, Marsh, Charlen, M. Greenbart, Greenbart, Greenbart, Marsh, Charlenbart, Marsh, Greenbart, Greenbart, M. Mass, The Children's Progressive Treatment, Greenbart, Mass, The Children's Progressive Treatment, Greenbart, M. Mass, The Children's Progressive Treatment, Greenbart, Mass, The Spiritual Association of Spiritual Statt, Greenbart, Greenbart, Mass, The Spiritual Association of Spiritual Statt, Greenbart, Mass, The Children's Progressive Treatment, Greenbart, Greenbart, Mass, The Spiritual Association of Spiritual Statt, Greenbart, Greenbart, Mass, The Spiritual Associntion of Spiritual Statt, Greenbart, Greenbart, Mass, The Spi

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[at 105] A. M. Gro, dackson, Conductor: Mrs. Intrust. Guardian,
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 Spiratsen, MASS, - The Spiritualist Society, M. Spiratsen, Status, Mass, - The Spiritualist and Lipsenberg Align during June, Harvy Lyman, Secretary, C. Fanale Align during June, Harvy Lyman, Secretary, Social Society, Social Secretary Social Soc

Anyndoring June, Harvey Lyman, Secretary, Myndoring June, Harvey Lyman, Secretary, SentSGFIELD, O. -The Spiritualist and Liberalist So-chery of this place merics at Allen's Hall Sundays, at Way, end 7 e. M. Mrs, Satah J. Lewis, President J. P. Allen's Year President: Mrs, Mary A. Benty, Secretary: Mrs, Year President: Mrs, Mary A. Benty, Secretary: Mrs, Way Peet, Treasner, The Lycanni meets at 10 A. M. George M. Taher, Conductor, SAN FRANCISCO, CAL, -Spiritualists and other Liberal Thinkers meet for conference and discussion every Sunday aftermoon, at 20 'clock, at Dashaway Hall, on Fost street, Under the patronage of the San Francisco Spiritualists, Undor, the Children's Progressive Lycentus held at 105 A. M. also reputer Sunday evening betweet are Char-ter Oak Hall, on Market, near Fourth street. Trovy N. Y. -The Urogressive Spiritualists, Societ Theory, N. Y. -The Urogressive Spiritualists, Societ THOY, N. Y.-The Progressive Spiritualists' Societ neets every Sunday in Lyceum Hall, Nos. 10 and 12 Thir

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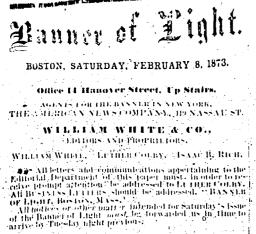
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OF LIGHT. BANNER

Contents of this Number of the Bauver. | opportunity of examining into for myself, was | England is all but dead," we have abundant rea-Brst Page: "Giles Corey; A Fragment from a Dark as gross an imposture as ever came under my no-Page of New England History," by Emma Hardinge-Britten: ** The Organization of Liberals, ** by H. T. Child, M. D., etc. Scenel, Poem ** Winter, ** by May Kendall: unnyside, " by Gortle Grant; "Morayla - If not Ghosts, What Are They solly offley Side; " of Physical Manifesrations in Portland, 22, 22 Manifestations through Miss Mary E. Currier, "Third (Polifier) A Mystery," by John G. Wildtier, "Lyrenn Exhibition Reok;" Banner Correspondence: er hild-Beating, and interference of the spondence ("considering a new three reactions of the Spirit-Figlier" score in prison, W. D.; List of Spirit-outer Mechanics, constants, Prospectus," Fourth and 1700 I suit editorials on current topics, items, etc., Static Spirit Message Départment, Seconthe Advertisenents. Logith: Western Correspondence, by Watten these and the bas B. Lynn.

 γ quoting from the RANNER of LIGHT, care should give distinguish between editorial articles and the - **8 ý**= 1∘ é: tak⇔i admightsh between estitorial arrices a associated estimation of estimated contra-split (that we cannot dialogitake to end varied studeed epitien to which our correspondents give ntlefatior.

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The London Times and Spiritualism. We find in the Boston Daily Advertiser of Jan. 24th a letter from its English correspondent, under date of London, Jan. 7th, from which we quote the following passage:

"The Times is generally, blamed for treating Spiritualism as a subject for scientific inquiry. The whole phenomena have already been thoroughly examined-first by Prof. Faraday, afterwirds by Huxley, and later still by Dr. Carpen-ter. The report always is that everything is to be accounted for without any presupposition of spiritual intervention. The movement here is the all but dead, and the attention given it by the Times excites surprise. Scarcely by such man-agement may the Times hope to cope with the originality of some of its contemporaries.

We have not seen the remarks in the Times to defy their blame," of such fossil constituents correspondent undoubtedly refers. as the correspondent of the Advertiser, then it is one of the most gallant of the many gallant ventures which the world's leading newspaper has made in its day.

"The Times" we are told, "is generally blowed for treating Spiritualism as a subject for scientific inquiry." Blamed by whom? Why, blamed by those timid and prejudiced creatures who, not wanting a thing to be true, think to i twenty years ! make it not, frue by shufting the eyes to it and putting a stop to all thought and inquiry on the subject. We are glad to see that the controlling intelligence of the Times does not belong to this silly ostrich genus, of which we fear there are toop many representatives among beings classed as hit- he find "found, no, single thing worthy of the man. When so many millions of intelligent per-pleast consideration, except the strange credulity sons believe in the phenomena of Spiritualism, the j than who would scare off scientific inquiry on the my paper" argument, is simply a dolt and a moral poltroon.

Faraday committed himself signifiest their "pos-

tice. But supposing the phenomena to be genuine-they do not interest me."

Is not that a pretty confession for a philosopher? Here is a subject that has entered into the convictions of millions of his fellow beings; that is, influencing the moral and social state of whole communities : that is undermining creeds, and calling forth the anathema of cardinals and bishops; and this learned physiologist proclaims to the world that even if the phenomenotare genue ine, they do not interest him! That famous utterance of the ancient poet.

Homa sum," etc., . ** I am a man. And to myself hold alien nothing human. ** bas evidently no charms for Huxley. His science has emancipated him from all such vulgar sym-

pathy with his fellow beings. Huxley calls his examination of an obvious imposture "an examination of a case of Spiritualismall and because in that one instance in which he undertook to investigate Spiritualism, he went astray and blundered on an exhibition which was a sham, he has therefore fulfilled all the ob-

vestigate the subject of the existence of small pox in Boston, should examine a reputed case; find that the patient was an impostor, that his pustules were merely bits of paint, and his other symptoms all simulated-and then report that , there could be no small pox in Boston, because the only case which he had "had the opportunity of examining into, for himself, was as gross an imposture as ever came under his notice !!! We appeal to every fair minded reader if Mr.

in every respect as would be those of the learned | further scientific investigation: doctor we have imagined, in reference to the small pox in Boston.

So much for the second scientific investigator, who, according to the Advertiser's correspondent, has "thoroughly (!) examined the whole phenom-'ena !!!

We come now to Dr. Carpenter; and his exinexact, and insignificant as the attempts of Faraday and Husley. In a lecture in London, at St. George's Hall, early in January, 1872, Dr. Carpenter gave those "later still" results of scihere referred to; but if the Times has ventured | entitie investigation, to which the Advertiser's

Now to what did Dr. Carpenter's disclosures amount? . How far did he prove that "everything is to be accounted for without any presupposition of spiritual intervention "? 4

First, he showed that the witcheraft excitement rested on phenomena similar to those of Spiritnalism - a fact which Spiritualists themselves frave been proclaiming incessantly for the last

Secondly, Dr. Carpenter affirmed that he had " oafiently investigated the phenomena "-(what particular phenomena, and through what mediums, he does not tell us)-"through a number. of years, with a sincere desire to find," etc., but and liability to deception of those around him." Therefore because Dr. Carpenter did not find

Now how far is it true that the "whole phe- of Nature. His own experience must be taken nomenal have been thoroughly examined" by as the measure of existent or possible facts. Now, Paraday, Huxley, and Dr. Carpenter? At an this absurdity is well contradicted by Dr. Car-

son to know that so far is this from being the truth, it is the direct opposite of the truth. Never was Spiritualism so alive in England as it is now. It is represented there in journalism by three monthly magazines, a fortnightly newspaper and a weekly journal. "Australia," says the London Spiritual Magazine for January, 1873, "is alive with Spiritualism, which is represented in the press by the Harbinger of Light, published monthly at Melbourne."

The London Times is probably well aware that some of the foremost men of science of the age believed, with the Times, that the subject ought to be scientifically investigated ; that the blind : avail in scaring off inquiry or rousing the mercenary fears of persons connected with the press.

When we see an eminent man of science like Alfred R. Wallace, proclaiming through the pages of the London Quarterly Journal of Science of April, 1872, in reference to the facts recorded in Mr. Owen's last work, "that such facts actually force upon us the spiritual theory, just as the facts of geology force upon us the beligations of a man of science in regard to the lief in long series of ancient living forms, differmatter, and need take no further trouble about ! ent from those now upon the earth," we are of The opinion that the London Times need not be

What if a learned doctor, undertaking to in- disturbed by the menaces of "blame" which the Advertiser's correspondent brandishes because of the Times daring to treat Spiritualism as a subject even for " scientific inquiry !"

When we see a man of profound culture and eminent ability like Fichte, son of the immortal philosopher of that name, and himself a great philosopher, writing under date of Stuttgardt, July 7th, 1871, that he "has come to the conclusion that it is absolutely impossible to account for these phenomena save by assuming the action of a Haxley's reasons from experience for rejecting jouperhuman influence," we do not think that the the spiritual phenomena, are not quite as absurd | Times risks a great deal in mildly demanding a

Then there are Messrs, Crookes, Huggins, and Cox, two of them members of the Royal Society. one of them distinguished as a chemist, and the other as an anthropologist, and Mr. Cox, a barrister in good repute-all of whom have testified to the phenomena, though they are not prepared to admit the spiritual solution. The Nimes will amination seems to have been quitens superficial, not feel that it can be much damaged by "blame" when it has such authorities as these to appeal to In reference to the recent essays on "Psychic Force," by Mr. Crookes and Serjeant Cox, the Dublin Journal of Medical Science for September, 1872, remarks: "It is not true, as has been stated, that these so-called phenomena were investigated and thoroughly detected as impostures, lifteen years ago. The former investigation, viewed in the light of the alleged facts, is, to a great extent, utterly worthless, and the time has come for a real scientific examination of these very remarkable statements."

But after all is said and done, the popular no tion that the dons of science can throw any more light on this subject than has been already thrown, and will continue to be thrown, by the common-sense investigations of plain, practical people, with an average allowance of shrewdness -independent and thoroughly in earnest—is, we suspect, a great mistake. We have had already, too; a goodly number of men of science to whom we can appeal, and who have done good service Professors Hare, Loomis, Mapes, Gunning, and others, in America Mr. Wallace, Mr. De Morsubject, or infinidate a public press by the "Stop gertain things which he looked for (in what dis gan, Mr. Varley, Mr. Crockes, Mr. Wilkinson, rections he does not tell us), those certain things and many others in England; and Messrs: Fayre, -cannot exist ; they must be contrary to the laws | Planmarion, and others in France. And did not Lord Brougham, in his Preface to Napier's "Book of Nature and Book of Man," give utterance, shortly before his death, to these remarkable carly period in the history of the phenomenal penter himself, when, in replying to the dogmas words? "But even in the most cloudless skies of of the German atheist-Dr. Buchner-he wisely "skepticism I see a rain-cloud, if it be no bigger

Religious Worldliness.

A favorite word of anothems with nious exhorters is "worldliness." They try to make neo ple think it is the unpardonable sin. For all that like the gloomy author of the "Night Thoughts," none are really more worldly when occasion offers than they are themselves. Like their superstitious haranguing about death and hell, they employ this to frighten honest and innocent peoole out of being natural, with a view to make them into such form, hypocritical or not, as suits their ecclesiastical uses. But this same hated worldliness is nowhere near so bad as it seems. As a scarcerow for the clergy, it does n't scare "worth a cent." People outside the Church are unable contempt that would ignore it is no longer of any to see any such difference between themselves cial message on the subject. Preliminary to this and those inside, and so there is no such fright the visited the Capitel that afternoon, and had a from what the ministers say as there might be. On the whole, taking it as it comes, the world has got all the religion there is. It is not bottled up or boxed up by the elergy. It cannot be dispensed, like the licenses that Rome used to sell with such shameless impunity. The race is better | made in the House that afternoon to pass a bill than individual institutions can be, for it is only repealing such of the laws of the Territorial Legisfrom the race that the latter can draw their character and sustenance. As the New York Herald creating that Territory. Delegate Hooper says said last Sunday, "We suspect that there is a that the new movement evidently means a detergood deal of religion among the worldly-religion not in the sense of belief in definite creeds, and instigated by a combination of interests to crush the shaping of one's life to accord with one's con- the Mormons out. This is only the beginning of victions, but religion in the broader sense—of the end. While we repudiate polygamy, we are Induitual interest in spiritual questions, thought- | in favor of justice. The Mormon war is a scheme ful curiosity with regard to the destiny of man and the condition of a future existence.""

> ple everywhere are profoundly interested in the great mystery of life, which includes Sistence properly speaking, "land grabbers"-will join here and hereafter. That is a great problem that the Methodists, professedly on the moral plane, engages, at one time and another time, the atten- but really to cover up their money-making tion of all. Ministers can know no more about schemes, by lending their aid to drive the Morit than any others who anxiously and humbly mons from their land in order to secure it for desire to. The creeds teach nothing; they let no theniselves. We are sorry to hint that we think ray of light across the question ; they open no President Grant is in the "ring," but we fear he door for the soul to pass through. What the world asks for on this subject is knowledge, and the Mormons is but the beginning of religious that does not come filtered through the stale and rusted old theologies, nor by any theorizing | will end in the bloodiest revolution that ever disabout the nature of God and his capability of being dwarfed to the limitations of the human conception ; but it comes over the soul as the light is shed over the earth, by silent and unheralded ways, and when we are least expecting it. The Herald has simply hit the nail on the head, in saying that the world is cager to know more minded, of whatever name or nature, to rally to about the great mystery. Theology has had its the liberal standard and force back these selfrighteous aggressives. say on the subject, and only makes a worse puzzle of it. It is the modern revelation, through the blessed agency of Spiritualism, that answers the calls of the hour.

What the same journal adds in reference to the fruits of the ecclesiastical system is not less strikingly true. "We have," it says, "almost as many churches as drug-stores; and nearly as many clergymen as apothecaries, and the result is that some of us get spiritually poisoned by too blind a confidence in the integrity with which our theological prescriptions are prepared." And as a result of this, if does not hesitate to believe that "among many of our fashionable churches may doubtless be found the girl and the woman of society, who ponder spiritual things in their hearts and evolve an independent, religion of their own." The religion of the world is much to be preferred to the worldliness of the devout. It has the reality of integrity about it. What the Herald also thinks of the devoutly worldly man is too good to be withheld from the reader : "On Saturday evening you observe him at

'Leo and Lotos ;' on Sunday morning St. Alban's church witnesses his genuffections. He scarcely scruples to attend an *opera bouffe* ball, and acknowledges to being fascinated by Mr. Frothingham and the Religion of Humanity. Between his diamonds and his divinity it were hard for

FEBRUARY 8, 1873.

War to be Resumed against the Mormons. A telegram from Washington, under date of

Feb. 3d. informs us that an important consultation was held that morning by the President and Secretary of State and Attorney General, on the Utah question; which resulted in a decision to renew the aggressive policy toward polygamy and the troubles which have grown out of it in that Territory. The President has received a memorial from the Gentiles in Salt Lake, including all the members of the bar there, appealing to him to recommend remedial legislation at this session of, Congress. It is believed that he will submit this document in a day or so, with a speconference with the members of the Senate and House Judiciary Committee, at which the opinion was expressed that final action could be taken on the subject before the expiration of the present session. In fact, an effort was subsequently lature of Utah as conflict with the organic act mined and bitter tight, which, he charges, was of the Methodists, on the one hand, to increase and perpetuate the power of their particular sect .Yes, there is the secret motive, after all. Peo- | in the land; and, on the other hand, as Mr. Hooper avers, a combination of speculators-more is. More than this : The contemplated war upon persecution in this country, on a large scale, that graced the annals of civilization, and be more sanguinary than St. Bartholomew's Massacre, if persevered in. When a single creed has the power conferred upon a President enlisted in its favor to wipe out another creed, the liberties of the nation are hazarded, and it behooves the liberal-

Physical Manifestations.

Master DeWitt C. Hough, the physical medium who visited this city last summer, is again with us, in company with his mother, Mrs. Stoddard. He has been holding scances at private residences. Thursday and Friday evenings he held séances in the parlors of Mr. Bigelow, at the Continental. The manifestations were witnessed by a select company, most of whom were skeptics. Every test was performed with promptness, and with no taint of suspicion attached to any of them. The wire frame, the steel handcuffs, and the tarred twine tests, were applied, and yet the manifestations were produced with astounding rapidity. All the party confessed themselves satisfied with the govuineness of the manifestations and the hone fy of the medium. The inveterate skeptic who brought the self-adjusting steel handcuffs and applied them to the wrists of the medium, with the exultant remark that there would be "no more manifestations while those wristers were on," when asked by a friend what he had to say, replied-"I give in: the boy had nothing to do with it." "Who did, then?" asked his friend, "In the words of Lord Dun-

sibility "; thus going counter, to Arago's famous proposition, that "the man who outside of pure mathematics pronounces the word incrossible, is wanting in prudence," Of a similar lack of prudonce. Mr. Herbert Spencer is guilty when he tells us he refects the phenomena " on a priori

grounds." And so there were survive before Columbus who rejected the theory of the antipodes on a priori grounds !

The whole assumption on which Faraday base his objection to facts of supposed spiritual ageney was a inisconception. Neither in table-moving nor any other of these phenomena is the creation of force implied, as he singuined, but simply the employment of existing forces by invisible intelligences ; a view which, whether it be true or false, is at least not manifestly impossible.

The only practical suggestion made by Faraday to test the phenomena, was the employment of an instrument to show whether the alleged table movements were, or were not, caused by the muscular pressure of the suffers around if. But when, as soon happened, these movements took place without the slightest contact with the table, Faraday's ingenious instrument was of course of no avail-was laughed at, in fact, as su , perseded, and Faraday himself became disgusted. like the ingenious, experimenter of whom Peter Pindar sings, who had a cortain theory in regard

to fleas, which being exploded, the battled scientist vented his displeasure in the exclamation, "Fleas are not lobsters-d-n their souls !" If this correspondent of the Advertiser imagines that Faraday's experiments affected one jot or tittle the phenomena of Spiritualism, he merely shows his ignorance of facts."

As for Mr. Huxley, he himself has told to the world the experience which he thinks has justified him in rejecting the so-called phenomena without any further examination. Once on a time, it seems, he was invited by a certain old gentleman to attend a seance at which a certain young lady was the supposed medium. In the course of the experiments, none of which seem to have been very surprising, the sagacious Huxley -detected a trick on the part of the pretended medium, which the credulous old gentleman had not been bright enough to detect. There and thenceforth Huxley was satisfied that Spiritual- ed, Dr. Carpenter "was never an *inquirer* into ism is a sham. No further scientific investigation, he thought, was needed to prove that much. A young lady who affected to be a medium was

detected in a trick, and an old gentleman, who was a trusting Spiritualist, was deceived by it ! ley fairly relieved from all further scientific investigation ?

As we have already published Mr. Huxley's narrative of his experiences in the Banner, it is not necessary for us to give it again. But that amounts to. It is all of the most frivolous, in- rarity of *Christian* charity in these "fatter we have here fairly re-presented the pith of it, all who have read the absurd and inconsequential story will admit. And yet, because of this one failure, Mr. Huxley, in a recent letter, after saying that he has no time to investigate the subject of Spiritualism, and that he is not interested in it, adds :

"The only case of Spiritualism I have had the

says : "What we call laws of Nature are simply our own expressions of the orderly sequence which we discern in the phenomena of the universe ; and that, as all the history of-science shows how erroneous these have been in the past, so we have no right to assume our present coureptions of that sequence to be either universally or ne. cessarily true."

Well would it have been for the future fame of Dr. Carpenter if, in applying these just views to Dr. Buchner's attempt to thrust God out of the universe, he had applied them to his own at-

tempt to thrust out Spiritualism ! "The third and last point which Dr. Carpenter had seen Mr. Home carried out of one chamber in at another chamber window.

Dr. Carpenter's objection to this story was, were all afterwards proved to be an imposture. Ergo, Lord Lindsay, the son, must have been in "a singular frame of mind"—in other words, duped and deluded, when he thought he saw Mr. Home go through his wonderful performancefor, says Dr. Carpenter, "credulity runs in families,"

In reply to Dr. Carpenter's sneer at Lord Lindsay, Mr. Charles B. Wynne wrote a letter, which may be found published in full in the Banner of March 23d, 1872, in which Mr. Wynne -who was present at the phenomenon testified to by Lord Lindsay-writes: "I will take my

say to the contrary." So much for Dr. Carpenter's annihilation of spiritual facts ! He has a pet theory of his own which he has christened "Unconscious Cerebration," a phrase which he claims to have originated; and whenever this theory cannot be so stretched as to cover the facts, then-woe to the facts ! They must be crushed out at all hazards, As our friend, William White (author of an admirable Life of Swedenborg), has truly remarkthe facts of Spiritualism, but only an expectant detectire, satisfied that what was not illusion was sion." He resolved to annex the spiritual phestuffed into his patent-box, is pronounced fallacious and worthless."

Faraday, Huxley, and Carpenter - we have seen what their testimony against Spiritualism in the spirit of one who is determined to see only what he has a mind to see, or in the spirit of one who decides against a phenomenon from a priori considerations of what is possible.

As for the assertion in the London correspondence of the Advertiser, that the "movement in

than a man's hand; it is Modern Spiritualism." That "rain-cloud" has been spreading ever since these lines were written; and the London Times is wide awake enough to see it. The Times has got its umbrella ready; and, when the shower comes, it, will be able to say to its less observant brethren of the press, "Did we not tell you so? Meanwhile, many thanks to the Times for its rescience, its candor and its courage ! . :

Vaccination.

Certain parties are trying to get a law through our Legislature-compelling vaccination. We protest against poisoning the people of the Commade in his beture against Spiritualism was in monwealth in this manner. Better by far have reference to a statement by Lord Lindsay that he the small pox, and take the risk of living. We have seen any number of people who have of window in the third story of a house, and brought | late had their blood so poisoned by being vaccinated that their sickness was infinitely worse than if they had had the real small pox. We that many years ago Lord Lindsay's father re. know of a young man, of sound health, who was ported that he once saw a pretended magician in | vaccinated, and died in consequence within ten Egypt do certain remarkable things, which things days after the operation. If no bad results be come apparent at the time of inoculation; in some individuals, that is no surety they are all right. We have known many persons-after a few years - become prematurely near-sighted from no other cause than vaccination to prevent small pox. We trust that our new Board of Health will thoroughly canvass this matter, er they recommend a law compelling vaccination. Why, the English dread vaccination so terriblyand it has proved such a curse to them-that the have a paper, called the "ANTI-VACCINATOR," devoted exclusively to the subject. And yet the English Parliament stupidly keep a law compelouth that Mr. Home went out at one window and ling vaccination upon the statute book. Bearing came in at the other, whatever Dr. Carpenter may directly upon this subject, and pointedly pertinent, is the following extract from the London "Medium and Daybreak " newspaper. The edi-

tor says : "Our truth-loving friend, Mr. J. Hunt, St. He len's, very coolly observes: 'It is not improbable I may be in prison next week for non-compli-ance with the filthy and rotten vaccination humbug.' We want a few political missionaries from Turkestan."

27" Why do n't that "Boston divine" who took pleasure in informing his "Christian brethren" that the Banner of Light had gone down in the ashes of the great fire, now state that it knavery, and what was not knavery was illu- has been resurrected, to do battle for TRUTH? We fear our *saintly* brother "saw through a glass nomena as illustrations of Unconscious Cerebra- darkly," otherwise he would have been more Need science go any further? Is not Mr. Hux-1 fion-and whatever cannot be so annexed and charitably inclined toward his unfortunate brethren in the first instance, and now dons the garb

of the Pharisee, as did the priests of old, and sticks to his "I-am-holier-than-thon" idiosyncrasy, and "waggeth not his tongue"! Oh, the conclusive, and superficial character; showing days"! Our much-beloved brother, Jesus the that their investigations have been pursued either | Christ, would be ashamed of this same "Boston divine," were he on earth to-day.

1 It is rumored that a new Spiritualist paper is to be issued from the city of New York, provided sufficient funds are forthcoming to sustain it_® All right.

him to choose. He fluctuates between the 'Acts of the Apostles' and the 'Letters of Lord Chesterfield,' and when he repeats the laws of etiquette he thinks he has said the Decalogue. You suspect he would have to pause before deciding whether the Apostle Peter or Beau Brummel were the greater man, and had Count d'Orsay and the beloved Disciple been contemporaneous with him we may feel sure he would have cultivated both. He might shave his head to-morrow for righteousness' sake, but that would not pre-vent his buying an invisible wig the day after."

Muzzling the Press.

Whatever the reasons for the seizure of." Woodhull and Chaffin's Weekly," none of which we presume to discuss in this place, there are certain very significant symptoms that there is a determination, on the part of the General Government, to get the press of the country into its power as much as it can, that, along with other weapons, which are being grasped with such eagerness, it may have the press more or less at its ready command. No such subordination of a free press leaves it free. It must be perfectly untrammeled, or it languishes in a contemptible servitude: There can be no tampering with the freedom of the press; it must be left alone, or it is a slave and powerless. And therefore the people cannot be too jealously watchful of rights that are now their own. When they relax a tittle of those rights, they virtually relax them all. The Weekly says that the United States District Attorney, in handling its case, took occasion to throw out the threat that "other journals" were to be proceeded with in the same manner, the whole proceedings being taken in what it terms the "new Jesuitical Order-the Young Men's Christian Association." It is the same society that instituted proceedings against the Weekly that refused the use of its hall to John Weiss, in which to read a series of lectures on Shakspeare.

Prof. S. B. Brittan, M.D.

We are informed by Dr. H. F. Gardner, its President, that this gentleman is expected to lecture under the auspices of the Boston Spiritualists' Union, at Fraternity Hall, 554 Washington street, Sunday evening, Feb. 9th, at 71/2 o'clock. A small admittance fee of fifteen cents will be taken at the door to defray expenses. The Professor is well known to the great army of liberal thinkers and believers as a trenchant author and a stanch advocate of spiritual and anthropological research.

The Banner New York Agency.

Mr. A. E. Carpenter has located at No. 5 Clinton place, New York City, where he will receive subscriptions for the Banner of Light, and take orders for all our publications. Mr. C. is an earnest worker in the cause of Spiritualism, and deserves encouragement. We hope; therefore, the friends in New York and vicinity will lend him a helping hand in this his new enterprise, and thus benefit us and the cause we advocate, Bro. Carpenter will be our New York Special Correspondent.

dreary," the skeptic replied, "that's what no. fellow can find out."

The medium has since visited Lynn, and intends remaining in this city and vicinity for some time. For further particulars, see his advertisement in. this issue.

Rev. Wm. R. Alger on Spiritualism.

On Sunday morning, Feb. 2, this gentleman delivered an exceedingly liberal discourse (a report of which we are obliged to omit in the present issue, but which will appear in our next) upon the subject of "The Phenomena and Theories of Spiritualism; the true attitude to maintain toward them." During the course of his remarks, the speaker advorted to Spiritualism as tending to make every man free and independent, appealing as it does to every individual to seek truth for himself.

Notwithstanding the intense cold, a large audience assembled to listen to the lecture, frequent applause testifying to its general interest with the people.

Safety for Money in the Mails.

We call the especial attention of our readers to the form of petition printed on the eighth page of the Banner of Light for Feb. 1st. It should be cut out and extensively circulated, as it covers a inatter of eminent interest to all persons who have occasion to make use of the United States mails as a channel whereby to forward small sums to friends at a distance. Let there be united action on the subject. See that the petition is signed by all persons in your immediate neighborhood over twenty-one years of age, and when so prepared, forward it to your respective members of Congress. We shall republish the petitionhead at an early day.

In Consequence

Of the illness of Miss Lizzie Doten, we are obliged to defer to a future number the giving to our readers of the lecture and poem delivered by her at Music Hall, Boston, Jan. 26th, on the "Masonic and Spiritual Interpretation of the Forty-seventh Problem of Euclid," which was promised for this week in our last issue.

31st of March.

The twenty-fifth anniversary of the advent of modern Spiritualism will occur on Monday, 31st of March. This important event should and undoubtedly will be very generally and appropriately observed in all parts of the country. The Spiritualists of this city are already moving in the matter, and we hope to hear that in other places similar interest is manifested.

"STICKS."-A worthy brother Spiritualist has written us several private letters on a particular subject, the argument of which satisfies us he "sees through a glass darkly," and conclusively proves that "a man convinced against his will is of the same opinion still."

EF We call special attention to Warren Chase's Department. He discourse th with ability

FEBRUARY 8, 1873.

LIGHT. BANNER \mathbf{OF}

Hall.

The Boston course of free Spiritualist lectures at this hall was continued on the afternoon of Sunday, Feb. 2d, by an address on "Mediumship" from this popular speaker, based on the following text: "For there is a spirit in man; and the inspiration of the Almighty giveth him understanding." The community were gradually awakening to a knowledge that there existed to-day a fact, flowing in upon the world through the ever-varying doors of mediumship, which, appealing to every sense we possessed, proved that there was a spirit in man - that this life was infinitesimal in comparison with that which lay beyond the veil, and that in the universe there were no isolated existences, each being but one link in that infinite chain whose entirety we recognized as God.

recognized as God. How was mediumship received by the world? She referred to the thousands of media who throughout the country had been called to bear all the opposition and censure of an ill-appreciating public, but who nevertheless had held fast to the truth that was in them ; and adverted to the utterances of even one friend of Spiritualism, who declared a belief that nine-tenths of them were deluded by fanciful imaginings—that this or that spirit had never come back to earth to communi-cate, and was not able to find a medium sufficiently developed to receive his or her inspira-tion—that this gift of mediumship yet hovered under the shadow of a dark mistake. Another class of minds believed that sooner or later natural law would be brought in to unravel all the main new wome be brought in to unravel all the mediumistic phenomena; that in some unex-plained way the underiable manifestations were produced, not by individval discubbided spirits, but by the identity of the medium—nothing out-side of that.

Only the higher faculties of man-the affec. tions, the finer qualities-were immortal. The unseen or spiritual qualities remained-the gross and earthly body fell away at death ; and the spirit was naturally drawn back to its friends on spirit was naturally drawn back to its irrelias on earth by the links of interior sympathy. The in-fluence of Spiritualism in the past history of man —in the clear seeing of Swedenborg, the clairau-dience and clairvoyance of the Maid of Orleans, and the remarkable experiences of Wesley--was referred to by the speaker, as demonstrating the immortality of the soul, and its natural sympa-thy with earth friends left behind; the Bible also acknowledged this acquaintance with and interacknowledged this acquaintance with and inter-est in the affairs of mortality, when it mentioned the joy among the angels when the erring re-turned to paths of rectifude. Professed Christians—as did John the Revelat-or, who, on the Isle of Patmos, sought to wor-

ship one of his visioned " brethren of the prophship one of may isloned " brethren of the proph-ets" as God, till forbidden by the same—when claiming certa'n men to be inspired, declared that there was one spirit—God—from whom that inspiration directly descended. But as the heat and light which proceeded from the sun would bring disease and death to us, if it came directly and without the intervention of the earth's out lying atmosphere, which tempered its action up-on our planet, so mortal and finite mental and physical forms could not endure the full blaze of the meridian splendor of the Great Spirit of all things; it mist be tempered, and bestowed through different mediatorial channels, and with such duties the returning spirits were charged. The great mediumistic teachers of the people

in the past-such as Moses and David and Solomon and Lot-were the spiritual leaders of those days, but not of the present. The darker and reverse side of their characters, even, was necessary to unite them in sympathy with the ignorance and brutality of the age in which they were des-tined to operate. The proof given by returning spirits demonstrated the immortality of the soul beyond the shadow of a doubt. Theodore Parker, who had labored in that, hall to proclaim unpop ular truths to humanity, and all the host of the

world's workers in science, art, literature, or music, had not been ushered, at death, into reserved scats in the heavenly orchestra to chant forever the praises of God, but were toiling with marked individuality and unmistakable faithful-ness among the children of men at the present hour.

Inspiration was two-fold in its operation : in one form it took possession of the human organ-ism and breathed through it its living truths; in ism and breathed through it its living 'truths; in gives, us the following cheering account of spin-the other it stimulated and rendered active the itual matters in his vicinity: present powers of the individual, leading them out to further development; and through both these avenues the spirits of the physically de-parted were at work upon the race to-day. This view of the case laft to act with his man a mere ma-bine for he we laft to act with his man a mere ma-bine for he we laft to act with his man a mere ma-bine for he we laft to act with his minist

Mrs. Nellie J. T. Brigham at Music | was going on, and we must be patient when the rocks broken by science came down into our ranks, and wait the time when their rough edges should be worn off by continued attrition with truth. The era of harmony and union-as differ-ent from the present as day from night-was sure to come in the years that were to be.

The lecturer closed her remarks with an inspirational poem. She will' speak at the same

The Children's Lyceums.

hall Sundays Feb. 9th and 23d.

BOSTON, MASS.

The Children's Progressive Lyceum, of Boston, which holds its meetings regularly at John A. Andrew Hall, had a well-attended and profitable session on the morning of Sunday, Feb. 2d, at which the exercises were enlivened by singing, declaimations, etc., by the members, together with remarks by Mrs. M. E. B. Sawyer and others.

The Temple Hall Lyceum, which assembles a 1000 of each Sunday in the hall 18 Boylston street, is represented as gradually extending its borders as to numbers and usefulness. Dr. C. C. York, its Conductor, writes as follows :

"This Lyceum successfully celebrated its Third Anniversary Jan. 14th, by singing, speak-ing and select readings from its members, after which presents were offered by Mr. Moon, in be-half of the Lyceum, to the Conductor, Assistant-Guardian and one of its Leaders (who has labored diligently ever since its formation), as tokens of respect and appreciation of their kindness and labors of love for the organization.

After appropriate remarks from the Conduct-or, all present participated in a social dance. The session held on Sunday, Feb. 2d, was at-tended by a larger number than at any one Sab-bath since its formation. It has never been in so harmonious and good working condition as the present time in all its departments. May angels, bless the efforts of all of, its members in advanc, ing the noble cause !"

PORTLAND, ME.

We are informed by the Secretary that the annual election of officers for the Portland (Me.) Lycenn occurred on Sunday, Jan. 5th, with the following result : Mr. W. E. Smith, Conductor ; Mr. A. Yeaton, Assistant ; Mrs. W. E. Smith, Guardian; Miss E. M. Weston, Assistant; Miss E. M. Bonney, Musical Director; Mr. M. Hall, Librarian ; Mr. R. I. Hull, Treasurer ; Miss II.

L. Morris, Secretary. The following reaches us from the same source, as the action of the Lyceum concerning the recent transition from the mortal of Mrs. Beals, its late Guardian of Groups :

Sunday, Dec. 15.- Again has Death taken from our number another of our most active members. On the 7th inst., Mrs. Maria F. Beals, Guardian of Groups, was taken from this to the higher life. The Lyceum services this, morning were appropriate to her memory, and the following resolutions were adopted :

priate to ner memory, and the following resolu-tions were adopted : Whereas, The while tobed messenger of Death has again entered our Lyceum Band and borne to her spirit-home our denry loyed sister and Guardian of Groups, Mrs. Marfa F. denry loyed sister and Guardian of Groups, Mrs. Marfa F. denry loyed sister and guardian of Groups, Mrs. Marfa F. denry loyed sister and guardian of Groups, Mrs. Marfa F. denry loyed sister and guardian of Groups, Mrs. Marfa F. denry loyed sister and guardian of Groups, Mrs. Marfa F. denry loyed sister and guardian assist in every good work; the cheer track to help and assist in every good work; therefore. *Reastered*, That we deeply-deplore the afficting dispensa-tion, and sincerely mourn the loss physically of one we all loyed for her many amigbbe and loying qualities as a wife-mother, sister and friend; and while the tears of sorrow glow, we also rejoice, for we know, that it is well with her, and that our loss is her infinite gain. *Resolved*, That we tender to the bereaved husband and children, the aged and stricken father and molifer, the foy-ling sisters and brother, our heartfort sympathy in this the trial inair, assuring then that while our tears flow freely with theirs, we haven it twost, and on the wing of loye even and that for weight the blassed knowledge that she whom we way whill be well the lower and guard noder and guide the loyed ones left behind. *Resolved*, That the officers and members of the Lyceum wear at white how on the left broast during each session, for the space of three months, as a token of love and estern for the departed; also, that a badge of white he attached to the fourder flag. *Resolved*, That a copy of these resolutions he also sent to the barrier. That a copy of these resolutions he also sent to the founder of Light office for publication. *CLEVELAND*; O.

-CLEVELAND, O.

A correspondent, writing thence, Jan. 28th, gives, us the following cheering account of spir-

chine, for he was left to act with his own indi-vidual mind upon what was given him, just as the child could appropriate to itself the instruc-tion of the mother, and yet retain its separate

ALL SORTS OF PARAGRAPHS.

49-Miss Jassie Doney, of Strawberry Valley, Yuha Co., Cal., when she heard of the loss of the Bailier of Light by fire, though but a little girl, started out among her neighbors with the determination to raise at least ten dollars. persevered until she collected five dollars in donations and one new subscriber, and then forwarded the eight dollars to us, with the remark that she did not quite agree with Mr. Davis, that "where there is a will, there is a way " for all, she says, who gave her anything, "would willingly have given as many dollars as they did cents. If there was

But this noble girl has exemplified in her own a way." case that where there is a will there is a way ; and, for the dear old Banner's sake, we hope others will follow her example.

#5"That Southville (N. Y.) "covey " had better "dry up.

Bo-Read the letter of Mr. J. N. Ford, under the head of "Banner Correspondence," He tells some whole truths to the arrogant clergy of the present day,

Bo A good word for the Cambridge observatory may be found on the sixth page.

#D. Mr. George Sanderson, of Weston, Mass., placed on our Public Free Circle table last Thursday an elegant bouquet of fresh cut flowers, for which we tender him sheere thanks. This method of remembering spirit friends is filends is characteristic of this successful magnetic physician.

We have received from John II, Pray, Sons & Co., Importers of and dealers in carpetings, 328 and 326 Washing-ton street. Boston, an elegantiy films, rated calendar for 1573.

A few days ago, a sick woman at Hanover, Pa., suddenly sprang up in bed, and declared that her attending physician was in danger of drowning; and singularly enough. It salesequently appeared that he did have a parrow escape from drowning, at that very hour, while crossing a creek.

That excellent and elegant little monthly, the FARM AND That excellent and elegant title menting, the r angles FURSIDE JOURNAL, published at 401 and 406 East 46th street, New York City, will henceforth be known by the more concise title of PEN AND PLOW.

Mr. Mellen Phinney, of North Turner, Me., recently vacchated himself from the arm of one of dis children, and the results have been very serions. Mr. Phinney's blood has been so poisoned that his physician fears he with not recover.

THE WORKER .- We have received No. 1. Vol. 1. of this new weekly, published at 22 South 5th avenue, New York City, Its motto, "Justice to Labor," expresses the purpose to which it is devoted.

The spirit of a person's life is ever shedding some power, just as a flower is steadily bestowing some fragrance upon the air.

Movements of Lecturers and Mediums.

E. Annie IIIuman speaks in Brookiyn, N. Y., the four Sundays in February : from thence she goes to Dover Plains and Amenia, N. Y., where she gives her popular temperance lecture : also her '' Pica for Equality.'' * Ad-dress West Winsted, Coun. Mrs. Jennie S. Rudd will do missionary work in Con-

neeticut during the month of March, under the ausplees of the Connecticut Association of Spiritualists. Those wishing her services either for lectures, tests or sittings, can

address her No. 4 Myrtle street, Providence, R. I. Mrs. Nelle J. T. Brigham Letures in Portland, Maine, Feb. 10th, and then returns to Boston and speaks in Music Hall Feb. 23d:

A. E. Carpenter lectured in Apollo Hall, New York City, last Sunday, to general acceptance; Thomas Gales Forster lectures in Troy for the next two

mths. Nathaniel M. Pierce, inspirational speaker, Putnam Conn., would like to make engagements to speak in New

England. The Lowell Dally Times speaks favorably of lectures de

Rycred In Welles's Hall, that city, by J. W. Fletcher, of Westford, Mass., Sunday afternoon and evening. January 19th. Of the evening discourse it says:

othe half was well filled to hear blue on the subject, • What is Spiritualism? This subject he divided into three parts. First, What Ish? * * Second, What ef-Three parties ("FIGM WHAT SOLATED STUDIE, What ef-fect has Spiritualism upon our social lives?" Thind and last, What effect has it upon our polities? The thought it was bight time it was brought into polities. If our religion was good enough to take to our churches once a week, and, into our business. It should be good, epough to take with us to the polis."

Dr. H. P. Fairfield speaks in Wilmington, Del., during February.

Augustus M. Mace, Inspirational speaker, can be addressed at 37 Edinboro' street, Boston.

clety of Spiritualists of Albany." Mrs. H. F. M. Brown's ferpanent post-office address is National City, San Diego County, Cal. DR: SLADE, Clairvoyant, is now located at 210 West 43d Street, New York, 139-44,

Mrs. R. L. Moore, tate of St. Louis, has located in Law rence, Kansas, where she will continue to answer letters

long been one of our most reliable medlums. We have received information from a correspondent res-fident in New Orleans, that C. Fannle Aliyu is creating much interest in the subject of spiritual investigation in that city by her trance speaking and improvised poems, that city by her drance speaking and improvised poems, She will continue to becture at Minerva Hall, of 'Bostreet, between Prytania and St. Charles, every Sundar, morning at 11 A. M., and on Sunday and Thursday evenings at 750.

San Francisco, Cal.

"Mrs. Belle A. Chamberlain spoke at this place Sunday evening, Jan. 26th, with wonderful suc-"ess"-so says our correspondent, "II, S.," who further writes : "She astonished all, I think. As for myself, I confess that I have but very seldom witnessed so perfect a specimen of, the higher order of the trance comdition."

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

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RATES OF ADVERTISING.

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

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

#2" Advertisements to be renewed at continued ates must be left at our Office before 12 M. on Monday.

SPECIAL NOTICES.

AN ESTABLISHED REMEDY,-" Brown's Bron-chial Troches" are widely known as an estab-lished, remedy for *Coughs*, Colds, Bronchilds, Hourseness and, other troubles of the Throat and iaings.

DR. WILLIS has secured an office permanently at No. 25 Millord street, and will be in Boston the third Wednesday and Thursday of every month, from 10 till 4. The following Friday he will be at Dea, Sargent's, No. 80 Central avenue, Cholses Chelsea.

CHARLES H. FOSTER, SPIRITUAL Mas-DIUM, will visit Galveston, Texas, on the 27th of February ; Houston, Texas, March 6th ; Havana, 19th; Philadelphia, 29th. F.1.

SEALED LETTERS ANSWERED by R. W. Flint Address Station D, Box 61. Office 1147 Broad way, New York. Terms \$2 and three stamps Money refunded when not answered. -111* J18.

A COMPETENT PHYSICIAN .- The best and mos flicient healer in Boston is Dr. J. T. Gilman Pike. He compounds his own medicines, is a mesmerizer, 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 Pavilion, 57 Tremont street, Room C. Au31.

J. V. MANSFIELD, TEST MEDIUM, AUSWORS scaled letters, at 361 Sixth av., New York, Terins, 14.11 \$5 and four 3-cent stamps.

Augustus M., Maer, Inspirational speaker, can be address-d at 37 Editoror' street. Boston. Dr. Ditson has resigned the presidency of the "First So-from 10 X. M. to 4-p. M.

SPIRIT-COMMUNICATIONS TO SEALED LETTERS. containing a lock of halv, and will also give elabrooyant ex-. Send \$1,00 and 4 statups. Address Mus. M. K antifations, communications and tests. Mrs. Moore base C. SCHWARZ, Station B, New York. 56#, Jans.

BUSINESS CARDS.

CEO. SANDERSON. MAGNETIC PHYSICIAN,

Is successful in curing Consumption. Heart Disease, Nervous Debuilty, Liver Complaint, Dyspensia, Weak Eyes, Bronchitts, S-vaal Weakness, Rheumatism, Head-ache, and all kinds of Weak and Lame Limbs, Ke. Read the following letters, which can be seen at his office, together with others from those who have tested his method without the use of medicine: Healing and Developing Medium.

From a Lady in Saxonville, Mass.

From a Lady in Saxonville, Mass. This certifies that i. Miss E. HAMMOND, have been for the last ten years very much onto the eath, and for the last two years able to growt but little, or do anything without causing me to keep usy bed tor several datas. My disease was consumption of the Langs, with several other compli-fierd diseases. I have taken medicine from many Doctors far and near, but could not find any permanent relief until pr. Sanderson exbedies the base heating newtroid any one that I am acquainted with treated me. When the Doctors have not acquiring some of my triends shift is shown on they but a very Shart time: but now my hungs beciquite well, and my other complatible have causible. It is now three months since I have head any treatment, and I should not they have any other complatible have causible. It is now three months since I have head any treatment, and I should not the distribution of the distribution of the distribution. Miss E. HAMMOND, Fig. 90, the provide the Mass. Miss E. HAMMOND, Fig. 90, causible on the base in Dudge Island

From a Gentleman in Rhode Island.

This is to certify that my wite, in gotting from the cars, fell, and received such a blow upon the head that stunned her so she hay insend the for two hours or more, when Dr. Smalerson happening about, restored her the originations in less than five numbers, and she was affright. Tean truly say he has wonderful Mognathe Powers, Charge (11, 7, 8, 1, 5, 500, 55), O. F. SMPTH.

From Mr. and Mrs. G. Miner, Weston, Mass. The under signed, having been a suffered for a long time, took modified to no effect. Lappened to Dr. G. SANDER-sons, he imparted strength, quieted my nerve, which were in a deplotable condition. It can be continend him formy and all us a powerful Magache Playsienta. WESTON, Mass. Not. 29, 1571. MRS. G. MINER. I, the undersigned, had a lame arm, which Dr. Sciented by one explicit and the strength of MINER. WESTON, Nov. 29, 1571.

From a Lady in Fitchburg, Mass. fran truly say that Dr. Gro, SANDLASON enrol me of a very severe headache in less than five minutes. Firetnue no. Aug., 1871.

From a Young Lady in Waltham, Mass.

Chave several times tested the healing powers of Dr. Econor. SANDLBSON, and each time with good success, le has treated une low weak lungs, and has removed the almand inflammation at each treatment. I think his healing almand inflammation at each treatment, i think his healing path and innamination at would recommend any one suffer powers are powerful, and would recommend any one suffer ing from disease to give the Doctor a triat, believing that ing from disease to give the Doctor s, WOODBV RY, WALTHAM, March, 1872.

From a Gentleman in Saxonville, Mass.

From a condensation in Saxonville, Mass. This carlines that Dr. GEO, SAXDERSON his correct one of very know leagth that it to be a set of the set of the set fried many Doctors far and near including Dr. J. R. New-fried many Doctors far and near including Dr. J. R. New-for on d. Boston, without any reflet: In fart 1 was about dis-contraged, every part of my system was affected by H. and for the fast month or two f was in very severe path, so that I could not sleep sometimes for forty or fitty hours in suc-cessor, and thought that I should not be bet very long the hearing that Dr. Saiderson had cured many severe stantly improved, and affer six or seven treatment to four-stantly improved, and affer six or seven treatment body and it my asionishment, that I was entred body in body and in high and all done by Dr. Saiderson without all lifetime in initial, and all done by Dr. Sanderson without any medicine, infinite and an energy of the commendation of the model of the second s SANONVILLE, Mass., Sept. 3, 1872.

Onice 211 Harrison avenue, Boston. Treatment \$1700, Consultations free. Call or send for Circular, Feb. 8. - 10*

An Unanswerable ARGUMENT, Which should be in the Possession of

every Spiritualist in the World.

I AVING received from Mr. Rubert Bonner, of Wash-ington, Ga.; through the kindness of Mr. Bronson will be the form, with thit permission of the Bonner, taken will be the bonn, with thit permission will be the second the parent to send the set three permissions of the Bonner. Taken at endorsement from Mr. Murray, creating the Banner of endorsement from Mr. Murray, creating in the Banner of an endorsement from the set of the better atom refer-ption of the set of the set of the better atom refer-ption of the set of the set of the set of the better atom of the set of the high social position in Set of a dollar and securify the set of the lagrament that an Spiril artist can allored to be without, better and every our set of a dollar and securify the series.

W. H. MUMLER, 170 West Springfield street, BOSTON, MASS, AGENTS WANTED! AGENTS WANTED!

SPIRITUALISTS HOME. 46 Beach street, Boston. MUSANA MARSE, (formerly Andrews,) Electrician at her residence, the Spiritualists' Home,

tion of the mother, and yet retain its separate mode of treating it. Spirits same not to do the work for humanity, but to stimulate each soul to the more faithful discharge of duty. Some had declared that nothing had proceeded

from mediums which was beyond the power of the mental capacity of the said individuals to give utterance to in a normal condition. It was true in a certain sense, but if the matter be examined, it would be found that while the capacity of the medium presented facilities for the expression of the thought—just as a good finte would emit a clear sound—yet the said thought-was in advance of the present possessions of the medium as te

knowledge and development.

Those who were wont to ascribe the phenomena of Spiritualism to the operation of blind force not yet understood, were confronted by the fact not yet understood, were confronted by the fact of the strange manifestations of reasoning intel-ligence given through a table at Washington, upon which the child of Surgeon-General Me-Ewen, but six months old, was placed, and which answered questions correctly, though the child of course could not talk with or understand its interlocutors. Whence came the intelligence in this and many similar cases except as claimed,' from disembodied and fully developed minds? The statement that all the manifestations occurred under natural law not fully understood was true, in that natural law governed all things though in that natural law governed all things, though from the incompleteness of finite perceptions it was doubtful if in the firsh the spiritual side of this law could be revealed.

Clairvoyance, reckoned true by some who dis-believed Spiritualism, and regarded by them as a natural gift, demonstrated the verity of spirit return, in that it described in addition to material objects the forms of those departed as present ; and further proof was adduced from the fact that many persons not clairvoyant or clairaudient during life had these dormant faculties aroused at the moment of death, and perceived around them spirit friends awaiting their transition. Thus the ex-istence of the spiritual body declared by Paul was proven by the exhibition of two of its senses while yet in mortal, just as the celebrated student of geology was able from a single bone to reproduce the correct likeness and demonstrate the former existence of extinct animal species.

Death was but one step in the chain of life.

and as harmonious and beautiful as any in it. and as harmonics and beautiful as any in it. The figure was used concerning the relations ex-isting between body and spirit, that the spirit was the hand, the material form simply the glove was the hand, the induction form simply the give encasing it. Death was the removal of the hand therefrom. The glove for a moment retained the shape of the hand after its departure, then fell in a shapeless mass. So did the body; but the soul was unchanged and lived for aye. As the spirit found occupation on earth, after its material work was done, in doing good to its inhabitants, so the time would come when its missionary have in our subare would be accomplished, and labor in our sphere would be accomplished, and it would rise higher in the path of progress, to

other scenes and joys. The speaker referred to the good advice offered by Rev. Mr. Alger in the morning of the same day, concerning Spiritualism, in which men were cautioned to stand on the ground of the known, and build outward by investigation. Spiritual-ism taught that we ascended to the heavens by what we put under our feet. The cause was at present in the course of fermentation-the most incongruous elements and antagonistic minds were numbered among its disciples—even under the shadow of the Harmonial Philosophy the grinding work of polishing the spiritual gens

and upward !' We start on this year with re-newed strength and increased forces. C. I. Thacher, late Conductor of the New York Lyceum, having lately returned here, has again as-

sumed an active position among us, and promises to outdo all of his former achievements. Miss Sarah J. File, our former Guardian, has again consented to assume that very important post, assisted by one of the oldest members of our Lycount, Miss Thalia M. Dunlap. And so I might go on chumerating the host of talent we have mongst us, on which I base my hopes of success but, not to be tedious, the following is a complete list of the officers of the Lyceum for the year 1873] Communication, Thomas Lees; Assistant Con-1873] Communication, Guardian, Sarah J. File:

Will, Ulling, Andrew 2005, Assistant Con-ductor, C. I. Thaeller, Guardian, Sarah J. File; Assistant Guardian, Jr., Librarian, Jno. Mad-Director, W. H. Prico, Wilsey; Secretary, W. W. den; Treasurer, G. G. K. L. M. Gleason; Post-Van Druver; Recorder, L. M. Gleason; Post-Mistress, Clark Labuson; Assistant Post-Mis-Van Druver; Recorder, L. M. Gleason; Post-Mistress, Clara Johnson; Assistant Post-Mis-tress, Clara Thompson; Guards, Charley McAr-thur, Frank Ingersoll, Loveland H. Barton, Jno. Spekenhive. Time of meeting, every Sunday, at 11 A. M.

at 11 A. M. I would further add, in conclusion, that we are just about commencing preparations for a grand exhibition, in honor of the approaching anniver-sary, on the 31st of March. We intend to make it in every respect worthy of the occasion."

Correction.

Our esteemed correspondent, L. S. Richards, of Quincy, Mass., wishes it to be understood that his 'next article on "Cosmography" (No. 17) will be devoted to a consideration "of the origin of the plant, and its development"-i. c., the blade of grass-instead of "planet," as mis-printed in our issue of Feb. 1.

Woman Suffrage.

The leading advocates, of suffrage for woman had a hearing before the Joint Legislative Committee at the State Capitol, Boston, Mass., on the morning of Wednesday, Feb. 5th, at which much important testimony was adduced.

The Western Star.

Back numbers of this talented monthly, which should have been sustained by the Spiritualists of America, can be had at this office. Price 3.

THE LEAVEN WORKING .- The Poughkeepsie (N. Y.) Sunday Courier says :

"We are credibly informed that there are at least five hundred Spiritualists and those who are investigating the spiritual doctrine, in this city and vicinity at the present time."

The controlling spirit at our Public Circle on Tuesday last offered up a fervent prayer for the recovery of our associate, Mr. William White, who is prostrated with typhoid feyer.

For Read the message on small pox and vaccination from Dr. Doane, on the sixth page of

P. M., during the month of February. Mrs. M. E. B. Sawyer will lecture in Evening Star Hall, Charlestown, Mass., Sunday evening, Feb. 9th. Lecture

to commence at 7% P. M. -

Spiritualist Lectures in Boston and

Spiritualist Lectures in Boston and Vieinity. MEETINGS IN BOSTON, - Music Hall, -- Free Admission. The slixth Series of Lectures on the Spiritual Philosophy in the above-named clegant and spachons Hall, every Sounday formon at 25 precisely, until April 12. Speakers of known abbilly and cloquence have been engaged. Sing-seats for the balance of the term, at 85 each, can be pro-seats for the balance of the term, at 85 each, can be pro-cured of Mr. Lewis B. Wilson, Chalthaut Treasurer, cured of Mr. Lewis B. Wilson, Chalthaut and Treasurer, shalle J. T. Brighnan; April 6 and 13, Mrs, Emma Ilar-dinge, Spiritual April 6 and 13, Mrs, Emma Ilar-dinge, Spiritual Spiritual

Spiritualist Union. This Society meets every Sunday evening at Fraternity Hall, 55 Washington street, for mo-tual improvement and the discussion of interesting topics. The public are invited freely to attend.

The public arc invited ready whether the second state of the secon Temple Hall, 18 Boylston street, - Every Sunday: Morn-hig, free circle: afternoon, Mrs. Rowdlich, medlum: even-hig, conference. Dr. C. C. - York, Secretary. The Chil-dren's Lyceum meets every Sunday at 1 P. M.

Boston.-John- A. Andrew Hall,-Mrs. Sarah A. Floyd spoke at this place Sunday afternoon and evening, Feb. 2d. Her discourses, received the careful attention of intelligent audiences. The choir also gave good music, to add to the interest of the meetings.

Fraternity Hall,-The Rey, Norwood Damon lectured before the Spiritualist Union at this hall. 554 Washington street, on the evening of Sunday, Feb. 2d, his theme being the additional proof furnished by Spiritualism in favor of that immortality which has received the instinctive belief of man in all ages.

No. 4 Concord Square. - Scances to morrow evening. Mrs. Hardy is an excellent medium, and all who attend her Sunday evening public circles, go away fully satisfied that spirits of the departed do manifest to the people of earth.

CHELSEA.-Banquet Hall .- On Sunday evening, Feb. 2d, a conference was held at this hall, remarks being made by Dr. A. H. Richardson and David Sargent of Charlestown, James S.

Dodge of Chelsea, and others.

CHARLESTOWN.—Econing Star Hall.—Mrs. M. E. B. Sawyer spoke at this place Sunday after-noon and econing Eak this place Sunday afternoon and evening, Feb. 2d, good andiences greet-ing her efforts. She speaks there again Sunday afternoon and evening, Feb. 9th.

RELIGIOUS LUNATIC KILLED, - On Sunday, December 29th, says the St. Joseph (Mo.) Herald, James A. Soper, a religious maniae, was killed in the streets of Salisbury by a mob who had vainly attempted to arrest him,- Soper was hallooing and making a great noise, when the City Marshal of Salisbury attempted to arrest him, but was disabled by a kick from the lunatie's horse. The mob then told him to stop, or they would shoot him. Soper yelled at them to shoot': that he was the Lord Jesus, and could not be hurt by bullets. At this three shots were fired, but by whom is not known ; two shots took effect, killing the unfortunate man instantly. He believed in the doctrine taught at Tremont Temple. Had this man been a Spiritualist, what a rumpus Parson Fulton would have made over it.

good nouseKeeper, and would be glad to find a slipe from such if suitable arrangements could be made. Address W. care franter of Light, Boston, Mass and wonthe be

Now York Agoncy. SPIRITUAL AND REFORM WORKS.

A. E. CARPENTER, No. 5 CLINTON PLACE, NEW YORK-CITY, who is well known in New Engrand the Middle States as an earnest worker in the cause of Splith Middle States as an earnest worker in the cause of Splith alban, will act as William While & Co.'s Agent to Re-erive Subscriptions for the Banner of Light, and inkerniters to an SUBTER AL, AND LIGHERAL, mOKS, UAMPHLETS AND MAGAZINES that are for sale at our Central Office.

LIBERAL, SPIRITUAL AND REFORM BOOKSTORE.

Western Agency for the safe of the BANNER OF LIGHT and all Liberal and Spiritiant Rooks, Propers and Magnetices. Also, Adams & Co.'s GULDEAY PEAN AND FIRIOR GAMES, the Magic Condo, and PEAN Armor Soles. DR. STOILER'S NUTRITIVE COM-POUND, SPENCES POSITIVE AND NEAR TO BE POWDERS, Congress Record Ink, Stationery, Kertive POWDERS, Congress Record Ink, Stationery, Kertive No. 614 North Fills Street, N. Louis, Mo.

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BAN FRANCISCO, CAL. Al No. 39 Kearney street (up stairs) may be found on stethe BANNER of LIGHT, and a general variety of Spir-stethe BANNER of LIGHT, and a general variety of Spir-stendist and Reform Books, at Eastern prices. Abso-tionist and Reform Books, at Eastern prices. Abso-dants & U., S Golden Pens, Planchettes, Orion & Auti-tation and Seguine Powders. Orion & Auti-Positive And Seguine Boy, Storeer's Nateritive Positive and Seguine and and postage stands re-compound, etc., T. S. correction, SNOW, P. O. box H7, 49 (Renutlances In U. S. Internation SNOW, P. O. box H7, San Francisco, Cal.

HENRY T. CHILD. M. D., 634 Race street, Phnad-lphia, Pa., has been appointed agent for the Runner of Light, and will take orders for all of William While & Co.'s Publications,

ADVERTISEMENTS. -: INTRESS AND SOON TO APPEAR.

THE DEVIL AND HIS MAKER.

A Scathing Criticism on the Deity and Devil of the Bible in Rhymed Verse, with a Preface in Prose.

Being a criticat and philosophical review of their charac-ters, their acts and their dealings together, founded on Bi-ble and Theological evid one, showing the christian plan of salvation and most of the Bible and Orthodox conceptions of Deity to be in conflict with the principles of science, and wheley at variance with nature, reason and common sense. Feb. 8.

DR. S. D. MERRIAM,

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INDIAN MEDILY I RETURNED: COME and talk with your splitt trends who have gone Defore. They will heat, and tell you all it is best for you to know, onice, 12 West 25th street, New York, Hours from facility, Appointments can be made by writing. Feb; 8, #1w.

Butte of disease. Especially adapted to the savest Hiden-Pilpe of disease. Especially adapted to the savest Hiden-matism's consultation for the consultations reveal when Consultations for the consultations reveal the Consultation of the disease of the consultation of the consultation of the disease of the consultation of the consultation of the product of the consultation of the consultation of the product of the consultation of the consultation of the product of the consultation of the consultation of the product of the consultation of the consultation of the product of the consultation of the product of the consultation of the consultation of the consultation of the product of the consultation of the consultation of the consultation of the product of the consultation of the consultation of the consultation of the product of the consultation of the consultation of the consultation of the product of the consultation of the consultation of the consultation of the consultation of the product of the consultation of the consultation of the consultation of the product of the consultation o

bio WASHINGTON STREET. BOSTON. Disk was not seen to be a seen to be a seen strengthen by bock of har, seen \$1.00 and four 3-cent stamps.

ISSUED JAN, 25TH, 1873.____ OUR CHILDREN.

MRS. 11. F. M. BROWN.

MIRS. 11. F. NI. BIROWN. The efflor says in the pirture and the first and the books for effly then with the know what is going on he out for the news, they want to know what is going on he out for the news, they want to know what is going on he out for the news, they want to know what is going on he out for the news, they want to know what is going on he out for the news, they want to know what is going on he out for the news, they want to know what is going on he out for the news, they want to know what is going on he out for the news, they want to know the this out of the start of the news, the new has the for the new for the start of the start when the new set the interference of the start of the start when the new set the interference of the start of the start the demand. I have set the interference of the start of the start where the demand. I have been the matching up this little book. We set the demand boing it may brighten some of the county whiter wreaks.

Price Deents, postage locent. For sule wholesale and retail by the publishers, WM, For sule WITTE & CO., at the BANNER OF LIGHT BOOK-WITTE & CO., at the BANNER OF LIGHT BOOK-STORE, if Hanover Street, Boston, Mass.

JUST ISSUED, NEW DISCOURSES BY WM. DENTON.

WHO ARE CHRISTIANS?

Price 10 cents, postage 2 cents,

MAN'S TRUE SAVIOURS. Price 10 cents, postage 2 cents

SERMON FROM SHAKSPEARE'S TEXT:

"Tongues in frees, books in the running fir oks, Sermons in stones, and good in everything.

Seringus in stones, and good in everything, e Price to cents, bestage 2 pents, These discourses were all delivered by Mr. Denton in Music Hal, floston, For site whole-site-inderetall by W.M. WHITE & CO., at the RANNER OF LIGHT BOOD STORE. No. 14 Banover street, Boston, Mass.

A Man of a Thousand.

A CONSUMPTIVE CURED.

Dit. II. JAMES, a returned Physician, and by nature a chemist.) distribution of the second with a second second response of the second with the first budge acceptant of the second second second second second second response of the second second second second second second response of the second second second second second second response of the second second second second second second response of the second second second second second second response of the second second second second second second response of the second second second second second second response of the second second second second second second second second response of the second secon

	CRADDO	OCK & CO.,
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Giving name of this paper.

A RARE CHANCE FOR INVESTMENT. DERSONS with either large or small means withing to Invest will be guaranteed TWELVE FER CENT. FEB ANUM, THORN TON, Monitor, Alpine Co., Cal. Dec. 26, - Twis

13wis-Oct. 26.

THOMAS MARSH,

BOOKSELLER AND STATIONER.

No. 46 Beach Street.

Sent. 28. BOSTON, MASS. Inteowis* DR.O. L. BELCHER. Magnetic Healer, is lo-cated for the winter at No. 22 East Main street, Sus-quehanna Depot, Pa. 3wis-Jan. 25,

BANNER OF LIGHT.

Message Department.

6

EACH Message in this Department of the Banner, of Light we claim was spoken by the Spirit' Spiritualists to all who profess to I whose name it bears through the instrumentality of private exponents of Spiritualism? - MRS. J. H. CONANT.

while in an abnermal condition called the transe. These Messages indicate that spirits carry-with them the characteristics of their cuthelite to that beyond whether for good or evil. But these who leave the earth sphere in an undeveloped state. eventually progress into a higher condition. We ask the tender to feedby an under condition. We ask the tender to feedby no doctrine put forth by sprife in these columns that does not comport with his or her reason. All express as much of truch as they perceive the more.

The Banner of Light Free Circles.

These Uncles are held at l'invitaivity divida 154 WITTENDION STREET, ON TUD. SILY, WISHSET hay and THERSDAY AFTERNOONS. The Hall-will be open for visitors at two o'clock: ser-vices cotamence at precisely three o'clock, after which true to one wail be admitted.

 a) The questions answered at these Semices, are often propounded by individuals among the indicate. These read to the controlling intelli-geneeby the charman, are sent in by correspondents.*

". " Donations of flowers for our Circle-Room solicitial. MRS+ CONANT receives no visitors on Tuesday

Wednesdaysor Thursdays, until after six o'clock, P. M. She gives no private sittings.

SEALED LETTERS. -Visitors at our Free Circle have the privilege or placing scaled letters on the table for anywer 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-dry's on the envelope. At the close of the scatter the Chairman will return the letter to the writer, it, should be distinctly understand that the an-swers to questions, propounded by writers units 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 an swer upoff our circle table expecting lengthy replies, otherwise they will be disappointed.

WHALAN WHITE, Chaippeni.

Financial Status of the Banner.

CONTROLLING SPIRIT -- With your permission Mr. Chairman: Eshall at this tim take begasion to answer certain queries that have reached me. From North and, South, East and West, our tricial- de The Know, or desire a report through that special department of the Banner of Lightthe Message Department - which belongs to us. conferning the financial status of the Bannet As we have but a few moments to use "up in that" direction, we must necessarily make a brief re sponse. Through the late fire, the publishers of the Banner of Light lost between thirty-six and forty thousand dollars : indeed, very little was savid for them to make a small beginning upon, They had no resources to tall back upon save the public generosity sthat has been extended to the amount of between five and six thousand dollars : so, unancially; the Danner stands precisely there. Small donations are coming in; and are thankfully received, but the proprietors find it exceedingly hard to stagg r under their great load, with so little financial strength to carry ifalong, and were it not for the encouragement received from the angel-world, they would doubtless have lain down some weeks since.

The senior member of the firm lies sick at his home, prostrated by that peculiar state of mind which comes upon humanity under such circum" is have, as those you now have exceed in power stances. After having struggled to the utmost for years, to find all swopf away in a single night. and the Star of Hope so clouded as to harally she a single ray, then prostration must come? Hu-manity is weak, though the spirit is strong, and the soul of the senior member of this firm declares within itself that it will rise again ; that it

will work itself clear of its impurities, if you She died before I did, twenty-two years ago. I but give it time.

pinitualism " $1 \text{-shan't have anything to do with sit." And now$ $<math>\Lambda$. - That is a self-evident fact, seen in all your the thinks - so I am informed-that his poor old Spiritualism" the expression of new ideas, or ideas that have life as I have been since death. I find plenty to not been understood hitherto. The same may do in lifting the scales from people's eyes that everything that takes an onward step from the

unitedly declare in a moral and spiritual sense. Their true platterin, comprised in the three words, "Truth, Purity, Love," and set the world know that those who feach or act contrary are but pub-

Jishing their own poculiar natures and opinions, and not the feachings of Spiritualism?" A .- Spiritualists must first find out whether or no there is any absolute standard for truth, purify and love. If there is, it surely is high time that Spirifualists rallied around it and supported it, and were sustained in their glorious faith by it : but there are many-in my opinion-interinediate steps to be taken ere the Spiritualist, can understand himself with reference to these matters. Spiritualism's first work is to teach each man and each woman of their own individuality -what they are in relation to God and to each other-and to prove to each soul that it is an individuality; that, although it is allied to all others, it is separately distinct from all others, and unlike all others. This being true, it seems to me it is very hard, to reach an absolute standard. for all.

Q .- Do not impurity, falsehood and maliei lead, surely to unhappiness in this world and the next# And do not purity, truth and love lead surely to real, true and lasting happiness?

A .- Yes; this is self-evident to every soul's experience who has wandered any distance on the way of life. "

Q .- A stronomy is but little studied, compared to its importance. What are the best means known=to get the best knowledge of the starry heavens on a cleans vening " A .- As good as there are estant upon earth, I believe, can be found at the observatory at Cambridge. I know the English scientists presume upon something better, but their claim is ilis-"puted." "There are no perfect instruments by which to pursue the study of the heavenly bodies; as yet; on earth anywhere: Spirifualism byand-by will open up a wondrous highway leading to this very subject. Scientists will catch the idea, and will carry on the grand theme to success. Plastic minds will be impressed with Ideas with reference to the formation of instruments

of as much greater power than those you how and in perfectness, the first that was every constructed by the illiterate tailor, Q.-[From the audience.] In what sense can

Spiritualists be said to be related to God? A .- In the same sense that the Methodist can In said to be related to God-that the Catholic can be said to be related to God : in the same

gerated self-esteem, or love of approbation, who hing here to know you. I am not ashamed of my make the subject of Spiritualisma by word of disgust and ridicule, is it not desirable that the high-honestly. I never begged ; I never stole ; and est standard of sprituality-should be applied by my boys, in their higher walks of this life, are Spiritualists to all who profess to be public or an more respectable or honest than their old fa-I ther was. Not a bit ! not a bit !

A. -Yes: but Spiritualism, like malt liquors, [1] married Deborah Wilkins, of Barnstable

never had much inclination for church-going Q.-Is not the word "radical," and the term when I was here. When one of my sons came spiritual medium." tast becoming the medium to be what he called a Christian, he wanted me ter many talse teachers and charlatans to pour to embrace the faith, and be made happy by it, forth their intellectual jubbish, and, too often, , as he said. Well, I looked into it, and to me it the beasily impure and perfectly demoralizing was all shadow and no substance, and I said, aspirations of their own earthly natures, all, "Williain, if it is good for you, keep it, and be which is directly opposite to the real teachings of (an honor to it ; but it's worth nothing to me, so

gatherings, practiced privately and publicly: but stather is in hell. Well, it is a very good hell, it is one of those incidents always attendant upon after all. I sartainly never was so happy in my, be said and has been said of the Christian reli 4 come here, benighted and belogged by this same gion, of all other religions, of all reforms of religion that my boy embraced-plenty to do to get 'em out of it." They find it 's very cumbersome here, an unmarketable article altogether, Q.-1s it not time that true Spiritualists should because it is not all genuine. You see, when you go to pass it here in this life, it is pronounced counterfeit, and the detectives are so very keen that you cannot escape 'em. " Counterfeit ! Oh, no ! that 's no Christian religion !" at once they will tell you. You think you have laid up treas ures in heaven. You find you have n't had anything to do with true Christianity, and that you have n't got 'any treasures-that you have come here poor, miserably poor, and blind to the truth. Then somebody, such as I am, is called into requisition to give you sight and to help you out. That's the way it is, William, "Now I'd advise you to see to it that you've got the genuine artiele. If you are sure about it, hold on to it; but if you 've the least sort of doubt about it, you 'd better tie a stone to it, and sink it in the middle of the ocean, and, having done that, do n't never My other sons-I never heard that they had unbraced any kind of religious faith; so I suppose they won't be expecting so much as William, will. I don't want him to be disappointed, o I want him to look smart after what he's got -see that it's the genuine article, one that will stand test here. If it won't, he'd better be without it. He'd hang his head mightify if it should happen to be pronounced counterfeit, and I reckon it will. It looks like it to me. Good day. [To the Chairman.] And may you live long to bear messages of truth-simple though they may beto those who are in need of truth here in this

Nathaniel Peirce.

life,

. . .

Oct. 3.

I wish to communicate with my son, who is h Boston. My name was Nathaniel Peirce. lived for many years and died in Portsmouth N. II. I was a West India goods dealer. I wish my son to visit some of the persons by, whom 1can communicate with him, or write a letter to me, so I may answer through Mr. Mansfield, of New York. Oct. 3.

Eben Smith.

Will you say, in your good paper, for me, that , Eben Smith, of Dennisport, Mass., would be deased to communicate with my wife and son?. Oct. 3.

Henry Adams.

"To be, or not to be," is no longer the ques ton with me. Having solved the problem of death, to my own satisfaction-having become assured of the life after death, I return to bring what feeble evidence I may be able to, to those who are still lingering in the shadow of doubt here. I know that Hive ; and I know that I liave passed through death. I know, also, that I am able to return and communicate with those who are left here. When I made my exit from this mortal state 1 was in doubt ; but when once the curtain was raised for me, the eager faces of the other life once seen, the tangible hands once grasped, and a free flow of sympathy experienced, I then doubted no longer. 1 said, 1 am indeed a risen spirit, and, being one, 1 am capable of going to work, of doing something, in my way, to enlighten those who are behind the scenes. And now, to those who, are left-my mother and others dear to me, who remain here, I have this tu say, "The whole air is full of truth ! breathe it in, and become strengthened by it, and let all error sink under your feet. Become assured that the other life is all about you : that there is, truly speaking, no death." Henry Adams, of . Oet. 3. Boston. Good day.

The rock may seem to be solid, but it is not. It one. If you must worship an old Hebraic record, is just as easy for those who understand the process, to disintegrate the particles of any material, and as quickly bring them together again in their proper form, as it is for me to speak to you through this medium.

Q .- How do spirits that have left the earthform speak audibly without using the vocal organs of a medium? And if they do speak with out them, why not while in the presence of any person without the presence of a medium?

A .--- They cannot thus speak without using a medium. When they materialize the vocal organs by which they produce those vibrations upon your atmosphere called sound, they first extract the subtle vital essences from the lungs of the medium. If the medium happens to be talking at the time, the manifestations cannot be given, therefore they are generally either deeply entranced, or required to remain silent.

Q .- We read in the Testament that Jesus said, Whatsoever ye shall ask the Father in my name, he will give it you." Also, "I am the way, the truth and the life, and no man cometh unto the Father but by me?" Will the controlling spirit state if it is positive that Jesus made this stateinent? If so, what is the connection, or spiritual power, between Jesus and the Father, that makes it necessary in offering up our desires to God to do so in the name of Jesus ? What does he mean by saying, " but by me "?

A .- The Spirit of Truth controlled and spoke through the medium Jesus. Now, you all doubtless believe that you can never come to a state of perfect happiness, except by and through truth. Through a love of truth you are made free. Free from what? Free from sin, free from all that makes you unhappy, free from all that binds you. to low conditions. Jesus never claimed one tithe as much for himself as reputed Christians, claim for him. If he did, we should stamp him an impostor at once; but as it is, we believe him to have been divinely inspired—a light-spiritual, shining in the darkness of the age in which he lived.

-Q.-Considering the extreme danger attending vaccination, and the consequent growing repugnance to its application among intelligent people, what is the duty of those upon whom the law attempts its enforcements? How shall they meet the emergency? Will Dr. Doane give his views upon the above question ?...

A .-- Dr. Doane, being present, says that for himself he should believe it to be his duty to his body and to his soul, to resist the law to the utmost, since it is inimical to the highest condition of good to the human race.7 It enforces upon the human system a fliousand evils that it may bar out one, which, in itself, when properly treated, is a positive good The present condition of society in your midst, being made up of those who are extremely radical and those who are. extremely conservative, bespeaks, he thinks, lively times upon this question; but the most reasonable course for all to adopt is this, to prevent the spread of the contagion. First, by building proper haspitals for the sick, where they shall receive all that is necessary for them to receive to regain their health. And again, proper modes of transporting patients from their homes to the hospital should be furnished .-. There are none now, so we are told, and no precautionary efforts are made, such as should be, in order to prevent. ber that man very well.] Well, that's me. [Do the spread of the contagion. Doctor Doane says to you who do not fancy becoming victims to the small pox, he would recommend this simple practice: first, general bathing, once, twice or three times a week-not oftener than that, because the system of most persons would become [I do for you ?] Oh, I don't know ; a good deal, enervated by the process, and therefore rendered 1 suppose. I want to learn this thing. That's liable to take the disease. You should avoid eat- what sent me here to-day. I've been a little in ing onlons and pork, for both possess powerful the fog about it tried to get a little enlightened attractive- properties with reference to this and all other contagious eruptive diseases. The blood should be kept in as pure a state as possible, and an active tendency to the surface always maintained. This can be done by taking in small quantities, to suit the constitution of the person, sulphur, mixed with either syrup or molasses, to suit the faste, but it should not be the sulphur. purchased at your druggist's. Purchase a roll of brimstone, have it powdered; and let that be your sulphur. That purchased at your druggist's, nine times out of ten, will be anything but what you want. Take this in small quantities to suit the constitution, every other day. That will secure an outward tendency, and become what is, under all ordinary circumstances, a positive preventive of small pox. When your friends tell you that they always know of your coming by your sinch, you may be very sure that you can attend a small pox patient without danger. And again, care should be taken to keep the breath sweet. Allow no matter to decay in the mouth, and around the teeth, because all decaying vegetable or animal matter will attract to itself corresponding poison. So, see to it that the mouth and teeth are kept clean. Let cleanliness in small pox times be your godliness. Observe, he says, these simple rules, and you have nothing to fear from the enemy small pox which is now making such sad havoe in your city. The Doctor further says, when one is satisfied that he has, been exposed to the disease, without having taken any precautionary methods of prevention, the hest course then is, to stop all general food, and live upon rice and molasses, nothing else, except weak tea and cold water. Then, if so be that you take the disease, you provide, measurably at least, against a severe attack. Q .- The intelligence speaks about the Scriptures. Have the spirits any different Scriptures from what we have here on earth?

you had better have it as it was originally, not as it has been since the man ulation of your priests at the Conneil of Nice.

FEBRUARY 8, 1873.

Q .- That 's what we are wanting. Can we get

A .- Perhaps you can... I do not know. Oct. 7.

Captain Chase Pease.

Well, it seems to be a truth that we can return ind speak. I met my old pastor a few days ago, and he told me about this thing ; he told me that he had been here and snoken himself, and he knew it was a truth. I had believed it a lie before : I had heard a great deal about it ; I believed it was the work of the devil, got up to deceive us, and that there was no way back. He told me it was a truth-he had been here himself. I believed him, so I've come to take spiritual bearings, and to see for myself.

I was a Methodist here; I belonged to the Methodist Church, and I had no idea about these things : but I think it's safe for every one to investigate a thing for himself or herself before he or slie says much agin it, don't you? [I think so, yet very few do that : they condemn without examination.] Well, I did. I did n't know anything about it ; I heard of people's coming back, by the million, all over the world; I thought it was a device of the devil, and I would n't get into it. 1 met Father Taylor, and he said to me : "Brother Pease, it is a truth ; now go and see for yourself : do n't take my word for it : do n't be afraid you're going to get into hell by going, because 1'll ensure you !" So I've come here, and I'm going to strike out from this port to make out the latitude and longitude of my friends, and see what I can do for 'em. My name, when here, Captain Chase Pease. Oct. 7.

Georgie Scheff.

My-name was Georgie Scheff. I lived in Boson; 1 was seven years old; 1've been gone since last May. My mother says if she could only know where 1 am, and that 1 am happy, she should be satisfied. Well, 1 am happy; and I live with Uncle Joe, and he is real jolly. I don't want to come back here to be sick, and to take nedicine any more, and to have the doctor.

Tell her, next time I come, I'll find out the . name of the place where I live-aint thought anything about it before. I suppose slie 'll want to know. Tell her I live with Uncle Joe. Anyway, I don't want to come back. [Don't you come back to see your mother, every day, a little while ?] Yes, I come back that way, but I do n't want to come back to take my body I was sick in, again. I am learning real fast, too, tell her. [Then you go to school ?] Yes, sir. Oct. 7.

John Bruce. , T

[To the Chairman.] You don't know me, of course, but'I know you. I used to know your father before you. My manie was John Bruce. [Where did you live?] I lived in Newcastle. Yes, I knew you. I don't suppose you remember me. Your father would. [What was your husiness ?] The last part of my life I was tollkeeper at the bridge-kept the gate. [I rememyou remember my running toll ?] So many boys tried to run toll there ! you wan't slow among 'em, I suppose, if I remember you right ; you had nobody but your mother to look after you, after you were ten or a dozen years old. [Well, what can -but did n't make much headway at it. Where's your mother? [Mother, I suppose, is in New Hampshire, at Epsom.] Aint on our side? [Not to my knowledge. She would remember you very clearly.] Yes, I suppose so. '1've seen your Uncle Isnac. [Have you'?] Yes. Let's see. Your father's name was Nathan? [Yes; see. All getting along?] see. Your father's name was Nathan? [Yes; how are they getting along?] All getting along well. Could at't help getting along in this coun-try. Whether you want to get along or not, you have to. Somehow or other, there will always be somebody to give you help. [Don't have to confine yourself, now, to the started Nave to confine yourself, now, to the gate?] No, no; never relished it, but had to do it, you knowhave to earn your right to live in these bodies by pretty hard work, either of the head or hands, and if all of you knew as much about it is you know after you get out of 'em, you'd be glad if, you was all going to step out before you left this room. [Is that so?] That's so. If you don't believe it, just wait till you get here, and you can see further than a mole can. [I've had the pleasure of becoming acquainted with some of your boys.] Have you? Well, they are pretty smart boy smart boys. To be back here on earth again seems queer, but it's all right, I suppose. If God had n't ex-pected we should come back this way, he had n't ought to have graded the highway as he has, but he offers us so many turnpikes we can't help traveling over 'em. Natural curiosity, you know, would lead us to do that. I wonder if the old road up through Long Lane s any better than it was when 1 was there. [1 have a't been down there for many years.] The have a't been down there for many years.] The tide used to flood it a good many times a year-all because, they said, of the tightness of mony. 1 thought it was because of the tightness of their 1 thought it was because of the tightness of their 1 thought it was because of the tighter is the true lists in their pockets. [I think that's the true definition.] 'I hope you'll be successful running toll when 'I hope you'n be successful running toil when you want to come across to the main land on the other side. [I hope I shan't have occasion; I hope I shall have scrip enough in my pocket.] See to it, then, you have the right kind. I tell you, greenbacks won't do. [I il.try to get the you, greenbacks won't do. i because you won't requisite kind.] That's right; want to stand waiting very long at the gate-may get it shut in your face. Good by. Oct. 7.

will go onward to victory, for it feels strong in its hold upon the angel-world ; and so that angelworld, holding on to its coadjutors here, are determined to press forward with this, their mortal project, until they are sure, that they can be successful: for we do not believe, that the great Disposer of Events, who has this as all other things in his keeping, will so, mock us as to hure us by false lights, and finally plunge us into allivion, No! no! it cannot be !. There is a strongarmy in this earth-life whom we have faith in, who will aid fis, and a stronger army in the upper ; life who will aid, us; and, by the joined power of (the two, we shall go onward to success.- That is our belief-firm as the Rock of Ages. We do not feel like moving from it to-day, and we feel quite sure we never shall. THEODORE PARKER. Jan. 28.

Thomas H. C. Millett.

"My name, str. was Thomas II. C. Millett; commonly called, by my chums, Tom Millett, 1 light out in New Orleans during the last two years of ms life. A friend of mine, James Kendricks by name, has requested me, to come here and tell him what will be the consequence if he blows his brains out, which he contemplates doing. Do you object to my saying just what 11 want to here 2 [No.] Well, the consequence will be he'll, make a damned fool of himself. That's just as it is; he'll see it when it is too late to repent. So you'd better take some other: course : take-my advice-take some other course, Leave New Orleans just as soon as you can. Do n't stop to pack up more than one shirt. Leave as quick as you can, and come East. - Here you? will get rid of that feeling, and thank me for it, too. Good day. Publish ahead, will you? The chaplain says you may-or whoever he is. Jan. 29.

Invocation. To thee, oh Father and Mother God, we lift our souls in prayer. Looking out beyond the tearful face of Mother Nature, [it was raining,] we behold the sunlight of thy love smiling upon us, beaming in through the darkness of our skepticism, lighting up all the secret avenues of our being, and leading us, step by step, nearer to . thee, nearer to the source of spiritual strength, i nearer to the source of spiritual wisdom, nearer to'the source of spiritual love, nearer to that eternal fountain of truth in which we would all bathe our souls and be free from error. Father, Mother, we shall trust our souls and all dear to-Oct. 3. us with thee. Amen.

Questions and Answers.

CONTROLLING .SPIRIT .- If you have queries, Mr. Chairman, I am ready to hear them.

QUES .- [From a correspondent.] Are not the highest teachings of Spiritualism Identical with the moral and love principles of Jesus, or such ; as were imputed to him, and by him faught?

ANS .- Yes, since the young child, Spiritualism, of to-day is but a bud of that ancient Spiritualism taught and practiced by Jesus.

made such from motives of pecuniary gain, exag- | what facts you can, to make those who are liv- | only upon the surface, it seems to be otherwise.

sense that these bright blossoms [flowers upon the table Lean be said to be related to God. God. being in all things, and all things being his productions, of course we are all the creations of God and parts of God ; no one can claim a nearer relationship than his fellow. Jesus said, "I and my Father are one." He meant by that, he was of God, and therefore one with God : and we, each one of its, claim the same,

Q .- Are not the ideas of truth, purity and love self-evident truths, that should be recognized, supported and rallied around?" A .- Yes, most certainly ; and he or she who refuses to support that which to them is purity, truth and love, commits a sin against the Holy Ghost of their own nature, for which there is no. forgiveness; and for which they must suffer and pay the penalty to the very last extreme. It is no small thing to sin against the highest light of one's soul. To know a truth and deny it, or refuse to obey its beliests, is no small sin. The majority of those claiming to be Spiritualists willfind that they have a long account in the other

life-to settle, in this regard-a long account ; and there will be no Jesus there to take their sins upon his back and let them go free. Oh, no. they should have profited by his teachings here. Oct. 3.

Fannie Judson Stebbins.

I want to send a letter to my mother. My name was Fannie Judson Stebbins, and I lived in Cincinnati. I was nine years old and five months:. I died on the 22d of last month. [Do you know what month this is ?] Yes, sir; it is October, 1872.

First, I want to tell mother that Uncle Charles died last night, at Hong Kong. He had the shipfever, and he is n't roused yet; but when he is, I think he 'll be surprised to see me, and be glad, too, because we always had such jolly times when he came home. I want mother to be happy, and not to be troubled about what Aunt Julia saysshe do'n't know anything about it-but just be happy; because; when she gets blue, I don't feel very happy, and I have to come to her, and I cannot help her, and it makes me feel bad. I can't do her any good. I do n't want her to feel bad, and I want her to go to the opera; I want her to go to concerts that 's good, and be just as happy as she was before I went away; and sometimes, as soon as I can, I'll show her how I can come at home. [Have you an opportunity to do so?] 1 'll make one; I know how pretty well; but she must n't be afraid about it. She must be happy. You'll tell her, won't you? [Yes.] 1 am going, now, to see how Uncle Charles is, and be ready to help him, if I can. Oct. 3.

Samuel Brown. I lived on Salutation street, Boston, North End. Well, I had the palsy. I carned an honest living by doing chores and

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

Invocation.

To thee, oh, Mighty Spirit of Life, in whom our immortality is secure, we pray. We ask for wisdom, that we may stumble less in the way of life. We ask for truth, with which to under stand thy wondrons ways. We ask to be led, hour by hour, nearer to thee. We ask that all our ignorance may finally be absorbed by thy wisdom; that we may go forth wherever thou shalt lead us, fearing no evil, trusting in thee, and never failing to obey thee; for thou art our master and our life. Amen. Oct. 7.

Questions and Answers.

QUES .- [From a correspondent.] Does the narriage relation, or anything like it, exist in the spiritual world?

Axs .- Yes; notwithstanding the passage in Your Scriptures which says "they neither marry nor are given in marriage."

Q.-Will the controlling intelligence please state how articles can be brought from one room to another without any communication between the rooms, and not injure the articles? In other words - how can matter pass through matter without any of the particles becoming deranged, as is to be inferred in the case of the hat at the scance of Herne and Williams, reported in the Banner of Oct. 5th, 1872? Was the identical hat produced, or was the person who felt the hat nsvehologized ?

A .- We know nothing with reference to that special case, but we know that manifesting spirits, those who communicate with you through those methods known to you as physical manifes-

tations, are in the habit of disintegrating, sun-My name, when I was here on the earth, was dering all the various particles that make up any object that they wish to pass through another object of matter. It is a well-known scient fie fact that there is nothing solid in Nature, that each sawing wood. I've got two sons round here. I separate particle remains forever distinctly sepsuppose they_would n't like to have me tell what arate from all others. According to human evi-Q .- Whereas there are such a host of impostors, I used to do; but it is the custom here to give dence, especially when the observer has gone

A.-I should hope so.

Q .- Have they a Bible in spirit-life-anything that is to them what our Bible is to us?

A .- Oh, no; we have the great Bible of Nature, of life.

Q .- Have they a record, a book that corresponds to our Bible?

A .- Parchments grow old, and become exceedingly stale. They can be no guide for anybody, because we are progressive beings. What we believe to-day, we ignore to-morrow.

Qn.-Yet the intelligence referred to the Scriptures.

A .- There are many truths contained in your Scriptures.

Qn .- What I am seeking for is, to get at these truths, free from obstructions.

A .- Well, then, we have no written Bible in the spirit-land, that is a moral guide to us.

Q.-1 learned at another place, through another medium, that he was writing the Bible, as it was originally written, before any translations were in existence. Does the intelligence know any-

Countess Alida Kreig.

By request 1 visit you to day, that I may bear evidence of my continued life to those who still linger here in the shadow of time. The evidence they ask is, the last words I uttered to them. They were these : "I am at peace, and it is grow-ing light!" I had an abiding faith in these beaufaithless; many were not, and they all wait with anxious hearts for the first note from across the River of Death from me. I speak in pure English, as I told them I should. And now I pray to their God and to mine that their faith may be firm, their love for these holy truths so strong that it shall cast out all evil and teach them all good. My name, Alida Kreig; my title, Count-ess. I am from Berlin. Oct. 7.

Scance conducted by Rabbi Lowenthall; letters answered by "Jennie."

MESSAGES TO BE PUBLISHED.

Tuesday, Oct. 8. — John Mills, of Boston, Mass.; Sif John Tranklin; John Ryan; Charlotte Elliot, of West Philadel-bla, Pa.; Stephen A. Douglas, Thursday, Oct. 10. – Joseph B.; Frost; Emma Denney, of Thursday, Oct. 10. – Joseph B.; Frost; Emma Denney, of "ortsmonth, R. 1.; Sam. A. Way; Thomas J. Clarke, of "gyldence, R. 1.

thing about it? A.-I know that various bands of spirits are making such endeavors, but whether they will be successful or no, I cannot tell. Surely, if you must have a Bible, you had better have a perfect

Samuel Brown.

FEBRUARY 8, 1873.

Mediums in Roston.

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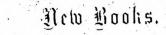
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SYNOPSIS OF FIVE LECTURES DELIV-ERED IN CHESTER, ILL.

The first lecture, dan, 16th, was on the origin of all things, reviewing the religious theories and contrasting them with the deductions from science, Nature, and the testimony of spirits. which seems to conflict with the former, and agree with the latter. The Christian theory, and used them to drive the people to prayers ; but instruction in the succeeding volumes from his which is actived almost entirely from the Paga06 with ancient mythology and 'Egyptian' astronomy and astrology, gives the origin of all things. as the direct and especial work of a God in producing them out of nothing, and with no material until He created it. No account of his being or doing is given of him in the exast eternity of time before he made matter with which to play and make playthings in the forms of worlds, and the bodies and souls of finite beings, some to praise him eternally for creating them, and some to wail in sternal agonyralso for his glory.

This theory, mainly heathen, but adopted as Christian, is utterly without authority in science, nature, or reason, and has only the Church for its source, with not even a claim, in its original scrip, of a divine origin. The Word does not say, 1, God, made the world out of nothing, but a third party says, "In the beginningstreat-made, the heavens and the earth," &c. No one even claims to have seen him do it, or to have heard him say if, but simply says he did it. If a modern writer should say God took a huge rock from the Alps and threw it into the sea, no one would believe the story ; and yet we are taught in childhood. to believe these old, silly, and absurd stables are God's truths, given by his authority to man, and that we must accept them without question-the divine origin of all things, by the word of God, made out of nothing, in the midst of nothing, but eternal time. Not even light, which is material, was in existence, and hence God lived (if he lived) in utter darkness, and yet had eyes, as he made man in his own image and likeness? What use could be have had for eyes, or ears; or nose or hands, or feet, or form, if there was no matter in the universe for these organs to use?,

The whole theory is simply ridiculous, and it is time it was retired as superannuated, pensioned; or retired on half pay, to gives place to the scientific and spiritual theory of creation, progression, and development.

This theory sets forth that there never was and never can be any increase or decrease in the material of the universe; that the quantity and quality of essences and simples, remain the same forever : that neither God nor man makes more nor less in any time or place, since infinite spaceand chirpal times are full, and, there is no place for more or less; that as matter is cternal, soallforms, in the infinite variety, are, in their combinations, ephemeral, and hence worlds and plants have their times of birth and death, growth and decay, and all forms and bodies pertaining to them have also their respective periods of duration, before and after which the elements combined in them are, in their respective activitigs, forming parts of other bodies; that this law, so far as science can go, is universal, and, so far as spirits know, is as general in their world as in this, and among the finer as well as the grosser forms of organic life; that the materials of our world have not in a hands of Spiritualists no additional refutation. Spiritual mediums and beturers are doing what the athiosphere of the sun, but, in the many changes, have changed places so as to make the varied conditions of adaptation to the different tauna and dord of its Surfaces and that the bulles on the earth, the God made a son of dust, changes are thow hope on that will adopt if for and a woman from his rib, and thus started a spiritual life and intercourse, to which it was not [race through which he could different time diave. adapted in the past : that the present condition f for intellectual life, and its results in travel, commerce, and literature, was not like that of the period of the saurians and cetacia and monstei ferns of the carboniferous era, nor like that when our ancestors had tails like monkeys; were all covered with hair, and both sexes whiskered alike, as Darwin assures us was really the case : that the changes of positions and relations of particles make all the varieties we discover, and that these are ever going on in what we call progression, which, to Infinite Intelligence, is only change; that these changes have ever been and ever will be without ressation, and are the only creation there ever was, or that ever can occur ; that, in the absolute, creation and annihilation are as impossible to God as to man, being impos sible in the nature of things; that all simple substances are eternal, and eternally unchange able, only changing places and phases to make the variety of forms and, expressions that meet and momentarily greet each other; that those

BANNER OF LIGHT.

INTELLIGENCE and general superintendence, and | In Fipening. So of our bodies and spirits. it is all the revelation we have of God, and beyoud it we have none from any God.

Nature does not reveal the seconds of her oper-fis, is right," which we need not sketch here. ations to us, but leaves us-endowed as we are with intelligence-to search out by science the Jan. 19th, was on the Rise and Progress of Spircauses of the phenomena she presents to us. She itualism. In it, mesmerism and psychology were

revelation of its causes, and only the phenome- i church, except in the forced sale by church aunon as Nature presented if. Superstition only thority, blinds us, but science opens, our eyes, and her revelations bring us reliable truth. Nature presents us the lily and the rose, produced in her lab-1 itual philosophy, although bearing often some

the God's Word never has and never will. The phenomena are Nature's, and the revelation must be that of science if attained, as all revelations have been thus far in human progress. All we know of our world and the worlds

around us, of our bodies or our souls, is revealed by science, and through the experiments, experiences and the communications of our fellow-beings. Not ONE truth from any other source. Why, then, should we continue to support over forty thousand clergymen and the enormous expense of our church system, when they teach us go to the schoolhouse, the laboratory, the shop of the mechanic, the artist and the halls 'of 'science for all our information? Why not turn our churches all into schoolhouses and shops, and make them contribute to human knowledge, humain wisdom and human happiness?" Why not stop the endless confusion of Babel voices battling for creeds as Divine revelations, when we have the best of evidence that none of them Nature in phenomena, and science in explanation, and which are 'obtained in the schoolhouse.' of converting souls, when they know no more after being gonverted than before, and when there is not one lota of evidence that any God requires it or needs it for his glory or their happiness ?

Science-which now, in Spiritualism, is trenching upon the forbidden ground of souls and the spirit's life and condition after its separation from the body-will soon wrench the last vestige of power from the church, and she will have no mysteries with which to blind the mind and stultify human reason. Science will let in the light, and the darkness of superstition will depart.

The Third Lecture, Jan. 18th, was on the origin and destiny of man, and an argument to prove ofernal life tas inherent in the race, and hence never precarious or uncertain, nor depending on the will of God or an atopement for man. The Jew and Christian, is wholly "ignored by all 'ra- | get explanations and 'expositions through books, donal and scientific minds, and needs at the pamphlets or sermons.

worlds all hear unequivocal testimony to DIVINE but a few hours or days, while the fruit is months This lecture also contained an explanation of

accountability, and the doctrine of "Whatever The Fourth Lecture, given Sunday morning,

presented us the rainbow for ages, and the God's | reviewed as stepping-stones to Spiritualism, and Word revelation claimed it as the production of many of the sejentific facts and deductions drawn the gods. But at last science wrenched it from from them which are now embodied in and perthe clutches of superstition, and taught us in tain to our philosophy. The opening of our era the schoolroom what the Church would never of spiritual truth in its literature was in "Nateach or allow us to know while she could pre- ture's Divine Revelations," which came to us yent it. For ages the God's Word revelations, through A. J. Davis, followed by a vast amount held the lightnings (or the manifestation of wrath, of the best and purest morals, philosophy and at last science seized this also, and explaining the pen, which cannot fail to enlighten any candid causes set the people to putting up metallic rods and intelligent reader. A large amount of standinstead of prayers, and they prove much more and literature from other authors has also been safe protection for our dwellings : but the Church ' published and found a good sale, and is still findwould *meer* have taught us this, as she had *in*; ing better sale than the sectarian books of any

Every department of American and European literature has become "contaminated" with spiroratory from earth, air, water, and some light ; other name. The poetry is most fully imbued and as yet no chemist can produce them with the with it, and the provels are being more and more same ingredients, science has not reached it, and tilled with spiritual stories, and many Spiritualists writing them for the popular papers and their readers, who, while their prejudices are still strong and bitter against mediums and Spiritualism, are almost daily reading their productions. and are admiring them also. The stage and the pulpit are also becoming "contaminated" with the evil, they have so often warned the people against, and as these both live and feed on popularity, they show by this that the public mind is fast

changing to its favor. The phenomenal phase has also largely widened, increased and improved since the days nothing we can rely upon, and when we have to | of the odious Rochester knockings, which brought such bitter denunciations and loud anathemas from the churches. They have neither been silenced nor diminished by Church opposition, but have steadily increased and improved during the quarter of a century they have been among us, and give no promise of ceasing, but rather that they will establish beyond even controversy the fact of spirit-life and intercourse, and bring the evidence to all who want it. More and more plain have a single revelation from any God, and not] and convincing become these phenomena, and one reliable truth except such as are derived from a each year brings us new and additional evidence that our churches are wrong and useless, so far as testimony of the future life is concerned. and *verer* from the church? What is the utility From our spirit-friends we are constantly learning that there is no practical value in Christianity, so far as another life is concerned, and that the Infidel is as well situated in that world as the Christian, and even better, if his life is as pure and harmless, since he is free from the supersti-

tion that encumbers the mind of the latter. We are surely on the verge of a new religious era, which has its advent in Spiritualism and through our mediums. Every sign in the heavens and the earth gives evidence of it, and we rejoice that the reign of Christian terror and bloody conflict is nearly over, and the reign of peace and good will is to succeed it.

The Fifth Lecture, Sunday evening, Jan. 19th, was on Mediums and Mediumship, reviewing the varieties and changes since the celebrated Rochester knockings, and the terrible war made upor them by the Christian churches, which have been Adamie theory of man's origin, as accepted by defeated in every attack, and in every effort to

creased for degreased since its nebulotis birth from [11] belongs to and goes with the Pagari fables of [Jesus is said to have commanded his disciples to do when he sent them out to preach, and comthe fathers of earthly children in a variety of manded them to say, "The kingdom of heaven" (spirit-world). " is at hand," So we say, not be cause Jesus ordered it, but because we have found it true. ... Heal the sick !!' So we do, not miracu lously, but where we can, as Jesus and his disciples are said to fiftye done where they could, but in some places they, like us, could not do much on account of the state of unbelief or opposition. S we find it, but we do cure many cases, and the churches forbid us, as Peter forbade those he found healing without using the name of Jesus, but the Master rebuked him and told him not to do it again. We are not doing it in the name of Jesus, but by the same power and in the same manner, if the stories are at all reliable, or had any foundation in fact. "Cleanse the lepers," a species of healing scrofula, or cleausing the body 'Raise the dead." Not the dead bodies from the graves and send them back to their former homes for such was not the work of the disciples, but raise or call the spirits of the dead, as they did and we do-not because they did, or were com manded to do it, but because we find we can call them to assist us in healing, and in comforting the mourners and the sorrowing of earth, and can by this means prove that our preaching is true-that the kingdom of heaven is at hand, or near us, even though the blinded churches con not see it, and are too much hardened in heart to feel it. Many things are performed through mediums that we cannot explain, and the spirits do not give satisfactory explanations, either from their ignorance of the law or from the obtuseness of our minds. But this does not justify us in denying what we see, or hear, or feel, and know through our senses. The same is true in Nature where the phenomena are often observed for centuries before we are capable of reaching the causes and explaining the law that produces them. Spiritual phenomena seem to be no exception to the general law. Man is left with reason and intellect to ferret out the causes, even though the instruments are spirits of our depart ed friends, or even when they take part with Nature and with us in bringing about the phenomena. In healing, a variety of theories are given, nonof which fully explain all the cases that occur. and the same is true of other phases of mediumship. As no two mediums are exactly alike, so no one theory explains all the varieties of manifestations ; but amid it all one truth is clear, wiz., that the spirits of our friends are near, and often in natural sleep, and with as little fear as we with us, aiding us in our good desires and efforts, and trying to check us in our evil and wicked weary day's toil or enjoyment, with both of ways, and that they would, if they could, cerreet many of our erroneous views, and give us No one form of bodily covering is eternal, and the truth about the world and life they are in, in no one world or cycle of being eternal; but the place of the errors we have learned from our Divine Essence within us constituting the proto- | churches and Christian teachers. Truth is mightplasm of human life is eternal and eternally the ¹ ier than the mighty churches, and will prevail same, both in form and substance, and hence not over them, and that at no distant day, for the ram's horns are already sounding around their walls, and they begin to crumble to a final fall.

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The full-orbed spiritual life is attained by slow and precise processes. The same law applies to spiritual perception. True, there are times when intuition scales all barriers, and introduces one into the ideal realm, so that personal contact with great truths and eternal principles is experienced. And yet the power of intuition is intensified under the sway of proper educational influences. Prayer, a holy life, humility, a charitable spirit -these are the stepping-stones to an exalted spiritual condition

The march heavenward is made by gradual approaches. It is not accomplished in a day. The vietdry comes after many trials and much tribulation ; and after the goal has been reached there is not a monotonous "rest" for anybody. New fields for exploration lie open before the human mind, and the work of the scholar becomes the ambition of the saint.

It is an undeniable fact that the genius of the spiritual platform of to-day is misapprehended by the masses. And even among its so-called friends there can be found many who make sad failures in defining the purposes of the spiritual movement. A few have mistaken a single ray of light for all the ineffable splendor that is reflected from the heavens.

There are several thoughts to be emphasized in this connection.

First. The spiritual platform is of great antiquity. Its roots are to be found in the very man effort that was ever made to evolve from super-Its roots are to be found in the very first enori that was ever made to evolve from super-stition anything/like a type of rationalism. Our constituency, therefore, embraces the reformers of all time. We are in royal company. Second, The spiritual platform is comprehen-

sive. Progress in theology is not its only cry nor are religious reformers its only-luminaries, The devout scientist is at home on the spiritual platform. The philosopher secures an attentive and respectful hearing. The poet finds appreciative readers-persons who realize how vital and substantial are the ideals that find expres-sion in mystic rhythm, that seems ready to blossom out into seraphic song. The artist gathers new inspiration for his work. He learns from the spiritual platform something about Nature being the visible manifestation of God. Art immedi harmony, of the long ago, are round modern media, and cause them to produce melodics that thrill and inspire.

Third, The spiritual platform teaches an ex-alted idea of unity. It does not insist on the belief in any dogma to secure fellowship. Do you love liberty? Do you believe in spiritual eman-cipation? Yes? Then you are in the new bro-

But has the spiritual platform any special element or basic idea? *Yest* It affiring that the fact that man survives the death of, the body is a matter of scientific demonstration. All phenom end that have any bearing in this direction the Spiritualist considers himself morally obligated to critically examine.

DETROIT, MICH.

There has been a great awakening in Detroit, in all that relates to liberalism and Spiritualism, during the last few months. W. F. Jamieson opened a course of lectures in October. Crowds flocked to hear him. His bold words startled many souls. Soon it became evident that a larger hall must be engaged. The Society then hird Coyle's Hall. Mr. Jamieson was reengaged, and the old success continued to mark his ministrations. During January it was our privilege to address the Detroit friends. Never have we niet such appreciative and enthusiastic audiences. Pleasant memories of our tarry in Detroit will ever linger with us. The earnest souls who have labored in private so unselfishly, do not need or care for newspaper notices, as a reward for their fidelity: God's angels know them, and know

their motives—that is enough. Mr. Jannieson is speaking again in Coyle's Hall, this month. N. Frank White is engaged for April. If is to be hoped that the present re-

Mich. He speaks in the country round about. In coming years we shall hear more of him. Bro. Janieson has been throwing his heresy around promiscuously in Port Huron. He de-lights in combat with old fogy notions. And therefore it was with decided pleasure that he answered a Port Huron minister who pronounced dancing a thing fearful and diabolical. Mr. J. answered a Port Huron minister v

started off like this : "There are some of our fellow travelers in the journey of life who seem to think 'this world is all a fleeting show, for man's illusion given." They speak and act as if life were a stupendous failure; as if every member of the human family should hourly repeat :

 Hark! from the tombs a doleful sound! Mine cars attend the cry? Or, by way of variation :

⁴ Far In the deep, where darkness dwells, The land of horror and despair, Justice has built a disual helb. And laid her stores of vengeance there.

To look solemn, to walk our beautiful earth as if it were a pest-house, appears to be their estimate of a truly religious life. To such the hearty, wirestrained laugh of the good-natured man is equivalent to the wail of a future demon; the rip-pling, silvery laugh of a woman a prelude to agonizing screams in the fabled land of lost souls." CEPHAS.

PUBLIC MEETINGS, "ETC.

Quarterly Convention at Rochester, N. Y.

A Quarterly Convention of Medlums, Speakers and others, will be held at. Good Templar's Hall, corner of Mill and Mumford streets. Rochester, N. Y., Saturday and Sunday, March 1st and 2d. commencing at 10 o'clock, and olding forenoon, afternoon and evening sessions each day, We are assured that the Rochester Spiritualists will try centertain all in attendance, and believe they will be able to do so. A cordial invitation to attend is extended to all interested in this great Spiritual Revolution. Come early, brothers and sisters. from all parts of the State, and let us have a profitable re-union in this Bethlehem of piritualism. Come with hearts and volces attuned to harmony, and please bring along your text-books of spiritual song: also come prepared to locate the next Quarterly Convention, Good speaking and good music may be expected.

J. W. SEAVER, A. E. TILDEN, GEO, W. TAYLOR, Committee,

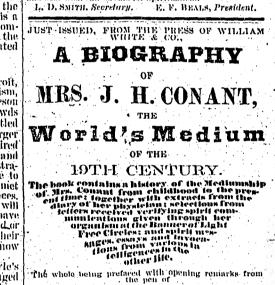
Quarterly Meeting.

The Van Buren–County Circle of Spiritualists will hold their next Quarterly Meeting in-Capt.,Skimmings's New Hall, in Breedsville, Mich., on Saturday and Sunday, Feb. 22d and 23d. 1873, at which time the New Hall will be app priately dedicated to the cause of Spiritualism and Free Thought. A Dedication Party will take place on Friday ately assumes a spiritual significance and beauty evening, the 2st, and Deflection Services at the Itali the never dreamed of before. The divine mission of day following. The services of N. Frank Whitegre secured music is also, proclaimed. The great musters of for the occasion. Other speakers are expected to be present. We hope to see the largest gathering of Liberalists over assembled in Van Buren County.

R. BAKER, President. J. H. TUTTLE, Secretary.

New York Association.

The Central New York Association of Spiritualists will hold a special meeting at New Berlin, Chenaugo Co., on the 15th and 16th of February. Good speakers will be pres-ent, and a good turnout is desired. Let all classes come and bear what can be said for Spiritualist



scientists and rationalists who pursue this subjeet thus far, and rest, their conclusions and the ories here, find no chance for min's eternal exist ence as a conscious being, and thence are what the Church calls infidel, or materialist, or pantheist, or atheist, &c.; but as man's immortality forms the question of another lecture, this subject was closed with these theories apparently ending in annihilation of conscious individual intelligence, out of which it is to be rescued here after.

"The Second Lecture, Jan. 17th, was on Revela lion-Divine, Natural and Scientific. Treating of Divine Revelation in the sense in which it is claimed by our churches, there is NONE- Not -vidual existence, but never one particle of it or one truth has been made known or revealed to mankind by the Word of God, nor in any message or communication from that source. Whatever has been claimed as revelation in Jewish or Christian history, when applicable to our earth, our bodies or our souls, has, so far as the truth has been reached, proved to be almost invariably' false, not even true as often as an ordinary Yankee guess. The ignorance of the age, and the people of the age, were invariably to be found in the God's Words of the time, and which were adapted to the people, who pretended to receive them, and they were correspondingly incorrect.

Nature's revelations are entirely different. They furnish us all we know of God in the order, beauty, harmony and variety of so much of the universe as we can reach with our senses and limited capacities, and bring to us, in the law of uniformity and mathematical certainty in the starry heavens and in the varieties of animals and plants, the evidence of intelligence and wisdom. The pistils and stamens in plants enable us to classify them, and the structures of animals enable us to divide them into orders, genera, and species with accurate mathematical certainty. Minerals, vegetables, animals, intelligences and | of vastly longer duration. The blossom lasts |

personal Gods visiting the earth and becoming ways; and in this instance, there being no feone child or more in a partially natural way. No comments are necessary on such stories in our meetings, as they are unworthy rational and intelligent minds.

"The theory of Edward Beecher, in the "Conflict of the Ages," is equally absurd, and needs no review, as it is not accepted by any church authority. The theory of Darwin and the monkey origin of the race is entitled to far more serious consideration, as it has at least a historie and scientific basis not easily set aside. In tracing the race backward, we are able to follow its footprints through the historic period, and through the barbaric and monumental periods, to one in which were left few traces of superiority over the monkeys and kindred species; and out of this man seems to have arisen slowly by progression, while his neighbors, the monkey, gorilla, and the orang, seem to have remained without progres. sion ; and whether this can be a law of species, or whether man is a distinct kingdom, we leave to science to decide, while we believe man a superior order of animal, with the form-germs, in the protoplasm of his developing life. The germs of all organic forms—mineral, vegetable, animal and human-seem to exist eternally, and to remain essentially the same ; and hence all forms follow the law of these germs, which, with the quality of eternal activity, never cease to seek and to find materials for ultimating and ripening in their respective forms of creation, progress and change. Herein lies the philosophy of eternal life and perpetual change in which we were, and are, and are to be forever; not on this earth, which is itself of limited duration, like our bod-Tes, and subject to change even out of its indi-"of us ceases to be, or to act à part in the universe of matter and mind.

When we are born into our soul or spirit-life, and educated, developed and matured in that life, we shall be enabled to know more, both in memory and philosophy, of the parts we have taken in former existences in other worlds as in dividuals, and shall then know, as we now believe, that there is no death nor cessation of existence for any finite being; that we always have and always must exist as intelligent beings, with momentary suspension of consciousness, as have when we lie down to sleep at the foot of a

which we tire about equally.

progressive, as the body is, which finds its end in perfection at last—buds and perhaps blossoms in this life, but only fruits and ripens in the spir itual sphere and life that succeeds and transcends this, but is not more eternal than this, although

An Ohlo young lady not long ago made by letter a form proposition of marriage to Thomas Nast, giving references, etc. The artist responded with a cartoon of Mrs Nast and the children, labeled, "The only objections."

vival of Spiritualism in Detroit will be of perma-nent duration. Mr. Jamieson has a right to be proud over his Detroit victory.

: MEDIA.

There are many excellent modia for spiritual There are many excellent moun for spiritual phenomena, both physical and mental, in De-troit. Emma Martin can be found at 64 Grand-liver street. Mrs. Molicre resides on Fort-street, West, near the corner of 7th. Mrs. Cartwright lives at 410 Fort street, East. All these ladies receive multitudinous callers, and many skeptics are converted. NOTES.

We continue to hear good reports of the labors of the Missionary Board of Michigan. Bros. "Todd and Barrett interest the people. They have visited Grand Rapids, Hastings, Allegan, Plain-well, Battle Creek, and other bocalities. Bro. Well, Battle² Creek, and other locanties. Bio-Todd's permanent address is Charlotte, Eaton Co., Mich., Friends, give the missionaries a cor-dial welcome and generous finuncial support, for they are worthy of the confidence of the people, and are intelligent expounders of Spiritualism. Our friend Giles B. Stebbins recently delivered a batta on "Scientific and Mulerial Educa a lecture on "Scientific and Industrial Educa tion," before the Toledo (Ohio) University of Arts and Trades. It has been published in pamphlet form, and deserves an extensive reading. Goy, Washburn, of Wis., has gained considerahie notoriety on account of hisanti-church-lottery

views. Some of the clergy think it almost as reprehensible as Anti-Christ. "T is too bad that familing is not proper when carried on within the church.- But it is not-so says modern free thought. And that settles the question. • The free hall in Breedsville, Mich., will be

dedicated Feb. 21st. We thank the friends for their kind invitation to attend and participate in the exercises. Other engagements call us else where; but we shall be in B. in spirit. Mr. Skimmens, who built the hall, is beloved by all. Blessings upon him for this one of his many sensible acts.

Mrs. A. E. Mossop has been very successful in her labors in Bay City, Mich. Mrs. M.'s engage-ments are as follows: Waverly, N.Y., during March; Troy, N. Y., during April; Albany,

N. Y., during May and June. A regular meeting of the Branch County Circle, Michigan, took place in Coldwaler, Jan. 4th and 5th. Miss R. Augusta Whiting was the speaker for the occasion. Mrs. Cushman also took part in the meeting. The gathering was full of interest. Jan. 19th, Miss Whiting was In Detroit, and favored the Spiritualists with a brief address at the owning, meeting in Cowie's Hall address at the evening meeting, in Coyle's Hall. Her permanent address is Albion, Mich.

The Rev. C. H. Brigham, of Ann Arbor, Mich. is spoken of as a man of scholarly attainments and liberal-theological ideas. He is a missionary from the Unitarian Association, and has an important post. Ann Arbor is supposed to be the Boston of Michigan. There are a large number of ambitious and growing young people searching for wisdom through the medium of the Michi-gan University. There are quite a number of Spiritualists in Ann Arbor. Bros. Barrett and

Spirituansts in Ann Aroor. Bros. barrett and Todd should visit the city. Dr. A. B. Spinney, formerly of East Saginaw, Mich., a practitioner of sixteen years' experience, has established himself in Detroit, at 251 Wood-ward avenue. The Doctor occupies two chairs (Anatomy and Physical) in the Detroit Medical College. Dr. Dumont C. Dake is at his Chicago Institute form the 16th to the site of occupient Institute from the 15th to the 31st of each month. 15 Ellis Park is the place.

Moses Hull's new work, from the press of Wun. White & Co., is an elegant looking book (as a matter of course). The book is worthy of Moses's head, and that is saying a good deal, for our Moses is a thinker, and, in the great domain of Bible Spiritualism, he is untouchable.

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