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BOSTON, SATURDAY, JANUARY 13, 1866.

NO. 17.

For the Banner of Light.

A BEAUTIFUL LEGEND.

The following novel and beautiful legendary poem was recently written through the medium ship of Effic Brooke, of this city, a young lady of intelligence, good looks and rare modesty. She has been but recently developed as a poetical writing medium, and she has a hard struggle of it as a medium and Spiritualist, on account of most stubborn opposition of her parent to Spiritualism, and all its insignia and associations. She writes in secret, nevertheless, and I think you will think with me that, under the influence of higher powers,

she writes well. I have her consent to send this

poem to the Banner, and I want first to narrate

something curious appertaining thereto. I was sitting in my office yesterday morning, and was engaged in reading this little poem, when who should come in but our celebrated physical medium, Mr. William M. Oden, about whom I have heretofore told in your columns. Says I to Oden," Come, sit up by my desk, and lay your hands on it." We did so, and I commenced reading the poetry to him. At once, most distinctive and emphatic noisy raps were produced upon the Stood transfixed with fear and wonder, while the lid of my desk, which was down,

Says I," If I write down the alphabet, and point out the letters, will the spirit tell me who it

The spirit answered distinctly in the affirma tive, by three raps.

I pointed the letters of the alphabet, and "LYT! " was spelled out.

"Is this Brigadier-General W. H. Lytle?"

"Why, Will," says I-for I was a close and intimate friend of his in life, and he has appeared to me through mediums often before-"I am right glad to meet you again. Are you interested in this poetry?" (General Lytle was a poet in this life, as well as a military man, of much ability and talent.)

"Yes, I am. I am the author of 'The Naiad and the Diver.' I control Miss Effic Brooke to write poetry. She does not know who it is. I am glad I have found a medium that I can so control.'

"Will, I am about to publish 'The Naiad and the Diver."
"Well, you may publish it in the Banner and

the Journal. As to other papers, you may do as you please.'

We said no more about the poetry, but I asked

" Will, say something to me by alphabet."

He immediately spelled out:

"The people are auxious to find out the *primum* mobile."

" Of these things?"

"Yes," replied he. This Latin phrase was characteristic of Lytle in life. He was very fond of quoting curious Latin phrases, and like the above, quoted very aptly.

The Religio-Philosophical Journal is requested

A. G. W. CARTER.

Cincinnati, Ohio, Dec., 1865.

THE NAIAD AND THE DIVER. A LEGEND.

BY GENERAL WM. H. LYTLE,

THROUGH EFFIR BROOKE.

With a sweet and mellow chiming, with a low and tuneful rhyming,

Sung a Naind in her rosy-tinted shell, Sung the Naiad, loud and clearly, to the waves she loved so dearly.

> As they gently rose and fell, At the pink and golden entrance Leading to her crystal cell,-

Where she smooths her glittering tresses with her flugers' soft caresses-Smooths the golden wavelets of her tresses

fair-While her taper, tiny fingers mong a bed of seapearls lingers,

Seeking gems wherewith to deck her hair, Smiling as she culls the fairest Ocean's soil doth bear.

On her dress of seaweed shining, with its pearly tissue lining, Glitter gems of untold splendor, radiant, rich

and rare: While her coral slipper, gleaming with the amber's

golden sheening, Covers foot so small and fair, None but Naiad such a sandal On her foot could wear.

On her snowy bosom resting, with a soft and mute caressing.

Shineth diamonds, with a pale and ghastly glow Sending wandering shadows dancing o'er her bosom soft enhancing,

Like the moonbeams over snow, Rising with a wavy motion To her quick breath's ebb and flow.

But her face, so full of splendor-earthly life could never lend her Half the beauty brave Old Ocean gave; Full of witching grace of feature was this free

born ocean creature, Reared beneath the dimpling wave, Free from art, from Fashion's training, In the silence of her cave,

Love she had for every billow which at nightfall proved her pillow, When she laid her down to sleep;

When her eyellds closed in slumber, ocean's Perio without number.

Bising from the misty deep, ... Stood like sentinels around her, Loving watch to keep.

Bloom Killer the me there all the up to

So the Naiad's life went glidling, in the place of her abiding,

'Neath the silvery, monning wave; Naught disturbed her life's calm beauty, no vague doubts of right and duty Pierced the silence of her cave; She was free as mountain eagle-

The emblem of the brave-Till one day a Diver, seeking for the gems of ocean's keeping,

Heard the Naiad's merry song; Heard it ringing, heard her singing, sweet strains of music flinging,

Till the depths of ocean rung, And the waves in wild abandon Bore the mystic notes along.

Gazed he round him, half believing 't was his truant ears deceiving,

And then rose above the wave-Gathered breath, again descended, by his sinewy arms befriended, Lo! outside her crystal cave

Stood the Naiad-her song ended-And the Diver, bold and brave, waves, in tones of thunder,

Seemed to chide his ardent gaze. Smiled the Naiad, smiled she gladly, though she said a little sadly,

" Mortal, whither dost thou go? If the Naiad can befriend thee, both herself and sprites shall 'tend thee. And tell thou seek'st to know."

But the Diver's strength was leaving; up he rose a pathway cleaving, To the balmy upper air.

Long he pondered on this meeting, meanwhile to himself repeating,

" She is wondrous, wondrous fair! Never saw I such rare beauty, Such a wealth of golden hair."

Night was gath'ring, calm and saintly, and the evening star shone faintly In the Oriental sky; Sat the Diver lost in thinking, fancy unto fancy

linking-"Ah! that star, so like her eyel

Golden beaming, like the scenning of a incident holy dreaming,

When she lays her down to die.

And her voice, 't is like the sighing of the bulbul's soft replying

To the wooing of his mate, Or like fabled Peri waiting, mourning over her

At the Eden's golden gate, Wildly raving, filled with sorrow, for the dawning

of the morrow. Crying 'gainst So the Diver's heart was riven-may the seraphs

fair forgive him-By the witching ocean sprite.

Day by day he saw her straying, day by day he saw her playing

With her waving locks of light; Day by day she fairer grew, To his onraptured sight.

When she smiled, her siren glances kindled wild, disordered fancies In his fevered brain:

And her voice rung sweet and clearly, saying,"Ah, I love you dearly-Mortal, love mel you shall reign

Monarch over all my treasures; Leave, oh leave the stormy main."

Did he yield to her caressing? listen to her soft confessing?

Ah! we may not, cannot tell; But a group one morning standing near the Diver's

usual landing, Looked in vain to see his bell Rising with the hardy inmate

From the surging swell. Alas! the Diver nevermore was seen upon his

native shore: And his comrades sigh, and say, Ah, some Genii hold him spellbound, not a trace will e'er be found

Of poor 'Yarropual'; Safe he dwells from mortal sight, In the palace of the Fay."

* Bulbut. "The nightingale of the Persians, represented by the poets as enamored of the opening reschud, and, perched on some neighboring stem, as pouring out his song in her ear."

Sleep.

Exercise your body and mind gently till you are tired, and no longer; sleep till you are refreshed, but no longer; when the bed becomes irksome, get up, if circumstances permit; when again nature calls for rest, follow her dictates, and regard not the time nor the hour. In health, custom rules; but when sickness takes the helm, nature will not be controlled. In good health, seven or eight hours' sleep is generally sufficient; a disposition to lie in hed beyond the usual hour generally arises from some derangement of the di-Restive organs. In sickness, if the patient is favored with sleep, nothing will so soon renovate and restore strength. When a nurse perceives her patient inclined to sleep, let everything give way, no matter what time it happens. A patient should never be awakened to take medicine; no medicine can be so beneficial as sleep, which is the balm of Glicad of this state of being, and comforts both mind and body beyond any other thing. Sleep is sound, sweet and refreshing, according as the alimentary organs are easy, quiet and clean.

Girls, beware of transient young men. Never suffer the addresses of a stranger. Becollect that one good farmer's hoy, or industrious mechanic, is worth all the floating fore in the world.

and only are all polarest had as mad accepts bate of

A 656 c

The Pecture Room.

ADDRESS

MISS EMMA HARDINGE, IN LONDON, ENGLAND.

The first of the private Winter Soiries proposed by Mr. Benjamin Coleman, was held on Monday, the 6th of November last, when a crowded audience assembled to hear an address from Miss Hardinge, the first she has made in England.

Mr. Coleman, after explaining the objects of these social gatherings, said that having succeeded in bringing together so large an assemblage comprising many who have devoted their talents' to the dissemination of the great truths of Spiritualism, he considered that he had done his share in the work, by laying the foundation of a movement which those who are really in earnest will not fail to maintain. Up to that moment he had acted on his own responsibility, but in future he would be assisted by three other gentlemen, who, with him, will form the committee of manage-

He hoped to see these gatherings conducted in an earnest search for religious and scientific truths, and with a desire to contribute to each other's pleasure and instruction-that much as some may know of psychological and kindred subjects, there is yet an illi-inble field, and he was sanguine enough to believe that by these disenssions, some points in psychology and natural philosophy may be illumined, and that, too, even in the absence of those who consider themselves recognized authorities on such subjects.

Before he introduced Miss Hardinge to the company, Mr. Coleman remarked that she had the reputation of being one of the most powerfully gifted speakers who have as yet appeared as exponents of the Spiritual Philosophy. He stated that she speaks in what may be termed a semitrance state, and that she says she is guided and influenced in her speaking by spirits whom she recognizes. She speaks without preparation, and would that evening take for her discourse any subject upon which the company inight decide.

Miss Earlingo war, 150 L. Alinghly externed

in America for her private worth and philanthropic labors, and he did not doubt but that the company would be ready to greet her with a hearty welcomo.

At the conclusion of Mr. Coleman's address Miss Hardinge was escorted by him to the platform amidst much applause, when the following subject, which had in her absence been proposed for her discourse by Mr. Watts, and adopted by the company, was placed in her hands:

IN WHAT PARTICULARS ARE THE TEACHINGS OF CHRISTIANITY AND THE FACTS RECORDED IN THE GOSPELS ELUCIDATED AND CONFIRM-ED BY SPIRITUALISM?"

Your question answers itself. For Christianity is Christ, the Spirit, the Divine Spirit; the Spirit of our Father, made most manifest through his best Beloved. "In what particulars are the teachings of Christianity and the facts"—ay, mark! "the facts recorded in the Gospels, chuclated and confirmed by Spiritualism?" Christ, the founder of Christianity, came in obedience to the Voice of the Spirit, of that Spirit which had said, "Let there be light!" When gross darkness covered the earth, and there was no light; when the broken-hearted and down-trodden monument. the broken-hearted and down-trodden monumental people of Judea, selected to perform a drama in the page of history, such as no other people were ever called upon to perform; when these were in their hour of deepest darkness and woe, were in their hour of deepest darkness and woe, that Voice sounded down the corridors of times past, whose echoes shall be heard forever and ever, saying, "Let there be light!"—that Voice which has called into existence the fiery blossoms of the sky, marshaling the stars in squadrons, and arranging them in glittering armies, until the dark canopy of space is written over with their radiant scriptures—that Voice answered the call of the captive, and responding to the prayer of the desolate, said, "Let there be light!"—and Christ the Spirit came. "We knew he would come," said the soul within man; "for the day had come when there was none to save." In the midst of the gloom that bad overspread the East, in its last dying hour; in the days when the power of the Orient was broken, and already the dawn of a new dispensation—the morning of a new era in civilization—was dinly looked for in the direction of the Northern and Western worlds—then it was that Christ, the Spirit, came. He came in obedience to a Spiritualium which has the differential that Christ, the Spirit, came. He came in obedience to a Spiritualism which has overlaid the ages; He came with the advent of angelic promise and angelic apparition; He came in the midst of obscurity, in the still, small voice of the Spirit that never speaks to you in the whirlwind, or the earthquake, or the storm—the rending of the rocks, or the roaring of the tempest—but in the low murmuring tone which is only heard in the depths of the human heart. Thus did Christ, the Spirit, come; and thus dawned Christianity, even like an atom which you first perceive among the nuclei of the skies, apparently only a mere mound of matter, but which, aggregating unto itself more and more atoms, becomes first the flying spectre of the firmamentthe wild, erratic comet—till bound within the cir-cle of eternal law, the atom's growth reveals at last the form of the obedient satellite you call

In pointing to the analogy that exists between the great physical and spiritual laws of earth, to-gether with the modes in which they act, I have gether with the modes in which they act, I have sought to show you that all that man has called the supernatural, and classes as miracle, is but the outworking of an harmonious plan, which the mighty Spirit reveals through eternal laws; and the Spiritualism at which you marvel, and the Christianity before which you bow, are but parts of the same divine law and alternating life of order which you seek the day suring out of the der, which ever sees the day spring out of the darkest night.

through the human form, and projected by the spiritual power of will upon another, becomes "the gift of healing." There was the clairvoyant eye, which pierced the gross atmosphere of earth, and beheld the angels that the Jows saw not; the spiritual ear, that heard the voice which sounded as "thunder" in their ears. There was the power of prophetic vision, which gathered up the fragments of causation in the wast and strange than ments of causation in the past, and strung them in one long chain of eternal law, connecting present events and the distant future, until the eve of the heaven-instructed seer could behold, far down the stream of Time, that the day should come when He, "lifted up on the cross" of suffering, should lift up all men unto Him. There, too, was the power whose wenderful results engage oven now our thoughts this night, and make us pause, in dim uncertainty, to search those lines which to some appear to separate, to others to unite the strange and phenomenal spiritual life of the past with the movement vaguely known in the present day as " Modern Spiritualism." Yet, in the close day as " Modern Spiritualism. Yet, in the close analysis of what that power reveals in the present day, and points to in the past, we judge that the basic law by which each was and is produced, is absolutely one and the same, and that both can be referred at last to the science known as Chemistry. By Chemistry man learns, through scientific processes, to dissolve and re-compose, in changed form, every existing atom. Time, instruments, and material processes alone are asked for the chemistry of science to accomplish these results. To the Spirit (whose knowledge comprehends all laws revealed to man) such chemistry is possible, and truly is achieved, without the lapse of time, or the aid of human science yet

known as such to man. Such power it was that, acting on the elements of matter, extends them to satisfy a multitude; to change the suffering form worn by disease (through the chemistry of pure magnetic life) to rejoicing strength and health; to procure the miraculous draught of fishes; to transfigure the humble garments of the houseless wanderer into raiments of dazzling white; and to change the man of sorrows into the likeness of some shining messenger from heaven, on the Mount of Trans-figuration. Translated through the selemin utterance of dim antiquity, all this is "Miraclo"—in simple modern science, it is "Chemistry," requir-ing only knowledge to effect these changes; in modern spiritualistic phrase 't is mediumship, or chemistry employing subtler forces to effect in yet more rapid time and simpler modes than man's, the self-same changes which man can make by science. To-day you listen to the tap, tap, of the electric telegraph of the soul; you translate into sentences that strange and grotesque form of tele-graphy; you behold inscribed on the blank page the name of some beloved one written with no the name of some beloved one written with no mortal hand; you feel the baptism of the falling water, you know not from whence; and the fragrance of flowers not gathered by mortal power appeals to your startled senses. You call this Spiritualism; and what is this but the chemistry of the spirit? It is the self-same power by which, through the eternal repetition of God's laws, all matter can be decomposed and re composed, and all the facts of the Gosnels grand and subdime as all the facts of the Gospels, grand and sublime as they come to you, through the splendid veil of antiquity—the entire of those miraculous acts, so called, each one of which seems, in the glorious haze that surrounds the long-ago, as superhuman, and nothing short of God-like, may be reproduced. I translate thus the power of spirits, through simple laws of chemistry, to act upon the forms of earth, and to change the forms of substantial mat-

And to perceive the relations that exist between the ancient and modern powers of spirit to pro-duce phenomena of this character, I ask you only to remember the facts that have been made patent amongst you, and to compare these with the recorded miracles of Christianity, and then determine whether the external facts alone present to you any evidences of powers that transcend the action of those departed spirits now in your midst. Where is the difference? There is one which you action of those departed spirits now in your moss. Where is the difference? There is one which you have not questioned of here, and it is of this that I ask permission now to speak, as an addendum to the question of the night. It is in the results of the individual action of Christ the Spirit, as comthe individual action of Christ the Spirit, as compared with the aggregation of the action of the spirits of your own time, that the chief difference lies. It is, moreover, between the principles involved in the action of Christ, and the mistake volved in the action of Christ, and the inistake that many make in the reception of modern Sphritualism, that the latter becomes a simple science merely—the former a pure religion. Viewed now from the standpoint of the ages, you believe that Christ came in obedience to the Divine mandate to establish an old but still new religion—old, as a teaching of the primal laws of God manifested in the Gospel of Nature—but new to the Jews, the worshipers only of God manifested in law. You believe that Christ received power to sign His wondrous mission of divine work with the external phenomena which you call miracles. You he nal phenomena which you call miracles. You be lieve that in these He stood alone; that, as incar nate Deity, (deriving power from none but God alone) no age before or since can ever match the works He performed, nor the purpose He effected. works He performed, nor the purpose He effected. Here, modern Spiritualists, many amongst you still take issue with the spirits. He said, "The works that I do shall ye do likewise, and Treater works than these shall ye do, because I go to my Father," because I leave the mortal form, and, as a spirit, can enable you to perform greater works than I do now through inspiration spiritually. Turn to the last chapter of St. Mark; you shall find there a distinct definition of the signs that shall mark the Christian. You shall find that those signs are facts—phenomenal facts. You shall find signs are facts—phenomenal facts. You shall find that Christ requires of his believers that they shall exhibit these phenomenal facts as proof that they are his followers. Eighteen hundred years have passed away, and no single century of time has rolled on unmarked by these phenomenal facts. For six hundred years they were manifest in the For six hundred years they were manifest in 'the action of the so-called " Early Christian Fathers." They healed the sick, conversed with spirits, beheld in vision the past, the distant present, and the future, and they presented much of the evidences of that same power that Christ had pronised to those who believed in him. Time rolled on, and still there arose such nem as Gregory Thanwattrans the michigan condensators. Thaumaturgus, the mighty wonder-worker; but within five centuries after the Christian era, a dewithin five centuries after the Christian era, a decadence in the miracles of Christian churchmen
gradually appeared, and then it was that those
followers of Christ issued their interdict against
the performance of his solemn charge of signs and
miracles by laymen, and certain Councils determined that it was not legal for laymen to lay their
hands on the slok, nor to perform miracles, stigmatizing the same with the dreaded name of
witcheraft. Then were the fires of persecution
lighted; then at the stake, the rack, the fearful
wheel, and dungeon; from the blazing pile and
stake, where souls of martyrs "leaped to heaven
from gory graves," all down the ages came the darkest night.

Now turn to the facts recorded in the Gospels. This Spirit, Christ, of whom you ask, this man of sorrows, child of the people, reformer of the high-ways and hyways, this rejected and scorned of ment by what power does He, once lifted up on the cross of suffering and shame, compel all men to bow unto Him? What are those facts that made Christ the Spirit, God the worshiped? I answer, the facts of Spiritualism, for there were in His ministry, precisely the same character and phenomena as those which (subject now to human observation and modern interpretation) you call "Spiritualism." First, note the action of the wondrous power of magnetic life, which, flowing great Christian teacher as their elder brother, and

through the human form, and projected by the jurge that by the universal law of phenomenal gifts that fall upon every one who is able to re-ceive them, they are privileged, nay, commanded, ceive them, they are privileged, nay, communicity to perform the works the Christian founder promised, why do you draw the line of demarcation between Christ and modern Spiritualism? Why call the one a religion, the other a simple science?—the one the work of your spirit friends? Are not both performed by those who, through the power of magnatism, work the telegraph between the visible and invisible worlds? Why are some divine, and called sacred by the name of Christian—others profane and merely spirit mediums? and merely spirit mediums?

Let us now consider the special ression mani-

fested in the so-called infracles of Christ. He came with the electric fires of heaven permeating its mortal frame. By human law—a law that belongs to you, and to every one of you—he came glying signs, through the human form. Nay, he hald down in simple phrase some of the laws by which these signs were made. He claimed that his disciples failed to perform the work of exorcism on one possessed who sought them, because they had omitted conditions of "fasting and prayer." They had omitted conditions of "Jaxing mapraya". Ask your psychologists what they deem the purpose of prayer to be. They will answer, "To unlock the heart for the entrance of the Holy Spirit." Think you we can by prayer move the Eternal? Nover! Think you that we can change by supplication that vast and immutable order of nature that wrote the law and being of a dewelven even that wrote the law and being of a dew-drop, even from eternity? Never! The result of humble prayer lays open your souls to the cflux of the divine response. You arise, and go to your Fa-ther; not to change him, but yourselves, in the act of prayer. Such is its purpose; such its sole effect. Ask your physiologists the physical results of fasting. Forgive me if I digress from my subject to remind you that the various sabtiomovements within the human form, all acted on by nerves that supply the system, work harmoni-ously, but best when not overtaxed, in more than one direction at a time. When the intellectual faculties are active, when the brain, or the e ergans that constitute its powers, are exercised, beware lest you tax some other portion of the ner-yous system, and call off an amount of setting force that deteriorates from the intellectual. and vanic or mesmeric power of the brain. Thus-when the nerves that supply the functions of the when the nerves that supply the functions of the digestive apparatus are called into nerive (rev., you rol) the physique of that magnetic life eigential for the performance of magnetic cures. I will not elaborate this subject to night. I merely point to the fact that the condition demanded by the Master of his disciples, proves then, as now, a law or condition necessary for the production of spiritual phenomena. Consider the deep philosophy, and yet simple humanity, of the instractions which the Master gave! And was it not ever thus? And did not divine laws and divine ideas over manifest theinselves through this humanity. ever manifest themselves through his humanity, in footprints which all humanity can follow? Where them are phenomena deuted to man, or where is there aught but his mighty mission separating the phenomenal Christianity of old from our modern Spiritualism?—And it is in comments on this mission that I will close the subject.

It was to build up a Church, to found a new religion, to sweep away the mass of darkness and of gross sensuality which had grown up on the mere dry letter of the law, that Christ came. The Jaws of old had striven to convert the Spiritualism of other nations, and bind it in with the customs and traditions of Jewish law, notil the very soul had fied from the cold external forms. And was to reduild the Church in its hol within the human soul, to replace the glitteding far-off heaven of the Orientals within the lament heart, that Jesus came. It was not to tell you of the God of Sinai-the Jehovah of the burning bush, and the awful thunder-the God whom H: creatures might not look upon and live; but to bid you come unto a Father; a Father who cared for the falling sparrow, and numbered the hairs of your heads; a Father who pitied the Magdalen; a Father who heard the voice of the publican, and answered the sinner with pardon; a Father whose word is ever made finds and dwells among them. word is ever made flesh and dwells amongst men; word is ever made usen and dwells amongst men; a Father who received as an act of worship the inte of the widow; a Father who, whilst He pats the cross of martyr om upon us, and leads us fainting up the bill of Calvary, answers our piteous crim the hour of deepest agony, responds in the bitter woe of sad Gethsemane, by clasping us about with angel-hands, receives our splitts when the gates of life are torn apart by the agony that rends them, transmutes the darkness, seriow, cold, and pain, the shame and scorn of earth, to the glorious light of eternal day, and crowns our brows with amaranths born of the thorns of earth, in the land where all tears are dried, and sorrow in the land where all tears are dried, and sorrow never comes. Such was the God that Jesus came to manifest; such the religion Jesus came to teach. And Christ the Spirit, formed his Church on the lone hillside, in the cornfleds, or the highway—in the homes of the poor and rich alike. With Him, a synagogue was everywhere; the whole earth was His Church. For illin each day was a Sab-

bath, and every act a prayer.

And this was Christianity. This the religion which called forth signs and wonders, and became sealed and confirmed by what you call "the tacts recorded in the Gospels." And this, too, is the Church of modern Spiritualism, this its religion, this its alm and purpose. Many of you know it not, many there are who seek only the mere external sign, many who question it only for the tender messages of love, asking after the welfare of the child, the father, mother, friend, or loved companion, many who believe that the telegraph was built for this alone, and that words of kindrecognition constitute the end and aim of est recognition constitute in one and and of spiritual phenomena. It is very sweet to know that the spirit lives and loves, it is glorious to be sure that we walk through the dark cold streets of earth enveloped in the protecting light of spiritual presence, although we see it not; that it is a lamp to our feet, and holds those feet from stumbiling but that it are those feet from stumbiling but that it are those feet from stumbiling but that it are those feet. lamp to our feet, and holds those feet from stum-bling; but that is not the only meaning of this vast spiritual movement. The Child of the manger is once more with us; still in its infancy yet, you see it now sitting at the feet of the doctors, an-swering their questions, and speaking with a power at which they marvel, but it is still a little child; though like the Babe of Nazareth, whose infancy was miracle, when its manhood is per-fected, this modern Christ again will build up the Church of all humanity. It comes in the mighty aggregation of all spiritual powers to tell you of aggregation of all sprinted powers to the conditions that grow out of this life; to warn you that the truths which the Christ Spirit spoke to you, that you have been preaching for eighteen hundred years, are still to you but words, and fail in practical application amongst you. Spiritualism is the messenger that proves the results or failures of Christian words, in Christian acts herefailures of Christian words, in Christian acts hereafter. Spiritualism is the voice that sounds in your ears, "happy or miscrable," as the result of the earthly career of every living creature. It comes with signs and wonders to the world, healing the sick, acting upon matter with angelic presence, prevision of the revelations of the interest of creation. It comes to reveal the inmutable nature of causation, it easts its light upon every art and science, and it proves that spirit is the cause, and spirit the ultimate of every form of being.

It is still yet in its hour of dawning—glorious revelations are only waiting for the fullness of

Good friends, we now propose to answer such questions as may arise amongst you, either in elucidation of the subject of the night, or on any other point on which you may think the intelligence now communicating with you can give you a satisfactory response.

foundations of this earth were laid, or the morning stars sang together for joy that a new world

a satisfactory response.

[Min. Tenn: I will ask the question asked by Pilate—What is Truth?]

What is Truth? You imagine, perhaps, questioner, with Pilate, that there is no standard of Truth. I answer to you, that in every department of nature there is a standard. In the law by which suns, planets and systems are maintained in space there is a standard, and an astronomical truth is that which most clearly approximates to a discovery of the law. I answer you, that in the condensation of matter; in the deposition of mineral veins; in the various changes which elimi-nate the primal elements of matter into the in-finite varieties which now manifest themselves throughout the world, there is a law of chemistry, and the truth that approximates the nearest to the discovery of that law, is the truth in that di-rection. I answer you, there is a standard within the human heart of right and wrong—that standard is the exact equilibrium of justice between man and man, that justice that respects self, and administers to all human appetites so far as. God has endowed you with proclivities to satisfy them, yet never trenches on the rights of others; and action thus justly balanced is truth in morals. Truth is the discovery of God's law in any direction of inquiry. Name any object or idea, physical or metaphysical; name anything your sense can apprehend; any idea your mind can grasp, and I shall refer it back to an original standard in the grand archetypes of being, where all is truth, and the meaner approach you can make to the and the nearer approach you can make to the discovery of those Divine originals, the more surely you have answered the question of Pilate—"What is Truth?"

[MR. COLEMAN: Assuming, as Spiritualists de, that spirits hold communion with men on earth

what proof have we that they are the spirits of departed persons who have lived amongst us?]

What proof do we find of pour identity? We recognize you by the combination of sensuous perceptions that enable us, by hearing, sight and touch, to determine your identity. Deprive us of sight, and one means of identification is lost; de-prive us of hearing, and another disappears; deorive us of the sense of touch, and yet another is lost. But still you enter into the presence of the Well-Beloved, and, though deficient in all these sources of sensuous perception, there still exists a means of information—there is a sphere that enbles the beloved one to determine your approach; that sphere is the aggregation of spiritual senses corresponding to the external. We all possess them; they form, in the aggregate, consciousness, and if you take away all the external means of perception the spiritual still remain, and remain in such full force, that, when they predominate in any individual, they form a means of spiritual identification. In the spirit-circle you seek through external forms or signs for identification, you strive to obtain what you call test-facts of the presence of the departed. But these are not enough. There is a power by which spirits at your circle can explore your mind, and learn therein the data that are necessary to afford you answers; these answers that yet are not sufficient to prove identiof these is reasons. If we still live, we still most surely love. The father, mother, child, will nost surely love. The father, mother, child, will nost surely love. The father, mother, child, will nest to the east of his country; friends, will answer the inagnetic chords of friendship. At your spirit-cir-cle whom you seek WILL BE THERE. And though spirits must use mediums, it may be many cre they reach you; still, you will find the last who affects the mortal medium, conveys the thought of the soul you seek, though the form of speech (through the lengthened chain in which that thought is clothed,) may be changed and lost yet the thought is the identification of the spirit. The spirit will be there. This claim on the ground that the ties of kindred and affection which God has woven around your hearts will attract the identity you seek, and, in intent, if not in actuality, your appeal to that identity will inevitably be answered "Where two or three are gathered together in my name, I am in the midst of them." Jesus spoke in the name of all humanity. Where you go in the name of the friend, of the child, the fa-ther, mother, brother, even of the science or the thought on which you seek elucidation, there is a

thought on when you seek circulation, there is a responsive power, corresponding to that you seek, which will be in your midst. You have no sure mode of identifying the fact that the phenomenon rendered you is performed by the individual spirit you have summoned, but when you have assured yourself of the reality that the telegraph works and the fact that the gates between the natural and the supernatural are open, you may also be sure that those you seek are not far off, and that, though the mere message of identification may fail, as fail it often must, filtered through a long chain of magnetisms which color and shape it, nevertheless it is, in almost every instance that can be rendered. (I say can, for there are obstacles of which more hereafter,) the identity you seek that responds to you.

We must limit our questions this night to two more only, for there are conditions which, depending on atmosphere, magnetism, and other exter-nal effects, are unfavorable to your speaker. Hitherto, these have been overbalanced by your kindness. There is a bond of sympathy here, an effort to weave that bond around the stranger and a determination to search out and grappile with the truth, after a fashion peculiar to the strong Briton, which thus far has sustained your speaker, but falls at this point. On future occasions we hope to render you all the satisfaction you can ask. Two more questions alone can be reasonted to this night.

[MR. S. C. HALL: Can Miss Hardinge give us seine idea of what constitutes mediumship, or a

medium? Ay, that is one of the broadest questions belonging to the phenomena of Spiritualism. We must treat it in very brief detail to-night, promising you further elucidation another time. We have spoken of magnetism, but we alluded merely to the subject. I will now state that it is the life of all things. It is the power that, pulsating in your bearts and throbbing through your veins, sets all the stoms which constitute your form in motion, and set it is the power behind motion, or, rather, the force that outworks, as its attributes, the two modes of motion called attraction and repulsion. This magnetism varies in every atom of matter. because there is a difference in the media of the atoms, which qualifies the force or intensity of their magnetism. Now, permit me to draw two ing action, and commanding mien and figure, she Lawrence, Mass.

brain, and this forms strongly marked intellectual character. There are others, again, in whom the magnetic life has the atrongest energy in the direction of muscular tissue; others in whom this magnetic life (generated by the brain and nervous apparents in great around its distributed through apparatus in great excess,) is distributed throughout the entire of the form; the excess passes from that form in the shape of atmosphere or aroma, and these are magnetizers. Positively and psychologically strong, this magnetic power-senables them to control such objects as possess an affinity of magnetism. There is yet another class of persons who generate magnetism in equal excess, but this, instead of being distributed equally through the form, is found predominating in certain directions; it is given off in abundance at one point, and becomes deficient in another. There is a want of balance or equilibrium in the flow of these magnetic currents. You call these persons, vaguely, nervous, sensitive, irritable; I call them spirit-mediums. The fact that they possess magnetic life in excess, but give it off in such modes as renders them negative to well-balanced organisms, constutes them subjects, either of animal or spiritual magnetism. If the quality of the magnetism be of a physical character, (what I should call a mineral magnetism predominating,) they are good subjects for the animal magnetizer. If their magnetism be of a more refined or sublimated quality, they are good subjects for the spiritual magnetizer, and, in that respect, they become spirit-mediums. I would willingly enlarge upon this subject, but prefer that you should permit me to treat it in greater detail in the form of a future

address.
[Mr. O'SULLIVAN: Can Miss Hardinge throw any light on that mystery of mysteries, the conany fight on that mysters of mysteries, in con-nection and relation between the nervous matter called brain, and the mind?]

will you be pleased to carry your thought into the room of the machinest, and remember the wonderful apparatus that is there arranged for the production of force? Whether the machine be the steam engine, as the most familiar illustrabe the steam engine, as the most familiar illustra-tion I can use, or any other form of mechanical art which shall give off force, you do not confound the machinery with the force? You find that mo-mentum is obtained. How? By the aid of ma-chinery. But what is momentum? You answer, A form of mechanical motion. But what is mo-tion? What attraction? What repulsion? These are all elements that make up what you call tion? What attraction? What repulsion? These are all elements that make up what you call force, and force is something entirely distinct from inert machinery. Machinery is but the means of producing force. Go back to what is force, and producing force. Go back to what is force, and we are launched at once into the vast area where swinging worlds are upheld in rarest ether; where mighty suns wheel in vast realms of space. There, indeed, is force; but that force is not the sun, nor their mighty systems: it is not ether, nor any form of elemental being. Even so of mind, and the nervous apparatus which is the machinery by which it is exhibited. This nervous apparatus commencing with the brain, extending down the spinal column, and distributed in the form of gray and white threads throughout the whole physique until it ramifies into the wondrous little filaments that almost escape even microscopic perception— all this is but machinery; an apparatus for the production of force. That force is mind. It is ex-hibited in will, and acts by magnetism through-out the machinery of the body.

I cannot to-night enter into the analysis of mind,

because it brings me upon the very threshold of spirit—THE FORCE OF FORCES—the Alpha and the Omega of all life and motion; and standing here worship and veil my face, saying, humbly, "OUI FATHER," the GREAT SPIRIT! The totality of spirit force and motion! In this majestic compendium of all being, I recognize that the universe is the machine—suns, stars, systems, its several parts These form the vast locomotive through which the Eternal Mind generates the force of motion, or which the infinite Mind plays the vast oratorio o creation, imaged in our little selves; here, in this petty microcosm, behold the sum of machinery. Within this outward form, the anatomist discovers the finer and more complex apparatus of the nerves. Take the human brain, with all its won-derful yet complex parts, there is no mind there: it is but the machine, the motion, the force, play-ing like lightning upon the wires and threads of nerve, and communicating the will of mind to the merve, and communicating the will of mind to the most extreme ultimates—that is the force behind the nervous system. Yet so wonderful is the machine that the anatomist too often hows down and worships it, and says, "Behold my God." The chemistry of the atoms is so admirable, that thousands of rare minds have forgotten their own souls and down knowing to the machinery instead of to and done homage to the machinery instead of to the force that moves it. We, who know that force exists when the poor machine is dead; that the water of life is gathered up when the golden bowl is broken; and that the mighty spirit, the rushing wind of thought that plays upon the machinery of nerves, is an entity when the silver cord is -ice are prepared to acknowledge that there is a difference between the force of mind and tho

nervous system which exhibits it.
I am sorry I am not able to night to enter into a better analysis of mind, and I ask permission to reserve further discussion of the various phenomenal lights which are now flitting hither and thith er, torches borne in the hands of angels throughout the length and breadth of your universe, until another period. If I would attempt to number them, lo! the stars of heaven seem to have fallen them, lot the stars of neaven seem to have inten-from their spheres, and to bespangle the very ground beneath our feet with glittering gens of light. Glorious, noble Spiritualism! great fele-graph of mighty mind! And praise be to the Mas-ter who has permitted us, the spirits, to build and work that telegraph, and with it to bring to earth the gems of beauty which age after age have been selling in the storehouses of sternity waiting. piling up in the storehouses of eternity, waiting for the hour when the Master's bell should sound culties of maintaining a free journal whose obhall to you, investigatiors who are standing, even now, in the vestibule of this grand temple! Will you retreat, or will you make this a Pentecostal chamber, where, gathering together, from time to time, with one accord, tongues of fire shall sit up-on your heads, and speak to you of the great and eternal mysteries of creation—its Alpha, its Omega-Spirit and Spiritualism!

What they have now seen here, will give our readers some idea of the vast powers which are poured through this gifted lady. Fortunate were they who heard her discourse, and felt the influence which her presence threw over every one of her hearers, who were almost as much entranced by her power, as she herself was by the spirit which spoke through her. It stands, without question, as the highest development which has been seen in this country since modern Spiritualism began, and the great pity is, that Miss Hardinge has not yet had the opportunity of delivering her wonderful utterances in England, before such audiences of thousands as have hung upon her words in America. We trust that the means will yet be found for placing her before these large assemblies of the English public, that they may have blies of the English public, that they may have of mediumistic testimony. We shall do this not the rare opportunity and delight of listening to in the concept of superior knowledge, but from a liscourses, the like of which they have never

Miss Hardinge has since spoken at each of the Monday Evening Solrdes, and it is hoped she may continue them to Christmas, and although we have printed one discourse, it is not selected because it is the best, but only because it was the first. The others have all been as wonderful, both in their matter and in their manner. Let the reader consider the conditions under which these orations are delivered. The subject of them is devised, discussed, and chosen by the addience before she enters the room, and the slip of paper containing it is first made known to her when she stands upon the platform. At once, after its being read to her, she commences to speak, and thenceforth pours out her melodious and aptly chosen wonls, without break or check, or the having to recall a single tone or utterance. With graceful and pleas-

or three pictures of the working of this magnet-ism in the human form. In some of you, the atoms which constitute your physical forms, at-tract magnetic life in the special direction of the tract magnetic life in the special direction of the transcending in interest and in power the efforts of our foremost men? Who is it in our British Houses of Parliament, or amongst our most practiced speakers, who dare come forward and be compared with her, under the same conditions? If there be one, he has kept to himself hitherto the knowledge of his powers, and has deprived the world of both instruction and enjoyment. There are improvisatori in Italy, but we have always heard that their improvisations do not show well in print. There is not pith and marrow in them. Let our readers judge the matter of Miss Hardinge's oration, and we think they will find no such deficiency in it. There is not fluency alone, but powerful reasoning and argument throughout. It is not necessary that we should agree with every word of it, but its mere power is the quality to which we draw attention; and we commend, not only the noble woman herself, but her utterances also, to the best consideration of her countrymen, amongst whom she has come but for a short visit. -London Spiritual Magazine.

FREEDOM'S NEW CORONATION.

ODE FOR THE NATIONAL THANKSGIVING OF 1865. BY G. W. LIGHT.

Sing the country's song triumphant; Freedom's chariot comes! Waken, bugles! answer, trumpets!

Soon to leave the bow of promise

Thunder, myriad drums! With the whirlwind of the tempest God was marching by!

Smiling in the sky. Freedom's morning bloomed in glory, Raptured by her voice; Blazing now, in noontide splender,

Let the bells of every nation Ring with jubilant tone, While the long-insulted angel Takes her rightful throne.

Earth and skies rejoice.

Now the flag of fame celestial, Spangled for the free, Gleams, exulting, o'er the mountains And the shining sea.

Eagles, prouder of their eyries, Screaming, praise the hour; Cannon speak our thanks in thunder's Grand, imperial power.

Day approaches heavenly beauty, Crowning eve's return; Night can rest in blissful slumber, While her jewels burn.

All the good in glory shining Swell the country's song! Proud to see the broken shackles Of its giant wrong.

Still the present lustre darkens, While the grander blaze, Flashing through the future's vista, Blinds the prophet's gaze.

Onward truth and right are treading: Tyrants, white with fears, Tremble, while the bells of freedom Hall the glistering years.

Faith, illum Whith clearer vision, And enchanted eyes, Greets the heavenly city splendor

Kindling earthly skies. Now that God, who nerved our fathers With his mystic hand, Stretches still his kind pavilion

O'er the chastened land-All unrighteous deeds renouncing, All unhallowed trust-Let us win the fragrant title

Of the BRAVE AND JUST. Sing the nation's song triumphant: Peace with freedom comes! Waken, bugles! answer, trumpets! Thunder, myriad drums!

Boston, Forefather's Day, Dec., 1865.

SPIRITUAL PHENOMENA.

NUMBER ONE.

Every independent mind, whether identified with the spiritual movement or not should refolce that the columns of the Banner are open to any one who, in the spirit of truth, has either instruction, reproof or correction to offer concerning any interest affecting human welfare.

for the hour when the Master's bell should sound in your midst on the dial-plate of time, and proclaim the dawning of the new day of modern Christianity. That hour has sounded, and Spiritualism is in your midst; and when mortal lips attempt to interpret all the meaning of its advent, their utterance fails; we roam the earth and find it all too narrow to compass the power and beauty, the depth and breadth of Spiritualism! All their faith on the phenomena more than in the inherent Spiritualistic Philosophy. herent Spiritualistic Philosophy.

Phenomena are essential aids in convincing skeptics, but beyond simple conviction they are often a stumbling-block to further progress. The Spiritualist who disposes of the phenomena by simply affirming that spirits produce them, is but one remove better than the downright skeptic. All phenomena must be brought clearly within the scope of the understanding to be of philosophic, practical

From the want of such understanding have risen the exorbitant claims of Spiritualists. In the earlier days it was not uncommon to hear the affirmation, that if some special manifestation was not genuine, then Spiritualism was a humbug! This was simply adopting the style of the Biblist, who declares that if one text of Scripture is false, then all are. But the Spiritualists of today are too well grounded in the principles of their faith to be disturbed by any legitimate attack on their phenomenal strongholds.

Believing, as we do, that there are many gross assumptions in Spiritualism, we propose to show in our next article some of the common fallacies mature conviction that the cause demands it. Our literature is lamentably deficient in incisive criticism of phenomena. And though no who takes up the cudgel, and meets Spiritualists with their own weapons, may prove himself a clown, yet he will certainly begin a much needed work, and his very awkwardness will perhaps provoke abler minds to follow in the same direction. The phenomena of the contraction of the property of the contraction of the contraction of the property of the contraction o cism of phenomena. And though he who takes nomena are so many problems given us to solve, and that solution will prepare the way for still

higher problems.

The spirit in which such labor is performed, in order to be acceptable, must be free from personalities, prejudice and censure; then it will enlighten the intellect, correct the judgment and clarify the spiritual faculties.

The impersonal realm affords the finest disci-

pline; "the exceeding peace" which made Ben Adhem "bold," is attainable only in the silent realm; the holdness of the demagogue and blatant skeptic destroys one's equilibrium. We should walk amid phenomenal shadows only in moments of the clearest and destroys to moments of the clearest and deepest self-posses-

Children's Department.

BY MRS. LOVE M. WILLIS, 192 WEST 27TH STREET, NEW YORK CITY.

"We think not that we daily see
About our hearths, angels that are to be,
Or may be if they will, and we prepare.
Their aculs and ours to meet in happy air,"
(LEION HUNT.

[Original.] VIRGINIA PERKINS.

CHAPTER VII. The Christmas Gifts.

Hugh had no tender words for Virginia, neither kind looks, and she went from the little solitary festival of love, and so had not left a single obcabin in the woods hand in hand with Estelle, while Jo, with his face all aglow with delight at being able to serve her, went before and opened the bushes through the half grown-up path.

And now the beautiful holidays were coming; but cold, bleak, stormy days came before them, and Virginia could not go out, and no one came to her home. Her father was away much of the time, and when he entered the house it was to de- light of love." mand of her some unpleasant duty, so that she was glad when he was away. Milly sang her low, plaintive sougs about the kitchen, and made everything as pleasant for her pet as possible; but Virginia longed for a companion.

Hugh and Estelle came no more to see her, for Hugh was angry, and he would not permit Estelle to leave the house. Estelle sat by the window looking out with her black, frowning eyes, and wondering if she could escape Hugh's vigi-

The days were on wearily for Virginia, for no one had ever told her how to prepare any gifts of love, and she had no money to buy them. A more lonely life than hers could hardly be imagined. Was no beautiful morning coming to this long, weary night?

Thus she thought on Christmas eve, sitting before the blazing logs. Milly had brought in fresh cedar boughs, and, in her poor way, had fastened them on the wall, and suspended them from the ceiling. Their fantastic shadows were cast on all sides, as the quivering flames shot up the chimney. Virginia watched them, and, weary with her dull, lonely day, she fell asleep with her head resting in the chair by the chimney corner. But before she fell asleep beautiful wishes had filled her mind. She longed to do the sweet and holy things for others that she had read of. She wished, not that others might bring her beautiful gifts, but that she could bear them to those that needed. And as she looked at the quivering shadows these holy wishes became prayers; so that when she slept, they hovered about her like a beautiful light, and in her dream she watched this beautiful light, and saw it float upward unth it touched a beauty like its own, and it seemed still to cling to her until she, too, stood where the beauty had ascended. She soon began to see many strange and lovely things, and she was quite sure she had gone up to the home of the angels, and was to know if they had troubles like her own, and if not, why they did not come to her and tell her what to do to be as happy as they.

And in the beautiful light gleamed happy, smiling faces, and she saw fathers and mothers, and brothers and sisters, and they were all looking down to the earth, and Virginia looked, also, And she saw the happy firesides where many were made glad by beautiful gifts. Little children were laughing over gaily-dressed dolls and painted toys. She saw offerings of gold and silver, and pearls and diamonds. Boys bore off their gilded books, and girls were laden with every fanciful thing.

'Oh," thought Virginia, "if only I could do thus! Would I not buy rings, and bracelets, and

fine ornaments for the hair?" But with all her wishing, she did not wish that holy prayers kept floating about her, and she could see as far as she wished. But as she looked, even while she stood there, many of those gifts seemed to grow dim, and she could see them no more-only about some of them lingered the soft light of the love that went with them.

"But why," thought she, "do so many of these gifts fade?'

And there sounded on her spirit-ear these

words: " Because love did not send them."

"Then I will not wish for pearls or diamonds," she thought, "or for bright ribbons, such as Milly would like; but for those that will never, never lose their brightness."

And then she looked again, and she saw the cabins of the poor, and the homes of the miserable; and many of them were so dark that she wondered how any one could live in them; but others were full of a glorious radiance. And in these she saw little gifts, so small and poor, that she wondered why they shone brighter than the gold and silver, the pearls and diamonds. And again there sounded on her spirit-ear these words: Because love sent them."

And these gifts, simple as they were, faded not but kept glowing, as if they had an inward life, And Virginia looked again, and she saw that there were people on earth in whom dwelt so much love and kindness that wherever they went brightness, like that in the home of the angels followed them; and this light faded not.

"Then I do not need money to buy gifts; neither must I have a single beautiful thing to do all I wish, only love enough in my heart."

And as Virginia thought this, she heard soft, silvery music, and many voices repeated:

" Love enough, love enough, .That is all you need: Love enough, love enough,

Earth were heaven indeed!"

And the lights glowed brighter, and the heaven shone clearer, until Virginia, with one prayer, Oh, give me love enough, love enough!" opened ier eyes to the quivering shadows danging on the

A great wonder filled her. She had been away from all her loneliness, and had entered a beautiful region of warmth and light.

"If I could have stayed there forever!" said

"Where, honey, darlin'? Up dere?" said Milly You can't go dere yet; 'pears like it's buful an' all dat, but only de Lord's chosen go dere, jest ike your bressed mother."

Virginia rose from her seat, and went to the faithful Milly, and putting her arms around her the only true Christmas festival? and had she neck, hugged her as tenderly as when a little girl, not proven that "Oh, darlin', dat is de best Christmas Milly hab

since missus go to glory. Honey, deary, de Lord know what old Milly need, an' he send her de berry best." Then you don't care," said Virgina, "if I have

no gay ribbons for you, or bright handkerchiefs?" Care? bress you, darlin', dis is sweeter den all de sugar-cane grown in Albammy, au brighter dan de sun in de mornin'!"

And Virginia went to bed knowing that one give him.

heart had been lightened of its burdens, and made glad by her. For Virginia had quite neglected her faithful nurse of late, and had left her to toil and watch with but few kindly words.

It seemed to her as if some of the beautiful light she had seen in the spirit-home shone in her little room, and it warmed up her heart until it glowed with holy wishes that were better than Hugh's commands, and she felt that these were influences truer and nobler than he could bring to her. And yet she wondered how she could find a way to bring to earth more of the beautiful light that she had seen in her vision.

Christmas morning the sun rose through a frosty air, and lighted it up with glory. Every twig and spear of grass gleamed and sent out its little rays of brightness. The earth looked as if all the farles of the universe had been preparing for the ject, however poor or small, without a testimony of its power to shine and gleam, and give beauty and brightness.

Virginia stood in the doorway of her father's cottage, and her face glowed with delight at the scene before her.

"It is almost like heaven," she thought, "only one does not feel warm in this light, as in the

Her eye fell on the forest, a half mile away, and to a wreath of smoke rising above the trees. It came from a poor cabin that Virginia knew was occupied by a wretchelly poor family, that she had heard were sick, and whose small crops had failed. But she never thought of going there, for Hugh had told her that they were too mean for any one to think of visiting, only poor white trash. But her heart was now warmed with a glow that Hugh knew nothing of, and she determined to prove if her vision was true.

In a few moments her nimble feet were trudging through the field, and she had on her arm a basket, in which Milly had put a few small apples and a little bit of butter and four snowy eggs, Poor gifts were these, but Tinny knew she had love enough to make them seem bright, and worth possessing. In the little cabin were four half sick, dirty children, and a mother, so pale and thin that Virginia thought of her mother's body when her spirit had gone to heaven. Virginia needed no introduction, but called the children to her, and talked of the pretty sights in the fields and forest, of the gleaming diamonds on the grass, and of the pretty little rabbit that ran across her path. And then she opened her basket, and she was so glad that there were just four snowy eggs, and she proposed to cook them for the Christmas breakfast.

Already the little room was a changed place. Merry, laughing voices were heard in it, and all began to find something to do to make another happier or better. The elder boy ran for some potatoes, and the elder-girl poured water to wash the little ones' faces. The mother smiled, and sat with pleased wonder in her tired eyes, to see how little a thing can make many hearts glad.

Virginia entered so into the enjoyment of the morning that she forgot all else, and when the sun had crept high up so that she knew it was almost midday, she thought she had never known so short or so pleasant a morning. When she took her leave she saw smiling faces, and she was sure that this vision was true, and that with love enough she could bless the world, even if she had not money. Yet still she longed for warm dresses and shoes, that she might clothe those children. and for a nice shawl to wrap about the mother. And as she walked toward Jo's cabin she thought so much and wished so earnestly for these good things to bless others, that there went up from her a light, as bright as shone in the heaven of ther vision, and it seemed to her that loving steps were close to hers, and that soft eyes beamed from the bushes beside the path.

Virginia's father was a man of a proud family, and she had always been taught by him that she was to feel herself very much better than the poor "white trash" of the country, and to consider others should cover her with choice gifts, but that she could bestow; and so the soft light of their negroes as very little better than a horse or a dog. But Virginia's heart was now aglow with a love like that of the dear Father in heaven, who minds not color or condition, but calls all his own beloved children, that are to be lifted and purified

and comforted and saved from evil. She entered Jo's cabin without any gifts, but with her face so full of love that it seemed to strike against Jo's great black face and make it fairly shine.

"Bress ye for dis yere," said he, with a low bow. "Honey, darlin'," said Ann, "ef ye haven't brought de Chrismas right along wid ye! I's feelin' right smart, and poorly, thank ye, dis mornin', but I jest smart up at de look ob you, like de tater vines arter de rain, bress ye, honey, and ye come all 'lone."

Virginia told them she thought not. Then they guessed that Hugh was somewhere outside waiting, and Jo chuckled and rolled up his eyes and shuffled around the room, as if he was saying something very witty. But Virginia told them of

the eyes she thought she saw close by her path. "Cha!" said Jo, "dat was jest de pa'tridges lookin' at you, notin' else."

"Shut up dat yere nonsense," said Ann, indignantly. "Ef anybody eber ware to see de angels it's dis chile. Pa'tridges! So de unb'lievers said to Moses when he see de Lord wid de great trumpet, an' de unb'lievers had to be just shot up."

Virginia laughed at Ann's warmth of speech, and Jo quite forgot the reproof in her smiles. They both expressed so much delight at her visit, that she did not even think whether their skins were black or white, but only how pleasant it was to make others happy by a simple kind act.

Jo and Ann had been planning a pleasant surprise for her. They had been out in the woods and gathered the cedar whose berries were thickest, and had made a pyramid, and on the top had put a branch covered with golden persimmons, and around the sides were bunches of parched corn. Ann had seen something of this kind when she was in town, and had imitated it in this rude way. To Jo it was beautiful; he called it Washington's monument, and held it admiringly before Virginia's eyes. He told her how they had worked late at night, after their day's labor was done, and how he was to carry it over by moonlight that evening and put it in her little room. Virginia was so affected by this expression of thoughtful love that the tears came to her eyes, though smiles were wreathing her mouth. This gift seemed to

her like those she had seen in the spirit home. As she went back to her home her heart was as glad as if she had been to the gayest of festivals, for had she not been keeping the festival of love-

Love enough, love enough, That is all you need; Love enough, love enough And earth were heaven indeed ! [To be continued in our next.]

Welike the story of the blacksmith, who was requested to bring a suit for slander. He said he could go into his shop and hammer out a better character than all the courts in the State could

PLANTING APPLE-SEEDS, AND WHAT CAME OF IT

BY HUDSON TUTTLE.

A little girl was eating an apple by the side of a brook. It was a yellow apple with a red cheek; a cheek just as red as her own, for both were painted by the same sun, and the sun is a wonderful artist. The little girl ate the apple, looking down into the brook at another little girl eating a red-cheeked apple. The little girls had flaxen curls over high, white foreheads, and eyes blue as the sky overhead, seen through the tangle of green leaves. The brook was such a perfect mirror, it reflected the singing leaves and the blushing flowers so perfectly, you could not tell which of the two was the real, which the shadow. Estel-that was the child's name-ate to the core, and then she saw the glossy brown seeds.

What shall I do with the seeds? I guess they are good to eat. This apple is so nice, its little, shining, brown hearts, must be good." She ato

"Ah, how bitter!" exclaimed she, "What a wonder! such a taste in the centre of so sweet a fruit. I'll not taste of the others, but will plant

She broke off an old limb, and by the side of a mossy daddock she made nine tiny round holes, in each of which she dropped a seed, and there was none left. Then she covered them with the moist earth.

"If these grow," said she, "they will make nine great apple-trees," and she laughed and tripped homewards, cuiling a flower here and there, and gathering the red and yellow leaves that glittered like flowers. Every new one seemed brighter than any she had seen before. The frost had done well, and truly she believed had dipped his brush in the rainbow, dashing gold and carmine on the maples, sassafras, willow and tulip. Why did it give the good old oaks nothing but amberbrown? The oaks need nothing but strength. They look best dressed in a plain garb. How would Samson appear in gaudy apparel? Make crimson beauties of the graceful maples, but the oaks, dress them plain and honest. If they can only show their stalwart arms, they never get affronted.

Estel gathered a bouquet of leaves. The other little girl, I don't know where she went.

"Nine great apple-trees!" Ah, fairy child, such castles are built by older and wiser ones than you. We all count the possibilities and not the probabilities, and many count neither.

Estel had not reached the golden maple before a red squirrel, that had been cunningly watching her from the door of his house-a great knot in a tree over her head-began to descend.

"What in all forest-world buried she by the old log," queried he.

She had stopped to pick a gaudy leaf as the red squirrel reached the place.

"Let us see," said he thoughtfully, "no trap here! No. Such an innocent child knows nothing about wicked traps. Why, I had as lief hide in her apron as not."

Then he began to look about. He soon found one of the holes, and quickly drew out the seed with his delicate little hand.

"Ah," said he, "this is a delicate morsel," and he held it up and bit it in two, so as to have two tastes instead of one; "there must be others," Again he drew out a seed. "This must go to my bables," said he, "it will please their mother to could find another, that would give a seed to each. Ah, here it is!"

He stored them carefully in his mouth, and away he skipped up the great rough tree, his tall | Spiritualism. spread like a sail, and so light he seemed to be blown upward by a gust of wind acting on it; and he laughed so merrily that the woods rang gleefully: chat-chat-chat-ter-reo-ter-ree.

no larger than a mouse, that had sat on the trunk of this Progressive School for the young people of a fallen tree, directly over the brook. He had of earth. been admiring himself all day in that mirror. He Let the Spiritualists of America not too lo had concluded that he was the handsomest squirrel ever seen in that forest.

"Why," said he, "the very fishes are falling in love with me. Just see how they gather around how it is that, as it were by magic, a Lyceum can even my shadow." There was a great earth-worm | be filled with children, where only a few Spiritualon the sand under the water, just where his shad- ists are known to have young folks who are ow fell, and that was what the fishes were after, ready to join. but he did not know it. .

He liad been dreaming all day, and when he saw the red squirrel search on the bank, and run away sot pleased, he thought something must be concealed there. He ran over to see about it. Now his smell was very sharp, and he found out at once that something was under the black earth. In a minute he had three of the seeds in his pocket-for striped squirrels have large ones inside their cheeks, expressly for carrying provisionsand was seated on the log, for he wanted to see himself ent such relishing morsels. He prided himself on his gracefulness at table. No one saw him, however, but one appreciative gazer, and that was himself. Thereafter he went to sleep, and when he awoke was so eager to see himself on arising, that he slipped off the log and was drowned. Had he retained consciousness after that, he would have found that the fishes really loved him.

The red squirrel forgot where he found the seeds, and after a long search, concluded that he had taken them all at first; thus three remained.

After a dreary winter the sun warmed the earth, and the violets sprang like rifts of sky out of the grass. Each of the three seeds sent up a spire, and on its summit was two tiny leaflets. Soon after a partridge came that way, and cropped off one of them. Then there were but two left. These grew, and winter and summer exchanged garments a dozen times, and they became tall and vigorous young trees.

It was a very cold winter, and the snow covered the ground extremely deep. A rabbit, almost starved, came jumping over the frozen brook. He would take two or three leaps and then stop and look around him.

"It is a miserable world," said he; "I've starved all winter, and been hunted and harassed by hawk, dog and fox, until I'm almost dead. I can't get a strip of bark to satisfy me." Just then he saw the smooth trunks of the apple trees. "These are the very trees I've been in search of," be exclaimed. "I saw them last summer. I had clover then; but the clover is gone, and this bark is good, if it is a little bitter."

Then he began to bite off strips with his chisellike teeth. He ate all around the tree, and as high up as he could reach. He had not finished before a fox, that had alyly crept toward him while he was entirely absorbed in his repast, sprang upon him; The fox had a nice dinner that day; and there was no rabbit to come next day

and peel the bark off the other tree. When spring came again, the flowers sprang up by the dancing brook, the trees put forth their green leaves, and one of the apple trees; but the

nother one was a dead stick. That summer a farmer discovered it, and sald it not fast salesp to the subject, said, "We will try," peculiarly favorable for all diseases of the lungs Pacific Railroad to the golden regions of Colorado. | get enough panels out of doors."

was so beautiful, it should have the sun for its own, and cut down the trees around it. Then it grew apace, spread out its branches into a great round head. In a few years it was so full of blossoms it looked like a bouquet, and the bees came, and the sound of their wings was a beautiful song of labor; and a dozen birds built nests in its branches; and the wind rocked the cradling boughs, day and night, while they filled the air with music.

From the day the little girl ate the apple until now, more than half a century has passed. The child has changed almost as much as the apple seed she planted. She has returned to her old home. She remembers the seeds.

"I must go down the winding path to the old seat by the brook," said she.

The path was changed, but she found the place. The great apple tree made it look strange. It greeted her. It throw out a vast stretch of shade for her; and on a bough it held out a great apple. like the one-she had eaten so many, many long years ago-a great yellow apple with a red cheek! The apple had the red cheek to itself now. Her's was of age, and her flaxen ringlets were silvered with frost. The apple reproduces, year after year, a beauty which thus becomes immortal; but our physical beauty is of a day-an evanescent shadow. Our minds only retain immortal beauty.

The apple seeds were good deeds. They always spring forth, showering plenty, beauty and pleasure on all around, and only after a long absence do we learn their full value.

Correspondence.

The Children's Lyceum in St. Louis .-Letter from A. J. Davis.

You will learn from notices enclosed how nobly and successfully the Spiritualists of St. Louis are moving in the cause of true and attractive

In four weeks, a full Children's Lyceum has been organized in the very heart of this rapidly developing city. Ladies and gentlemen of education and fortune are among the officers and leaders, and for members there are as large a number of beautiful girls and boys as you meet in any Eastern Lyceum.

Col. Moberly, Col. Blood, J. O. Mellen, Esq., merchant, Mr. Coloney, editor, and their excellent wives, are among the officers chosen to carry forward this educational system. Indeed, the entire Society here take hold of this beautiful revelation of Summer-Land with one mind and one heart. Col. White, although confined to his house and bed for over two years, with a warwound in the pneumagastric nerve, paralyzing his entire lower body, is nevertheless patient and gentle with all his sufferings and deprivations, and is one of the best living illustrations of what spiritual principles can do for and within the human heart. And his noble wife, the mother of beautiful children who attend the Lycenm, stands by his bedside and unceasingly administers to his needs, like a perfect guardian-angel. His soul is full of divine warmth, as his mind is full of divine light; and I pray that the goodly citizen Spiritualists of St. Louis may never forget that, if they have sometimes no speaker at the Hall, they can hear and see a." Sermon on the Mount" of patient suffering, by calling upon our patriotic and harmonial brother, Col. White.

In the foremost ranks, I find here Bros. Outlay, Levy, Stagg, Cook, Miltenberger, Anderson, Oshave such a tit-bit brought to them. If I only borne, (whose gifted wife sung, entranced, the spirit songs at the recent, festival) and many others less known to the public, but of equal intelligence and value to the grand principles of

What a glorious enthusiasm this Children's Lyceum does awaken! There can be no doubt of the spiritual inspiration and strength that the Summer-Land inhabitants send down upon all who "That was queer!" exclaimed a striped squirrel, heartly and wisely enter upon the organization

delay the good works arising in the path of wisdom before them. No man can explain, unless by admission of the facts of spiritual intercourse,

Here, for example, on my arrival, I asked those who should know, "How many children can you count up among the Spiritualists?" They answered, after counting over the families, "About twenty." I replied, "Well, let us begin with

twenty." The board of managers voted that " Bro. Davis be authorized to inaugurate a Children's Lyceum during his stay in St. Louis," At once the work was begun. On the first Monday eighty-three children joined the Lyceum. The leading Spiritnalists were as much surprised as delighted. Where did the young folks all come from?' was asked by every one. Answer: "Children are sent into Lyceums out of the street, and outlof Orthodox schools by their guardian-angels." Of course, besides this impulse, there is at once felt the goodness and the attractive beauty of the system itself, and children are rapid in "spreading news" among their playmates in the homes and common schools. And thus it grows.

I would like to say something of the progress made here financially, and in the formation of a Library for the Lyceum children. Perhaps some other pen will give the information. I am to be succeeded next Sunday by our excellent sister, Mrs. Currier, and she will be followed by Miss Lizzie Doten; the people are ready for these; and yet other workers and teachers of the best and hollest principles of religious and philosophic truth.

You will see that "Santa Claus," of St. Louis, gave me a beautiful gold chain for my celebrated watch, that was given by friends in Hartford, Ct., Your friend,

A. J. DAVIS. St. Louis, Mo., Dec. 27, 1805.

In a letter of a later date, Mr. Davis speaks more fully of his labors in St. Louis, and makes some

good suggestions, HOW TO WORK FOR CHILDREN'S LYCEUMS.

Three weeks ago, when I arrived in this vigorous city of the opulent Valley of the Mississippi, the Spiritualists, with the exception of some four or five gentlemen, were not only "asleep" on the subject of a Children's Progressive Lyceum, but what is hardest for a warm-hearted advocate to encounter, they seemed to be imperturbably "indifferent " to the new mode of educating the bodies and minds of their children. The children of our leading Spiritualists were interested in the popular " Sunday Schools;" and their parents did not want to say a word to "influence" the children of their households to leave their Sunday School as-

sociations. Nevertheless, the half dozen friends who were

in shape.

Now look at the result. In less than fourteen days from the inauguration, a full Lyceum was tism are greatly benefited. There has never been organized, with competent officers and leadersbefore personally strangers to one another-work- residence of five years, in a population of four ing together gracefully and harmoniously; and thousand, there has been less than twenty deaths. next Sunday some five of the original Groups will Water is soft and pure, and found from ten to be duplicated—thus laying the foundation for twenty feet. Soll, a sandy loam, and in the lan-Lyceum No. 2," in St. Louis, which is the future | guage of Dr. Trimble, the able chairman of the New York of this vast, opulent and magnificent part of free, progressive America.

Of course the work two weeks ago was so new, that it had not even one publicly avowed friend, and not one dollar in the treasury; but the few fearless ones said, " We will furnish the funds to start

Subscriptions began at once, and funds came from "outsiders," and from hitherto lukewarm 'insiders;" and next an impromptu "Progressive Sociable" was put on the programme; and last evening I glanced over the Treasurer's "cash" account in behalf of the Children's Lycoum, which showed, in cash receipts, four hundred fifty-one dollars and forty-five cents, besides subscriptions to be paid in a few days, carrying the amount up to five hundred dollars within the few days since the birth of the Lyceum in this city.

During these few days, also, the Lyceum officers and leaders, aided by their efficient friends, have paid out sixty dollars for the use of Verandah Hall for one night's festival; they paid forty-five dollars for a band of music to enable the children to perform the "Banner March," and to stimulate the feet of older children in many beautiful dances: they purchased presents for the children, to the amount of fifty dollars and upwards; they have equipped the school with first quality flags, badges and targets, all in a complete "Banner Chest," where they are kept safe from Sunday to Sunday; they have provided for the entire institution "Mannals," plain bound for the children, and leather and gilt for the use of officers and leaders; and not only is all this paid for, but there are enough dollars left in the treasury to pay for a good library case; and lastly, they have had donated to the library many very excellent books, sufficient to form the nucleus of a large catalogue of reformatory and anti-sectarian reading for both young and old.

MORAL: "The Gods help those who help themselves."

In this connection let me say to our friends everywhere, no matter how utterly dead and played out" they may now feel, that if they would but take hold of this educational work in a kindly, unselfish and resolute spirit, they will experience in a few weeks the truth of a "Bodily Resurrection," which in the course of months would be truly "spiritual."

We have among us several young men and young women, teaching under inspiration from Sunday to Sunday, who are capable of assisting communities in starting Lyceums. Let Spiritualists call upon them to aid, by suggestions and otherwise, in the organization of these institutions for the rising generations.

TERMS: If I were rich in purse I would devote the next two years," without money and without price," to my fellow men, in organizing these children's regiments—these "Calvary" armies, to battle against error and injustice and superstition. But as it is not in my power to freely donate my time, I will "split the difference" with the generous, and charge for my time twenty-five dollars per Sunday and " found," with the understanding that the central object of my visit to a city or community, shall be the organization of a "Children's Progressive Lyceum." And I feel that, once for all I ought positively to refuse to lecture in any place where such a school is not, or where one is not designed. (Religio-Philosophical Journal please copy.)

I think some of our rich friends might, Peter Cooper-like, make their " Will " now, setting apart some portion of their large possessions to pay efficient persons a decent salary for devoting their whole time and best inspirations in behalf of Children's Lyceums. If any benevolent, public-spirited, sincere Spiritualist feels inclined to such a deed of kindness, he can communicate with me, or with any of the faithful women and young men who are every Sunday working to spread the gospel of progressive love and wisdom.

Fraternally, A. J. DAVIS. P. S.-Letters for me addressed to the Banner Branch Publishing House, No. 274 Canal street, New York, will be forwarded.

Hammonton, N. J.

In answer to the very many letters which I am receiving from Spiritualists in all parts of the country-which letters I am unable to answer for want of time-I wish to make a few statements for their information through the Banner:

We are not a grand free love community, ignoring the laws of God and man, but simply lawabiding citizens. All attempts to form a community in our place have utterly failed, for the simple reason that we have but a very few Spiritualists here who endorse such ideas, as we believe in the monogamic marriage, of one man to one woman, and are looking anxiously for the 'good time coming" when the ranks of Spiritualism will be purged from "free love," "spiritual affinitizers," &c., &c., and hope that the next National Convention will exclude all such delegates from its deliberations. There are some sixty families in our settlement who are Spiritualists, and we have meetings regularly every Sunday, which are well attended. In a population of four thousand, there are, of course, every kind of belief, but the general tone of our settlement is liberal and progressive. We are located on the Camden and Atlantic Railroad, thirty miles from Philadelphia and ninety from New York. The best way to come here from New England or the North, is to take the steamer Jesse Hoyt, Pier No. 3, North River, New York, and thence by Raritan and Delaware Bay Railroad to Jackson Junction, and Camden and Atlantic Railroad to Hammonton. Our land is slightly rolling, sufficient for drain-

age. Unimproved land can be bought for thirty dollars per acre within a mile and a half from depot. There are improved places for sale for men of means. Our main business is fruit culture, and from five years experience, I believe it to be the best location for fruit culture in the United States. The average receipts this year, from strawberries alone, were over four hundred dollars per acre; and other fruit pays equally as

A committee of the Farmers' Club of the American Institute, New York City, who recently visited this section, reported that "they never saw a finer growth of wood, or more healthy trees any where in the country." We have good common schools, and hope to have a good Union School next season. There is a capital opening here for a Female Seminary, something on the plan of Miss Belle Bush's school, at Norristown, Penn.

We have no plans for a grand Industrial College here, as we have not the means to build one, and can hardly hope that the time has come among the Spiritualists of the United States, to sustain such an institution. The climate here is road to the cotton fields of Texas—or via the great

and the mail to

and at once authorized me to pubthe equipments and throat. Many persons have been restored by the climate alone. Asthmatic persons find immediate relief; and persons suffering from rheumaa case of diptheria known here; and during a above-named committee: "The subsoil is a yellow sand, mixed with clay of the same color, and without any hard pan or other stratum, tenacious enough to prevent the settling downwards of the rains, or the upward circulation of moisture in dry weather, thus insuring, in a great measure, against drought."

I think it the best place in the country for any one to emigrate to, if they are not well satisfied and contented where they now are. To Spiritualists who are looking for a genial climate, in a progressive settlement, where the resident Spiritualists do not endorse nor practice "free love," and are not seeking for their "affinities," I say, come and see for yourselves. SAMUEL B. NICHOLS. Vine Cottage, Hammonton, N. J., Jan., 1868.

Matters in Iowa Falls.

With your permission Fwill give the readers of the Banner a short account of what we are doing out in the far West. We have just been having S. P. Leland among us. He gave six of his lectures, as he called them; but to me they were some of the simplest feats any juggler ever performed before an enlightened audience, and in connection with that, some of the grossest misrepresentations that ever came from the lips of mortal man. After the close of his lectures, which insted for six evenings, he gave out a challenge for any Spiritualist to meet him in debate. We made arrangements with J. L. Potter, of Cedar Falls, to discuss the question with him for four evenings, commencing Wednesday, the 29th of November, and closing Saturday, Mr. Potter affirming, and Mr. Leland denying the following resolution:

Resolved, That as history, Bible, and human experience furnish evidence that disembodied human spirits have communicated with the inhabitants of earth in olden times, we, as believers in the truths of Spiritualism, do affirm that communications are likewise made to the inhabitants of earth in modern times, including the present era.

Mr. Potter conducted the affirmative of the discussion in an able and gentlemanly manner, bringing facts from every accessible source, and last of all, quoted Leland's own words, when he said, in his discussion with Mr. Warren, "that he saw and talked with spirits daily."

Leland's arguments consisted of ridicule and misrepresentations from first to last. The excitement ran high, and we have been made stronger; are better able to meet opposition now than at any time previous.

Right on the heels of Leland's "Death-blow to Spiritualism," we have organized a society, to be called the First Spiritual Society of Iowa Falls, in Harding Co., Iowa. The papers of incorporation have been duly stamped and acknowledged before a notary public. The officers are as follows: President, E. Higgins; Vice-President, J. O. Bump; Secretary, Julius Austin; Treasurer, Hosmer Stevens; Corresponding Secretary, E. B. Col-

Our aim: The object and aim of this association is the investigation of the facts and phenomena of Spiritualism, and the development of its members into a higher life in harmony with those facts, together with the instruction and education of the children of the present generation, with a more exalted and enlightened view of the present and future life. We number between thirty and forty members already, and expect accessions to be made, as people are constantly moving in and making this point their home. We see no trouble before us that can prevent the spread of this great truth: communication between the gone before. and earth's inhabitants. We are making arrangements to keep up meetings, and believe we can do it without impoverishing any of its members. We feel that a great step has been taken in organizing, for we become a power under the laws of the State; and mean to start a Progressive Lyceum as soon as practicable, so you may look for a good report from us in the future.

At a meeting held by the Spiritualists after the discussion, the citizens of this place passed the following preamble and resolutions, with a request that the same be forwarded to the Banner for publication:

for publication:

Whereas, There has been a joint discussion between J. L. Putter and S. P. Leland upon the subject of Spiritualism—J. L. Potter affirming the same to be true, and S. P. Leland denying the same as being true, either in manifestation or doctrine—we, the clitzens of lowa Falls, after listening to the arguments produced by both speakers, without sanctioning or condending the private opinions of either, but as law-abbing citizens and members of refined society. have no hesitancy in signing the following resolutions, proving to our neighbors and friends our loyalty to truth, and an acknowledgement of good argument, and showing our appreciation of gentlemanly demeaner in public as well as private life.

Resolved, That we do approve of the able and gentlemanly course pursued by J. L. Potter on the affirmative of this discussion.

Resolved, That at the same time we openiv condemn the un-

Resolved. That at the same time we openly condemn the ungentlemanly, low and vulgar course pursued by S. P. Leland on the negative of the question, and pronounce the same si unfit for a refined lady or gentleman to hear.

Signed by J. C. Waldron, Justice of the Peace H. A. Davis, teacher; Captain O. Ellsworth and lady, E. E. Wentworth, Hosmer Stevens, Joseph Collins, J. Austin, T. A. Austin, Miss Sarah E. Bump, and thirty others that are willing to defend the right. Respectfully, E. B. COLLINS.

Letter from Missouri-Condition of the Country, etc.

Iowa Falls, Harding Co., Iowa, Dec. 6, 1865.

Having received letters either from or for the benefit of nearly one hundred and fifty of your readers, you will confer a favor by allowing me to respond to their many inquiries through the columns of your most excellent paper.

Harrison county is geologically situated in the upper part of the coal formation, and geographieally located in the northwestern part of the great free State of Missouri. The soil of this whole grand river country is extremely productive, yielding on an average from forty to sixty bushels of corn per acre, and the distribution of timber and prairie cannot be more desirable.

The surface is gently rolling; drains well, and

has no swamps, consequently the people of this vicinity are healthy. The climate is mild, and the winters are generally open and changeable. All kinds of fruit, except peaches, do well; and many kinds, such as plums and grapes, grow wild in great abundance. Raw prairie is selling at from three to five dollars per acre; and woodland is worth about ten. Good farms, well fenced with houses, stables, young orchards, &c., are now selling at from eight to ten dollars per acre. The people are mostly northern, and very radi cal, giving Mr. Liucoln more than one thousand majority in this county in 1864. Our county court grants no dram shop licenses. We have free schools, a school fund of more than sixty thousand dollars in this county, and school land yet unsold.

Our markets are poor, and that is one great reason why land is cheap here. But when our railroad system is completed, we expect to be well connected with the best markets in the world, Soon we hope to be able to ship our surplus produce on the Galveston and Lake Superior Rail-

Persons desiring further information can obtain it without charge by addressing the undersigned with stamped envelope redirected enclosed.

Truly yours. O. S. ABBOTT. P. S.-I am answering individually by letter as ast as my time will permit. O. S. A. Bethany, Harrison Co., Mo., Dec. 18, 1865.

A Word about Rev. Mr. Foss.

In your last issue we have introduced, by Bro. Henry C. Wright, the long and well-known name of our beloved brother, Andrew T. Foss, and for auld lang syne" I hardly need say to those who know him, a truly representative man. Of late no name has been announced so ennobling, inspiring my heart in stillness before God to be thankful, as has the name of that truly noble old war-horse, A. T. Foss. God bless him! God bless him! and let all the people say, "Amen!" and so t will be.

Now that the noise of battle and the thick moke is clearing away, in the retrospect we marvel at the stupendous labor, thick and fast, in preparing the way for this most glorious yet terribleday of the Lord. There have been many laboring in the mountains, much noise of hammer and chisel. All have been needed. Then Bro. Foss came on; and where now are all your old condiutors? It has long been the wonder that we have not seen them doff their old harness and put on the new, as Bro. F. essays to do. But one by one they come. B. FRANK BISSELL,

P. S.-I can hardly refrain from reverting to an neldent when last we met with Bro. Foss:

While on an agency, as an anti-slavery stager, ome six or seven years since, Bro. F. chanced to find his way among us, in Pontiac, Mich. On his arrival there he found Doctor Nichola with flaming handbills out for a course of lectures, with a large audience assembled at the court house, in hard labor to immortalize his new faith In Catholicism as the only true faith, the only true religion. Having thrown down the guage, the strong nerve of Bro. Foss met him there in a two or three days' combat, greatly to the discomfiture, if not the total vanquishment, of the redoubtable but much mistaken brother, Doctor Nichols.

Should our good Bro. Foss perchance, at an time, pass this way, we would most gladly receive him at our house. Greatly to our inconvenience, and as much for the sustaining of Spiritual meetings as other things, our place is neary three miles from Ballston Spa Village, B. F. B.

Lowell, Michigan.

Judging from my own experience, perhaps it will be interesting to you, and the readers of your inestimable paper, to learn of the doings and progress of the friends of Spiritualism in this vicinity, thereby adding one more link to the chain which is eventually to encircle the earth. Having held regular circles, with occasionally a lecture, during the first of the summer, it was resolved to form an organization for the regular transaction of business, which was carried into effect similar to other organizations, with a constitution and officers, with a clause in the constitution preventing any acreed or faith from ever being introduced as a test of fellowship. Since that time (July) the society has increased in numbers to about fifty

On the 19th and 20th of August we held a two lays' grove meeting, with a good attendance. Addresses were made by Rev. Moses Hall, Mrs. Kutz, and others, in which they set forth many of the truths and beauties of Spiritualism.

Mrs. Kutz has also lectured a number of times since, and the cause is slowly advancing in this vicinity. Some three or four media have become developed for speaking in circles, and some very good and convincing tests obtained, which tends to callven and strengthen the minds of those who are free to see and think for themselves. Not having a large amount of funds on hand, we cannot promise to fill the pockets of speakers who may give us a call, but our homes are open, and we will promise to supply the body with good wholesome food, and they must trust to the author of all good for the balance in "greenbacks." Lowell, Mich., 1865. H. B. Alder.

Written for the Banner of Light A HAPPY NEW YEAR!

BY RICHARD THAYER.

A happy New Year! A happy New Year! How pleasant it sounds as it falls on the ear! We wish all our friends, and we wish all our foes, A HAPPY NEW YEAR, from beginning to close.

We wish all our friends may be faithful and true-We wish all our foes may their hatred eschew-Which if they will do, one thing is quite clear, This year will to each be-"A HAPPY NEW YEAR!"

We wish for our country that she may be right-That war may no more turn her day into night; That peace and its blessings may ever dwell here, Which will make for our country-"A HAPPY NEW YEAR."

We wish for mankind, where'er they may be, That from sin and from sorrow they all may be free:

That each may so live that when years end here. They may all find in heaven-"A HAPPY NEW YEAR!"

Boston, Mass., Jan. 1, 1866.

A Dog Story.

A friend of mine, a good farmer in the upper part of Maine, has a smart little dog, ever faithful to his master, in all his outgoings and incomings. When my friend goes to church in a carriage, Skip can go, for he will stay by and take care of the horse and carriage, while his master and mistress are at worship. But when his master walks to meeting, Skip insists upon walking with him. One Sunday, my friend shut the dog up in the house, whilst himself and wife went to meeting. From that time henceforward, every Sunday morning found Skip perched upon a hillock behind the house, waiting for the family to start-no inducement can draw him into the house-and running across lots, cuts them off ahead, maintaining his position until he arrives at and enters the church. The sagacious animal never fails to be on the hillock every Sunday morning, as sure as the day comes round; and when he sees the carriage, he will followit; but on the contrary, do as related. Is not this something more than instinct? CYMON.

FORGIVENESS.-Hath any one wronged thee, be bravely revenged-slight it, and the work's begun; forgive it, and 'tis finished; he is below himself that is not above an injury.

Love-an emotion much written about by novelists, and much dreamed of by school girls, but nearly obsolute in practical life.

"Where shall I get a panel?" said the sheriff to the judge. "Why, I suppose, sir, that you can

A. S. Joyenson

At the opening of the New Year I open a correspondence, which I intend to keep up with some regularity for a time, at least, that you may be advised of matters here, when there is anything worthy of notice, and also have some leaves from my nate-book, which will be facts within my knowledge, spiritual and psychological.

OUR MEETINGS.

Since the resumption of our meetings following the usual summer intermission, they have been very well attended, and our Sunday services have been interesting and profitable. Of our speakers in September, October and November, I have already written you. Bro Fish has been with us during December, and he has, as usual, gone to places in the vicinity where there were openings to dispense the truths of Spiritualism. He spoke in Woonsocket, and held several interesting meetings; also, in Swansey, where there are earnest souls enough to kindle a fire upon the altar. At the latter place several came a distance of five and seven miles, in the evening, too, to hear the good Gospel. Bro. Fish is one of the workers; his pruning-hook is ever in hand, ready to prune the vineyard. It is really too had to keep such even itinerating, as we do. What is four weeks in a place? A speaker who is on the move, cannot exert a personal influence only to a limited extent. He is shown of half his strength, and the cause loses immensely by such a policy. It is time for some permanency now; the time for upbuilding has come. In the struggle which is to be, when the sects discover that their craft is to be overthrown, we shall need strong walts and butiresses to resist the charge they will make in the desperate struggle they will enter upon to retala their supremacy over the minds of the people. We shall never thoroughly consolidate and concrete till our energies are focalized, and we Shall adopt a more thorough system of operations than is possible under our present management.

THE SEXT NATIONAL CONVENTION, At a meeting of the congregation Sunday evening, the following Resolutions were adopted: * R robred, That the National Convention of Spiritualists be invited to hold its next session in the city of Providence, in the month of August next, R solved, That if the invitation be accepted, we

recommend that one day be devoted to an excur-sion on the waters of our Narragausett Bay; and we will tender to the Convention, the free use of or hall for meetings, a fraternal greeting, and kin't hospitality.

Vid.d. That copies of the above Resolutions be

sent to the BANNER OF LIGHT and RELIGIO. PHILOSOPHICAL JOURNAL for publication. The friends here have most cordially sent out

this invitation, and will be much gratified if it shall be accepted.

THE EDDY PARILY.

The Eddy. Family and Dr. Randall were here last week, and each evening held scances in Pratt's Hall. The audiences were not large; the weather was unpropitious, it being more or less stormy most of the time. Friday evening there was a good audience, and the impression produced was such, that had it not have stormed Saturday evening, the hall doubtless would have been filled. The manifestations every evening were excellent, though varying in strength and it to sity from evening to evening, according to conditions. There was no evening when there was not some manifestations of such a character that their explanation must be referred to an agency outside of the mediums. Of course, it is unnecessary to enter upon their details, as it would be but a repetition of what has been many times heretofore described. Friday evening one of the committee was a sea-captain, Mr. R. H. Purinton, and the tying was most thorough and complete in every respect. Neither of the mediums | and without aid. The human heart-revolts and could move half an inch either way, the ropes thoroughly confining them to their seats, the final fastenings being to the staples in the floor of the cabinet. Both gentlemen were utter skepties in spirit power, or spirit-communing; but they publiely expressed themselves from the platform. perfectly satisfied that the manifestations were not made by the mediums. When some one in the andience spoke of the hands which were seen at the aperture, Capt. Purinton remarked, "I know that hand was not put out by either of the persons Inside the cabinet." There were many skeptics present; but never did I see skepticism so thoroughly silenced as on that evening. The conditions of the mediums were so palpably opposed to the possibility of fraud, and the committee, also, befor so thorough and honest, there was no chance for an argument, and hence the greater part of those present went away wondering, besides having seen exploded most effectually the charge of humbug. I am informed that on one evening, a gentleman belonging to one of the Methodist Churches in this city, who was present on invitation of some friends, recognized a face which was seen, remarking, "If I ever saw the face of my child, I saw it at the aperture in the cabinet.' The Eddy Brothers and Sister are remarkable mediums, and I trust are destined to do a good

And now a suggestion. When there are public scances of this kind, would it not be well, nay, is it not the duty of every Spiritualist to attend one evening, say the first, to influence the public, and get attention directed to it? What if the manifeatations have been seen before? Is nothing to be done for the sake of the cause? Is everything to be done on a personal, selfish plane? It appears to me that in everything which is to bring before the doubting evidences so convincing, all should interest themselves, and do their utmost to secure an audience at the outset, for that gen-But I am encroaching on your columns, and

nust not further trespass. Fraternly thins, Providence, R. I., Jan., 1866. W. FOSTER, JR.

Challenge Accepted. Editor of Banner-In the Banner for Dec. 23d, I

flud the following: "In conclusion, allow me to say that Elder Grant is hereby challenged, and all other clergy-men with him, to discuss with me, in any city in New England, during the next three months, the same resolution we discussed at Philadelphia

* Acsolved. That man has a spirit which exists after the death of the body in a conscious state, and communicates with the jubabilants of eagth."

Address me at Providence, R. I. J. G. Fish. Presidence, R. I., Dec. 6, 1865."

I accept the challenge, but shall not be able to attend to the discussion before the middle of February, on account of previous engagements. MILES GRANT.

Indisposition of Miss Emma Houston. in consequence of a severe throat trouble, in-duced by constant lecturing. I have been obliged to break my engagements in the West, and come home for rest, and to recover my health; and will you be so kind as to omit my address in your pa-

per, until further advised?
The cause of Spiritualism is spreading rapidly in the West, and the demand for lecturers is very great. It is with regret that I am unable to longer labor in our cause of truth and right, as I deem Spiritualism to be. The Banner met me in almost every inqueshold, and seemed, a familiar friend, and is oppsidered an indiapensable visitor there, as well as here in the East. That it may continue to find its way into the learns of the people, is the samest wish of EMMA HOUSTON. earnest wish of En Manchester, N. H., Dec. 28, 1805.

J BURMS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD, CAMBERWELL LONDON, ENG.
KEEPS FOR BALE THE BANNER OF LIGHT AND
OTHER SPIRITUAL PUBLICATIONS.

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Notice to Subscribers .- Your attention is called to the plan we have adopted of placing figures at the end of each of your names, as printed on the paper or wrapper. These fig-ures stand as an index, showing the exact time when your subscription expires: i.e., the time for which you have paid. When these figures correspond with the number of the volum and the number of the paper itself, then know that the time r which you paid has expired. The adoption of this method renders it unnecessary for us to send receipts. Those who lesire the paper continued, should renew their subscriptions at least three weeks before the receipt-figures correspond with those at the left and right of the date.

Bunner of Light.

BOSTON, SATURDAY, JANUARY 13, 1866.

OFFICE 158 WASHINGTON STREET ROOM NO. 3, UP STAIRS.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

LUTHER COLBY, . . · · · EDITOR.

Theology and Christianity.

We dwelt, in a recent article in these columns, on the broad fact that Spiritualism was in no sense in contravention of Christianity, but only its true development and illustration; that Spiritualism makes perfectly plain very many matters of which Christianity gave no more than a blot; and that; in the language of the noble and saintly John Pierpont, a "Christian Spiritualist" was not only an exalted character, descrying of all men's aspirations, but the flower and crown of Christianity itself.

We shall now, in as brief a limit as possible, ook at some of the great distinctions that separate Christianity from Theology, inasmuch as the latter not only arrogates, the entire possession of Christianity to itself, but presumes to warn off Spiritualists and everybody else together.

Whatever pioneer work Old Theology may be daimed to have done in the past-digging and breaking and felling the trees and building the bridges-it is too plain that that work is about done, All the special conventions and monster church ontributions and grand/ecclesiastical jubilees that can be planned now, will not reunite flocks and pastorslong separated, nor bring back the old-fashioned attachment that used to bind each to the other firmly through life. The foundation of the system has been subverted. Time has been the great instrument in doing it-Time, that brings along with it so many and uhealculated events.

Now we are on a new threshold. We approach very near to a new order of things. Old things are really passed away for us all. The dawn of the brighter morning is fast stealing over the world.

Old Theology does not suit the needs of Chris-

tianity, simply because it is not supplied from its inspiration. Spiritualism is-and there is the great general difference. The dogmas of Old Theology concerning the state of those who have gone out of the body, are, in general, too barbaric and inhuman to be allied to Christianity, which comes to bless, to enlarge and strengthen the faith of man, and to develop the aspirations and desires of the spiritual nature to the utmost. People cannot always be persuaded to be entirely happy in the belief that God has "elected" a certain few to be "sayed," while all the rest, an innumerable host of his own children, are turned over to the terrors of a damnation that is at once merciless' insists on escaping from belief in such a terrorism by the nearest way. Hence comes Universalism, Unitarianism, and all the other sects, which, to this one important point at least, stand for organized and powerful popular profests against the cruel reign of such a spiritual tyranny. But Spiritualism alone-the last and best, the larger because it breaks over all barriers and includes all human souls-supplies a protest more impressive than all the rest together. It is the most effectual of any yet made by mortal souls. Instead of sending away innumerable souls to a hell of whose pretended torments no created being can entertain a conception, it opens the way for the intercommunion of the living and those who are styled "dead," and satisfies any one that the same experience for the spirit, under far more favorable conditions, is going on in other spheres as here. It preaches true Christianity, not the unsympathetic dogmas that ambitious or distorted intellects have managed to deduce from its plain precepts.

We consider for ourselves-and we know very well that all others do who are Spiritualists—that the fact of the communion of spirits with mortals, or, rather, of spirits out of the form with those in it, is the one distinguishing, desirable and immortal fact of our faith, made clear by evidence with which all investigating minds and sincere hearts are perfectly satisfied. That, too, is the great fact to which Theology constantly preaches; but its discourses are aimed at it, not for the purpose of making it a familiar and constantly inspiring one. but to work with it upon the instinctive fears of minds not yet let into the liberty of truth, and, by working thus, to build up a system of its own, with material power and enjoying material prosperity. Such a spirit must of course succumb before the silent influences of Truth in the end. And that result is just what we are witnessing all around us to-day. Theology employs the state of the departed as a means to excite the imaginations and fears of men; Spiritualism, following close upon Christianity, and actively allied with it, works with it as a means of touching the soul, keeping alive the influences that reach and move the higher part of man's nature, exalting and expanding and finally saving the soul. The one would save by condemning, the other by appealing. The one works by threats, the other by fact. The development of fear within us is the destruction of spiritual life and growth: the establishment of genuine faith is the true means of strengthenng what is good and noble, and finally of subjecting all the elements in the character to the rule of reason and right. What sort of positive Christians is made by Theology, the very dissatisfaction with it may be allowed to show; what sort of Christians are making every day by the influx of a Faith that is a reality instead of a creed or a theory, time will show, and time has shown already. It is nothing against the power and effectiveness of that faith that Spiritualists are denounced and maligned by journals and speakers that do not even pretend to be Christian. That example was

of Christianity itself. Let none of us faint by the wayside now, however loud the threats may chance to be. Those who have stood fast through this long term of social obloquy, until the little plant has become a spreading tree, should be more filled with faith than ever. The day of a general illumination is upon us. There will be no "miracle" about the process, but all will be done according to the great law. Let us be thankful that we were allowed to take part in the work at all.

a prominent one so far back as the establishment

A Lesson to be Learned by Spiritualists.

Now that the subject of supporting free Spiritual Sunday meetings in this city is being agitated, we deem it not an inappropriate time to call attention to the efforts being put forth by some of the adherents of old theology.

The Methodists have raised six hundred thousand dollars during the past year, for lengthening their ecclesissical ropes and strengthening their stakes; and next year they propose to raise a million, and will do it! One man, a rich Methodist broker of New York, has already promised to head the list of contributions with a quarter of a million dollars! Memorial churches are going to be built; debts are to be wiped out; universities and divinity schools are to be increased and established; and a higher grade of ecclesiastical life is to be reached, if money will help in doing it, by the entire denomination. The Congregationalists of the country, too, numbering some three thousand churches in all, have put their hands in their pockets and taken out two hundred thousand dollars for denominational purposes. Next year, they intend to increase that fund by five hundred and fifty thousand. So things are go-

Meanwhile, what are Spiritualists doing, boasting as they do of being five million strong in the nation? They must see from these very plain hints of the sects that, when a thing is desirable to be done, all the aids possible to accomplish it are brought into instant operation. Money is a mighty lever in these social undertakings. The Methodists and Congregationalists see and understand it-the Spiritualists do not. To be sure, they are not moved by similar desires, nor do they set before themselves like designs; but what they do purpose may be advanced with marvelous rapidity by a judicious use of the same common instrumentality, and it should be sought for and put to instant service. As our religion is more exalting and liberating in its effects on the human spirit, so ought its influence to take hold of men and women with all the greater power in comparison of the creeds and denominations.

The Spiritualists should, first of all, see to it that really first-class newspapers are nobly and constantly sustained in their interest. Then, that a first-class, healthy, well-winnowed spiritual literature is steadily provided for all minds by their special care and endeavor, and, if need be, at their individual cost. And lastly, places of public worship should be erected in the many important cities of the Union, where people may at all times go to hear the ablest and most impressive expositions of the Religion of Spiritualism. Why not make an immediate concerted movement among believers to these ends?

The Davenport Brothers and Mr. W. M. Pay.

These extraordinary mediums are again in London, says the Spiritual Times, and we are pleased to say that they will commence on Monday next, Dec. 18th, at the Hanover-square rooms, a series of five scances. After passing through the rough treatment of cabinet-smashing, &c., in the North of England, and visiting France, being "exposed," so termed, for the hundredth time, and appearing before the Emperor of the French and the Imperial Court, the Brothers and Mr. Fay, still in the prime of their mediumship, are prepared to submit the phenomena which occur in their presence to the most searching scientific tests. What will the Flandur of the Star say now? Surely he will feel some slight dissatisfaction that this is not "the lags" of these mediums. We must await another issue to report phenom-

It further adds that Mr. W. M. Fay gave a sitting on Monday, at the Lyceum, to a few of his private friends, including Mr. Cooper, Dr. Nichols, Dr. Hamilton, Mr. and Mrs. J. H. Powell, and one or two others. The spirit "Katie" talked freely for several minutes, and every one present was touched by a hand in various parts of the body, Mr. Fay has shown satisfactorily that his medium powers are of an extraordinary character. It is expected that the Brothers Davenport and Mr. Fay will again present themselves before Lon-

The Banner of Light and the Religio-Philosophical Journal.

The Spiritualists of the United States, who are now numbered by millions, should see to it at once that these journals, the organs of their beautiful Philosophy, are fully sustained. The cohorts of old Theology are being marshaled in battle-array against you; and it behooves the friends, everywhere, to organize the armies of TRUTH to effectually do battle in the sacred cause we all have so much at heart. The angel-world expects us to do our duty. See to it, then, that none loiter by the way. Let AMPLE SUPPORT be given to the journals devoted to the grandest faith ever vouchsafed to the people of earth. Enable us to lift the sombre mantle which old theology has placed upon the shoulders of mortality, that the bright and genial rays of the sun of modern Spiritualism, inaugurated in the nineteenth century, may shine upon them, to bless and prepare them for the life eternal. Let it shine with such splendor that the now dark entrance to the tomb shall become a pleasant avenue to the Spirit-Land. Then indeed shall death be swallowed up in victory, and our spirit-friends with joy indescribable will welcome us to our heavenly home.

Return of Seth Hinshaw. In a recent number of the Banner we alluded to the departure to the spirit-world of the venerable Seth Hinshaw, one of "Nature's noblemen," and a true friend to humanity. Last week his spirit visited our free circle, took control of the medium and addressed the audience. He said he had intended to visit the circle while in the form, but had failed to do so; but he knew he could come after he had left his body. He said he was very happy; to him the spirit-world was more beautiful than language had ever portrayed; spirits do return, and give the best account of it they can, but not comnlete. He wished he had more fully lived up to his belief, although he thought he had done the best he knew how; he now sees wherein he could have done better. He wants all his friends to be kind to the poor, and deal justly by all humanity, and when they come to the spirit-world they will find their names written in the Lamb's Book of

Coal Gas.

Life.

There are far too frequent cases of suffocation in sleeping apartments from the escape of this fatal exhalation. One single fatal instance ought to serve as a sufficient warning. It should be understood, once for all, that no coal fires should be kept in a sleeping apartment. The gas generated by anthracite or charred coal is of the deadliest character. What is the greater wonder, even when such dangerous fuel is made use of, all the windows are closed tight before individuals go to sleep, which would seem to be a special invitation for death by that very way.

The Children's Lyceum in St. Louis.

We publish on our third page letters from A. J. a "progressive sociable," as it is termed:

lately inaugurated in this city by Andrew Jack BOD Davis.

The famous "Banner March" was performed beautifully by the children, eliciting repeated rounds of applause from the spectators. After the march was over the "Queen of Beauty and Gifts" was led to the beautiful bower erected for her, the children formed in two lines lengthwise of the hall, and the veritable old Santa Claus made his appearance, borne down with his packs of presents, and the shouts of the children and spectators. About one hundred and fifty packages of presents, neatly put up in white paper and inscribed with the donees' name, were placed upon the Queen's table by the children-loving, liberal old gent, and by her distributed as per inscribited.

Mr. Davis was remembered among the other children, and received from old Santa Claus a yery handsome watch chain, valued at fifty dol-

lars.

After this gay scene was over refreshments were served and dancing commenced and was continued until a late hour, the older misses and manufacture to only this fascinating young gents remaining to enjoy this fascinating feast of the feet, and the little shavers going home. It was a very successful and fine affair, and never id children more thoroughly enjoy themselves than upon this occasion.

During the evening a lady medium sang a very ling. eautiful song, claimed to have been given unde plifit-inspiration. The instrument was a wretched affair, and did not at all do credit to the lady's sweet voice and fine execution.

Complimentary Expression.

The Society of Progressive Spiritualists in New York, passed the following complimentary proambles and resolution, at one of their meetings in the early part of December, expressive of their appreciation of the labors of A. J. Davis:

Whereas, Our friend and brother, Mr. A. J. Davis, late President of this Board, and of the Society of Progressive Spiritualists represented by us, has labored long and faithfully in this city for

the pronotion of the objects had in view in the formation of our Association; and,

Whereas, Circumstances have caused his withdrawal from his official relations to us; therefore, Resolved, That we deeply and sincerely regret the necessity that exists for this step on the part of our brother, and while, under the circumstances, we concur with him in the wisdom of the course he has taken, we still hope that before many months have passed we shall be able to recall him, improved in health and vigor, to this, his reconstanted field of before his accustomed field of labor

P. E. FARNSWORTH, Sec'y.

Meetings in the Melodeon.

Mr. F. L. H. Willis closed the old year with two very superior lectures to large audiences in the Melodeon, before the Lyceum Society of Spiritualists. The four lectures which he has given during his engagement, were received with greatsatisfaction by the auditors. Mr. Willis is one of the ablest lecturers on the spiritual philosophy now in the field, and we hope opportunity will be given him to be heard oftener here.

MRS. CORA L. V. DANIELS, the most popular ecturer of the day, is engaged for next Sunday.

Children's Lyceum in Chelsen.

The Society of Spiritualists in Chelsea have beome well established. They have regular Sunday meetings, and procure the best speakers. Order and harmony prevail in their midst. On the last Sunday of the old year they inaugurated Children's Lyceum, and they enter upon the labors of the New Year with a fine prospect of esablishing the largest school in the city. Already a goodly number of bright, loving and happy chilfren have joined in this new mode of education, by which "the inner life unrolls, flower-like, beneath the sun of intellect." Success attend them.

Geological Lectures.

Mrs. N. J. Willis gave the fourth lecture of her course of ten on Geology, in the Melodeon, on Wednesday evening last. These lectures purport to be given by the spirit of the late Professor Silthe delivery. The interest in these remarkable lectures increases each evening. The next will be given on Wednesday evening at the same place. It may be well to state that Mrs. Willis is Family were accomplished by a power outside of entirely unacquainted with the subject of Geology, hence the more wonderful the performance.

"Every Saturday."

The above is the title of the new weekly journal issued on the commencement of the New Year, by Ticknor & Fields, 124 Tremont street. It contains thirty-two large octavo pages, handsomely printed in double columns, with an enpublishers' names are sufficient guarantee of its success. It has our best wishes.

The Holidays.

The holiday season has passed with more than its usual pleasantness. We have not seen so much gladness in a long time. Almost every face wore a smile. Gifts and givers never abounded so strikingly. It is a beautiful custom, this, of renewing old friendships and establishing new ones, by these tokens of kindness and good will. May none of the pledges recently exchanged come short of their full meaning.

Mental Freedom.

Old Theology has, with her inexorable will bound in mental chains the people of earth too long; and the time has now come when JEHOVAH ordains that his people shall go free! Let every act, every motive of your lives, Spiritualists, show to the world that you are sincere in the great work entrusted to your care, and your triumph will be sure-your reward certain.

The Freedmen.

Sir Morton Peto, who has recently returned to England from a tour in this country, refers to the Freedmen at the South as follows:

"Have no fears for the future of the freedmen miless they are driven by harsh laws to array themselys against the whites. And if the South produces less in the future than she has done in the past, it will be because she does not legislate wisely. The barrenness of Jamaica to-day is due to the harsh legislation which drove the negroes from the plantation to their mountain patches, where what they produced was their own."

The Bidy Family.

is in their intention to visit Washington during the good time to begin in this good work, winter.

Nisgara Palls Canal.

Mr. Horace H. Day, a prominent and thorough-Davis, giving an account of his inaugurating a ly "irrepressible" citizen of New York, has re-Sunday Lyceum In St. Louis, and also some cently produced a decided sensation among the timely suggestions in regard to forming Lyceums | commercial men of Boston by his proposal for elsewhere. The papers there generally speak getting steam vessels through the Falls Canal by well of the new mode of teaching. In one of a plan which is a marvelous improvement on the them we find the following remarks in relation to old "lock" system, and which we do not presume to doubt was impressed upon his brain by the The members of the Children's Lyceum held a sociable at Verandah Hall Monday night, at which were present over two hundred children, ranging from four to sixteen years, most of them members of the Children's Progressive Lyceum, and members of the Children's Progressive Lyceum, and may held in this city by Andrew Jacks, and may able look are carried through together. and movable look are carried through together. The idea impressed itself, with the aid of Mr. Day's clear explanation, with such force on the minds of the members of the Board of Trade, that they passed him a resolution of hearty thanks for his timely suggestion. The plan will doubtless be submitted to a practical trial soon.

Another Lecturer in the Field. In our list of lecturers the reader will find the

name of Mrs. Mary A. Mitchell, widow of the late Col. Alexander M. Mitchell, of St. Josephs, Mo., and formerly of Ohio. She refers to Mrs. H. F. M. Brown, Chicago, the well known writer and lecturer. 'Friends, give her a chance to be of service in the good cause.

New Music.

We have received two new songs, published in Philadelphia, entitled, "The Soldier's Dream of Home," words by Chas. Slatter, music by Felix Schelling, and "Maiden's Eyes," words by Festus, music composed and arranged by Felix Schel-

A New Book.

Hudson Tuttle's new work on "The Origin and Antiquity of Physical Man, Scientifically Considered," is just issued from the press. The subject is handled in an able manner. We shall notice the book more fully in our next issue.

Mrs. Chamberlain.

Annie Lord Chamberlain has gone to New York for the purpose of holding musical circles. She will remain there four weeks. Her address is at 274 Canal street.

Many of our earth friends desire questions, such as they may propound, answered by their personal friends in the spirit-land. Now we would say to one and all that their friends are at liberty to come and manifest at our public circle whenever the conditions are favorable. We never call upon any particular spirit to speak. This matter is controlled exclusively by the spirit-guides of the circle.

New York Matters.

Spiritualism still progresses in this city, without regard to the opposition from the press and old theology.

Miss Lizzie Doten speaks at Ebbitt Hall this month. She was exceedingly well liked at Hope Chapel last month.

Mrs. Bullene speaks at Hope Chapel this month; her meetings at Ebbitt Hall last month were well attended and were highly instructive. The Tribune of to-day pays both speakers a high

compliment, in regard to their ability to instruct and interest the public. They will give a series of lectures at Hope Chapel, on Thursday evenings; Miss Doten commencing to-night. H. Melville Fay has been trying to "humbug"

the public with what he terms "exposure" of Spiritualism, in the carry of physical manifestations. There is no use wasting paper and ink on him, as no one that knows him gives him a casual thought. The article in regard to his course, in last week's Banner, does him justice. The Eddy Family and Mrs. Annie Lord Cham-

berlain have commenced their scances here in a hall on Broadway, styled "The Temple of Truth." Last evening their manifestations were powerful and satisfactory. The hall is not at all what they should have in this city. I want to see this is what their manifestations richly deserve.

A person who came a long distance to witness their manifestations last evening, was selected as one of the committee to do the tying, &c. He had liman, the medium being fully entranced during to tie him. He told the audience last evening that also been to see Fay, and was on the committee the manifestations through the Eddys were entirely different from Fay's, and that he was perfectly satisfied the manifestations through the Eddy them. SHAWMUT.

New York, Jan. 4, 1866.

Spirit-Messages.

I read in your Banner of last week another communication from my aunt, and if anything was needed to confirm me in my belief of modern Spiritualism, this communication would have done it. graved title page. Price \$5 per year, or ten cents | She speaks of her friends having charged me with single copy. It is made up of choice reading se- having written the first, which was published lected from the current literature to be found in November last. When that communication in the English and Continental Magazines. The was first published, I was on a visit to Massachusetts. One evening, while at a near relative's, (a sister) the question of its origin was discussed, and I was, half jocularly, and half earnestly, charged with writing it. I did not mention the conversation, nor did my sister, consequently I can come to no other conclusion than that my aunt was present and heard what was said. My aunt was also always an opponent of Spiritualism; and the earnestness with which she endeavors to enforce the fact of her return, I consider to be very much like her. ALFRED HORTON.

Washington, D. C., Dec. 31, 1865.

ANOTHER.-Mrs. Susan M. Bridgman, of Belchertown, Mass., writes to us that she was in our free circle room at the time the communication was given from the spirit of Louis Bridgman, (printed on our sixth page) through Mrs. Conant, and that she is the mother the spirit alluded to in such affectionate terms. The general tenor of the message, and the prompt manner in which it was spoken, were characteristic of him.

The Children's Progressive Lyceum.

In very many places there is a great interest felt in the question of some means for the education of the young, in some form better than the Orthodox Sunday-school affords. Many have heard of the Children's Progressive Lyceum, but have not seen it, and have no definite idea of its nature, and still less of the modus operandi of carrying it on. Indeed, it is necessary to have the aid of some one acquainted with the subject, in order to a successful commencement The undersigned is prepared to give an exposition of the principles and methods of Children's Lyceums, and assist in their formation. Spiritualists who wish to engage in this good work, can These mediums for physical manifestations are becure his services by addressing him at Boston, holding public scances in New York. We learn care of the Banner office. The New Year is a

J. S. LOVELAND,

Mestern Department.

OIMOINHATI, OHIO: J. M. PEEBLES......RESIDENT EDITOR.

Bro. J. G. Fish's Challenge.

It is no more undeniable that the principles of the Spiritual Philosophy are being quietly disseminated among the literati of this and European countries, than that they are marching with bold front into the most conservative of sectarian Churches. This religionists and denominational papers admit. The clergy believe Spiritualism either true or false. If they believe the possibility, probability and certainty of the ministry of spirits TRUE, why not preach it, with the direct and collateral evidences, as honest men should, calling it by the right name? I earnestly ask them why, knowing, as they do, that multitudes are asking, as of old, "If a man die shall he live again?"

On the other hand, if they believe it false, is it not their duty, before God, angels and men, to meet its abler exponents in oral and written discussions? The truth never suffers from such conflicts. In opening the memories of the Nazarene's life, we find him, at the age of twelve, "in the temple sitting in the midst of the doctors, both hearing and asking them questions." In costly synagogues; in the market places; from the porticos of the temple; by the well of Samaria; on the mountain's brow; in the depths of Judean forests; on the shores of the Galilean sea, and even at the judgment seat of Pllate, he ceased not to teach and discuss with Scribes and Pharisees, and preach such diviner doctrines, that to Jewish minds they proved but "stumbling-blocks."

So John and James were termed "Boanerges," which, interpreted, meant "sons of thunder," importing that they should be mighty instruments in the overthrow of the ceremonial dispensation. Mosaic exclusiveness, and the upbuilding of that spiritual kingdom which was not, IS NOT of this criticisms on the fossiliferous positions of certain world. Accordingly they went out, "their rest a Unitarians, as well as the "Life and Correspondstone," and with arguments clear and logical, yet | ence of Theodore Parker." His physique is fine; sweetly persuasive, they contended earnestly, not temperament electric; eyes deep and spiritual: for victory, but for the truth.

When Paul went to Athens, the mistress of science and learning, the seat of the refinement, philosophy and wisdom of the then civilized world, "his spirit was stirred within him," when he saw the city given wholly to error and idolatry. Therefore, "he disputed in the synagogue with the Jews met him." He encountered the Stoics and Epicureans, and standing in the Areopagus on Mars Hill, he delivered that masterpiece of argument his time.

So Luther, Cranmer, George Fox, Roger Williams, Elias Hicks, Hosea Ballon, Theodore Parker, brave, independent souls, stood up manfully defending the truth as it was in them. But the clerical classes of our time, brave only in their He was provokingly sareastic upon the assumed unreachable pulpits, generally deprecate discusing, time-serving Erasmus, who said to Luther, their own sins. Accordingly when this man of Naza troublesome truth."

Bro. J. G. Fish, formerly an eminent Bantist clergyman of wide social influence, has challenged the New England clergymen to discuss with him this proposition:

"Resolved, That man has a spirit which exists after the death of the body in a conscious state, and communicates with the inhabitants of earth."

add the following proposition, compelling the opponent, with laboring oar, to take the affirmative a portion of the time:

Resolved, That the so-called spirit manifestations of this, and all ages, can be rationally accounted for without the aid or influence of immortalized

hand, earnest, logical thunderer, S. J. Finney, with | "Neither do I condemn thee; go and sin no twirling slings, is anxious to meet some sectarian more." That is, while forgiving, and burying the Goliah, who believes the "Lord spoke unto Mo- past in the grave of eternal forgetfulness, I insist, nes," &c. And there, too, is that kind-hearted, positively insist, that you SIN NO MORE! Human sarcastic, theologic, walking Bible encyclopedia, Moses Hull, praying daily for a debate, as well as | fields, swaying hither and thither by every passing singing in priestly hearings, "I am monarch of all psychologic breeze, looking to each other for sup-I survey." Other talented speakers are waiting port. Be careful that you break no "bruised reed." to see a "glove drop," hoping to see it result in proquench the "smoking flax." Rather fan every open, candid, public discussions. It is wisdom "to aspirational fire, that the grand possibilities of try the spirits;" to "prove all things, and hold fast the human soul may be partially realized on that which is good."

Conference of Spiritualists at Johnson's Creek, N. Y.

This two days' meeting of Spiritualists and friends of progress was organized Dec. 15th, by choosing Bro. John Sybrandt, Chairman, and E. Gregory, Secretary. The morning session was devoted to social conversation and the relating of spiritual experiences, some mirthful, others sad and afflictive, exemplifying the lights and shadows of human life. It bore some semblance to a Methodist class-meeting, Bro. Sybrandt opening, urging the people to speak freely.

Bro. Peebles followed, drawing a vivid comparison between the new and the old, urging the necessity of action, action, and the formation of Children's Progressive Lyceums.

Mrs. Clark, of Yates Co., spoke beautifully, eloquently, showing the superiority of Spiritualism to any form of sectarism. She threw a harmonizing, spiritualizing influence over the audience.

Mrs. Levenworth next addressed the meeting upon the oppression of women, pleading for her rights-the right to vote, to pursue any laudable calling, even to sitting in legislative halls or swaying sceptres over nations.

Afternoon Session .- Excellent singing by the choir. Bro. Peebles announced the subject, "The True Man, and what constitutes True Power." Muscle did not, wealth did not, position in society did not, will-force did not, though the determined man was generally successful. Such were Columbus, Luther, Napoleon, Sheridan, Grant. These were wonderful in a certain direction; but they did not manifest the highest phase of power, which is moral and spiritual. Kindness and love, guided by wisdom, were the great reformatory principles, and the true man was the harmonial man, in whose brain the perceptive, reflective and spirit-

ual equally balanced. Evening Session .- After singing, the hall being densely crowded, Bro. Peebles took a text from the Acts of the Apostles, which led to the subject of the Judgment. How, when and where are men and nations judged? He dwelt fervently upon the law of compensation, sowing and reaping, cause and effect. He showed the fallacy of the vicarious atonement, the injustice of salvation through any other's merits, and expected to enjoy just as much of heaven as he had earned. He had a profound pity for those weak souls that good address. Any information of his wherewere always abused, ever neglected, and never appreciated. He argued that each got their just side Co., Ill., will reach his family. Dr. Nash dues, and the philosophic could and did patiently wait. He also showed that the judgment seat was within, that justice, reason and conscience were all judges, and that all present stood that moment House," Troy, N. Y.

approved or condemned by the divine tribunal in their own souls. The Sunday Sessions.—Meeting called to order every morning and fresh every evening.

by the President. The singing was truly inspiring, Miss Davenport, of Lockport, presiding at the instrument.

Dr. Orvis, of Rochester, opened the speaking entertainment by able and interesting remarks relative to reasons for setting apart the first day of the week for rest and improvement. He showed the unreasonableness of the Mosaic account of creation, and presented with great clearness the philosophical idea of the gradual changes from oceanic mist to fiery fluid, to the granite formations, to the mineral, vegetable, and thence onward to man, the crowning work, with the finest elements of nature all focalizing therein. He was followed by the Rev. W. Clark, of Gasport. N. Y. This venerable brother, once a sectarian clergyman, but now rejoicing in the light of Spiritualism, spoke with great feeling and pathos upon the worth and beauty of his present faith and future prospects.

Bro. Peebles then took the stand and discoursed apon the necessity of PRINCIPLE, not only in the world generally, but particularly among Spiritnalists. He was, at times, terribly sarcastic, seeming to know just how soon to apply the remedy after inflicting the gash. He delivered the closing lecture, which I will not even pretend to report.

Many went away failing to gain admittance into the Hall. This fact pleads earnestly for the importance of building a larger Hall, or free church edifice, for the accommodation of the hungering multitude. On the whole, this was a glorious meeting, a feast of fat things, and a fresh oasis along the desert-way of life. We all felt that the truth was taking deeper root, and must prevail. E. GREGORY, Secretary. Johnson's Creek, Dec. 22, 1865.

Rev. John Weiss.

It was my good fortune, while in Worcester, Mass., to listen to this brilliant Unitarian clergyman, famous for transcendental papers, sharp complexion dark; organization sensitive; delivery quiet and graceful, and style decidedly classic.

His text was in the eighth chapter of John, relating to the " woman " caught in the act of sin, which Moses commanded should be "stoned." It was a rich treat to hear him so masterly elucidate and dissect human nature; delineate the intui-* * and in the market daily, with them that | tive perceptions of Jesus, and estimate acts by hereditary tendencies, circumstances and the motives that induced them. Every word seemed hewn, sand-papered, polished and just fitted to its and eloquence, that crowned him a rare orator of place for effect, as is the keystone to the arch. And then, the manner in which he painted the Nazarene writing upon the ground, which was only to produce passivity, that he might clairvoyantly read the innermost of those Jewish accusers, was a splondid specimen of picture-analysis. plety and respectability of the Pharisees, who sions, feeling, perhaps, with the timid, temporiz- had the secretiveness to hide, and wealth to cloak Better have in the Church a peaceful error than areth rose up casting his eye at the accusing hypocrites, saying," Let the sinless among you stone her," they all departed, " even unto the last," and Jesus was left alone with the woman! Was this 'prudent" in him? Did it not lessen his already waning respectability? Where were Judea's gossiping Grundys just then. Oh ye gods! why this lack of effort to redeem-lack of principle among reformers! The lowest must be reached. Are you not too generous, Bro. Fish? Why not If we would be lifted, we must lift others; and in angelizing the erring, we make of ourselves angels. True, Jesus did not gloss her crime, as is sometimes the custom with sickly, sentimental crime-mongers-did not palliate her wrong-doingdid not polish over her perverted passions, confounding love with lust; but while justice-loving, Who will accept Bro. F.'s challenge? The off- yet tender, pitying and sympathetic, he said, beings are as bundles of reeds, or growing grainearth.

Falsehood Photographed.

Men cannot run away from themselves. Hiding secrets reveals them. Sin defeats itself, the arts and sciences turning detectives. To the clairvoyant vision all organizations are as glass, and telegrams frequently reach their destination long ere the rogue's arrival. Speaking a few Sundays since in Kalamazoo, Mich., Bro. G. W. Winslow gave me a photographic copy of the original Li-BEL, signed by S. P. Leland, with the affidavit of L. D. Dibble, the lawyer employed, attached thereto. This Leland, I am informed, has recently held a discussion at Shell Rock, Iowa, with Bro. J. L. Potter, indulging in his usual billingsgate style and slander, knowing his mother to be a fine medium. Culminations pertain to all eras and epochs. In this age secession culminated in Davis; criminality, in Wirz; assassination, in Booth; and lying, in S. P. Leland. Under pretense of exposing Spiritualism, he traverses the West, a wilful FALSIFIER of the truth, under his own signature. The Spiritualists of Iowa should give him the full benefit of his autograph. It can be had of the artist in Kalamazoo, Mich., for fifty cents. Address W. H. Glover, box 47, Kalamazoo, Mich.

Assimilation.

If rose leaves assume a darker shade by puting charcoal around the roots—if madder fed to swine tinges their bones with purple hues-if the scientific Frenchman, Roulin, by mixing indigo with mulberry leaves, obtained from allk worms blue cocoons, as he asserted, is it not perfectly philosophical, the physical affecting the spiritual, that men "grow to be like what they feed on?" The soul that feeds upon justice, kindness, love and truth, becomes full-orbed and harmonial. The effects of earth's subsistence, will be more clearly seen in the Summer-Land, where

Violets and heliotropes l'ant along the purple slopes Over there."

Information Wanted.

In relation to Dr. John B. Nash, who left Cenral City, Colorado, about the middle of last September, and has not since been heard from by his family. Dr. Nash is about 55 years of age, rather tall, well proportioned, keen black eyes, and of abouts sent to Dr. A. W. Benton, Fulton, Whiteformerly lived in Dixon, Ill.

Also, the address of David C. Dinsmore is anxlously wished for by A. W., "Griswold Opera

Life's pleasures, if not abused, will be new

ALL SORTS OF PARAGRAPHS.

We have framed and hung in our circle room the photographs of those lecturers and mediums who have sent us a copy. There are still many more whose photographed countenances we should like to look upon, and hope they will allow us the privilege.

Do n't fail to read the able address by Emma Hardinge, recently delivered in London, Eng. which will be found on our first page.

The Liberator, of last week, contains the valedictory of Wm. Lloyd Garrison, who announced that the paper would be discontinued after that date. It has been published thirty-five years, and the work for which it was commenced has been gloriously consummated.

Thank you kindly, friend Strong.

THE DAILY EVENING VOICE, of this city, has been enlarged, donned a new suit of clothes, and is quite a spruce-looking aspirant for public fa-vors, considering its age. It advocates the interests of the workingmen of America, and should be amply sustained. We shall glory in its success, for the time has fully arrived when the workingmen, and workingwomen, too, should have a powerful Voice in their midst-one that will cry aloud in their behalf, against the usurpations of capitals

Further evidence of the healing powers of Mrs. Spence's Positive and Negative Powders will be found in the authenticated report of cures which is printed on the fifth page, headed, "The New Method of Healing."

A NEW BOSTON "NOTION."—A paper hat company has been formed in this city, with a capital of \$80,000, and own a patent, by means of which it expects to manufacture durable, desirable, and water-proof paper hats of any form or color, at a cost of eight to twenty-five cents apiece; and so revolutionize the hat business.

GREEN, THE MURDERER.-Gov. Andrew, before the old Council went out of existence, made an argument before them of over two hours in length in favor of the commutation of the sentence of Green, the Malden murderer; but the Council voted three to six against commuting. The case goes over to the new Governor and

LITTLE KINDNESSES .- Small acts of kindness! how pleasant and desirable do they make life? Every dark object is made light by them, and every tear of sorrow is brushed away. When the heart is sad and despondency sits at the entrance of the soul, a triffing kindness drives despair away, and makes the path cheerful and pleasant,

Our little friend Bobby at the breakfast table one morning, broke out in a new vein: "I do n't want mother to marry again," he said. "Why not?" was asked, with some surprise, "Because," said he, "I've lost one father, and I don't want the trouble of getting acquainted with another

The verdict of public taste, like the political vote of the country, settles many delicate questions, and the immense demand for Phalon's 'Night-Blooming Cereus" shows that verdict to be overwhelmingly in favor of the article, as the finest perfume on this continent. Sold every-

Business Matters.

Br Ada L. Hoyt, writing and rapping test me-dium, San Francisco, Cal.

JAMES V. MANSFIELD, TEST MEDIUM, answers scaled letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps.

COPPER TIPS protect the toes of children's thoes. One pair will outwear three without tips. Sold everywhere.

AUSTIN KENT TO HIS FRIENDS.—I have 600 copies of my small work on "Conjugal Love." I know many to have highly prized it. Inflammatory rheumatism has crippled me. I have not stepped upon my feet for eight years, nor fed myself for over three. I may live some years, but shall never do either again. I cannot attend to the advertising and sale of the book. I am poor. If any person or persons will prepay and get them in small or large numbers, for sale or gratuitous circulation, I will sell them for half what it will now cost to print them, and for less, if I must. Whoever writes will send stamp for return postage. Austin Kent. East Stockholm, St. Lawrence Co., N. Y., Oct. 24.

Married.

In Philadelphia, Pa., Dec. 30th, by the Rev. Wm. H. Furness, Mr. C. E. Sargent, of Philadelphia, to Mrs. Jeannie P. Ricker, of Great Falls, N. H. (No cards.)

Special Notices.

FRESH, NATURAL FLOWERS, Put up to bear sending 300 or 400 miles, perfectly. Telegraph or write us, or instruct your expressman.

HARRIS & CHAPMAN.

130 Tremont street. DR. URIAH CLARK'S

HEALTH INSTITUTE.

OURES WITHOUT MEDICINE!

The Lungs are the Great Laboratory of the Human System.-When once destroyed they never can be made sound again. We should remove the first cause which tends to their destruction. When sores are forming, it is indicated by a cough, or tains in the chest, or difficulty of breathing. Now Allen's Lung Balsam will check these symptoms at once, if it is used in time, and prevent fatal Con-

For sale by M. S. BURR & CO., Boston. 2w-Jan. 6.] Also, by the dealers in Family Medicine generally.

ET MAKE YOUR OWN SOAP WITH P. T. BABBITT'S PURE CONCENTRATED POTASII, or READY SOAP MAKER. Warranted double the strength of common otash, and superior to any other saponifier or ley in market. Put up in cans of one pound, two pounds, three pounds, six ounds, and twelve pounds, with full directions in English and German, for making Hard and Soft Soap. One pound will make fifteen gallons of Soft Soap. No lime is required. Cor sumera will find this the cheapest Potash in market. B. T. BABBITT

54, 65, 66, 67, 68, 69, 70, 72 and 74 Washington street, New York. Oct. 14.-1y

Perry Davis's Vegetable Pain Killer, taken internally, cures sudden Colds, Coughs, etc.; Wesk Stomach, General Debility, Nursing Sore Mouth, Canker, Liver Complaint, Dyspensin or Indigestion, Cramp or Pain in the Stomh, Bowel Complaint, Painters' Colic, Asiatic Cholera, Diar rhea, and Dysentery.

Also, applied externally, cures Felons, Bolls and Old Sores Severe Barns and Scalds, Cuts, Bruises and Sprains, Swelling of the Joints, Ringworm and Tetter, Broken Breasts, Frosted Feet and Chilblains, Toothache, Pains in the Face, Neuralgia, and Rheumatism.

[See directions accompanying each bottle.] Jan. 13:--[9]--2W

PERRY'S MOTH AND PRECKLE LOTION. PERRY'S MOTH AND PRECKLE LOTION.

27 Chlosma, or Mothpatch, (also Liverspot.) and Lentigo, or Freckies, are often very annoying, particularly to ladice of light complexion, for the discolored spots show more plainly on the face of a blonde than a brunette; but they greatly mar the beauty of either; and any preparation that will effectively remove them without injuring the lecture or color of the skin, is certainly a desideratum. Dr. B. C. Parky, who has made discasse of the skin a speciality, has discovered a remedy for these discolorations, which is at once prompt, infallible and harmiess.

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PHYSICAL MAN,

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BY HUDSON TUTTLE.

THE design of the author is well set forth in the title of a work. The manner of its accomplishment may be derstood by our rawing that he seems peculiarly endowed us the rare faculty of presenting the most dry and obscure quotions of Science in such a vivid and striking manner, that a most unscindiffer conder can readily comprehend them stands directly between the Scientist and the man of commediuation as an interpreter; and as is proved by the successitis former publications, understands the needs of the popularity and the best manner of meeting it, in a most surprismanner.

heart, and the best manner of meeting it, in a most surpre-manner.

He wanders through no wearlsome detail, but at once a sents his subject, clear, terse, and comprehensive. He a-not write so much for the man of lebure as the laborer was not only a spare bour. No one values that hourso much as-author, and he crowds it to overflowing with knowledge richest practical value. His sentences gleam in their k-and clear defluteness of statement, as he presents this subje-with the calin logic of Science. Originality is stamped every page, which he does not cone all high sounding te-nicalities, but finds the platnest Saxon the most expressive. 5"P" Price 81,50. For sale at our Boston and New Young

A NEW BOOK-JUST PUBLISHED. BIOGRAPHY OF SATAN OR A BISTORICAL EXPOSITION OF

THE DEVIL AND HIS FIERY DOMINIONS, Disclosing the Oriental Origin of the Belief in DEVIL AND FUTURE EXPLESS PUNISHMEN

A LSO, the Pagan Origin of the Scriptural Terms, "Hatte less Pit," "Lake of Fire and Brimstone," "Keys Hell," "Claims of Darkness," "Casting out Devis," "Ev lasting Panishment," "The Worm that never Dieth," et etc., all explained.

BY K. GRAYES, Author of "Christianity before Christ, or the World's Sixteen Crucified Saviours."

Fife Price, 50 cents; postage prepaid. For sale at the Br ner Office, 153 Washington street, Boston, and the Bran. Office, 274 Canal street, New York. Jan. 15. , A New Pamphlet by A. J. Davis.

DEATH AND THE AFTER-LIFE. THREE DECTURES. BY ANDREW JACKSON DAVIS.

Phonographically Reported by Robert S. Moore, A VOICE FROM THE SUMMER-LAND.

CONTENTS:-1. Death and the Affer Life.
2. Seenes in the Surher-Land.
3. Society in the Surher-Land.
4. Voice from James Victor Wilson. These three comprise some of the most interesting of Mayls's lectures, and will be read with interest and instruction 735" Price 35 cents. For sale at the Banner Office, Washington street, Buston, and at our Branch Office, 274 Car street, New York. Jan. 13





This is the Cure that lay In the Ambrosia that Ring made,



This is the Man who was bald and Who now has raven locks, they say. He used the Cure that lay In the Ambrosia that Ring made.



This is the Majden, handsome and Who married the man once bald and gray,
Who now has raven locks, they say.
He used the Ambrosta that Ring who now has raven locks, they say.
He used the Ammosta that Ring made,



This is the Parson, who, by the way, Married the maiden, handsome and Married the maiden, handsome and gay,
To the man once bald and gray,
But who now has raven locks, they
say,
Because he used the Cure that lay
In the Ambrosia that Ring made.



This is the Bell that rings away
To arouse the people sad and gay
Unto this fact, which here does lay—
If you would not be hald or gray,
Use the Ambrosia that Ring made.

E. M. TUBBS & CO., PROPRIETORS, PETERBORO', N.H. Read what HON, WARREN CHASE, a well-know

ntributor to this paper, says of it: "My lair and whiskers have been many years gray. 'Hing egetable Ambrosia' has restored both to their original col-lack, and co' and the baldness on the top of my head with me growth of black bair. I have several friends who ha used it with the same results, and I cordially recommend as one of the few mulicines that will do what its labels at circulars claim for it. WARREN CHASE. October, 1865. CHARLES II. FLINT, Dayton, Ohio,



PARALYSIS CURED WITHOUT MEDICINE After being Bed-Ridden Fourteen Years!

After being Bed-Ridden Fourteen Years!

I make this statement with the convition that it will be instrumental in bringh in the time that it will be instrumental in bringh in the year in the property of the say term with drugs and medicine. Sixtey years ago I was elzed with pains almost lover my body, and in a short time better the entire use of my limbs, and for twelvears I have been unable to walk, better the entire use of my limbs, and for twelvears I have been unable to walk, better the entire use of my limbs, and for twelvears I have been unable to walk, better each of assistance; but I fruit mail. A fedava ago Prof. Schlotterback came to A ton, curing diseases without medicine, acut for him, and had him treat me. At 11 time I took treatment from him I was not only paralyzed as helpless, but also deaf, and had been for five years. Prof. 1 operated upon me for ten minutes, and asked me to get u and walk. I was surprised to hear him say sa, thinking it in possible; but I made the attempt, and, thank food, I walked and the walk since. My hearing has come back, all point gone, swellings disappeared, and I feet that I am change almost anew; can hear, can walk, and ann entirely free for pain. My sige is 82 years.

ELIZABETTI LAMPHIZAR.

Alton, III., Dec. 9, 1855.

Bworn to and subscribed before me this 9th day of December A. D. 1855.

JOHN U. ASH, Clerk Alton City Court.

Sworn to and subscribed before me this 9th day of December A. D. 1865.

JOHN U. ASH, Clerk Alton City Court. A. D. 1865. JOHN U. ASH, Clerk Alton City Court.
Prof. Schlotterback will arrive in Indianapolis Ind., Sunday
Jan. 28th, 1866. He will treat patients in the "Paimer House,
using for oilice the Pariors, with adjoining rooms. He remain
temporarily, therefore apply to him immediately. Person
wholly unable to pay ho treats for nothing; others charge
from \$10 to \$100. During the time of the Professor's engage
ment in the city of indianapolis, he will deliver a series.
Lectures upon Spiritualism, and other subjects.
Jan. 13—4w
A. D. LOCKHABT, AGENT.

MRS. A. M. SUMNER, Clairvoyant Healin MRS. A. M. SUMNEH, Chairvoyant Healin Medium, will continue her Developing Circles, at: Cottage street, Roxbury, the first and account ThUIRDAY overy month, commencing January 4th, until Turther notice shall be given. Is also ready to give Conversational Sittings, Clairvoyant Examinations the Intervening days, at any how from 10 Am. till 4r. M. Developing Circles, 15 cents at Stings, To cents; Physical Examinations, 75 cents or \$1,00. Medicin prepared, if desirable.

MRS. M. SMITH, Healing and Trance Medium THIRD EDITION-JUST ISSUED.

The Children's Progressive Lyceum. A MANUAL, with directions for the Organization and Management of Subday Schools, adapted to the Bodie and Minds of the young. By Ardense Jackson Davis. Price, per copy, 80 cents, and 8 cents postage, if sent by mailt for 12 copies, 65.001 for 100 copies, 65.001 gilt, per copy \$1.00. Address, BELA MARSH, No. 14 Bromneld street Boston.

THE NEW METHOD

HEALING!

Covington, Fountain Co., Incl., Nov. 14, 1865. PROF. SPRNCE—Sir: Having used two boxes of your Positive and Negative Powders, I now think that I cannot do without them for investigation. and others. They cured Mrs. E. Whols in forty-sight hours of Chills and Fever, and of Ex-cessive Menstruation of two years stand-ing. She says she wishes she had had the Pow-ders two years ago, as the doctor had told her there was no cure for her. It has been nearly two months since the Powders cured her, and she has

heen able to work hard ever since,
In a case of Threntened Abortion, I gave the Positive Powders, which gave relief in about six hours. I have cured one case of Congestive Chills, and two had cases of Chills and Fever with the Powders the first trial. The cases of Chills and Fever were the case of S. A. Crane, Chills and Fever were the case of S. A. Grane, cured permanently in twenty-four hours, and the case of Mrs. E. Whole, who, as already stated, was permanently cured in forty-eight hours of the Chills and Fever, and of Excessive Menstruation. Dayton Coffing is the name of the person cured of the Congestive Chills. Very respectfully,

JANE CRANE.

Neuralgia, Asthua, Rheumutism, Catarrh, Dyspepsia, Dysentery, Diarrhen, Chills and Fever, Fevers of all kinds, Painful Mensteuntion, Sup-pressed Menstruction, Falling of the Womb, Sleeplessness, General Debili-ty, Enlargement and Inflammation of the Prostrate Gland, Inflammation of the Bladder, and all other diseases rapidly yield to the magic influence of Mrs. Spence's Positive and Negative Powders.

See advertisement in another column. Circulars with fuller lists of diseases, and complete explanations and directions, sent free post-paid. Those who prefer special directions as to which kind of the Powders to use, and how to use them, will please send us a brief description of their disease when they send for the Powders,

Liberal Terms to Agents, Druggists and Mailed, postpaid, for \$1.00 a box; \$5,00 for six. Money sent by mail it at our risk,

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procured, or any other works published in this country, which
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ALL SPIRTTUAL WORKS, and other Lierian or Letters Publications constantly on hand, and will be sold at the lowest current rates.

The RANNIA can atways hendrance at reliablat the New York Branch office; but it is markefus inherents from the Boston Other only, hence of subscriptions must be forwarded to the "BANNAR OF EIGHT, Beston."

Invinctions taken upon ourselves new horders and greater responsibilities—the rap is spread of the gradual reliable overvieweds and or the propher carlibration for very bench and of to the propher carlibrating it we can upon our titings severywhere to lend us a neighbor band. The Spritt industed New York especially we have will redouble their efforts in our hebraf.

J. B. 1904Ms, who superintends our New York Branch Office, Lie long here connected with the former conductors of that office, and will promptly and faithfully attend to other derivents of that office, and will promptly and faithfully attend to other derivents of that office, and will promptly and faithfully attend to other derivents.

SOMETHING NEW IN SCIENCE.

A COURSE OF LECTURES ON GEOLOGY WILL be delivered at the MELODEON, commending on Wilminsbary Evening, Dec. 12th, by Mrs. N. J. WILLIS, who will delivered the terrespond Lectures in a transe state. The principal controlling for fluence will be that of the late Prof. Sillingan, who will give his views on this subject, as they have been received, revised, and corrected since list entrance into the spillworld. To course will consist of ten lectures, which will be confinned every succeeding Wednesday even dury unit completed.

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I and overdrawn, we publish below the opinion of "Garl Hamilton." Her indorsement is full, complete, emphatic: "But a story or a poem may comprehend the whole duty of man. I have read such a one. I recollect 'Herman; or, Young Knighthood,' which contained not only more wit, but more wisdom; not only more beauty, but more grandeur; not only more play of fancy, more power of imagination, more direciness of purpose, more felicity of expression, and more ele-gance of diction, but more knowledge of human nature, more moundness of indigment; grander conceptions of human sapirations and human capacity to love and to suffer, to enjoy, to act, to die, and to rise again; a vaster sweep of thought; broader generalization; more comprehensive views; more logical and accurate reasoning: nicer analysis, and a higher standard of Christian manhood, than you will find in a column of your 'solid reading' that would reach from Maine to Georgin.' - Uail Hamilton's " Country Living and Country Think

ing." LEE & SHEPARD, Publishers, Jan. 6. BOSTON, MASS.

TWO DISCOURSES, BY REV. F. L. H. WILLIS, DELIVERED before the First Society of Spiritualists of New York. Published by request of the Congregation. To which is appended, also by request, a Letter addressed by Mr. Willis to the Unitarian Convention recently held in New York.

rors. l'rice, 20 cents; postago free. For sale at this office. June 3. INTELLECTUAL FREEDOM;

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the body of man labors. If it shall assist even one truth seeking mind in taking another step forward into the light, it will
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June 4.

Message Department.

Each Message in this Department of the BAN-MER we claim was spoken by the Spirit whose name it bears, through the instrumentality of Mrs. J. H. Conant.

while in an abnormal condition called the trance The Meanges with no names attached, were given, as per dates, by the Spirit-guides of the circle—all reported verbatim.

These Messages indicate that spirits carry with

them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.

We ask the reader to receive no doctrine put

forth by Spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive-no more.

The Circle Room.

Our Free Circles are held at No. 158 WASHING-TON STREET, Room No. 4, (up stairs,) on MON-DAY, TUESDAY and THERSDAY AFTERNOONS. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted.

Donations solicited.

Mrs. CONART gives no private sittings, and receives no visitors on Mondays, Tuesdays, Wednesdays of Thursdays, until after six o'clock P. M.

invocation.

Oh, thou whose love prevalleth Over all the ills of life, Whose mercy never falleth, When we are weary of the strife That comes of human weakness-By some called human sin-Whose wisdom opens Heaven's gates, That all may enter in; We would sing thee glad hosannas, We would join the earth and air In their everlasting chorus, And their one eternal prayer. For all that life can give us, For all that hath been given, For every tear of sorrow. And every hope of Heaven, We thank thee, oh our God, Nov. 14.

Questions and Answers.

CONTROLLING SPIRIT.-In compliance with your usual custom, we are now ready to consider whatever questions you may have to present. Ques.-Will not our spiritual bodies resemble

our earthly bodies? Ass.-Forms change. This is inevitable. The bodies that are called spirit-bodies, are but forms. and therefore subject to the law of change. Immediately after passing out of the human form. the spirit-form resembles that human form. But after a time, the resemblance is lost, for you are all growing, progressing, unfolding; and these human forms are by no means the highest that life can produce,

Q.-Can the spirits of our friends make themselves known, or seen?

A .- That is a question that the manifestations of this nineteenth century have answered-emphatically answered.

Q .- When we pass to the spirit-world will our friends wear such forms, or spiritual bodies, as will enable us to recognize them as we do here? A .- Spirit does not recognize spirit by its form. It recognizes spirit by the law of spirit; that is independent of form. You need not fear that you will fail to recognize your friends after death.

and their's would probabit such a calamity. Q .- Is it right for an individual to surrender his own convictions of right under any circum-

You certainly will. The law of your own being

stances? A .- By no means. You should always obey that which is right to you, so far as you are able

Q -Will those endearments, ties and affections; such as exist between parent and child, brother and sister, be recognized in the spirit-world? If so, in what form?

A.-They will be an outgrowth, a perfection of that you have here in earth-life; a something more beautiful, yet corresponding with what you

Q.—Is the spirit conscious while the body sleepeth?

A.-Always. Q.—1s it possible for the body to know that when

have here.

it awakes? A .- No; it is your human consciousness that

slumbers, not the spiritual, not that inner consciousness that belongs specially to your inner lives. That never loses its consciousness, is always wide awake.

Q.-If spirits are cognizant of earthly actions, are they not concerned and troubled when we sor-

A .- Sometimes your sorrow reaches them, and their sorrow, in consequence, is far more keen than yours. But it is always modified by the knowledge that you will pass beyond it; that there is sunlight in the distance.

Q.-Is it possible for all to find communion with departed friends? and will they be successful, if they earnestly seek for it?

A .- Sometimes the conditions and circumstances intervening between you and them, provent their coming into clear, intelligent rapport with you. But the more earnestly you seek, the more sure you will be that your prayer will be answered. It is by no means an impossibility for any spirit to return, holding communion with friends on earth. It is only a question of time and

Q.-Is not much of our social unhappiness the result of that feeling that fails to acknowledge and see right?-in each individual's acting up to his

highest conceptions of right? A .- Yes, certainly. The law of might is still exercised by you humans, and so long as it is, so long you will have sorrow in consequence. Until you shall be willing to yield obedience to the laws of right, in all cases, and under all circumstances, you will dwell, at least, upon the boundaries of hell; for hell is but a condition of unhappiness,

Q.-The Hindoo mother sacrifices her child. Is it right?

A .- It is right to them. And they present to you one of the sublimest forms of worship the human over presented. They yield up their treasures to it. They give it their best and brightest gems. How many of you are willing to do as much for your religion?

Q .- May it not be true that the spirits who sympathize with mortals, often use their influence to warn us of approaching danger, and guide us, lest we err, and we not be aware of it?

A .- This has always been the case. The friends who have passed beyond are all able, under certain conditions, to see you, understand what you are doing, to warn you of danger, to alleviate your distress, wipe away your tears, and point you to that better land beyond the tomb. But you are all unconscious of this, at least many of you are. The nineteenth century has opened a book in which the angels are writing their names. And many a one has read therein the name of some loved one, and has been lifted, in consequence above the sorrows of earth. Their crosses have been made light, and their pathways have been Nov. 14. strown with flowers.

Lucy J. Garcia.

It is twenty-two years this present month since loved mother and father, one sister, two brothers, elapsed between the time of my death and my awakening in spirit-life, and I was equally conwas of my own condition.

Since my boy has grown to manhood, he has of a mother's love. Oh, could be have seen, could he have known how near I was to him, even then. in some of his hours of sadness, he would not have

from his presence. A few days since, in one of the Southern cities where my son sojourns, I heard him make this remark: " If this great delusion of modern times has anything of truth in it, why do n't some one who has loved me, return from that wondrous hereafter? If they should, I would believe; but being as they do not, what have I to pin my faith to? Surely, nothing."

Oh, then I prayed so earnestly for power to return! And to-day my prayer is answered.

I was born in the western part of New York State. My parents left me when I was a child, whence it comes, or whither it goes." So is all and I was then adopted by kind ones whom I always recognized as my own father and motherthey were such to me-and I knew no difference between them and my real parents, until the an- all time. Sometimes certain circumstances favor gol-world revealed the fact to me. Then I looked back upon those who were as my own to me when

Early in life I married one Thomas Garcia. When this son was born of whom I speak, I passed to the spirit-world. All these years I've watched over him; all these years I've led him. as far as I was able to, away from sin, that wily tempter; all these years I've tried to bless him, but he's been unconscious of it; he's many times him, for he said, "if I had had a mother's love I should have been saved from this or that sin. But oh, he has not seen with wisdom what the Father has done for him. To-day I ask that my son, William Garcia, hear me; understand me; and know that, although I left him, a wailing infant, twenty-two years ago, I am his mother still, I love him still, and, will be give me the opportunities many give their friends, I will cheer him, I will talk to him, I will give him that assurance that no one else can give him, that we can return and commune with our friends on earth. Lucy J. Garcia. Farewell. Nov. 14.

Henry Wirz.

I said if the light you gave me was true, I would me that little bit of paper in yonder city. I have found it all true. Henry Wirz, dead and alive.

They told you I murdered your soldiers. So I did; but by other authorities than those within inside view of the life of a single spirit, for inme. I was an instrument, a tool. I was a soldier, and obeyed orders just as your soldiers do. I does, &c? have sinned, but God Almighty knows I have suffered for it. I expect to suffer, and I receive my suffering and drink it in, knowing it's just. It may be for many ages that I shall have to suffer. but I am assured by the same Power that assured me what I was to see and know hereafter, that it forced upon you through your educational prowill not be eternal. So I'm satisfied. Thanks for your promptness in sending me what you did. It is true. So say to those who were kind enough to give me the information. Nov. 14.

Sewall Armstrong.

The revolving machinery of life turns out strange events sometimes. I was Sewall Armstrong; at one time was confined at Andersonville, under the special protection of the gentleman who has just left. He says he expects to suffer, and is willing to. Very glad to hear that, because I should be rather sorry to see what he'll have to go though forced upon him. The law of compensation is exceedingly active on our side. He's going to receive his pay with interest there.

I was from Titusville, Pennsylvania, where I have friends residing who would doubtless be its fragrance upon the air. Your spiritual senses very glad to know how I died, where and when, take in their beauty. Your human sonses, also, &c. I was among those who were on the list take in analyze, and feed upon thoughts. But for exchange, but there was something like a week or so delay, and, during that time, I could n't stand up under the hard-treatment, so I concluded to die. I did n't suffer half as much as some did who were in the same division of the prison with me; but I suffered enough. For all that, I would n't care to make any one else suffer because I was made to, if I was put to the test. However, there are a great many of the boys who say they are determined to put those through that put them through. I don't know but it's right enough, for they certainly deserve to suffer.

I did n't know anything about this way of coming back before I died, but I am very glad to know it now. If the folks will hunt up somebody I can use, I should be right glad to talk. I am Sewall Armstrong, just as I was when here. I am not conscious of being any better, any worse, or any different-except the loss of my body. That I've not got; all the rest I have.

I was private in the 9th Pennsylvania Reserve Corps, and I can't exactly understand how it was I got nabbed at the time I was: never could understand it. We were told that the enemy was not within six or seven miles of us. There was some mistake, and we were thrown into confusion and a good many of us were bagged.

I am very well satisfied with everything where I am. I have no wish to come back, that is, to stay. I've only been very enruest to communicate with my friends, but don't care about living here again. Good-day. Nov. 14.

Anna Caleff.

Please to say that Anna Caleff comes. I do not want to say much, because I don't want to stay long. I lived here nine years, one month and a little more—over nine years. I lived in New York. [City?] Yes, sir. I don't want to talk here. [Don't you want to say something to your friends.] Yes: My mother went to a medium in New York, and I wrote then that I'd come here to prove that I did come there. She went to see if she could hear from me, although she didn't believe in these things. But I said I'd come, I'd Nov. 14.

Invocation.

Our Father, we do not ask that our prayers may reach the great white throne in the Christian's far-famed new Jerusalem. We only ask that they may reflect something of truth, of holy endeavor, not alone upon these children, nor upon this one world, but upon all souls, all worlds. We ask that through our prayers and holy endeavors | time you come.] I had a fever. [Did you have humanity may be made better and wiser and hap- any brothers or sisters?] Yes, one. [A brother?] pler. We ask that, by our return, their feet may Yes. Oh I want grandmother Hooper to help be led into pleasant paths, their thoughts turned me, so I can go to mother and father. I'm agoing. into holy ways, and all their being strengthened [Come again, if you don't succeed this time.] My

with holy purposes. Let us prove to thy children that there is but one Father, one God, and so all I closed my eyes upon earthly scenes. It was men must be his work, so all men must have very hard to go, for I was leaving my infant child, come from one source, all must revolve around I was leaving a dear companion, was leaving a one centre; therefore all are in thee. We ask that we may teach these children to forget caste, to and many dear friends. For then I never thought forget color, and station, to forget all in the holy it would be possible to even know of the existence recollection that thou art their Father, and all of our friends after we had left them in death. men are their brethren. Let us teach them to But I am confident that but a few hours had pray from their inner lives. Let us inspire them with a consciousness that thou art ever with them, blessing them; ever shedding thy love upon them, scious of the condition of my earthly friends as I at all times, in all places. Though clouds sometimes come between the earth and the sun, yet the sun is shining all the while, and the earth many, many times regretted that he was deprived feels its power. So all souls feel thy influence, all being rests in thee. Oh, again, we ask that we may make humanity better by our coming. Oh, may the earth grow better with childed the great Eternal Father for removing me the knowledge that the angels do return; that death is swallowed up in life; that the tomb is no longer the house of the dead; that all places are filled with life. Receive our praises, bless our utterances, and unto thee be all honor and glory and praise forever and forever. Amen. Nov. 16.

Questions and Answers.

Ques.-By Mrs. D. B., of Leavenworth, Kansas: What course, (if any,) should be pursued to in duce spirit-influence?

Ans .- "The wind bloweth where it listeth, and you hear the sound thereof, but cannot tell spiritual influence. It is impossible to tell what circumstances favor the coming of spirits. There can be no general standard that will answer for the return of the spirit. Sometimes certain other circumstances favor its return. But it is always well to live as near natural law as you are able to. This will aid you much in this respect.

Q .- By M. C. M. P., of Manhattan, Kan.: Some eighteen months since, on returning from a scance held in this city, I beheld a phenomenon which I have been unable to account for. It was a white object resembling a board or plank, some eight or ten feet long; was in the road some thirty upbraided the Great God for removing me from yards distant, when first discovered, coming toward me, gradually rising from the ground as it proceeded, and when passing me, it took me in the face, almost depriving me of breath. Now. was this a spiritual manifestation, or was it merely a vapor? If it was a spirit, could it not have taken a human form, and thus have convinced me of the possibility of spirits coming back to earth? Or was it some of my spirit-friends wishing to convince me, and yet fearing to alarm me if they came in the form of the flesh?

A .- We should judge that the latter conclusion was most correct.

O .- Many honest seekers after truth are often perplexed by the generalities and the vagueness of the descriptions of spirits, as to the how, or mode of living in the spirit-realm. We should be come back and say so to the friends who handed very thankful if the spirit controlling to-day would throw some light on the subject by discoursing awhile on the details of life in the sphere following death here; that is, present to us a homely, stance, and tell us how it is sustained-what it

A .- All spirit is simply embodied thought. Now it so happens that your thoughts concerning the reality of things that exist in the spiritworld are so vague and indistinct, so mixed up with the unnatural teachings that have been cess, that it is difficult to give you a just conception of spiritual things. Spirit is thought. Do not forget that; embodied thought, or thought having form. Now, becouse it has form, that implies a necessity for a place wherein to live, exist and outwork the capabilities of that form. That all spirits do possess the characteristics that were theirs in earth-life after death, is a fact that has been demonstrated again and again by the returning spirit. This being true, their desires, and the ways to outwork those desires, are furnished the spirit in spirit-life. Yet, inasmuch as mind or thought differs from the machine or body through which the spirit outworks its desires in earth-life, so the outworking of thought differs from the outworking of material things. The tree grows, the flower puts forth its bloom, and sheds these thoughts that the spirit feeds on, must first be passed through human realities, material sources, and by that process become materialized. so much so, that they can be harmonized with material senses. Therefore they can understand them, and realize that they are material. What would a thought be worth to you if it was not projected through sensuous life? Nothing. So, then, you pass through experiences in spirit-life, similar to those here. The things you love here, you still love. That which you was attracted to by virtue of your spirituality, you will still be attracted to materially in the spirit-world. All these things by which you are surrounded have their spirit. This table has its spirit. Your dwellings have their spirit. The sun, moon, stars, every blade of grass, tree, every running stream, every ocean, everything that mind can conceive of, has its spirit. Therefore this world is the spirit-world, and these things that appeal to your human senses have their spirit. This is the spiritworld. The spirit realizes that by which the human body is surrounded, and through which it outworks its mission, viz: material forms, or substance; and still more, it makes use of the inner life of these forms for its own growth. Nov. 16.

Lulu Hooper.

I want to go to my mother, yes, sir. Uncle Charles said, perhaps my mother would let me come home if I come here.

She says I'm with the Saviour, but I aint. I-I aint, I-I aint. I want to go home-I want to go home. [And talk with your mother?] Yes. [Where does your mother reside?] Jamaica Plains, [You'll have to ask her to go to some medium.] She don't believe I-[Your coming here may induce her to give you an opportunity to speak.]

Uncle Charles brought me here. He says I must pray that the angels—that's my teachers will break the crust of religious superstition that's around my father and mother, so I can come. [What is your name?] Lulu Hooper. [Give your father's name?] Richard Hooper. [Your mother's name?] Helen Louisa Hooper. [What was your age?] Most seven. [Can you tell how long you have been in the spirit-land?] Yes; only a little while-last summer. (It was very difficult for this spirit to speak freely and connectedly.)

My Uncle Charles was blowed up with a torpedo. [Was he? out South?] Yes, the-the transport was -- [You'll feel better the next

Mass. I go to them there; but I said a good while ago I was coming here, but I never could get a

chance to come till to-day. Now I only happened in because uncle Bridgman-the doctor what used to live here-is here. He's going to speak pretty soen to somebody what he used to know here. He will say that my father and mother, that's in Belchertown, aint my father and mother. They're all the father | Care and mother I know, all I want to know. Yes, I have got another father and mother in the spiritworld; but those here are my father and mother, and I love 'em dearly, too. I would n't give 'em up for anybody. That was Susie's father and mother, too.

I'm happy in the spirit-world, and I'm going to be an artist—an artist! I'll paint worlds what'll shine, I will, when I get learned and get a good medium that I can paint and chisel through; then I'll do things that'll make the world believe we can come back. I know I will; yes, I know I will, because my teachers in the spirit-world say God always furnishes means for the earnest soul to work through. I'll be earnest, I know I will. Good-bye, mister; much obliged. Nov. 16.

John Colton.

'T is very hard for a man who 's always been of the opinion that there wan't any coming back, or any life after you died, to come back at all-I say it's 'ard to say.

I kept the Good Will House in Liverpool for seventeen years and better.

My name was Colton-John Colton. They used to say that I would give you the best piece of ronst beef, and the best cup of coffee to be found in all Liverpool. Now the place has gone into other 'ands, but I often go there to try and materialize myself, so I can come somewheres and speak. I go there to take my starting point. I ave left two sons, and it is for them I am making this attempt to speak. I taught them in their boyhood and babyhood that there was no life after death. I come to take away all that, and give them something better.

I am John Colton, just as I was here. Now because I know this, I want somebody here to know it, too. I sow bad seeds in the 'earts of my boys. I want to uproot it. That is well, I suppose. [Did they believe as you did?] Oh, they did.

I was a practical individual when I was 'ere, and I am so now; so I'll say what I 'ave to say, 'aving no more to do. These folks-mediums-it's one of them I want

my boys to seek out-one whom they find I can speak through, and I will come; you see? [Yes.] I, John Colton, want my boys to go to them and sit down as if they would talk with me. If I can, I will come. [If they do n't succeed with one medium, they must try another.] Try. I leave enough money to try with, if that's wanted. Try; if it's not found in one, try two; if not in two, try four. That is what I want. I had first an affection of my right foot. It

come un and swelled until it come across me here (stomach); then I went out. That's what I died with—you will 'ave it died, so died it must be. Nov. 16.

Dora Edmondton.

I suppose the most real sorrow the spirit experiences after death, is that that comes in conseonence of the grief of our friends because they have been separated from us, as they think. We seem to be so thoroughly baptized in the sorrow of our friends, that sorrow is so quickened by our own spiritual state, that it is far more intense than that they experience. So when the time comes, if it ever does, that those who remain in the body learn that there is no occasion for sorrow, so far as the freed spirit is concerned, then, indeed, that will be a happy time for the dwellers in the spirit-world.

For the last two years and a half I have been so thoroughly immersed in the sorrow of my much repelled from, and must do that which I am and brimstone to me; and I know if they could only have known what sorrow they were forcing upon me, by indulging in grief, they would have stayed it, even at the cost of their natural lives. They did not know it.

Some of my friends, whose sorrow is the keenest at my loss, have no permanent hopes of a tangible spirit-world. They have an indistinct realization of a life hereafter; but it is so indistinct, and so vague, that it does not benefit them much. And so they say it may be that we shall never see our friends again, and the thought is terrible. But if they only knew what many of you who are blest with this Spiritual Philosophy know, how happy they might be.

I lived but seventeen years here, and for the most part they were years of happiness. During your recent Convention in the city that was my birth-place, I was almost a constant attendant, hoping that I might induce some of the bright stars in your spiritual firmanent to yield to my influence, and let me send one cheering word to those of my friends who were in sorrow at my death. I only succeeded in paving the way for this place, something that is a great blessing, one I fully appreciate.

I was Dora Edmondton, daughter of Timothy and Rachel Edmondton. I would that my friends dry their tears, stay their sorrow on my account, and know that there is a beautiful hereafter; that they are surrounded by their friends even now; that the change is not so great, the distance between them and me is not so great as they think.

I would like that they seek some means by which I can speak to them. I will try to wipe away their tears, bind up their wounds. I will show them that there is a life after death, a blessed world in which we live, and in which they are Nov. 16.

MESSAGES TO BE PUBLISHED.

Monday, Nor. 20.—Invocation: Questions and Answers; Madam Hannah Surratt, to her family; Daniel Magoun, to his houther, Feter Magoun, of this city; Colonel Timothy it Bradlee, of the 7th Georgia Indarty, to his wife Margaret, and his uncle; George De Clare, to his mother, in New Orleans. La.

leans, La.

Thurday, Nor. 23.—Invocation; Questions and Answers
Joseph K. Edmands, of Cleveland, O., to his relatives; David
Andrew, to his friends, in Carleton, Ind.; Elizabeth Truman,
of Rochester, N. Y.; Mary Henderson, to her husband; Mm.
C. Brooks, to Lieut. John Brooks, late on board the Bhenandosh." andosh."

Monday, Nov. 27.—Invocation; Questions and Answers;
The Spirit who controls the Eddy Boys; Wm. Livington, Su
perintendent of the Lowell & Lawrence Railroad; Edijan Nov
ris, flour dealer, who lived on Sea street, Boston, to his son;
Carthy.

Annie McCarthy, who nived in emeasur court, to rainer sie Carthy.

Tuesdaw, Nov. 28. — Invocation: Questions and Answers;
John Edson, of Bridgewater, to his brother, Rev. Theo. Edson, Past r of St. Annia Church, Lowell, Mass.; Esther Leire, of Glenwales, Scotland; Hannah Gale desires to meet her friends in England; Augusta Moore, to her mother, in New York City.

Thursday, Nov. 30.—Invocation; Questions and Answers; Olive Watson, who died in New Orleans, La., to her mother, in Halifax N. S.; Lieut. Wm. Hudson, from Fort Larmile, to his brother, David Hiddson, at last accounts in or near Pratts-ville. Ala.; Miles Thompson, of Galena, Ga., to his two sons, at the South.

Apole in the

uncle's name was Charles O. Muzzey. [Was he an officer.] Yes.

Nov 16.

Louis Bridgman.

I'm Louis Bridgman. I brought little Susie here to learn how these things are done here.

My father and mother live in Belchertown, Mass. I go to them there; but I said a good while

Murray.

Tresday, Dec. 12.—Invocation: Questions and Answers:
Carlos Reinstane, under Gen. Sigel. to friends. M.

with friends at home; James Murray, to his cousin, Ellen Murray.

Tuesday, Dec. 12.—Invocation: Questions and Answers; Carlos licinstane, under tien. Sigel, to friends; Majortico, K. Tyler, 2d Virginia Infantry, to Wm. Tyler, in Richmond, Va.; Charles Dearborn, 32h Mass, Vols., to friends; James Martin drummer boy, 73d New York, to Gen. Robert Ould, and relatives in New York.

Thuraday, Dec. 14.—Invocation: Questions and Answers; Edward Biarrows, a lawyer, of New Orleans, La., to his friends: Charles Osgood, of Charlestown, Mass., to his parents; John Shannon, of the 3d New Hampshire Vols., Co. C; Joseph Thompson, of lieston, to his friends.

Monday, Dec. 18.—invocation: Questions and Answers; Caroline L. Wiseman, to Namuel Wiseman, of Portamouth, Va.; Major Wm. H. Dixon, of Georgia, to his brother Augustus; James Welsh, who resided in High street, Boston, to his wife Mary; Arabella Stearns, whose father keeps a store in Canal street, to her mother, New York City.

Tuesday, Dec. 18.—invocation; Questions and Answers; Osgood Eaton, of this city, to friends; John Gilcrease, to his mother-in-law; Ebenezer Francis, to some of his distant relatives residing in Boston.

Thuraday, Dec. 21.—invocation; Questions and Answers; Lent. Alien Davis, to his father, in New Orleans, La.; Thos, Williams, (colored,) cook on board the "John Ellot," to his wife Maria, in New York City; Annie Slade, of Thompson-ville, O., to her mother; Harry Marston, of Flichburg, Mass.

Tuesday, Dec. 28.—invocation; Questions and Answers; Frederick Laue, of Union Park street, Boston, to his children; Mary Smilivan, to Partick and Mary McCarty, of this city; John Frost, to his brother, Walter Frost; Hiram ("Hi.") Tubbs, to his grandfather, in California.

Thursday, Dec. 28.—invocation; Questions and Answers; Frederick Laue, Boston; Wm. Paul, of Brownville, Ind., to his sister Sarah Ann, and friends; Charlotte Taylor, of Warrenton, Va., to Major Henry Taylor, jand friends; Anthony Henry Law, Ind., and Friends; Anthony Henry Law, Ind., and Answers; I

Taylor, to friends.

Taesday, Jan. 2.—Invocation; Questions and Answers;
Seth Hinshaw, of Greensbord', Ind.: Agnes Leach, to her sis
ter, in New York City: Maggie, a slave, to Alice, a slave, and
her former master, Major Henry Clyde.

Spiritual Phenomena.

A Strange Phenomenon.

By some means unknown to me, many have received the idea that Spiritualism was less dear to me than formerly; and as many inquiries are sent me concerning the matter, I have at last determined to answer them wholesale through the colımn's of the Banner.

I love the philosophy which Spirltualism teaches. and through it have gained a knowledge (not belief) of immortality, for which I can never feel too grateful. I have been what is termed a medium from my earliest recollection; but I am opposed to ascribing to spirits in the objective world what belongs rightfully to those in the subjective. I do not believe or have the smallest faith in the origin of a thousandth part of the socalled spirit-manifestations, whether given by myself or another.

Enough, however, has been given to satisfy me that humanity exists beyond the grave. If such an admission makes me a Spiritualist, so be it. As regards the great questions of the day, I can truly say that hand, heart and head are with every needed reform, either political, religious or social; but I do not like the lewdness of many styling themselves lovers of truth and liberty.

As strange phenomena meet me outside of that alled spiritual, as well as within its sacred circle, I will relate an incident, hoping that those who have seen and comprehended more of the workings of the human mind than my humble self will explain what to me is a mystery. Some time since I met an old friend by the name

of Clarence Henry; his family and friends always call him Henry; but, owing to his extremely fine organization and feminine tastes, I had abbreviated his first name to Clara. After sitting and conversing with him a little time, he suddenly changed in looks and manners; his eyes closed for an instant, then opened-but such a change! a mightier spirit than mine must wield the pen which describes the spiritual beauty that for an hour lit up that earthly countenance.

Fancy a disembodied soul standing out alone. and saving to every discordant element of life. Be still!" and you will have a faint picture of the reality which stood before me. On speaking, he said, "I am Clara; Henry has gone to sleep; we (Clara and Henry) are two souls in one body; Henry has will, but I have not; I am nothing but attraction and repulsion. Henry, though he will to greatly drawn to, though he desire ever so much not to do it." He went on to say that "he (Clara) had never fully manifested himself before, and could do so now only through my presence, and that at any time I had only to wish for Clara and he would come and give me the signs by which his identity would be known." *

On his appearing this time I am unconscious of using any will-power whatever to induce him to do so, and he came totally unexpected. But afterwards, when, to test the matter, my will was exerted, Clara always responded, but could succeed in holding control only for a brief time. No thought of mine could be kept from him; and he would also reveal any secret thought of Henry's. who he now termed his brother. He wept most piteously "because he and Henry were in constant warfare;" but he added," when he dies and goes to the world of souls he will be like me." With the greatest case he would seemingly range through heaven and earth, and give glowing descriptions of places and things which neither of us were conversant with. All questions, whether scientific or metaphysical, were handled not only in a masterly manner, but so simply, and, withal, so Godlike, that all devotional minds would have said, "Truly a Jesus is here!"

At other times he would give poems which combined the heauty and love of the " meek and lowly one" with the philosophy of a Socrates, and the wild but beautiful imagery of a Dante. He denies most emphatically the agency of any spirit outside of Henry's body save that of myself.

What is most singular, he never passes into that condition unless in my presence, and says that if he should, it would result in great injury to him. Yet at times, with all my will-power, I cannot prevent his passing into that condition when in the room with me. He will weep like a grieved child if I but hint that a spirit from the other realm is present,

Will some of the wise ones give an explanation? Yours for truth and humanity.

Susie A. Hutchinson. Stafford Springs, Ct., Dec. 21, 1865.

A Spiritual ManiTestation.

I have always entertained strong doubts in regard to the real truth of spirit communication: but a communication received by me on the night of Oct. 20th, places me in a worse condition than ever. I believe, yea, I know; and yet I do not believe, and do n't know.

On the night above referred to, I attended a small circle held at the house of Mr. Brayton, on Ninth street. The medium's name was Josephine Gray, whom I had never seen before, neither was I in the least acquainted with Mr. Brayton, When

at the South.

Monday, Dec. (2.—Invocation; Questions and Answers; Evelyn, daughter of James K. Sawyer, of Savannah, Ga.; James Smith, a Protestant Irishman to his wife Isabel; Aunt Ruth, to the Fathers in her town; Tim Bridges, horse locker, of Albany, N. Y., to a man named Judkins; Annie Goodwin, to her father, a grocer, in this city.

Tuesday, Dec. &—Invocation; Leander C. Stinson, 6th all about home; describing everything as correctly

11 m. p. fermangin complete and patting gather Mountained greened with

JANUARY 13, 1866.

BANNER OF LIGHT.

as I could have done, even giving names of persons, together with their streets and numbers, with whom I am acquainted; and last said he was very sick and quite delirious, but thought he should recover soon.

I could not gainsay the statement, but of his sickness I could not believe. The following day I wrote him a letter, detailing all of the circumstances connected with the communication.

On the 23d of Oct. I received a letter from my sister, stating that our father had been very sick, but was now better. But I heard nothing from my letter to him until the 12th of this month, when I received a letter written by his own hand, stating that on the night of the 20th of Oct. he was very sick, and says that my sister tells him that he was quite delirious for two or three hours. My father says that he has no recollection of what passed during the time referred to by my sister; neither does he remember of seeing or dreaming about me. He says, to him the two or three hours referred to were a perfect blank, and does not apnear to understand how he could converse through another without knowing it.

Please ask the controlling spirit of your circle to explain this strange phenomenon, and greatly oblige an honest inquirer.

HIRAM DAYTON. Respectfully, Cincinnati, O., Dec. 23, 1865.

"Corroborativo Evidence in Absence of Collusion."

The nature of the evidence indicated by the above quotation, has ever been, and must ever be, considered the most reliable. It instinctively associates itself in our minds with the idea or thought of being the direct will and act of God, that the truth might be known, and justice done. Perhaps no phase of influence claimed by our mediums for public speaking, is more unreservedly doubted than that claimed by Lizzie Doten, in those discussions between different influences, finding utterance through her lips on one and the same occasion. Allow me to submit to the doubters and deniers-those who are capable of comprehending the nature of such evidence, I mean—that which will compel them to confess that "there is something in it," or utter a denial, the truth of which they doubt.

On Sunday morning, the 10th inst., while at breakfast, and having asked my wife of her intentions to hear Miss Doten that day, she related the following "dream" she had the night previous: She seemed to be at a lecture of Lizzie Doten's, the gas being lit. Miss Doten spoke, after which a tall, slim gentleman, with long, black curly hair, Roman nose, and giving the dreamer an impression that he was a Jew, arose and replied; after which the dreamer arose and replied to him, somewhat, but seemingly to both, to the silencing of both the disputants, and entire satisfaction of the audience, apparently. I wrote it down-for Mrs. W. is a "curious dreamer," of which something hereafter - and put it in my pocket. I mentioned it to a friend before the forenoon lecture; but nothing of that nature occurred. In the evening, before Miss Doten arrived, I showed the memorandum to an English friend who sat with me-whose name I can give-at the same time remarking to him, "It will not be literally fulfilled, at least, for my wife is not here."

Miss Doten delivered her lecture, and as the last word fell from her lips and there was no indication of the "scene," I said, mentally, "It was only a dream:" but a moment after, and before she had become seated. Miss Doten stepped forward and announced that the following Sabbath evening, a discussion would take place between two influences, and that a third would act as judge or moderator between them: that the disputants were scholars, the third their teacher, who seemed to be the influence making the announcement; and that he had scholars who were yet in the body. "My wife must be one of them," I mentally exclaimed. At the conclusion of the anmarked, "There is the dream."

Truthfully yours, PATRICK WELOH. 356 East 4th street, New York, Dec. 29, 1865.

Manifestations at Mrs. Chamberlain's Circles.

On Christmas eve our family, with the addition of two or three friends, seated themselves with Mrs. A. L. Chamberlain, for musical manifestations. On one side of the room was an open plano, front of which was a small table, with a guitar, trumpet, and a few bells on it. Soon the guitar was taken up, carried all around the circle over our heads, while from its strings proceeded such delicious sounds, (if I may be allowed the term), that we were filled with astonishment that such harmony could be produced upon the earth-plane. We had no music to assist the manifestations. Sometimes the playing of the guitar was made to good in the distance like a secunda from skill. sound in the distance, like a screnade from a skill-ful performer. Several of our spirit-friends gave their names, and spoke quite long sentences, in an audible voice, through the trumpet.

My nother, whose voice I had not heard for more than three years, spoke long sentences with the same tone and accents that belonged to her while living in a body of flesh. Warm hands were put about our heads and shoulders. One spirit-friend after talking through the truippet, played whole tunes upon the plane, several parts at once. She was a relation of our family, and used to play upon that instrument before she left the earth-sphere. Another friend, to identify herself, snapped her thumb and finger all around the circle. There were many other things done, such as loud raps, different articles carried from one place to another, the contents of our pockets abstracted, &c., &c., but for fear of trespassing upon your columns, I will close.

Middlese M. A. V. J. 1908. umns, I will close. H. B. Middleboro', Mass., Jan. 1, 1866.

Massachusetts State Convention.

Massachusetts State Convention.

The undersigned, believing that the time has fully come when Spiritualists should assume a more pronounced position as to their principles, and inaugurate some more permanent system of action than they have heretofore done, invite those who share in such conviction to meet in Convention at Worcester, on Thursday and Friday, the 18th and 19th of January, 1866, and take into consideration, among other important questions, the following: 1st, Establishing a permanent State Convention; 2d, The appointment of a State Missionary. The Convention will convene at 10 o'clock A. M., in Horticultural Hall.

W. C. RICHARDS, J. L. TARBOX,

W. C. RICHARDS, John H. Dewy, EDWARD LYON,
G. C. THAYER,
N. S. COBURN,
WILLIAM D. PROUTY, LUTHER BLACKMER, CHARLES D. MARCY, BENJAMIN RIDER. LEANDER EATON, Dec. 29, 1865.

J. L. TARBOX,
J. S. LOVELAND,
BENJAMIN TODD, J. G. FISH, Mrs. M.S. Townsend, Mrs. N. T. Brigham, N. S. Greenleaf, Susie M. Johnson,

Obituary.

Departed this life, Sept. 3d, and entered into a higher and more beautiful life, Mrs. Sally Hill, of Kingaville, O., aged 69 years 7 months and 14 days.

years 7 months and 14 days.

She early embraced the doctrine of Spiritualism, and through much opposition and some persecution, she adhered to the faith onco delivered to the saints, which is the only true faith and when the pale messenger came for her-she was not moved in the least, but looked upon the purpling nails with sil the calmess of one going to sleep. When asked how it appeared to lier, she replied, "Oh, the way is all clear." When in health, and had often expressed a wish that when she died there might be a goodly hunber of the Orthodox friends present to see if she faitered in her bellef. Her wish was gratified. There were present several who saw flow peacefully sud calm ly a Spiritualist could lay down this mortal and put on immortality. Doubtless she is now reaping the reward of her strong nail progression.

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Original Essay.

THE PRACTICALITY OF SPIRIT-UALISM. -

BY G. A. B.

Happy, the man who observes the heavenly and the terrestrial law in just proportion; whose every faculty, from the soics of his feet to the erown of his head, obeys the law of its level; who neither atoons nor goes on tip-toe, but lives a bal-anced life, acceptable to Nature and to God,-Thomas,

In a previous article, wherein was sought to be answered the inquiry, "Why are Spiritualists dissatisfied?"-the writer had something to say relative to the Religious side -one of the trium attributes-of Spiritualism. In this, he proposes to speak of another phase, the Practicality of Spiritualism. Hereafter, in due season, he may have a word to offer respecting its Philosophy.

Years ago it was emphatically asserted, by the wise ones above, that in the opening future, Spiritualism would be characterized by three distinguishing traits; and that this threefold characteristic would bear it everlasting company. What was then prophecy, is now a knowledged factto be more and more palpably realized, as the movement really becomes unfolded and under-

Spiritualism is not simply a Religiou, which comes to administer to the heart needs, to the inflectional, emotional, devotional nature of man -though it does this, by virtue of its inherent principles, to an almost infinite degree and superiority over any other form of religion known to civilization; nor is it to be regarded purely as a Philosophy-though in its particular province it be ever so divine; nor altogether as a science. It must combine, in due proportion, all these-the relating the philosophic and the practical. Comprehensively considered, these embrace every department of life. It is not to be so exceedingly rare in the fature as it has been in the past, to find eminently devout, truly religious men and women, possessing the grandest utilitarian views, happily confolned with practical power. But such minds, under the berign and expansive ileflaences of unitary Spiritualism, are rapidly multiplying. Indeed, one of the most encouraging signs of the Spiritual Philosophy, is its tendency to legitimately develop such minds. While we have a large and constantly increasing number. who are precument in each of these specialities, it must be confessed there are but few who poskess these qualities unitedly.

Give the angel-world a favorable basis to work tipon, the instrument dities, material and tools to work with-without which God himself is as non-dit-and "greater things than these shall be Cole," whether men b Bove or not; whether they bear or forhear. Thus we are directly led to see that one of the most vitally important present needs, is a true and thoroughly product, robots: and harmonious a breation, in the best sense of that the often raising plied word. A culture of this sort is to be gathered neither from books alone, nor from the present system of schools. It is not Their prerogative to give this required developand and in the fact we see the manifest supearterity, the practical wisdom of what the Clabcited's Progressive Lyceum not only contemplates For actualizes. It is nover be forgotten, that the idea of these harmanal schools for the better this soul and monthly unfoldment of our civildren, its an off-pring of the Summer Land, a veritable

The practical side of Spiritualism is yet to make itself far mere prifearelly felt, universally recognized and gratefully not in whed, sol, throughont the civilized world, and much sooner than the majority of Spiritalbuts, even, are disposed with aid proper emplicies, that, before many years and by, even the new most skepheal and material postion of her anity will gladly book in this derection for their chiefest blessings-to das now popularly despised source, for their greatest succors. While the multipule who a cost it is place Josephy, seem to the "to the Editionalism has not " and ought not to have anything to do with the keetily as women. common nonceres, or the matter-off of admirs of are not a few-who declare. Spritualism to be of no importance, save only as it serves to equalize and economic mour physical wants, to lessen manand the kitchen. Each side or party has its degree of relative truth. If Spiritualism was all of either, or only true of one, it would avail for nothing else. It is not its province, however, either to ignore our mundane existence, or to be absorbed in it. Both extremes are to be avoided. Exactly wherein consists the proper just and true relation, only the unitary, the comprehensive and

Larmoniously wise, will correctly determine. Notwithstanding there have been put forth in the name and under the garb of Spiritualism some of the wildest schemes and most inconceivable vagaries the world was ever badgered with. none will deny who know anythizing of the facts, but what the world has been greatly and wondrawly blessed by the legitimate, true-born chil-, dren of Practical Spiritualism.

By what strange freak or perversity of our nature, has the popular theologic world reached that state in the full light which streams upon the middle of the nineteenth century, where if any one thing really practical grows out of, or comes from a religion, that single fact is sufficient to arouse that same theological world's gravest suspicion? How comes it that the Church of today has educated the people to regard religion as being divorced from all those matters which most pertain to this world? Does it not seem that such an awkward fact as this must naturally, inevitably and overwhelmingly suggest, not to say prove, the faisity and rottenness of that which thus claims to be a religion? To ask, is to answer the

While the world has no one system, either of religion or philosophy, comparable to the spiritual for consistency, comprehensiveness and completeness, it is coming to be seen that one of the chief merits of this Divine Eclecticism is its preëminently practical character. This must become much more apparent, or Spiritualism will be unceremoniously despoiled of one-third of its power. The ordinary systems of religion, with their respective dogmas and theoretical teachings, are essentially the same-being based on faith. Spiritualism, which in the order of its coming, and the process of its unfoldment, heralds a new era, makes its advent not only as a religion, but nlso as a philosophy and a science; and rests itself upon the eternal principles of Universal Nature, whose exponent is illuminated Reason.

While the various Pagan and Christian systems -the so-called false and true religious-give, in theory, at least, undue prominence to the cultivation of the religious side of man's threefold nature. at the expense of the others, Spiritualism seeks to inculcate the need and necessity of mathematical adjustment in the harmonious blending of all. In such a conjunction or equipoise of the religious, the philosophical and the practical, there is found not only the proverbial strength that is born of Union | knowledge, against its will, this inescapable fact, | bolding of circles were apparently accidental, and

the prejudice, bigotry, superstition and error—the it becomes overwhelmingly true. Just when and combined faisity of whatever name or nature- where the world considers itself most impregnawhich may be arrayed against it. The men and ble-in the practical department of life-even here, women who by nature or grace are thus equitably will it be necessitated to confess itself completely balanced and self-poised in these respects, uncon- beaten and overpowered. It need not be inferred sciously prove to be the grand conservators of hu- that this is wholly prospective, for facts and data man advancement and social progress. Like fixed are even now in our possession justifying these stars, they serve to keep in orbit their more vacil- statements. lating and erratic brothren; or like Regulators by which others can time themselves; or, again, as charts and compasses for others to more directly, the material or practical affairs of life-beyond if not successfully, navigate Life's uneven sea, which it seems so difficult for men to realize they us over humanity's perilous ocean.

personal grounds; with a wish furthest removed precious concomitants, after the change called from a desire to interfero with any proper exhibi- death-which single fact is so far above all estition of individualism-having long since recognizated worth to a materialistic mind, as to be abnized the fact that every expression of character in solutely priceless in itself-and which, apart from the way of concell, eccentricity or idiosyneracy, is the manifestations which come through our spirittrue and lawful to the producing cause—it is nev- unl faculties, agreeably with the philosophy of ertheless deemed pertinent to inquire, in the face Spiritualism, ever has been, and ever will be, so of these outre manifestations for mere oddity's far as mortals are concerned, an unsolved probsake, if there is not a too great tendency to grow ; lem; the old question of helief and faith, versus one-sided, as it-were, to become angular or ex-positive knowledge. In addition to forever estremists? and thus not only fall to do the individ- tablishing the fact of the soul's immortality and a ual good that might otherwise be done, but by conscious life hereniter—the greatest of all practimounting some particular horse or hobby, ride it cal facts-we have been made acquainted, through without check or rein, at breakneck pace, to death | Spiritualism, with some; and are constantly learn--to the annoyance and disgust of all well beging more, of the laws and their mode of operation

graced by two very suggestive and sensible com- we know of its origin, locality, the general characmunications, written with a view of rendering | ter of the country, of its inhabitants, their thought, Spiritualism a veritable and practical affalr. Both I language, style-of-living, employment, and what well known to the Spiritualistic public for their heart of humanity, is the blessed fact that we feel, words and works in the field of Reform, criticising see and converse with them day by day. the present result of the spiritual movement, and complaining of its general lack of attention to in all this? even to the most sordid of earth somebuke us, in the spirit of kindness, for our short | the lowest possible level-how does it compare? comings in this respect; feel to tell the whole Let us see: It has mangurated a system of ametruth, though it is to our shame; feel urged from librating and removing the "ills that flesh is heir within and without to protest against the great to, (not to speak of its vasily improved treatment want of practical exertion in behalf of organized of the insane, of its suddenly restoring life and or systematic effort, tending to reduce social evils. Timb in frequent cases where it was decided hopeand uplift humanity, and when such criticism is less by the highest medical science, &c.,) saving felt, seen, and known to be just, the time has fully in time, trouble, pain, wear and tear of life, fully immediate public necessity.

of the many truths given us from the life beyond, | dozen ordinary secular or Sunday Schools, It is evident as the sunlight that some inlind must.

Newton, Pardee, Loveland, Chase, Allen, Wright, . from this creative source.

Effe, there are there, on the other 1 and one 1 they | Litherto projected movement of this nature, or its portant and practical results of this most practiand popular success. There is a better, because tion, by which a train of passenger cars going at juster gauge, than the usually factitious standard the rate of forty miles au hour, can be brought to tral labor by doing the work of the shep, the farm, of the world. To this more equitable judgment a dead stop instantly as it were, or, to sneak litwe would encourage all to patiently labor and erally, in less than thirty seconds; a spirit-inven-

> One of the primal methods of Spiritualism, in the unfoldment of its divine mission, is to work to come to a halt within the radius of the headfrom without equally as from within-one bal- light. That this is not hypothetical, but an actual ancing the other. What comes the inner, must, fact, the reader needs only to be informed that, perforce, express itself through the outer. One is after being thoroughly tested, it has been adopted, nected with this revolving planet, will be, through | lington and Quincy Railroad. necessity, be interested in and allied to so-called temporal things. God-ordained by Nature, as becomes his mortal and immortal character and destiny. In providing for his material or physical | the world says it is, on the part of inventive disneeds, let him give a proper, an even, a just amount of attention to these requirements-no more. Let the voice of Wisdom be heard and heeded before and above the selfish interest of the individual, party or country. Amid the selfishness which surrounds us, how rare are those who conscientiously remember that an undue advantage taken, or a willful injury done to another, even to the humblest, is a wrong that not only reverts back to the original doer, but by and through | power by a lever, instantly causes the brakes to the reciprocal relations we sustain to each other. is an injury done to every other person.

> Notwithstanding its proverbial gullibility, the world patronizingly regards itself as abundantly able, in the plenitude of its common sense and practical wisdom, to judgmatically determine, with | the Garden City of the West is now being supplied all the precision and finality of a supreme court, the exact amount of truth or falsity, merit or de- | best and purest water in the world. The location, merit, of everything which comes before it: cherishing the modest conceit that its hastily formed opinion, whether for or against, is the conclusion of the whole matter.

True to its short-sightedness, its characteristicah liquity of vision, seeing nothing of an immediate monetary result in the revealments of Spiritualism it has consequently stamped it as spurious, voted it s shame, and with unkindest cut and kick damned it to everlasting death, because it would not pay! In an age that deifies the practical, it is necessary, in order to propitiate His Universal Majesty, the Public, with any new thought, theory or system, with any unusual fact, discovery, truth or phe nomenon, either in Science, Philosophy or Religion, to first have it give unequivocal demonstration of its power and utility. This is as it should be, as, indeed, we would have it, provided either con sistency or justice is maintained-which, by the way, is not to be expected! But aside from these considerations, over and above and in spite of the inconsistency and injustice of a superficial and vacilating public, the world is yet bound to accept Spiritualism out of a pure and simple regard to its superior practicality.

bullying world of ours is being daily forced to ac-

but an added virtue, life and power, superior to The hot far distant future will push this fact till

Let us see, for a moment, what Spiritualism, though still in its teens, has done toward affecting Would there were many more such pilots to guide have any other or higher interests. Without dwelling at length upon the demonstrations of a With no inclination whatever to trespass upon continued individualized existence, with all its which govern the life beyond the grave, bridged Not long since, the columns of the Banner were | by death; that, speaking after the manner of men, of these communications were penned by women, brings it nearer home to the consciousness and

In God's name is there not something practical what is distinctively practical. When such worthy thing that pays? To test the subject, however, by representatives of our cause feel impelled to re- the world's popular standard its monetary value, come when its further consideration becomes an live hundred per cent. It has given to the world what it never had before, a Panophonic or Uni-It would seem quite unnecessary, certainly not versal Alphabet, based upon readily compreto the credit of the sterner sex, who are supposed | hended-because | purely | natural | and | scientific to be conspicuously distinguished for superior principles-a correct correspondence and reprepractical sagacity, to have to wait for women— sentation of sounds by signs; lessening the time roverbially considered less interested if not whol- $^{\circ}$ in acquiring and using it afterwards, as compared ly ignorant of such matters-to first see and feel with the present artificial system, more than two and make known the necessity for greater unity hundred per cent. Reference has already been of action in the affairs of everyday life, and the made to the Children's Progressive Lyceum-one first to insist upon practically demonstrating some of which is doing more practical good than a

Intimately related to these inconceivably grand first feel the need and its practicality before the educational movements is the spirit-invention, thought can take definite, tangible shape; and we now in practical working order, of the famous thank him or her who does it. The world, sooner type-setting machine, by which wooden and metal or later, is disposed to regard all such with special tingers do the work of scores of human ones in the same space of time, rivaling the practical ad-It will bereafter be gratefully acknowledged vantages of our thickly scattered sewing-machines that the principal movements which have had -another spirit-invention. If, as poor Bichard their birth under the negls of Spiritualism proper, "says in his practical way, "Time is money," where having for their specific object the practical eleva- else can such equally potent arguments be adtion of harmanity, ever received more efficient aid, duced by medical, educational or business men. more generous and genuine encouragement, when in each of their respective departments, during such things really cost something and meant the last dozen years, in favor of similar practical something, received more of these requisites from 1 movements which possess no just claim to spirit women than from men. This is the concurrent manipulation? The list of important practical testingony, I believe, of our most distinctive practinventions of every name and nature, confessedly ticalists, our best and most utilitarian promulga- the result of special spirit-power, is but one more tors -- such mands, for instance, as Spear, Davis, evidence of the peculiar advantages to be derived

and many others. No slight tribute this to the . Again, the practical working of Spiritualism is asis, as well as the hearts, of those women, respect in the fact that, through a single medium livmembering their greater personal sacrifices, their ing near Mealville, Pa., over twenty oil wells greater innate sensitiveness, and the conventional have been successfully located, with only one obloging which society inevitably attaches to un-failure. And to-day these wells are yielding satp yular experiments; and when none are made to (isfactorily. Other mediums elsewhere have done feel the full force of this social condemnation so likewise, but not to such an extent. The charge that Spiritualism is not practical, looks very it is no argument against the wisdom of any queer in the face and eyes of one of the most imadvocates, that it has not yet become a complete ; cal age. Ambler's railroad brake, a spirit-invention by which an engineer, while running an engine at full speed in the darkest night, is enabled the cotollary of the other. As long as man is con. and is now in practical use on the Chicago, Bur-

When it is remembered, for a moment, how perfeetly appalling are the railroad accidents, and the man is, let him then engage in these concerns as frightful destruction of life by collisions, etc., even in this country alone, how needlessly officious, embedied intelligences, to work upon and through some adaptive channel, to the end that human life might be prolonged and human limbs saved from mutilation!

The Chicago Times, in speaking of this brake, says: "It eclipses all former inventions of the kind. It is simple and effectual in its mode of operation, and the entire train is under the control of the engineer, who, by simply applying the press on every wheel of the train, and the train is brought to a standstill."

The practicality of Spiritualism has been perhaps nowhere so singularly demonstrated as in the History of the Artesian Well at Chicago, by which with six hundred thousand gallons per day of the boring and success of this wonder of the age, in opposition to men of science, is so completeevery assertion of the spirits being, thus far, literally fulfilled—its importance justifies a brief acpount as to its origin and fulfillment, which we

abridge from the Chicago Republican: "The following facts in the History of the Chicago Artesian Well, are given and intended as mere links in the great chain of proofs to demonstrate the reality of the spiritual communication. The revelation of the existence of water and oil underneath this ground, where geolosists declared they did not exist, and the proof of gists declared they did not exist, and the proof of the truth of that revelation, by actual boring into the ground, the result of which can now be seen by all, in the perpetual, never-ending flow of this spiendid fountain, is the great fact to which we point, as conclusive proof of the matters which are here allowed. are here alleged:

It was sometime in the summer of 1863-in July or August-two gentlemen from Maine, Mr. Thomas J. Whitehead and Mr. A. E. Swift, visit-Thomas J. Whitehead and Mr. A. E. Swill, visited Chicago on private business of their own. They were strangers here, ignorant of Chicago, its soil, surface and surroundings, and bent wholly upon matters foreign to the subject and substance of this parasite.

These gentlemen happened to be of the spirituof its superior practicality.

Or the broad ground of use and economy, this bullying world of our is being daily forced to use of the superior practical transfer and the control of the broad ground is being daily forced to use of the superior practical and the control of the superior practical and the control of the superior of the superior practical and the control of the superior of the superi

without any particular designs other than those which usually attend such gatherings, and attention was first attracted by a communication in writing given through Mrs. Jordan—that a matter of great importance and significance would soon be made known; and in pursuance of this intimation, it was shortly thereafter written, with an explanatory preface, to the effect that great doubts prevailed in the human mind as to the reality and truth of the spiritual communion, many persons altogether disbelieving in the existence of any of the alleged phenomena; hence, a practical test or demonstration was necessary, in order to remove these doubts and to place this fact beyond the possibility of cavil or dispute—and then the revelation came: That beneath a certain tract or piece of land, near the city of Chicago, petroleum existed in large quantities, and could be obtained by the ordinary process used for that purpose. And it was further declared and stated that underneath this ground would also be found a well or stream of the best, purest and healthlest water known anywhere, which would rush to the surface with creat force and may need the surface of Progress' have rented Mercantile Library (email) Hall, and have regular lectures every Sunday at 101-2 A.M. and 71 P.M. and 12 A.M. and 71 P.M. and 72 P.M. and 72 P.M. and 72 P.M. and 73 P.M. and 74 P.M for all time to come, and that this water would be found and used for that purpose. No very great degree of attention was paid to these statements until after many carnest repetitions of the same story and a specific location of the land was made. The medium, Mr. James, was taken to the ground. was there entranced, and in that state, selected a point for boring the first well; and at that precise spot this well is now flowing six hundred thousand gallons per day of the best and purest water in the world. The truth of this remarkable statement is vouched for by so many persons of the large and 1% o'clock.

San Francisco, Cal.—Mrs. Laura Cuppy lectures for the friends of Frogress in their hall, corner of 4th and Jessio streets, San Francisco, every Sunday, at 11 A. M. and 71-2 P. M. Admission free. Children's Progressive Lyccum meets in the world. The truth of this remarkable statement is vouched for by so many persons of the ment is youched for by so many persons of the highest verseity and social position, both believers mit of no question.

The truth, therefore, is established, that through the agency of spirits, a well of pure water has been found on the very spot indicated by them through the mediumship of Mr James. The experiment has not yet advanced sufficiently far to test the accuracy of the statement respecting the petroleum, although oil has been found on the perforant, although of has been found on the spot indicated. In a short time, however, the truth or falsehood of this secondary limb of the proposition will be made known, and it is enough for present purposes that one part of the announcement is a proven and established fact."

Many other important practical results of Spiritualism might be mentioned, but we abstain. Already is this communication of undue length. Sufficient has been indicated, however, to prove the assertion, that Spiritualism has been of no real service to the world, is of no practical account and does no good-enough has been said to prove these charges, by whoever made, to be the result either of ignorance, bigotry or falsity.

Washington, D. C., Dec. 25, 1865.

A Happy New Year

TO ALL MY FRIENDS AND FOES, WITHOUT DIS-TINCTION OF COLOR OR CREED.

For many past favors, kindest thanks; and thanks for all the abuse, which has not harmed me, and if it has those who gave it, I am sorry, and pity them. My prospects are bright in the distance, and glorious in the future. I hope and trust yours are, for such are the promises of our religion and philosophy. To show that I have not been idle the past year,

I submit the following statement of my labors, which may also help show how fast the speakers are getting rich; but let no one think the small pay will drive me from the field, as it has many of our best speakers and ablest writers, who had of our best speakers and ablest writers, who had not been through the poverty in my experience, and could not live as I have. I have not lectured as much the past year as usual, because I have been writing, having written and published one hook, "The Gist of Spiritualism," which has already had a large sale, and have written another,—the manuscript of which is nearly completed—a more profound work on Essence and Substance, Oreanic and Inorganic Existence, which will set Organic and Inorganic Existence, which will set

During the year I have lectured one hundred and twenty-one times, as follows: Five in Washington (as written out and published in "Gist"); thirty-seven in New York, of which five were in thirty-seven in New York, of which five were in the city; thirty-five in Vermont; twenty-four in New Jersey; thirteen in Pennsylvania (all in Philadelphia); four in Delaware, and three in Connecticut; for which my receipts were: For Washington, \$50 (\$10 each); Pennsylvania, \$52 (\$1 each), for two of which I received \$50, others free; New Jersey, \$91 (about \$4 each); New York, \$12 (about \$5,50 each); Vermont, \$78 (about \$2 each); Delaware, \$20 (\$5 each); Connecticut, \$13 (\$10 keV); May and June; in Providence, R. L. during February; in Ebut field, May and June; in Providence, R. L. during February; in Ebut field, May and June; in Providence, R. L. during February; in Ebut field, May and June; in Providence, R. L. during February; in Ebut field, May and June; in Providence, R. L. during February; in Ebut field, May and June; in Providence, R. L. during February; in Ebut field, May and June; in Providence, R. L. during February; in Ebut field, May and June; in Providence, R. L. during February; in Ebut field, May and June; in Providence, R. L. during February; in Ebut field, May and June; in Providence, R. L. during February; in Ebut field, May and June; in Providence, R. L. during February; in Ebut field, May and June; in Providence, R. L. during February; in Ebut field, May and June; in Providence, R. L. during February; in Ebut field, May and June; in Providence, R. L. during February; in Ebut field, May and June; in Providence, R. L. during February; in Ebut field, May and June; in Providence, R. L. during February; in Ebut field, May and June; in Providence, R. L. during February; in Ebut field, May and June; in Providence, R. L. during February; in Ebut field, May and June; in Providence, R. L. during February; in Ebut field, May and June; in Providence, R. L. during February; in Ebut field, May and June; in Providence, R. L. during February; in Ebut field, May and June; in Providence, R. L. during February; in Ebut field, May and June; in Providence, R. L. during February; in Ebut field, May and June; in Pr (about \$5 each); total, \$425, or less than \$3,50 each. It has taken a good share of this sum to pay my traveling and other expenses, owing to the in-creased prices, based on the currency of the war, debts. My income tax never troubles me, and probably none of our speakers are greatly troubled WARREN CHASE,

New York, Jan. 1, 1866. 🤜

NOTICES OF MEETINGS.

NOTIOES OF MEETINGS.

BOSTON—MELOTEON.—The Lyccum Society of Spiritualists will hold meetings on Sundays, at 24 and 75 o'clock. Speakers engaged:—Mrs. Cora Scott Daniels during January: Mrs. Laura De Force Gordon during March, Mrs. Anna M. Middlebrook, April 1 and 5; J. G. Fish, April 22 and 29.

BOSTON CONFERENCE meets at Kast Hall, 104 Hanover street, every Wednesday evening at 71-2 o'clock. Free.

The Bible Christian Spiritualists hold meetings every Sunday in hall No. 118 Fremont street, at 104 A. M. and 23 P. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't.

CHRISTIAN SPIRITUALISTS hold meetings every Sunday at 108 A. M. and 3 P. M., at 121 Biackstone street, corner of Hanover street. Lecture in the afternoon by Dr. G. W. Morrill, Jr. Musle by Miss Minule Pouty.

THE C. S. D. M. U.'S First Progressive Bible Society will hold meetings every Sunday in No. 10 Tremont Templo, at 3 P. M.; also Sunday, Monday, Wednesday and Friday evenings, at 75 P. M.

Charlestowk—Meetings are held in City Hall every Sunday.

nigs, a 7.3 P. M.
CHARLESTOWN.—Meetings are held in City Hall every Sunday at 24 and 74 o'clock P. M., under the supervision of A. H. Richarlson. The public are invited. The Children's Lyceum meets at 10 A. M. Speakers engaged:—A. C. Robinson, Jan. 14; L. K. Coonley, Jan. 21 and 28.

inson, Jan. 11; L. K. Coonley, Jan. 21 and 28.
Chatherrows.—The Spiritualists of Charlestown have
commenced a series of free meetings, to be held at Mechanics'
itall, corner of Chelsea street and City square, every Sunday
afternoon and evening. These meetings are to be conducted
by Mr. James B. Hatch, (to whom all communications must
be addressed,) assisted by a Committee of well known Spirit-

ddressed,) assisted by a Committee of well known Spirit-sts. Many good speakers have been engaged, who will tec-during the season. The public will please take notice these meetings are free, and all are invited to attend, skers engaged:—Mrs. Sarah A. Byrnes, Jan. 14; recentear, Jan. 21 and 28; Mrs. Susie A. Hurchinson during February.

CHELSEA.—The Associated Spiritualists of Chelsea have engaged Library Hall, to hold regular meetings Sunday afternoon and evening of each week. All communications concerning them should be addressed to J. S. Dodge, 127 Hahover street, Hoston. Speakers engaged:—Henj. Todd, Jan. 14; Rev. Adin Ballou, Jan. 21; Mrs. Fannie Davis Smith, Jan. 28; Mrs. M. S. Townsend, Feb. 4 and 11; Susie M. Johnson, Feb. 18 and 25, and March 4 and 11; W. K. Ripley, March 18 and 25.

BRIGHTON, MASS.—Meetings are held in Union Square Hall, Sundays, at 2M and 7M r. M. Good speakers engaged.

Lowell.—Spiritualists hold meetings in Les street Church, afternoon and evening. The Children's Progressive Lyceum neets in the forenoon. Speakers engaged:—J. G. Fish durng January, May and June; Suise M. Johnson, Feb. 4 and it; Benj. Todd, Feb. 18 and 25, and during April; Mrs. Anna M. Middlebrook during March.

HAVERHILL, MASS.—The Spiritualists and liberal minds of Haverhill have organized, and hold regular meetings at Music Hall. Speakers engaged:—Suste M. Johnson during January: Fannic B. Felton during February; Mrs. E. A. Blias during March.

Ing March.

PLYMODTH, MASS.—Spiritualists hold meetings in Loyden
Hall. Sunday afternoon and evening, one-half the time. Progressive Lyceum meets every Sunday forenoon at 10% o'clock.
Leh. Carver, Cor. Sec., to whom all letters should be addressed. Speaker engaged:—Mrs. M. M. Wood, April 22 and 29. TAUSTON, MASS.—Spiritualists hold meetings in Templar Hall regularly at 2% and 7% p. M. Admission free. WORCESTER, MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and evening. Speakers engaged:—Mrs. E. A. Bliss Jan. 14; Benj. Todd, Jan. 21 and 28, and Fcb. 4 and 11; Mrs. M. S. Townsond, Feb. 18 and 25; Mrs. Mary M. Wood during March.

Mary M. Wood during March.

NORTH WERNHAM, MASS.—The Spiritualists have organized a society, and will hold regular meetings in Harmonial fall at 10% A. M. and 1% p. M. Seats free, and the public are nwited. Speaker engaged:—M. Henry Houghton until April. FOXBORO', MASS .- Meetings in Town Hall.

HARSON, MASS.—Meetings in Town Hall.

HARSON, MASS.—Meetings are held in the Universalist Church in Hanson every other Sunday.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Weybosset atrect, Hunday, afternoons at 3 and evenings at 7M o'clock. Progressive Lyceum meets every Sunday forenoon, at 10% o'clock. Speakers engaged:—Mrs. M. S. Townsend during January; J. G. Fish during February; Adin Ballou, March 18; Henry C. Wright, March 25.

March 18; Henry C. Wright, March 25.
PUTMAM. COMM.—Meetings are held at Central Hall every
Runday afternoon at 1% o'clock. Progressive Lycenm at 10%
in the forenoon. Speaker for the present, A. E. Carpenter.
PORTLA'D, ME.—The Spiritualists of this clay hold regular
meetings every Sunday, in Conjuc's Hall, Clapp's Block,
corner of Conjuess and Elm streets. Fice Conference in the
forenoon. Lectures afternoon and evening, at 3 and 7 o'clock.
Downs and Fourness ME. forenoan. Lectures an ermoon and evening, at said to cloud.

Dover and Foxceoff, Mr.—The Spiritualists hold regular
meetings every Sunday, openoon and evening in the Universalist church. A successful Sabbrth School is in operation.

Naw York City.—The 14rst Society of Spiritualists hold
meetings every Sunday in Hope Chaper, 720 Broadway, Salis THE ROCIETY OF PROGRESSIVE SPIRITUALISTS hold meetings every Sunday, morning and evening, in Ebbitt Hall No. 30

face with great force and power, and was in quantitles sufficient to supply the people of this city for all time to come, and that this water would be found and used for that unprose Years and the Cincinnation of the city for all time to come, and that this water would be found and used for that unprose Years and the city for all time to come, and that this water would be found and used for that unprose Years and the city for all time to come, and that this water would be found and used for that unproses Years and the city for all time to come, and that this water would be found and used for that unproses Years and the city for all time to come, and that this water would be found and used for that unproses Years and the city for all time to come, and that this water would be found and used for that unproses Years and the city for all time to come, and that this water would be found and used for that unproses Years and the city for all time to come, and that this water would be found and used for that unprocess Years and Years and Years are compared to the city for all time to come, and that this water would be found and used for that unprocess Years are compared to the city of the city for all time to come, and that this water would be found and used for that unprocess Years are compared to the city of th

PUBLISHED GRATUITOUSLY RYERY WREK IN THE BANKER OF LIGHT.

[To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever they occur. Should any name appear in this list of a party known not to be a lecturer, we desire to be so informed, as this column is intended for Lecturers only.

J. S. LOVELAND will answer calls to lecture, and will pay especial attention to the establishment of Children's Lyceums. Address, Banner of Light office, Boston.

N. Frank Whitz will speak in Miwankee, Wis., during January. Will answer calls to lecture in the West Sundays and week evenings through the rest of the winter. Apply immediately. Address as above.

immediately. Address as above.

Mrs. Address as above.

Mrs. Address as above.

Mrs. Address box 815, Lowell, Mass., or as above.

A. B. Whiting will lecture in Louisville, Kr., during January and February. Will answer calls to lecture week evenings in that vicinity. Address till March 1st, 189 Madison street, Louisville, Ky. AUSTEN E. SIMMONS will speak in Woodstock, Vt., on the

first Sunday, in Bridgewater on the second Sunday, and in East Bethel on the fourth Sunday of every month during the coming year. Address, Woodstock, Vt.

coming year. Address, Woodstock, Vt.

CHARLES A. HAYDEN will speak in Chicago, Ill., during January and February; in Sturgis, Mich., during April. Will make engagements to speak week-evenings on the route or in the vicinity of Sunday engagements. Address as above.

N. S. Gebenleaf will speak in Plymouth, Yeb. Il and 18. Address as above, or Lowell, Mass.

Warren Charles will speak in Washington during January; in Philadelphia during March, and spend next summer in the West. He will receive subscriptions for the Bunner of Light.

Mus. FANNIR B. FELTON will speak in Lynn, Jan. 21 and 23: In Haverhill during February; in Taunton during March. Address, South Maiden, Mass. Mrs. E. A. Bliss, of Springfield, Mass., will spenk in Haver-bill during March. Address accordingly.

hill during March. Address accordingly.

Mis. LANKA DE FROKE GONDON will lecture in Fredericton, N. B., during January—address care of Hon. W. H., Needham: in Houtton, De., during February—address care of C. E. Gilman, Esq.; in Boston, Mass., during March; in Washington. D. C., during April and May—address care of Geo. A. Bacon, Esq.; P. O., box 295; and in the West and Southwest during the summer and fall of 1866.

BENJAMIN Todd, normal speaker, will lecture in Chelsea, Jan. Tand H: in Worcester, Jan. 21 and 29, and Peb. 4 and II; in Lowell, Feb. 18 and 25, and during April: in Washington, D. C., in March. Will speak week-evenings, and attend uncerais. Not engaged for July. Address as above, or care Banner of Light office.

Mis. S. A. Horron will speak in Woodsteck, Vt., Jan. 14, 21 and 28; in Ludlow, Feb. 4; in Ratland, Feb. 11; in Troy, N. Y., during April. Address as above, or Brandon, Vt. ISAAC P. GERRELEAF will speak in Taunton, Mass., Jan. 21 and 23; in Portsmouth N. U., Feb. 4 and H. Is ready to make further engagements anywhere in New England for the season. Address as above, or Exeter Mills, Mc.

J. MADISON ALLYN will speak in Woodstock, Vt., Feb. II, 18 and 25. Parties in Vermont or further westward may seem his services for the spring months by addressing soon at Rockland, Me., box 70. MISS SARAH A. NUTT will speak in Morlah, N. Y., Jan. 14 and 21; in Ferrisburgh, Vt., Jan. 28; in Stafford Springs, Conn., during February. Address as above, or Claremont, N. H.

Miss Susie M. Johnson will speak in Haverbill during January: in Lowell, Feb. 4 and II; in Chelsen, Feb. 18 and .5, and March 4 and II.

Mas. Mary M. Wood will speak in Worcester during March; in Flymouth the last two Sundays in April. Address, Il Dewey street, Worcester, Mass.

MRS. M. S. TOWNSEND will speak in Providence during January; in Chelsea, Feb. 4 and 11; in Worcester, Feb. 18 and 25; in Troy, N. Y., during March; in Philadelphia, Pa., during April. during April.

M. HENRY HOUGHTON will lecture in North Wrentham,
Mass, every Sunday until April. Will answerealls to fecure
in any of the Eastern or Middle States the remainder of the
year. All applications for week-evening lectures and the attending of innerals will be happily received and speedily answered. Address as above or West Paris. Mo.

above, or West Parls, Mc J. M. Prebles will lecture in Cincinnati, 6., during January and February. Address as above. Mas. Lavra Curry will lecture in San Francisco, Cal., till further notice. ALGINDA WILIELL, M. D., inspirational speaker, will lec-

ure in Kansas until spring. Address, care of James Thomp-on, box 138, Davenport, Iowa, until further notice. L. Judd Parder will lecture in Ruffalo, N. Y., during Feb-uary. Address, care of Thomas Rathbun, box 1231, Burinio. W. K. RIPLEY will speak and heal in Essex, Mass., from Jan. 7 to 11.

MRS. SARAH HELEN MATTHEWS will speak in Quincy, Mass., Jan. 14. MRS. II. T. STEARNS will speak in Bangor, Me., during Jan-

Mas. Susie A. Hurchinson will speak in Willimantic, Ct., Jan. 14 and 21; in Charlestown during February. Address as above, or East Braintree, Vt.

MES. ANNA M. MIDDLEBROOK will lecture in Troy, N. Y., during January: in Bridgeport, Ct., during February: in Lowell during March; in Boston, April 1 and 8. Will answer calls to lecture week-evenings. Address as above, or box 778, Bridgeport, Ct. MRS. E. M. WOLCOTT is engaged to speak half the time in Damby, Vt. Will receive calls to speak in Verment, New Hampshire, or New York. Address as above, or Bochester, Vt. ELIJAH WOODWORTH will lecture in Middlebury, Ind., and its vicinity, each Sunday and week evening during January.

F. L. WADSWORTH speaks every Sunday morning and evening in Sturgis, Mich., till further notice. Address accordingly. GRORGE W. Atwood will answer calls to lecture in the New England States. Address, Wey mouth Landing, Mass. MBS, MARY A. MITCHELL will answer calls to lecture upon Spiritualism Sundays and week-day evenings in Western New York, Ohio, Michigan and Indiana. Would like calls to lecture on the direct railrond route to Chicago. Address without delay, Lockport, Niagara Co., N. Y.

DR. L. K. COONLEY will answer calls to lecture in New England, where the spiritual friends may desire, this fall and winter, until further notice. Address, as soon as convenient, Newburyport, Mass. Will receive subscriptions for the Ban-ner of Light, and sell Spiritual and Reform Books.

Mas. Frances T. Young, trance speaking medium, No. 21 West street, Boston, Mass.

ALBERT E. CARPENTER will answer calls to lecture Sundays and week evenings, and also attend funerals. Address, Putnam, Conn. Miss Julia J. Hunnand, trance speaker, has again entered the lecturing field. For the present her address will be Bos ton, care of this office,

Miss Eliza Howe Fuller, trance speaker, will answer calls to lecture Sundays and week evenings. Apply as early as convenient. Address, LaGrange, Me.

Mrs. Mary L. Francis, Inspirational and trance medium, will answer calls to lecture or attend circles. Free Circles Sunday and Wednesday evenings. Address, Ellery street, Washington Village, South Boston. JOS. J. HATLINGER, M. D., inspirational speaker, will answor call at o lecture in the West, Sundays and week evenings, the coming winter. Address, 25 Court street, New liaven, Conn.

MES. ANNA E. Hill, inspirational medium and psychometrical render, will answer calls on reasonable terms. Address, Whitesboro', Oneida Co., N. Y.

Ruy. Andrew T. Foss will answer calls to lecture on Spiris salism. Address, Manchester, N. II. W. A. D. HUME, Cleveland, O.

Mrs. Susan E. Slight, trancospeaking and singing medium, will answer calls to lecture wherever the friends may desire. Address, Portland, Me. A. C. Robinson, 15 Hathorne street, Salem, Mass., will an-wor calls to lecture.

Andrew Jackson Davis can be addressed, as usual, at 274 Canal street, New York. Miss Lizzie Doraw will make no engagements to lecture until further notice. Her many correspondents will note the above amountement. Address, Pavilion, 57 Tremont street, Boston, Mass.

MRS. JEMPETT J. CLARK, trance speaker, will answer calls, when properly made, to lecture on Sundays in any of the towns in Connectiout. Will also attend funerals. Address, Fair Haven, Conn.

GRORGE A. PRINCE, Auburn, Me., will ensurer calls to speak ipon the Babbath. week-day evenings, and to attend junerals. HERRY C. WRIGHT will answer calls to lecture. Address sels Marsi, Eoston.

MRS. MARY LOUISA SMITH, trance speaker, Toledo, O. LOIS WAISBROOKER can be addressed at Massillon, O., box

Mas. A. P. Brown, St. Johnsbury Centre, Vt. DR. JAMES COOPER, of Bellefontaine, Olifo, will take subscriptions for the Banicr of Light, as usual.