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#### THE DISCERNING OF SPIRITS. A LECTURE BY EMMA HARDINGE.

human organism for the discerning of spirits, and existed can always be reproduced to the mind of that not alone of the disembodied spirits who have the clairvoyant. You may say that this requires passed from the vale of mortality-who, already the action of the mind of the magnetizer, the opein the pure and radiant atmosphere of the brighting us as they do, are yet invisible to our eyes; but the power of discerning the spiritual part of all inquires has not the previous knowledge of wher things, the attribute of the human soul, the great to find, or even how fully to describe the person fore-glimmering of those vast and boundless pow- or the thing sought for; and when information is ers to which we shall attain when we are no long- thus rendered, by what means is it given? Have but behold cause and effect in creation, face to perceive something? We find a vague though effect alone material. I ask you, therefore, to daguerreotyped in the air, and that the vast labor consider how many of the glimmering lines of atory of air around us receives the impress of all -not alone the outward and visible sign of God's us of the spiritual part incarnate in matter, that which I call the Soul of Things.

That we may better comprehend the nature of the attribute which I propose to discuss, I shall sophical rather than its mere phenomenal characattempt to classify the powers that exist in man | ter, even the humblest manifestation of clairvoyin this direction, by first referring to the very smallest, the most familiar, but still the common- searching out lost property, recalling the past, and est evidences of the gift as known amongst us, in telling, as it is called, the history of the "Long the form of clairvoyance—the power of beholding Ago," all is evidence—ay! and evidence concluobjects at a distance without the ordinary aids of the visual organs—the power of perceiving char- have all left an indelible record upon creation. actor and recognizing histories attached to substances by the touch, known amongst us as psychometry—the power of prophesying the future, | sight," or "clairvoyance." the capacity of recalling what men call the "dead All these are attributes belonging to the human soul, and they exist independently of the agency or influence of an invisible disembodied

All these give us the assurance that our souls

have powers which, though masked by the form

of matter, when in the bright and glorious transfiguration of a spiritual life, shall make us indeed the image of the Creator, and grant to us some approach to those attributes-if I may so say-of omniscience and omnipotence which must belong to us by our relation to the great Creator. I shall next speak of the powers which enable us to commune by spiritual sight with the world beyond the grave. We are accustomed vaguely to suppose that the powers claimed by the gipsy, the fortune-teller of to-day, the astrologer and the magician of olden times all come under the category of impostures, or else of some peculiar and a science of soul. It is recognized by numerous abnormal faculty, neither intellectual nor spiritual, which is not worth the investigation. In olden schometrist can discover the history of all things imes, when Saul the son of Kish sought unto Samuel the seer to discover his father's asses, this power was deemed quite sufficient to stamp upon him who possessed it the title of the "Man of God." It was the having such powers as these that distinguished men in olden times by the sub- life of that object, the persons connected with it, lime name of prophets. To-day the power exists -we know it, we behold it exhibited around us amongst the humblest in society; we employ it either for the purpose of idle curiosity, or, it may be, from the love of the marvelous, or from a desire to penetrate into the hidden things our souls give witness of, but which too often our tongues are ashamed to acknowledge. I repeat, the power exists now. Be pleased to consider the philosophy it involves. What is sight? What is this philosophy of optics which requires the camera obscura of the eye, which demands from the architect of the structure of man the beautiful and curious arrangement of lenses and reflecting apparatus, which, after all, when removed from the organism, forms a very curious but very beautiful they have proved, susceptible of cultivation by model for some of our optical instruments, and has just as little power, when removed from the organism, as the senseless glass by which we detect microscopic or telescopic objects—no more? We know that, in order to use the human eve. and to obtain whatever knowledge it is capable of imparting to us, we require the sensuous object for perception—a radius of vision in which to per- the dark heart that is prompting him. We enter ceive, an atmosphere to transmit the rays of light; the presence of the humble and good-those who and, after all, this radius of vision is just as limited as the conditions of matter require it to be. But in the perception which enabled the seers of old, and the fortune-teller of modern times to discover lost property, to find hidden things, to detect the absent, and to trace the wandering form In all our dealings with one another these moniof the distant, to recall the past, and to penetrate the future, what radius of vision is demanded there? The eye then perceives through all material obstacles-time is annihilated, the past is recalled, the future is grappled with, the present is | ing of spirits, the extreme action of which is dealt with, and become as an open page where what I have spoken of as psychometry, or the spirit traverses creation, and is enabled to the power of discerning spirits by the touch. penetrate any space, any distance, without any of the ordinary arrangements for perception. You ing, that it is susceptible of cultivation in pracwill perceive from this that there is no analogy tice, and that if it should become as He in between spiritual and material sight. You will whom some of you believe has promised, the powrecognize, even in this simplest, this humblest or by which all that is hidden shall be made manform of discerning things, first, that there must be ifest, and all that is secret shall come abroad; oh, a spiritual power to see. For the clairvoyant does not perceive the outward and material form ex- to the mask of seeming. Mankind will be cept by the outward and material eye. It is obvious, therefore, it is not the external form that of discerning spirits. We are growing to this; is seen, and here is one revelation which the discerning of spirits brings us-all things have a spiritual form. These blossoms (referring to the in this day of the science of mind, to become triflowers in her hand) shall never die out from the umphant over matter. I call it now to your atgrand and universal totality of the universe. Not tention to show that it is an attribute of the hualone in the chemistry of their particles, but as they were created in the mind of the Infinite ages and ages before matter was so arranged as to produce them in their present form, as they were prophesied of when the foundations of this planet

cessitate the production of vegetable life; and all this may have been millions of years ago. These blossoms have existed in the divine mind in the eternity from whence they have come. So when the particles of matter have passed away, clairvoyants of distant ages shall behold them wheresoever the links of association can recall the train of causation, which enables them to penetrate back to this place and time." Experiments in I propose to speak of the power existing in the clairvoyance have proved that whatsoever has rator; but in half the cases of lucidity or good er and the better-the spiritual world, surround- clairvoyance there is no operator present. In many of the cases of clairvoyance, the person who er peering behind the prison bars of mortality, we never considered that the clairvoyant must face, and realize that the cause is spiritual—the beautiful philosophy extant, that all things are phenomenal power that exist amongst us evince | we say and all we do, and of all forms that exist; and that in this a clairvoyant can recall all that workmanship in mere sensuous forms—but assure | has been done. Do they mean to tell us that the clairvoyant can recall a nothing? Something must be there ere the clairvoyant perceives the object; therefore we believe that, investigated in its philoance-the power of discovering hidden things sive-that histories and things, and acts and deeds Somewhere they exist, and the power of discerning this something is that which we call "clear-

We next point to the manifestation called psychometry. We ask you to remember if you have ever beheld any exhibitions of this phenomenal power, and do not now dismiss the subject with 'It is very strange or curious;" but be pleased to recollect the philosophy here involved. We discover character by the touch, but not alone character. It is well understood now that to the good psychometrist, the touch of any substance will recall, not alone the human character with which it has been connected, but will recall, if it be a fossil, the scene, the time, and the circumstances under which that fossil was deposited. Experiments of this kind have been practiced in lands where modern Spiritualism is not deemed merely a gratification of the hour, not sought after merely for the amusement of the time or the personal information on some subject or point gratifying to the inquirer, but where it is sought and studied as experiments, that by the touch a susceptible psywith which that touch comes in contact. Experiments of this kind have proved that of a hundred various substances, a good psychometrist, with a very few failures, each one of which proves a part of the philosophy, can recall the mystery of the and the history through which it has passed.\*

Pause here and consider what this power of discerning spirit involves. First, I repeat, it involves the necessity of a spiritual part of all things, of a spiritual life in all things-because it is not by the mere touch of matter that you can discern more of the substance than the quality of matter. Place this in the hands of such a psychometrist, and what hidden things shall not be revealed? The mask of humanity shall drop; the secret thought, the hidden purpose, the mystery of character are all impressed on the substance and revealed by the touch. Oh! pause before it. Supposing this power to become universal-supposing that these experiments in psychometry should be as practice, and humanity to deem it worthy of study -by practice to acquire this power, what will be the result? The very stones will prate of our whereabouts. We enter the house of guilt now, and we feel the impress of wrong and evil upon us. We enter the presence of a hypocrite, and all his smooth speech and wiles fail utterly to mask pass through life unnoticed and unknown-and we feel the aroma of an angel entertained unawares. We enter into the dwelling where some saint presides in human form, and, we know not why, repose and a holy tranquility steal over us. tions are perpetually present, and they pass by us unheeded as the familiar routine of daily life. Investigate them, and you discover a nortion of the power of the soul for the discern-I again remind you that this power is grow-

what a revelation will be amongst us! Farewell transformed when we all possess the nower and I believe that this power, whilst it is an inevitable attribute of the human soul, is beginning man soul, and that it proves that which some of you men of science have yet failed to discoverthe soul of things.

You say that this substance is held together by

were laid, as they were pro-determined ere the laws of mineral life were so elaborated as to ne-

what you call attraction-that when the atoms | lions of miles have we climbed into the wast inbecome old they decay, crumble apart, and the finity of space, until we stand in the presence of thing is dead. It is not so. The spiritual part the solar chemists, and can tell them as much once born into matter lives forever; it is the spir- of the composition of their vast and wonderful itual part of all things in the past that forms the luminary almost as we can of our own earth. By houses, the dwellings, the scenery, the landscape | the same set of analogies here, with all our wonof the spirit-world, the spieres that interpenetrate derful faculties climbing hither and thither this earth, and is to the clairvoy on per-through the crust of matter, and manifesting csives. It is by this that nothing is really hidden, powers of which they scarcely dream as attriand that those who have the power of discovering | butes of the human soul, connecting with these spirits can track your whereabouts. You ask the powers brought from the spirit-world, we first wherefore this power is not more manifest, and if perceive how strictly human are the ministering it be possessed, as I have said, amongst Spiritual- spirits who are about us and who control us; ists and mediums, why the great, good God has and next, how strictly spiritual are the powers not bestowed it universally upon all mankind, as within us; the motive powers which we so vaguea protection against crime, as a revelator of guilt, ly call life and soul. This is another revelation as the transfigurator of the hypocrite? I answer you, we have been groping through the sciences of matter; we have been struggling upwards through the rudimental ages, merely with the the angels, the blessed departed, the power of beknowledge of the external and the proven. We holding what we call the spectre or apparition of are to-day standing in the dawn of the science of the deceased. Amongst those powers is one mind, and the first way by which we, shall grasp | which I must not omit to name, that enables us at the knowledge of spiritual things is through to behold the spectre or apparition of the living. the study of the science of magnetism, which is We know that by the same array of facts we have the connecting link between body and spirit, the grouped round spiritual phenomena in every age, clothing of the spirit, the innermost part of the the spirit of the living is beheld on earth. Varibody, the spiritual part of St. Paul, the mystic onsattempts have been made to account for the substance that passes from out of everything, that | mystery of the double-goer. It has even been leaves its impress on every substance that man | hinted that a duplicate of ourselves exists sometouches, and that preserves the form of everything intact in a spiritual existence when the material

I pass on to other attributes of the human soul. I propose now to speak of the gift of second sight | gent, and partly dependent upon mind from with--so the term is used; we had better call it by out, appears from time to time, and manifests the generic title of clear sight. What is the phe-itself now in the form of the wraith, and more nomenon which distinguishes what is called the lately in that of the living spirit. I offer you that power of second sight? It is usually that of perceiving by a pictorial representation in the at- must compare it with your own experience ere mosphere some scene transpiring at a distance, you accept it as a judgment worthy of being acor some scene prophetic of that which is to come, credited. I have already pointed to the fact that It is a mere phenomenon, it is something very strange, says the man of science, always provided | must therefore infer that there is passing from that it is proved as a fact. We cannot go over out yourselves every moment an aroma imponthe ground and the facts of history to prove them; derable, but still an aroma charged with your we prove them when they occur; they are facts | character; that this, which is vaguely called the in the experience of those who are credible wit- | sphere by which you mysteriously recognize and nesses; if they are not, they are never handed understand each other, by which attractions, redown from one generation to another as facts. I giveered it to the Architect \ Creation for disposing of falsehood, dissipating error, and paying the wages of sin or imperfection, by death in all proved in psychometry to be charged with your forms. I believe that the same wise Providence has ordained that the beautiful shall never die. that the true is immortal, that the good is eternal, though it is not sensitive to the touch or to any and never perishes. When I find a succession of of the outward sensations, but only appeals to facts permeating the ages and reproduced in the spiritual nature of the psychometrist. Here every part of the known world, without possible is one step again; it is proved that a portion of chance of collusion amongst nations, and times, yourself, and of your character, does pass from and peoples, I give more credit to the universal out of you. We have spoken before of the phiattribute of truth in their nature than to require losophy of the haunted house, and we conceive to substantiate the facts of the ages again and that this is a place where we may remind you again for the satisfaction of those who are not again of that which we claim to be the explanatruth understand forms the silver thread upon which history is

The power of beholding visions, allegorical, representative, and prophetic visions, has existed taching to a place, some violent death has either in all times, and is one of the gifts or attributes of taken place there, or some evil mind has poured the power of discerning spirits. It involves, in- out the strong magnetism of its affection upon deed, another set of causes, and carries us up from the attributes of the soul unaided—from the the miser, although life may be extended for him powers of the mind peering through the veil of to extreme old age, has day by day and night by matter, but standing alone, to the agency of the hight given off of his love, his dearest affections, disembodied spirit. When we behold a prophetical or allegorical picture full of intelligence, where is the painter? The air does not group itself into the form: the mind of the seer does not originate it. Whatsoever object is presented, if it be an allegorical picture of a fact or prophetical of a truth, is then recorded, not else; and these records prove the facts, and prove also that a painter has been at work somewhere. This picture involves the inevitable agency of a disembodied spirit. Were there but one testimony in the history of mankind, and that well accredited, of second sight-were there but one manifestation of the power of the human eye to behold, painted in the invisible air, or on the canvas of other, any allegorical scene that should represent a fact, or strong attraction to the earth-that he is forging any prophetic picture that was realized-that alone would be sufficient to prove that an intelligent mind had produced the vision, and that some power exists in the human mind to perceive is compelled by the spiritual and magnetic atspiritually rather than materially; we, therefore, now rise from the earth, wherein our souls possess certain attributes of clear sight, to the dawning of another world. We make a footstep on the boundary of another world, and we stand in the presence of an intelligent, controlling, though invisible artist, who, whether by psychological power impressing our minds, or actually daguerreotyping on the air the picture or vision presented, is at work, and is the agent for the production of that vision. Here is another revelation which the power of discerning spirits produces. I need not remind the Bible student, that this was one of the most marked attributes of the prophets and seers of old.

We now come to modern days, and when we find the same attribute existing, and existing genorally under special conditions, such as the clear air of high mountains, the rarefied atmosphere of cold wintry regions-when we realize that the persons who behold these visions or appearances are generally peculiarly sensitive, even somnambulic, and often giving manifestations of those peculiarities which we now call spirit mediumship, we perceive a line of philosophy in the whole of these manifestations extending from the earth onward to the world beyond, and proving the links between our souls and the mysterious beings who are agents in presenting us these nictures. They tell us that by the aid of the solar that the dire tragedy, the loss of life, which is spectrum we can discover minerals in the atmosphere of the sun, by experiments precisely simi- love, or of the sensualist's voice, or tone or habits lar to those which test the quality of minerals of or whatsoever man has loved and thought of most our own earth. Oh, what a grand leap science strongly; the last great and mighty act of life imhas here made! how many thousands and mil- printed, as in the case of murder or violent death, | ments. We should find that they are adaptations.

of the power of discerning spirits. I now pass on to those still higher revelations

by which we are enabled to discern the forms of

where in the surrounding air-that in the regions of space some mysterious familiar, something analogous perhaps to the daimon of Socratessome re-duplication of ourselves, partly intelliwhich I believe to be the truth on this point-you by psychometry you discover character. You pulsions, affections, antipathies, group society together in kindreds-that all this mysterious emanation passing from out of yourselves, and character, is something of a substance, is in fact material, although you do not behold it, and ion of the singular phenomena of hauntings We mention it because it is applicable to this point of our subject. We find that in nearly every well-attested case of a spiritual manifestation atsome objects or scene in that place. For instance, to the heap of shining metal which he treasures up in some secret corner. If our character, our affections, wishes and proclivities attach involuntarily to every substance we touch, when we project them with all the strong and passionate mind which any great vice or strong purpose of the soul induces-when we concentrate them, as in the case I have quoted, in one particular direction, does not a larger charge of the magnetism, and a stronger force of the will propel magnetism in that direction? I would pause here and remind the man of crime, or the man of worldly loves or material affections—the sensualist or the gambler, the drunkard or the miser-any soul that binds itself in the chains of its own vices in and hammering chains to bind his spirit to the place and thing he loves. He becomes as a spirit enclosed in the prison-house of his own crime; he traction back to the place, as surely as the needle is drawn to the loadstone. He has poured out the oil of magnetism either on the objects of his vice, or the place of his love, or the things of his affection, and that forms an attractive point that drags back the fettered spirit until the magnetism is worn out, and the spirit soars away by the attraction of newer and higher objects from the scene of its earthly tendencies. In the case of violent death-a still more marked evidence of magnetic attraction presents itself. In those who are violently deprived of life, the magnetic principle is poured out with the life-blood. The broken casket is still full of the precious fountain of life, and this, distributed around, as inevitably attaches to the place where it is wasted, as our magnetism in part attaches to substances; it is still a part of the psychometry which I have spoken of. The large charge of the life-principle thus poured out becomes an attractive bond to the spirit. Here it not only returns, but even if distant, its thought is there, and its thought and its magnetism help to make the manifestations that are produced in that place, and always repeat the dark tragedythe tale of crime. As that was the last thought of the dying, as it was the one strong psychological point which closed up the gates of life, so it is the one strong psychological point through which the returning spirit enters again. Therefore it is generally enacted, or the repetition of the miser's

on the departing soul, becomes inevitably reënacted in the place which is charged with the magnetism of the departed. This philosophy we might bring to bear even upon the living spirlt, and its manifestation or apparition, of which I have spoken. Wherever, such manifestations are made, the aubject of them invariably gives off that magnetic force which constitutes him a medium. I do not realize that there is any separate existence perceived; it is but the magnetism which is represented in the form of a person-that form is not intelligent, it is not a separate existence from the person, it is merely a portion of his magnetism, which departs in moments of abstraction, of sleep, of dream, of some condition of mind when the whole spirit does not fully possess and use the magnetism; then, and then only, is the living spirit seen. The manifestation is not a strange one when we remember the philosophy of psychometry, and that wheresoever we pass, our magnetism is attaching to all substances and things around us. It would not be difficult for the eye of the seer to behold in this chamber the forms of those who have been present, and the receptions, through their magnetism, still attaching to the place, even of their life and character. The whole of these manifestations require for their elucidation the study of that magnetism which I have so often commended to the philosophers who have grouped together here, as the true foundation of psychological science.

I now pass to the consideration of the apparition of the disembodied. The spectre which appeared at the moment when the soul departed from the body, was, in former times, deemed one of the most common manifestations of this kind. Innumerable instances of these manifestations have occurred, and still occur, to those who have not been favored with a vision of spiritual life. At such a moment, to the soul that is not informed of spiritual life, the transition into the world of spirits is often strange and startling. We do not enter the golden heaven of theology at the onset; we are not at once launched into the presence of rejoicing saints and triumphant archangels, according to the pictorial fancies of the theologian, but we are in a living, real and practical sphere of existence, where life is continued from the point at which we drop it here. Now, this being the case, the first thought of many and many an awakened spirit is astonishment to find their life so real, so carnest, so tangible, so thoroughly in accordance with the life from which they have departed; and in this manifestation, the memory of earth being strong and themselves not yet rison to the Father-by which I mean not fully entered into the spiritual sphere-their apparition, strongly charged with that magnetic life that is departed, may readily be seen. It is not always seen by those to whom they would willingly present themselves. It is frequently questioned why strangers have beheld the forms of the departed rather than those who best loved them. Men have asked, "Should not the love of my heart present itself to me, rather than to those unsympathetic strar We need but remind you that the spirit or apparition of the departed can only manifest itself where the power of seership exists, and that with those who love best, with all the tenderness of affection and all the longing yearning once more to behold the form of the beloved-if the physical magnetic and spiritual gift of discerning spirit is not there, God's laws are never transcended; it is the seer alone that beholds the spirit under any circumstances.

We next consider by what means your eyesspirit mediums—behold the forms of the departed. And in this respect we remind you again that your material eye can only behold sensuous objects: that the entire capacity of the beautiful and curious structure of the human eve can never take cognizance of aught that is not in material forw. What you behold is not matter, and, therefore, you see not with the outer eye. Your outer eye, the window of the soul, may be opened, but the soul looks not through it. The spiritual eye alone can behold the spiritual form, howsoever it be presented. That is the first proposition I make concerning the power of observing the forms of the departed; the next is as to the process by which the spirit actually presents itself to the eve of the seer. There are many processes, but in almost all cases such manifestations are made by the act of psychology. The spirit wills the manifestation; the psychologist knows that his subject perceives through his sense, beholds through his will; the psychologist wills his subject to behold whatsoever form his mind conceives, and the subject perceives it. Even so, the form perceived by the spiritual subject or medium is nothing but a psychological presentation. Ay, and this explains. says the man of science, all the hallucinations which men call apparitions. Not quite. Where is the psychologist? There must be some one, some mind, some intelligence to present the psychological picture—some intelligence that knows that the psychological picture will be recognized -some intelligence to fashion it, some one to represent the garments of earth, the living gait, the dull car, the blind eye, the crippled form, the specialities of those who have long since passed away; the representation of which forms such conclusive evidence of identity, and has brought so many joyful recognitions of the immortality of the soul to thousands who have heard of the spectre and apparition with scoff and ridicule. until the form of the long-ago sold to be hidden in the grave, crumbling in the dust, or sleeping until the judgment-day, has been represented before the eye of the seer, and all the psychological memories of it reproduced. This is the means by which garments that clothe the spirit are reproduced-by which the old forms that have perished out of all material existence are shown again, We have heard the question asked with sneer and scoff within this very chamber, From whence do the spirits procure these garments? Were we inhabitants of another planet we might question where the inhabitants of this procured their gar-

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from the world around us; that they are material; of the same component parts that clothe our viewless spirit, formed of the atoms of the planet on which we live, the chemistry of which is as much found in this substance (of dress) as in this hand. Both originate, perhaps, from the combination of hydrogen and oxygen gas; both these combinations are sufficient to produce a world, and the chemist knows it; and all the varieties we behold around us are but modifications of the atoms of matter. Do we suppose that this, our planet, is the only existence in creation—the only world, the only form of substance, or the only subject of the great chemistry of the universe? Be assured that wheresoever we live, whatsoever atmosphere surrounds us, the world in which we live, the elements that are about us, are as much under God's providential care there as here, and that we shall as surely realize all the attributes that are necessary for our existence there as here. Do we fall out of the hands of God by passing from this sphere, or must we leave it to fall into them? If His majesty and His power, and His laws and His prescience, and His wisdom are sufficient for us here, by analogy, they are sufficient for us though we traverse worlds, suns, systemsthe roads and bye-ways of eternity. He is everywhere, and so He clothes His spirits with the substances of the world around them. But the powers of spiritual existences are so much larger, so much wider and grander than those of this world. that we dwell fondly upon the power of mind torehabilitate itself, even in the garments of thought. This psychological power, which we merely regard as an experiment to amuse the hour-this biological power by which the mind of the operafor can compel the mind of the subject to behold any actual, tangible form, accompanies the spirit, and by this same biological power the spirit wills to be represented in that form and habit, that custom and appearance that will best recall the identities of earth. That is one mode by which the spirit presents itself again to man.

There are yet others; and the next that we shall notice is the more tangible form that appeals to the touch. We all know that there are manifestations amongst us, far too well and credibly witnessed to be questioned now, by which substances are produced-by which for some temporary purpose substances, seemingly of the human form, of garments and other material objects, are produced and become manifest to the touch. We ask by what possible power can an invisible spirit thus reproduce the atoms of matter? Permit me to ask if you have ever beheld in some of the laboratories of chemistry vast arrangements made for containing what the vulgar would call nothing? The chemist will tell you that this vessel contains some substance, and that another. You behold nothing but the clear ether; yet these jars, or receptacles, are full of gaseous substances, invisible to your eyes. Let sparks of electricity he passed through these, and you behold them at once in the shape of substances, in the shape of drops of water, and yet further, of crystallized atoms. From the viewless air, the chemist can produce the solid, hard mass known as crystal. Not the lack of knowledge, but the lack of power-of man's capacity to grasp the elemental keys that open all space to him; merely from such a lack of power as this do we fail to be able to recompose a world by chemistry. We can produce in the laboratory of the chemist all the various phenomena which carry matter from the most sublimated gas up to the hardest form of the solid. Perhaps the chemistry of the cold marble sarcophagus crushes out this knowledge! Perhaps man is less wise in the world beyond the grave than he is here! Perhaps the great Architect of creation can only reveal Himself and His laws upon this world, and not in spirit-land! If we reverse this picture, and assume that God's laws are eternal here and everywhere, that the knowledge we obtain here is but a preparation for the broader vistas of perception hereafter;--if we understand that the soul and spirit is the man and not the dead form-that the spirit sleeps not in the ground-that the spirit goes not down into the grave-that the spirit still lives, though the form perishes, we shall understand that all the attributes of the spirit pass with it to the life beyond the grave, and that spiritual chemists and spiritual philosophers, sages, seers, master minds of every age in the grand, broad liberty of the land of light, and the land of causes, are better chemists and better philosophers than they were here and that it is by the aid of such knowledge, by the power to accomplish results in immeasurably short periods of time, by the power to realize, as it were by magic (because invisible to you), the same chemical processes which they perform on earth, that spirits can form round the hand, or about the spirit form, such substances as will, for a short space of time, appear to be solid and substantial. That they cannot continue these substances, or their life, that they are not permanent is merely a deficiency of their chemistry. Perhaps it will never be given to the will of man so to organize the atoms of matter round a spiritual form as to produce a living envelope. There is a mystery in it which the spirit has not yet entered -a seal which he has not yet broken, and that is the mystery of life. Unlike Prometheus, we cannot steal the fire of life from heaven and animate it. We are but poor, fragmentary, finite imitators of the Creator; and, therefore, spirits can do no more than reproduce fragmentary evidence of chemical power to aggregate substance. They cannot put the life into it: that is the mystery of God. Nevertheless, doing thus much you will realize that another of the powers of the gift of discerning spirits enables us to go further than the power of vision: by that of touch we realize that there are attributes possible to the disembodied spirit, and, therefore, possible to us, of which we know not. What the soul disembodied can do, our souls can achieve when we do but possess the knowledge.

The last of the powers that belong to this gift. which I may now notice, is that of beholding the soul in its home of light and bliss. Happily for she true balance and equilibrium necessary for the spirit while it yet lives in matter, this power is yet limited to vision. We may not with mortal .eye, we may not even with our pure spiritual eye, separate from the body, behold the forms of life and the giorious blossoms of life which spring out of the ashes of this material form-for, could we hehold these, all our senses would so follow that of sight that we should fail to realize the beauty, the use and glory of this poor, dull earth again. It is only ecstasy that can realize the glory of the life beyond, but foregles us of immortality, flashes of light from Paradisb, and wafts from the fragrance of the blossoms of eternity do come in soft breathings, and low whispers, and gleams of light, fulling across our darkened way, and now and then a vision of the bright and glorious home of beauty which God has destined for his struggling pilgrims, gladdens the eye of the seer. And oh, what a glorious presentation it is! What a sunlight, to which this shadowy earth of ours is but the eventide-or, at best, night, illuminated by the stars of God's providence and blessing. We have never seen daylight yet—we are still in the

open the gates of life for us it is not well we should comprehend (except by the revelations o your mediums, the footprints of the boundaries of both worlds,) that there is such a glorious reality in store for us; and when the forms of the beautiful, the bright, the glorious, and the risen are thus perceived, there are transfigurations also realized which it is not well for us to inquire into. We perceive there so many strange, changeful operations of spiritual life that we could not comprehend them; we cannot leap beyond our shadows; we can take no step in advance of our knowledge; the instruments, the modes, the occupations, the growth of instruction, the means of progress, are all so vastly in advance of our experiences that we can but hope and trust, and faithfully work up to them. But every revelation brings us the same assurance of eternal wisdom and eternal goodness-the fitness of all things, the adaptation of all means to ends. The deeper we search into the volume of spiritual life, the more we consider the power of discerning spirits, and the gifts and the revelation which this power has brought to us, the more surely do we realize that it is well with us, and that we are safe-very safe-in the hands of the Infinite One. How supreme is that good ness that cares for the darkest criminal! For oh! the discerning of spirits in the land of darkness, as well as of light, brings hope with it. There i movement even there-there is life there-there is struggle there-there is effort there. The fire of passion is burning out, the darkness of crime is expending itself on itself. The creator of his own ill is realizing the work he has done, and the thing he has made of himself. In the transfiguration of death one of the grandest and most glorious attributes of the soul is self-knowledge—the percep tion of the true causes; and, therefore, in the case of the dark and evil spirits, the undeveloped and the criminal, the passions which he has indulged, and the habits with which he has bound himself, and the chains with which he has manacled his soul down to the earth-all this brings so much teaching with it, brings such bitter remorse, such an agonizing realization of Milton's piteous cry of the fallen angel, "Me miserable!" Yet, with all this, there is such a perpetual strife for happiness -happiness is such a goal for the soul, the longing to be blessed, the effort to live and ascend is so inevitable, even to the darkest mind, even to the most miserable prisoner of crime, that the turning point must come at last, and the gift of the discerning of spirits has never been bestowed upon the seer in vain: for whilst he beholds the darkness visible, the cloud of thick night that clusters round the soul, outworked from its own miserable heart, he perceives how surely that misery and that very wretchedness is becoming the tutor to the soul to stretch out its hands in the appeal,

God be merciful to me a sinner!" I may not dwell further upon this point. The gift of discerning spirits is so full of instruction; it is so rife with teaching; first concerning the glorious faculties of the human soul-it brings to us such assurance that there are properties of soul yet unwrought, that there is a grand mine of science yet to be worked, and yet to be systematized and developed, in this new day of mental dawn and illumination, that I pause upon it with delight, and point to it, not as a mere marvel, not as an evidence of phenomenal power, but as an evidence of what we shall be, what we may be, and what an era we have entered upon when we can recognize these powers no longer as miracle, or magic, or hallucination, or folly, but as actualities which we must deal with, which we must cultivate and which we must investigate. Thus much. therefore, for the knowledge which it brings to us of ourselves-for the revelation which it gives us of the presence of a spiritual world about us-of the ministry of angels, of the marvelous love of the Infinite, who has related us not only to the spirits of the departed, but by the aid of the inspiration that is brought to them of broader vistas. the inspiration by which they drink in the light of archangelic worlds, has connected us with grand and glorious spheres of which now we only dream: but they are all there. We cannot aspire too high, we cannot hope too much, we cannot dream too brightly of the glorious path of light on which we enter when first we realize the true nature and attribute of soul, when once we realize what a grand and glorious thing life is, through the discerning of spirits.

## THE OLD AND NEW.

BY JOHN G. WHITTIER.

Oh! sometimes gleams upon our sight Through present wrong, the eternal right! And step by step, since time began, We see the steady gain of man.

That all of good the past has had Remains to make our own time glad Our common daily life divine, And every land a Palestine.

We lack but open eye and car To find the Orient's marvels here, The still, small voice in autumn's hush, You maple wood the burning bush.

For still the new transcends the old, In sighs and tokens manifold: Slaves rise up men; the olive waves With roots deep set in battle graves.

Through the barsh noises of the day A low, sweet prelude finds its way; Through clouds of doubt and creeds of fear,

A light is breaking, calm and clear. Henceforth my heart shall sigh no more For olden time and holier shore; God's love and blessing, then and there, Are now, and here, and everywhere.

## Mediums Wanted West.

I have been frequently impressed to have you call the attention of lecturers, and mediums for physical manifestations, to the fact that there is a large field here for hullding up a spiritual society. There are four villages within a radius of twentyeight miles, with a daily steamboat running between them in seasons of navigation, and stage lines in winter. Port Huron is situated at the crossing of the Grand Trunk Railroad, on the St. Clair river; city of St. Clair, twelve miles south of Marine, and eight miles south of St. Clair City; and Algonac, seven miles south of Marine City. So you will see that those places lie on the border of the noble St. Clair river. In Port Huron the Spiritualists have a large society; in St. Clair the same. About one-third of the people of the place are Spiritualists, and they would come out boldly if we could have some test mediums pay us a visit. A great many have not been able to investigate, for the want of an opportunity. Mediums traveling from East to West, or from

West to East, if they see fit to stop and visit us, shall not go away empty, I assure them. R. P. McNiff.

Marine City, Mich., Nov. 24, 1866.

The St. Louis Democrat says there is a blind woman in Mount Vernon, Ill., who possesses extraordinary clairvoyant powers, which enable her to reveal the whereabouts of lost property and make similar disclosures, which always prove true. Lately a murderer who had long escaped arrest, was discovered through her agency larkness, and ere the liberty-angel, Death, shall and secured

# Children's Department.

BY MRS. LOVE M. WILLIS. ADDRESS CARE OF BANNER OF LIGHT, BOSTON.

'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 souls and ours to meet in happy air."
[LEIGH HUNT.

[Original.]

## AUNT ZERA'S STORIES.

NUMBER SIX.

"How like another sky that field of snow looks," said Will, as they sat by the window looking out upon the white field.

"I was thinking," said Grace, "of Cousin Mattie the day she was married."

"A beautiful thought," said Aunt Zera, "and like a poet's, to compare the soft snow to a bridal garment. And I was thinking of those beautiful ives that are as pure as heaven."

'Only the snow disappears," said Eunie.

"Yes, the snow disappears from our sight, but it ascends and takes its place in the sky above us, to be glorified by every gleam of light. And is it not so with those that leave the earth having lived pure and noble lives?"

"I very much fear that some one is about to read a text," said Kate, Laughing. "So please shake out those curls, Aunt Zera, that you have had bound back all day, and find a story that will be like that field of snow."

"And go way back," said Will. "I like to know of people that lived hundreds of years ago. It seems like taking a long journey, to hear about them."

'I have been looking over some old books," said Aunt Zera, "and I found a few verses by Petrarch, and then I hunted up some recollections of his life, and that of his beloved Laura. Shall tell you some of the beautiful history?'

"Will it be a love story?" asked Grace. "If it vill, do tell it quick.''

"Yes, a genuine story of love!" said Aunt Zera. "I was in hopes," said Jeanie, "that you were going to talk of a poet again."

"And didn't you know that Petrarch was a great poet?" said Will. "He wrote poetry all his

"Yes," said Aunt Zera, "he was a celebrated Italian poet, and he is famous for the beautiful words he wrote more than five hundred years ago, and the most celebrated were those about Laura, and so full of fervor were they, that she has become as well known as he, and loved throughout the world. Her parents were among the nobility of the city of Avignon, and she inherited wealth and great beauty. It was customary in those days for parents to contract marriages

for their children." What do you mean?" said Jeanie.

" Why, they made a bargain to sell the daugh-

ter to some man," said Will. "Not quite that," said Aunt Zera, "but they oncluded who they would like to have their laughters marry, and settled the whole thing without consulting the daughters' wishes very

"Is n't that the way they marry princesses now?" asked Eunie.

"I am afraid that a good many people try to have their daughters marry for the sake of honor or wealth, without thinking whether there will be much love to make the honor or wealth worth anything. But Laura married very suitably for her rank and position."

"I thought you said she had love enough for a kingdom," said Will.

"Oh, but she did n't marry Petrarch, but a most respectable and good-tempered man."

"That spoils it all," said Grace.

"But." said Aunt Zera," I am not out of my own brain, or giving you any fancies or dreams, but a real history. We have handed down to us a description of a part of her bridal ontfit."

" Oh, charming!" said Grace.

"She had two complete suits-one of green and the other of scarlet, trimmed with fur and a coronal of silver.'

"Only think!" said Grace. "Cousin Mattie had nine new silks and a poplin and----'

"In all, twenty-five dresses," said Jeanie; "and

she was only a merchant's daughter." " Besides her two suits, we are told that she had

a bed, by which was meant, probably, all the fixtures suitable for a lady of wealth in those days, consisting of a carved wood bedstead and silken hangings. By this we can imagine that in those days young ladies were accustomed to provide household articles, as do the substantial people in the country nowadays. Petrarch was an accomplished courtier, who loved fine arts, and was fond of pleasing others. His complexion was fair, and he had sparkling blue eyes and a pleasing smile. Laura is represented as being wonderfully beautiful, with pale golden hair, while her eyebrows were dark. Her mouth is described as being composed of pearls set amid roses. But best of all was the look of gentleness and sweetness that she always wore. Her voice was like music. Petrarch met her when she was nineteen years old, after she had been married two years. He felt sure that her soul was the other half of his own, and that he should love her forever. There is no doubt that she was pleased with the attention that so intellectual a man bestowed upon her, but in her manner sho was gentle and kind, but no more. Petrarch knew that in this life his love was hopeless, and he now began to celebrate her in his verse. He wrote so finely and with so much heart, that all the world began to listen. So widespread were his noems, that all Europe knew Laura, and almost all reverenced her; not because of her beauty merely, but for her moral greatness. For she led a life true to the right, and uninfluenced by the flatteries of so great a man. She neither became vain or foolish, neither did she in any way displease her husband, but knew herself renowned and yet possessed the grace to be unharmed and to retain her dignity and sweetness. It is said that when Charles of Luxembourg, afterwards the Emperor Charles IV., visited Avignon, one of his first inquiries was for the celebrated Laura. At a ball given in his honor she was present, and was presented to him. He stepped forward and reverently kissed her on the eyes and forehead. It is also said that the people were so pleased at this joken of his respect that they applauded, thus showing how much she was regarded in her own city." "I suppose," said Grace, "that she were one of

her two dresses—the green or the scarlet?" "We should like to know which," said Aunt

Zera, "but we are quite sure that it was either the green embroidered with violets, or the scarlet trimmed with fur, or, as some say, with feathers. There are several portraits of her, and they are all taken in one of these dresses. Petrarch tells us that she were the green dress embroidered with violets when he first saw her. No diamonds are mentioned as belonging to her bridal outfit; and

many pearls? It was because the art of cutting them was not then invented.

Petrarch received many honors. He was crowned with the laurel wreath of poetry, at Rome, in 1342, but nothing made his life joyous. He used to retire to Vaucluse, where he had purchased a small estate. Here he planted the laurel tree, which was his favorite because of its name, and here solaced himself by writing other poems, all of which breathe of the one great thought that at this time filled his mind.

In 1347 Petrarch saw Laura for the last time, and she seemed to have a foreboding of some ill with charades and puzzles and transpositions; to come, for her eyes seemed to be looking away to some far-off scene.

Not long after, she died of the plague which swept away thousands in a day. But so greatly was she beloved, that her friends crowded about her dying bed, not fearing the contagion so much as desiring to comfort her and minister to her. Her death was like her life, sweet and beautiful. The poet was far from her, but he felt the shadow of her death before knowing of it."

"There are invisible cords that unite all those that love each other. Petrarch dreamed of the evil, and seemed to know some ill was coming."

"How could be feel it?" said Will.

'Pshaw!" chimed in Will. "And Joseph was warned in a dream, the Bible

says," said Eunie. "Yes," said Aunt Zera, "we should believe very little of the world's history if we did not believe in some power that is about us both warn

ing and instructing us. But the most beautiful part of this history, to me, remains to be told. After Laura's death, Petrarch believed himself to hold constant intercourse with her. He believed that he saw her beside him, soothing his sorrow, and in the night time making the darkness as light, by her bright presence. She seemed to be pointing heavenward, as if to remind him of that beautiful home to which she had gone.

Twenty years afterwards he writes of her as he then saw her, appearing in a cloud of glory. She tells him that death is a blessed change to those who live a noble life, and that she found it the entrance to a scene of glory. She is a wise spirit, too; for she refuses to tell him of her love when living or after death, but rather points him to higher and nobler things, as if she wished to make him still act a life of heroism and virtue.

There is at Milan, in a celebrated library, a copy of Virgil that belonged to Petrarch. It lies there within wooden covers, a wonderful history in itself. It was the favorite companion of Petrarch, and he constantly studied it. It contains, in Petrarch's own handwriting, the memorandum of Laura's death, and praises of her virtues.

After Laura had rested in her grave two hundred years, her tomb was opened. She had become so celebrated by the beauty of Petrarch's verse, that even her dust seemed precious. Francis the First visited her tomb, and placed an epitaph of his own composition in it. He ordered that a fine mausoleum should be raised to her memory. But it was never done, and she did not need it for she will ever be remembered as long as men love to study into the lives of the past centuries."

"Well, I wish I could visit her grave," said Eunie.

"I would rather read some of Petrarch's verses about her," said Will.

"I would like to have her appear as she did to Petrarch, and tell me about her home now," said

"See that snow," said Aunt Zera; "the field that was so white has begun already to show spots of brown, the sun is so warm. It is like the fading away of something beautiful, and just so that life five hundred years ago left the earth. I can almost fancy those white clouds are a part of the brightness that covered the field so little while ago, and so I shall dream that from those two then, under the circumstances, the less you keep lives, lived so long ago, there comes to us still of them the better. Without them the more easisome reflection."

"Well," said Kate, "I am glad that I know how she was dressed, and I think I should have liked the dress embroidered with violets best."

"But you must remember that it was not because of her dress that her memory was cherished, but because she was worthy the love of a noble man, and because her influence over him was always for goodness and purity. I like to think of her best as the angel of his life, both

while she lived and after she died." "Are folks angels before they die?" asked Kate.

"To be sure they are," said Aunt Zera. often think I see many about my path, and am about to ask about heaven, when lo and behold!

they are my own dear nephews and nieces." "Ah! ha!" said Will, "I think I'll retire and look after the cows. That is good common sense

"And I to the kitchen," said Eurie.

"And I to my geography," said Grace, "to find where Avignon is,"

And you'll show me, won't you?" said Kate and then I'll get my book of fairy stories, for I think I like them better than the stories of the

#### The First Newspaper of America. Do you ever think, children, as the BANNER

comes to you week after week laden with its good things, that there was once a time when there were no newspapers in this country: and for a long time after they first began to be published they were so very expensive that but few could afford the luxury of taking them, and those few mostly business men? Let me tell you about the first newspaper ever

printed in this country. It was called the "Boston News Letter." It was published in 1704, by a Scotchman, whose name was Jonathan Campbell. He was postmaster of the then town of Boston, and also a bookseller. This, you know, was a long time before the War of the Revolution, and there were then no United States of America. This great nation was not then born. We were simply, in those days, the North American Colonies, and were subject to the reigning power of Great Britain. Well, this paper, which may be called the fore

father of all the newspapers of the present day, was printed on half a sheet of writing paper. Sometimes it had one advertisement, and often none. After it had been published fourteen years, its subscribers had increased to such an extent that three hundred copies were sold, and Mr. Campbell announced that as his weekly half sheet was not sufficient to enable him to keep up with the foreign news, he would publish an extra sheet once a fortnight. After a year, he announced that this plan had

enabled "the News Letter to retrieve eight months of the thirteen that it was behind in the news from Europe, so that those who would hold on till the next January (five months), might expect to have all the arrearages of intelligence from the Old World needful for to be known in these parts."

Two years after, when the paper was sixteen years old, another notice appeared from the publisher, to the effect that, "Hereafter copies of the

of writing paper, one-half of which would be blank, on which letters might be written."

.This tiny newspaper-about large enough to be laid upon the centre-table of a doll's baby-housewas, as we have said, the ancestor of the BANNER OF LIGHT, and of all the numerous dailies and weeklies that Boston now sends out to hundreds and thousands of readers.

Contrast it with the BANNER OF LIGHT which comes to you every week with eight large pages of reading matter; delightful stories, like Jessie Gray; sweet poems; children's tales and sketches, communications from the beautiful world where our loved ones, whom the death angel has taken from us, live and love us still, and whole columns of advertisements to tell us where to find every beautiful and useful thing we can want, from a new book to a microscope or steel pen.

Think, too, that all your privileges and pleasures are as far in advance of those enjoyed by the children who lived in 1704, as the BANNER OF LIGHT is in advance of the little "Boston News Letter," and rejoice and be glad that you live in these glorious days of Steam Printing Presses, Magnetic Telegraphs and Railroads, when newspapers and magazines and beautiful books are as abundant almost as the leaves on the forest trees. where we can know to day what was going on yesterday in the cities of London and Paris, and when a journey of a thousand miles is accomplished in a few hours.

To Correspondents.

Mathematical puzzle correctly solved by G. W.

#### UNIVERSALISM VS. SPIRITUALISM,

The following letter from Harvey A. Jones, Esq., will well repay a perusal. We commend it to our readers:

To Rev. G. W. Quinby, Editor of Gospel BANNER:

Dear Sir-Chance has thrown in my way your paper of Saturday, Nov. 17th, in which you criticise with great severity a Rev. S. C. Hayford, for leaving the ranks of the Universalist ministry and going over to those of Spiritualism. You begin your criticism with some show of fairness, but before you have "done" a quarter of a column, girding the Universalist creed closer and closer about your loins as you proceed, till near the close of your editorial, you become a veritable

champion in the creed-bound cause. Of Mr. Hayford's antecedents I know nothing but what can be gathered from his letter published in the same issue with your article. Said letter, however, bears the impress of the gentleman in every line, and the true man speaks out in his avowal of his conscientious convictions of duty, and, had you been disposed to have been magnanimous, would have won from you a tribute for so much at least; while it seems neither you nor his congregation make any charges against his

individual character, aside from his lapsing into heresy." You quote from Mr. Hayford's letter, saying that religion is a reliance on our own internal power of communion with God and angels." You then add, "This, then, is all there is of religion: not to do nor believe anything!" Now, Bro. Quinby, how many years has it been since you complained of the Orthodox misrepresenting Universalism? Spiritualists don't, of course, believe anything, or believe in doing anything.(?) Is n't the trouble

with you they believe and do too much? Draw your lines of creed still closer; send forth your "paper" bulls! Who knows but you yet may lead the van among the Evangelical Churches in religious persecution and excommunication?
To be sure, you can't take such men as Peebles,
Fishback, Barrett and Hayford with you, baptized with the inspirations of a living faith, but ly can you crystallize into a stationary creed, con taining, of course, all there is to be learned from

God, the angels, or from man!
My dear brother, have you forgotten how Universalism began in this continent? (See Life of Murray, page 138.) "My friends often ask me, (Potter,) Where is the preacher of whom you spake? and my constant reply has been, By-andby he will make his appearance. The moment I belield your yessel on shore, it seemed as if a voice had audibly sounded in my ears, 'There Potter, in that vessel, cast away on that shore, i the preacher you have been so long expecting? heard the voice and believed the report, and when you came up to my door and asked for the fish the same voice seemed to repeat, 'Potter, there is the man, this is the person whom I have sent to preach in your house,'" Here was no communion with God nor angels! How many years before you will expunge this episode from your Lives of Murray, as the Methodists are beginning

Lives of Murray, as the Methodists are beginning to do the "spiritual manifestations" from their Lives of the Wesleys, which are recorded in Dr. Adam Clarke's authentic "Life of Wesley"?

And, Bro. Quinby, when you speak of men who have left your ministry and called themselves Spiritualists, and who, from your description, became very deprayed, &c., of these men to whom you allude I know little; but of others who are still in your ministry and some who have left still in your ministry, and some who have left your ministry—but not for Spiritualism—I know more; and that these "Reverends" to whom I allude need a "broad clock" is notorious in many quarters; but some of them are men of tal-ent, and you can't spare them—or do n't—till some-times they leave you, when, if they are borne off on the stronger tide of liberalism, and search for truth, then and not till then you raise the cry of "Wolf;" but an impartial observer would be ap to suspect, if these men are as bad as you say, that the transformation was not as sudden as you

would make it appear, but that Universalism was at least their "Primary School." Of Spiritualists in this country-to-day they form a much larger body than the Universalists proper; and, to use the words of one of your former divines, and one of our noblest and bravest reformers, (I allude to J. M. Peebles,) "We are your peers in intelligence and your superiors in numbers," while now scarce a community but ome of its truest men and women are of our

That Spiritualism has dared to tread every department of life, and its social relations, with the contatens of investigation, with a voice of protes against hidden as well as open wrongs, and we helieve that even the worst mistakes of its plonest enthusiasts are not so bad as the lees that have settled from the caldron of Orthodoxy in our large cities, or the domestic miseries and damning conditions that precede and follow the en-trance into the world of so many of our morally and mentally distorted fellow beings. Could we oring aid or throw light upon these dark phases

of life, surely the worker in these untried walks is worthy his "crown of thorns," to say the least. And you, Bro. Quinby, author of the "Gallows, Prison and Poor House," who once stood one of the ploneers in social reform—that you have taken no sten in advance that they are not the ballows is no step in advance since then, we must believe is due to your non-expanding creed and the adherance to the "letter which killeth."

Universalism once had it in its power to have

controlled the liberal element of this country; the sun of that day is setting, and the era of its crys tallization seems to have begun; while many the noble and fearless men it called into heing are being driven to the wall. The mother has turned upon her children," and that Church that once so fearlessly courted theological investigation, now shuns it. There is a mighty strife going on in the Universalist ranks, the one side con tending for a larger liberty, the other for a par-

Have the past epochs of religious controversy and proscription no lesson or warning for the Church of to-day? It would seem not.

From a former Universalist,

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# Original Essays.

THE FUTURE OF SPIRITUAL PROPA-GANDISM.

BY L REHN.

We have great reason to be thankful for the many good words and hopes inspired by our spirit-friends, and also for the earnest work of those co-laborers this side the vale. In many respects the labor is a difficult one, and often in- tures in any other field. Not only is there vaguevolving the sacrifice of friends and associations that have strengthened with our years. It is only per force of the conviction of truth, and the sense of duty growing out of that conviction, that most of the advocates of a doctrine still unpopular, but formerly more so, could be induced to enter the field of propagandism. These labors have which have no science in them, but a great want been attended with a marked success, especially of it, and to witness the effect of such things upon as regards the dissemination of the general principles underlying our Philosophy. These being in errors, is not only not at all flattering to our prethemselves simple, and so deviously true, have tensions, but calculated to drive from our aubeen welcomed to many thousands of hearts as diences those who might otherwise be our most the earnest of a surer and better hope and faith efficient co-laborers. Now this is not flattering to than ever has or can attend the inconsistent forms of doctrine proclaimed by the adherents of creeds and prevailing theological systems. We feel that our system is better than these, for the ment may be made. Not wishing to be personal reason that it promises to make mankind better; better, by filling the world with peace and plenty, in the place of discord and want.

Now there are two ways in which this can and must be done, if it is done at all, and these ways are what it is proposed briefly to consider in this. paper. One of the ways is to firmly adhere to our principles, let them lead us where they may, so long as we may believe them to be true. The second is a exact knowledge, inasmuch as the appliances competent corps of advocates; those who not only are inspirational, but whose minds are well stored with

In regard to the first of these, it may be asked by some, what are these principles referred to? This question I will endeavor to answer according as I have learned those principles, and if there be those in our ranks to dispute their truth, they will, no doubt, be heavily armed, as they must be, to succeed in their overthrow.

1st. That the truth of man's immortality is a truth per se, not dependent on any previous sys-

tem, or man, as the founder thereof. The second is, that Spiritualism recognizes no authoritarianism, other than such authority as may attach to the truth of things, and as its adherents understand that truth.

The third and last is, that every human soul is responsible to the Divine law for his thought or act, and to human or societary law only when he becomes an invader of the rights of person and property of another.

We have reason to believe that no intelligent Spiritualist will attempt to negative these propositions, as upon these rests all the superiority of our Philosophy over the creeds and pretensions of the Church.

Now let us see what practical results must attend their application.

With reference to the first of these propositions it follows, as a matter of course, that Spiritualism is not necessarily Christian, nor Jewish, nor Pagan. And there is no more propriety in calling Spiritualism Christian, because it may endorse some of the same truths, than there would be in calling Christianity Jewish, because it may and does endorse some of the same truths that Judaism does. It is Spiritualism because it makes the truth of continuous spirit intercourse the fundamental and distinctive feature of its system, which no other system does. This point of distinction should be insisted upon by its advocates, rather than that we should be continually seeking allegiance where none exists, and with those who despise us and the emancipation we offer. Not only do the Orthodox sects not recognize the tarian, then we are told that all such manifestais at the bottom of the matter. Now it seems to me, that it is simply a shame that we, who know our ground, and can defend the truth of our claim ish course.

In regard to the science of these principles, it may be said that theoretically they are continually announced by our advocates. ..

But of what value is such announcement, when volved in the principle? What is the use of inviting the nation to the grand banquet of spiritual tertained by others greater in degree from ours than are ours from theirs? or have we alone the blessed privilege of thinking? If so, what becomes of the wasted protest against authority? | ble to our daily life, and a guide and a guard for And if not so, then what is the use of those long dissertations on respectability, dictated in defiance of our declarations of liberty, and the opinions and actions arising from the practical applica-

The third principle grows out of the second, and is like unto it. Since it must be clear to every reasoner that if we are responsible alone to the divine law, where person or property are not invaded. then persons are not responsible to us, and of course there is no room for our dominion. Now, as a Spiritualist, I have only to say, that if we hope for success in our movement, we must abide by our doctrines, and not practically so qualify them that they lose all their force, and we become hypocritical pretenders, instead of the consistent exponents of a sound, symmetrical and grand system of religious Philosophy, which not only declares liberty, but means it, too.

From the ground taken in this, as in former papers, touching this subject, it may be inferred that the writer is impelled to speak from some personal offence or criticism as to his course. If I

that prominent among our pretensions is to a scientific presentation of the subjects treated by the lecturers. It would be pleasant to know such to be the case, and that the facts justified the pretension. On the subject of the general principles of morals, religion, political and social topics. we hear much that is of a superior character, and many of our inspirational speakers have more than an ordinary power. But to take our lectures as a mass, there is more indefiniteness of statement, vagueness and scientific inaccuracies than is usual to find in the same number of lecness, but positive error and "scientific" nonsensestatements continually made which we know to be incorrect, and at war with the facts. To hear ourselves appealed to learn of Nature and to investigate, which is good advice to be sure, and to listen to strings of statements called scientific, our ears perhaps, and not intended as a reproachbut merely to call attention to a matter where attention is much needed, in the hope that improveby specifying instances of the kind alluded to, unless compelled to, such instances will not now be stated nor need we be at a loss on this point, as our literature is also but too full of like errors. There are many reasons why this is so. In the first place, most of our speakers are young, and without a scientific education. Their itinerant mode of life is also a barrier to the acquisition of necessary to its acquirement cannot be conveniently carried about. Those who utter these mistakes do not, of course, know of the errors, or they would not state them, and there is a delicacy on the part of friends in speaking to them concerning the matter. Again, this kind of knowledge is only acquired by long and patient labor, and the details of things mastered by experiment-

al research. Now we may be told that the "inspiration"when such is the character of the speaker—furnishes sufficient. We have to say in answer to this, that when we see it do so, it will be sufficient. As we do not see it, but just the contrary, we must believe otherwise. Besides, it is doubtful if any amount of inspiration can or ought to relieve us of the duty of study, and thus of acquiring more knowledge, and thus, too, of better fitting us for

our calling as teachers. What we need, therefore, in our teachers, is a competent knowledge of the subjects they treat, so that if scientific indoctrination is aimed at, it shall be scientific, and not nonsense. If the inspiration does not furnish this kind of knowledge, then they should master it by study, or say nothing about it, and confine their observations to the æsthetic and moral aspect of the subject, a field quite large and fruitful.

It was a source of pleasure to see that other minds saw the necessity of something like what is here indicated, when, at the late Convention at Providence, resolutions were introduced with the view of affording the means of a sound and more complete education of our exponents; and we can sincerely hope for the fulfillment of all reasonable wishes upon this point.

Trusting that what is here stated will not be misconceived or misinterpreted, it is respectfully submitted.

Philadelphia, Pa.

## SPIRITUALISM IN DAILY LIFE.

BY GEORGE A. SHUFELDT, JR.

It is the nature of the Spiritual Philosophy to elevate the soul and mind of man to the higher truth of continuous spiritual intercourse, but heavens of intellect and of thought; we reach out they utterly deny its truth, or if an occasional into the regions of the Infinite, and seek to grasp admission is made by some more courageous sec- the truth of the immortal life. Spiritualism is constitutionally ethereal, for it separates the more tions are either from evil spirits, or else the devil | material life in the physical form from the higher life in the spiritual. It seeks a solution of the great problem of human existence, and in the pursuit of the knowledge which leads to this soluin this respect by a direct appeal to the facts, | tion, it must naturally follow the threads which should cater to a stupid prejudice, in order to gain | connect the finite with the infinite, and hence we the favor of the populace, while at the same time are carried at once from the earth to the immortal we inspire a contempt for our irrational and fool- | glories of the Summer-Land. We who are blest with a knowledge of the truth of this philosophy can revel amid the beauties which pertain to our communications with the angel-world, while those who are infidel to it can only grope in darkness and despair among the theologies and superstithere is such a practical denial of the liberty in- tions handed down to them through the ignorance and barbarism of four thousand years. They think that their souls are immortal; but we know liberty, when we hedge the board around by our that we live always. And in the establishment notions of respectability and virtue, in such a of this great truth, we who are now becoming the way that all dissenters are excluded from the teachers and educators of men, should exhibit in feast, so that they cannot so much as get a crust our daily lives and conduct the capacity and fitto feed upon? Are the differences of opinion en- ness for the posts of honor which God and the good angels have bestowed upon us.

Spiritualism, though ethereal it may be, is still a plain, practical, every-day philosophy, applicaour every thought and action. It should make us good men and noble women, pure in thought, pure in heart, and righteous before God and man. These are all contained in it, and if we but understand its principles aright, will bring us up to the full standard of an exalted morality.

It is with sorrow that we acknowledge the many frauds, juggleries, immoralities and affinities committed in its name. The stains cast upon our beautiful religion by many who are professedly high priests about our altars, have been a curse and a stumbling-block in the way of its onward and upward march. Those who teach purity and morality should themselves be pure and moral. Example is more powerful than precept. And yet Spiritualism is not to be censured for this, for these very persons who run after affinities, and find consolation in the arms of free love, would have indulged in these same propensities if Spiritualism had never been heard of. And I say to you to-day, that these things are no part of this philosophy, and are not countenanced or sancsonal offence or criticism as to his course. If I may be permitted, on this occasion, to allude to myself in the illustration of the matter in hand. I would observe, that as I have trespassed upon no one's private property or personal rights, it is no one's lusiness in other affairs how I act; but yet I may say that I do not know that I have given offence to any one by acts, however much my opinions may have done so. Nor have I been subjected to any criticisms to offend me. Nor do I believe in free love, or that I have a "mission," and that some one else must support me; but in short—as I shall not speak of myself again in this source-offence—only mean to defend the doctrines are profess to believe; leaving to all men and women the free exercises of the rights I claim for myself, that of interpreting my duty as I understand it, and to act accordingly, and to act accordingly, who have a mellow of the man and women the free exercises of the rights I claim for myself, that of interpreting my duty as I understand it, and to act accordingly, and to act accordingly, while the latter only guesses than the Orlhodox criminal, because the proper mode of propagandism, it is to be observed.

It is a darkly, with sea an! waves roaring, vapor and smoke. The dread of undergoing these as mothing tanglet by the remaining Trustees, leave and smoke. The dread of undergoing these as mother were trials of fortitude and moral courage, made of the submay from the varieties of first bland of privits which tends of undergoing these as mother were trials of fortitude and moral courage, made in the sall bland of the two treats of privite warp from the spiled of the number of aspirants for such an understand it was not understand in the submay and in grace. After the first year, which could only be opened by the such whose tends of high the face of high the sall late of the first year, which could only be opened by the sall elect from its and tends of the first sall elect from the sall leave of high state, and critical private of the firs tioned by it, and those who teach the contrary are

ing the responsibility on the shoulders of some | part of the Gentile Mysteries, "the perturbation body else. We have no words save those of con- of his spirit was allayed by a revelation of the demnation for any person who, in the name of ever-verdant plains of Elyslum; and the souls of Spiritualism, departs from the straightest path of the just were represented in the enjoyment of rectitude and purity, and who lives anything else those pure delights which constitute the reward but a righteous and holy life. These great truths of plety and virtue; while the souls of the wicked have been given to us, as it were, the chosen chil- were exhibited as dwelling forever in the burning dren of heaven, that we might understand the fires of Tartarus." seeming mysteries of spirit-life, and know in fulland stand to-day as messengers between man and the human race from its low influences of materialism to the higher and more exalted conceptions of the spiritual life, to know that we are but children here, laboring, struggling, working, making our education and fitting us for a nobler life, a they, too, may see the beauties of the higher life. to his inspection."

And not alone with words of friendship should we help our brother on, but with deeds of love, of of fellowship to the downtrodden and the degraded of earth, relieve the suffering and the weary, clothe the naked, and feed the starving. This, too, is Spiritualism; not long and tedious wrangles about the meaning of a word, the construction of a sentence, or the possibility of a miracle—these are but vain and useless things; but to raise our brother and our sister up so that they, too, may see that we practice what we preach, the fatherhood of God and the common brotherhood of man,

GLIMPSES OF OLD THEOLOGY: NUMBER FOUR. BY C. B. P.

The knowledge of the kingdom of heaven, Dr. Oliver informs us," was in Greece revealed to none but those who were admitted to the esoteric mysteries, or, in other words, to priests, legislators, philosophers and poets, to whom it was believed this most important secret might be safely intrusted. Being a doctrine of great moment, the divine unity was communicated under the most solemn obligations of secresy, and after long and difficult probations, in which the mind was prepared by a variety of hardships and sufferings for the reception of this sublime truth. After full proof that the aspirant possessed the necessary qualifications, the autopsia, or exhibition of light and knowledge, was revealed to him. He was conducted triumphantly, amidst sweet symphonies of unseen music, to those plains of ravishing delight which were to be the future and eternal abode of the virtuous initiated; and here he was made acquainted with the great secret, in a hymn chaunted on the subject of the one true and only God, whose name was ---, having his dwelling

place (or tahernacle) in the Sun; and that the Hero-Gods usually worshiped were formerly living men, who had been deified with the high office of mediators between him and his creatures; and that through them alone divine worship ought to be, and human petitions preferred. That these tutelary deities carry up the desires of men to heaven, and bring thence assurances of protection and revelations of future events, which they communicate through the medium of dreams. Thus was the knowledge of one God, Jehovah, Jove, or Lord, transmuted in the spurious Freemasonry during the early ages of the world, by those who

professed and practiced the doctrines of Polytheism. The author of the Book of Wisdom testifies that the heathen were acquainted with the incommunicable name of God, but that they profaned it by applying the sacred designation to stocks and stones."

But in what does this autopsia differ, from its counterpart in Jewry, as set forth by their Godmen, prophets or poets. Philo informs us that the angels of Jewry were the same as the Poly theistic Gods of the Gentiles; and if profaned in symbols of stocks and stones, what more was this than Teraphin, Ephod and Cherubim in Jewry? the Scraphim in the Brazen Scrpent, as the Healer"? and what more than the Bibliolatry in modern churches of Bibles, prayer books and crosses?-the cross being the phallic symbol of the Lord alike on Hebrew and on Heathen ground-the emblematic angel standing in the Sun with his kingdom on earth as it is in heaven -the "I am" who was, and is, and is to be; and in that sign was the Brazen Serpent set up, as per Calmet. In Egypt the formula was rendered. "I am all that hath been, and is, and shall be; and my veil no mortal hath yet removed." The Hebrew EL, or old SHAD, was inscribed on the temple of Apollo, the God of the silver bow, as in Jewry "his bow abode in strength in another name;" yet the Sun could be God for his precious fruits, and the Moon the Lord for hers in the blessing of Jacob. Masculine and feminine were twain one spirit in the mysteries. The Sun was Lord when Joshua, "the Saviour," stood him "upon Gibeon and thou Moon in the valley of Ajalon."

Gold and silver and other metals were reprewas rich in silver and gold, or the seven letters in that name by virtue of the personation in that sign, or by the Abraxas; so the ineffable name and its surrounding mass of the surrounding mass of the personation in that members of this organization. and its surroundings were golden, whether "about the paps," or elsewhere.

" Seven sounding letters sing the praise of one. Th' Immortal God, the Almighty Deity; Father of all that cannot weary be-I am the eternal viol of all things. Whereby the melody so sweetly rings Of heaven's music."

These seven letters, by contraction and expansion, by absorption and transmutation, were Jupiter, or Jehovah, Jao, Jove, or Lord, alike in the genuine and spurious Freemasonry of the golden East, or the golden Sun, where fire and water lapped each other, as when Elijah called down fire from heaven, and Jewpeter melted the earth with a fervent heat, and the heaven of brass was molten out of the stone. The heavens were rolled together as a scroll-the Sun refused to give his light-the Moon was turned into blood, through a glass darkly, with sea and waves roaring, vapor

In the Orphic initiations, as early as the Mosaic, ness and beauty the secrets—now concealed from the mystery of mysteries was the unfolding of the the mass of mankind-of the great and immortal God of Gods-the ultimate One-"When the doors bereafter. We have been made links in the chain are carefully guarded to exclude the profane, I which connects the physical with the spiritual, will communicate the secret of secrets to the aspirant perfectly initiated. Attend, therefore, to my the angel-world. What a noble mission, what a words, for I shall reveal a solemn and unexpected heavenly duty, to educate, to instruct, to bring up truth to your startled ears-a truth which will overturn all your preconceived opinions, and convey to your mind unalloyed happiness. Let your soul be elevated to the contemplation of divinity. Adore him, for he is the Governor of the world. Know that he is ONE-that he has no equal-and diviner field of labor in another sphere, to take that to him all things are indebted for their existby the hand of friendship our brother and our ence. He is everywhere present, though invisisister, and raise them up and elevate them so that | ble; and all human thoughts and actions are open

What, then, becomes of the assumption that the Jews alone were the proclaimers of the only One kindness and of charity extend the kindly hand God? or that he was better beheld in aspects of their kaleidoscope?—whether golden-hued, or rich in gold in the semblance of the sun and starry hosts, or hid in the cloud with the silver lining. Symbolically, Gold was the anointed or King of metals, the risen or sublimated Christ. "The silver is mine, and the gold is mine, saith the Lord of hosts," and in the Chryso-magnet of the Sun, or his angel, if he be lifted up will draw all unto

#### A SOCIETY ORGANIZATION.

FORM OF APPLICATION AND CERTIFICATE OF INCORPORATION OF THE FIRST SOCIETY OF SPIRITUALISTS IN THE CITY OF NEW YORK.

The undersigned being persons of full age, citizens of the United States, and a majority of them residents of the State of New York, do associate ourselves together for the purpose of formng and continuing a FREE CHURCH, and do cer-

First. That our Association shall be known by the name or style of THE FIRST SOCIETY OF SPIRITUALISTS IN THE CITY OF NEW YORK. Second. That the purposes of its organization shall be: The cultivation and dissemination of the

positive truths of religion and of the Spiritual Philosophy.

Third. That the following are the names of the Trustees, none of whom are ministers of the Gos-

pel or priests of any denomination, who are to manage the same for the first year:

QUIMBY KIPP, CHARLES PARTRIDGE, JACOB\_COVERT, SETH DRIGGS, P. J. AVERY, ALBERT DAY, G. W. SHEPARDSON. WILLIAM A. LUDDEN

This Association is formed under and by virtue of an Act passed by the Legislature of the State of New York, A. D. 1854, entitled, "An Act for the incorporation of Societies to establish Free

Churches." In witness whereof, we have hereto set our names, at the city of New York, this third day of March, A. D. 1866:

QUIMBY KIPP, P. J. AVERY, CHARLES PARTRIDGE, ALBERT DAY. JACOB COVERT, G. W. SHEPARDSON, SETH DRIGGS, W. A. LUDDEN.

State of New York, City and County of New York, 8s. On this third day of March, A. D. 1866, personally appeared before me, Quimby Kipp, P. J. Avery, Charles Partridge, Albert Day, Jacob Covert, G. W. Shepardson, Seth Driggs and Wm. A. Ludden, to me known, and severally made, signed and acknowledged the above instrument.

Augustus B. Clank

Augustus B. Clark, Commissioner of Deeds, City and County of New

York. Filed March 9th, 1866. Filed in the office of Secretary of State, March 10, 1866,

Declaration of the Principles, the Objects and Aims of the First Society of Spiritualists, in the City of New York:

The general principles and aims of the First Society of Spiritualists, in the city of New York, shall be to cultivate and disseminate the Positive Truths of Religion and of the Spiritual Philosophy, embracing all Phenomena, all Truth, and all Use.

and an Ose.

It shall be our special purpose to discover and disseminate the Positive Truths of Psychology, and of occult and imponderable forces and influences, of Spiritual Existences and Communion, and the relations existing between human beings and other forms and departments of life, in the earth, and between us and those persons inhabit-

earth, and between us and those persons inhabiting the spirit-realm, and all truth relating to
man's physical and spiritual nature, capabilities,
relations, duties, welfare and destiny.
Disregarding man's mere declaration of what
is Truth, and his ideas of what is merely politic,
and recognizing all manifestations as the energy,
and all Truth as the word of God, addressed to
human reason as the interpreter and the sovereign
of human conduct we will endeworts a nursehoul of human conduct, we will endeavor to apprehend the precepts of the same, and to live by them, and embody them with the best results of all investi-gations, in a higher and more harmonious social and spiritual life and fitting forms for the Divine energy and inspirations of intrinsic Use, Justice and Truth

All persons inspired with the love of Progress, and desiring the establishment of the Fundamental Principles of Science, Truth and intrinsic Justice, as the basis of religious efforts and of social

QUIMBY KIPP, CHARLES PARTRIDGE, JACOB COVERT, SETH DRIGGS, P. J. AVERY. ALBERT DAY, G. W. SHEPARDSON, W. A. LUDDEN,

And several hundred others.

And several hundred others,

BY-LAWS OF THE FIRST SOCIETY OF SPIRITUALISTS

IN THE CITY OF NEW YORK,

1. The officers of this Society shall be a Board of Trustees (consisting of a number not less than elght), a President, Treasurer and Secretary, who shall be elected annually by a majority of the Trustees of the Society from their number, and shall perform such duties as usually pertain to their several offices.

2. Stated meetings of this Society shall be held on the evenings of the first Monday of January, April, July and October in each year, at 8 o'clock, and special meetings shall be called by the Secretary on the written request of the President, or of any three Trustees. And of every sheeling two days' notice in writing shall be given by the Secretary to each Trustee personally, or by mail.

3. All persons who accept and sign the Declaration of Objects and Purposes of this Society, shall be members of the

some.

4. Any vacancies occurring in the said Board of Trustees, shall be supplied by the remaining Trustees at any legal meet-

12. Notices of all the Society meetings shall be announced at the previous regular Rabbath meetings of this Society, 13. The By-Laws of this Society may be smended or modified at any legal meeting of the Trustees, upon written notice of such proposed amendment or modification, which shall be given at the same time that the notice of any legal meeting of the Trustees shall be given for such purpose.

P. J. Avent, Vice-President,
G. W. Shebardson, Secretary,
Charles Parthibog, Treasurer.

In Durrunance of the declarations and purposes

In pursuance of the declarations and purposes of "The First Society of Spiritualists, in the city of New York," to be an institution for Culture, Reform and Progress in every-department of Life, of Truth and of Use, it has, among the various subjects and interests of investigation contemplated, constituted committees to investigate and report to the Scalety of the following testings. report to the Society on the following topics: General Education.—Inquire into the systems and

teachings, and Report as to what is useless and fallacious in all departments, both day and Sunday schools, with such reforms as seem practical: Mr. H. B. Storer, Charlotte Wilhur, B. Murray, Mrs. Hallock, Gerret Smith, J. G. Fish, Richard Warren, Belle Bush, Moses Stephens, Mrs. H. W.

Farnsworth.

Psychology, or Science of the Human Soul,—John F. Gray, Charles Partridge, John Hunt, H. B. Storer, R. T. Hallock, S. B. Brittan, Lizzie Doten, H. T. Child, Emma Hardinge, S. J. Fluney, Win.

Denton, I. G. Atwood, Robert Dale Owen.

Spiritualism: its Phenomena. Teachings and Uses.

-Charles Partridge, F. L. H. Willis, H. B. Storer,
I. G. Atwood, Emma Hardinge, A. E. Newton, P.
E. Farnsworth, J. M. Peebles, Ira Porter, M. B. Physical and Moral Diseases: Convicts, Idlers and

Physical and Moral Diseases: Convicts, Iders and others.—To investigate and report as to the cause, practical Treatment and cure of these evils: Emma Hardings, T. C. Benning, William Fishbough, Charles Partridge, Emma F. J. Bullene, H. P. Crozier, B. Murray, Isaac Rehn, Henry C. Wright, A. J. Davis, L. K. Joslin.

Industry and Capital: Their Proper Relations, Interests and Uses.—Charles Partridge, H. P. Crozier, Horace Greeley, Wm. White, Robert Dale Owen, Gerret Smith.

Gerret Smith.
Social and Governmental Relations and Duties.—

Social and Governmental Relations and Duties.—
To establish intrinsic justice, equality and harmony: Charles Partridge P. J. Avery, Daniel Underhill, John W. Edmonds, H. P. Crozier, Mary F. Davis, Oliver Johnson, Robert Dale Owen, Adin Ballou, John Orvis.

The Judiciary.—To attain equity in every case with cheapness and dispatch: Wm. Coit, John G. Tyler, Judge Ladd, Martin Lewis, Albert Day, H. P. Crozier, H. W. Alden, G. W. Shepardson, Sick and Indigent, and Establishment of Healing Institutions.—1. G. Atwood, J. R. Newton, T. C. Benning, Elizabeth Merwin, Mary F. Davis, J. P. Greves, Mrs. Decker, Martin Lewis, William C.

Greves, Mrs. Decker, Martin Lewis, William C. Beneficiary, or Mutual Benefits and Aids.-Martin

Beneficiary, or Mutual Benefits and Aids.—Martin Lewis, W. P. Coles, Seth Driggs, Quimby Kipp, Publishing Committee.—Charles Partridge, R. T. Hallock, H. B. Storer, P. Welsh, Charlotte Wil-bur, Emma Hardinge, H. P. Crozier, Wm. H. Burr, Sinclair Tousey, I. G. Atwood. These committees will be increased as we find ersons who are earnest and will contribute to hefr success.

Committees on other subjects and interests will be constituted from time to time, with a view finally to embrace all practical knowledge and

interests of humanity.

It is not intended to limit these committees to Spiritualists, neither to persons of this city and country, but to add persons to the several com-mittees who will cooperate, by writing and other-wise, to the elucidation of the subjects, irrespective of their belief and locality.

#### Note from Mrs. Townsend.

I passed a very pleasant time with the wor-shipers of truth at Ebbitt Hall, New York, last month, and shall ever remember their kind words and fraternal greetings with sincere pleasure and

But every sweet has its bitter. So when I was about to leave New York for Washington, my dear sister was taken with threatened congestion of the lungs, and for two days and nights I anxiously watched over her, fearing 1 might never bring her visible form to cheer the home of our parents and grandparents again; but she so far recovered as to enable us to start for home on Fri-

day evening, Nov. 30th, instead of going on to Washington, and we arrived at our father's home on Saturday evening, Dec. 1st.

How little we know what time has in store for

us! And how our daily experiences teach us, if we profit by their lessons, that we are not our own keepers. True enough, we choose our way, but the Lord or the Law directs our steps. Had any one told me on Wednesday evening. 28th November, that we were not to start for Wash-ington Thursday morning, I most certainly should have disputed them, for my trunk had been taken by the expressman and we were ready. It was a or the expression and we were ready. It was a great disappointment to me, because I ever desire to be punctual in meeting my appointments, and of course desire to be employed in the cause of Truth when able to be. Yet in my soul there came a recognition of that divine wisdom in which I do implicitly trust, and I said, It is well; a good will come of it any above. will come of it somehow. And so I believe, with all our outer sorrows and disappointments, there an our outer sorrows and disappointments, there comes an inner growth of good that compensates for all external losses and disappointments. Let us try and make ourselves the best we can, and then we can more readily "make the best of things," thus casting aside much of gloom that comes of "looking on the dark side," and meeting our earthly experiences with cheerful trust in the waldow who loves meanly take out in love. His wisdom who loves us and rules only in love when we live in the spirit of life. Though our feet must press a stony path, we are only being led to greener pastures and clearer waters. If we are burdened with many sorrows and trials, our spiritual strength is complemented, for weak ones are not expected to be strong. Let us teach our stubborn hearts submission to the Divine Will, until we can say of our life-experiences, they are good for us, and since permitted by a Divine Wisdom, "whatever is, it best."

Yours in the bond of Truth and Love,

M. S. TOWNSEND.
Bridgewater, Vt., Dec. 6, 1866.

## Grateful Acknowledgments.

DEAR BANNER—Bless God for the healing mediums! Please insert this in your paper, for the benefit of the afflicted. I have been a great sufferer for many years from neuralgia and heart disease. I have also had ulcerating sores on my limbs for many years, and so bad that it was with great difficulty and severe pain I could walk. I have been treated by many eminent physicians, both here and in Cincinnal, and all to no purpose—no abatement of the disease, nor allevia-tion of the pain—therefore I had come to the conclusion I was to be a helpless cripple for life, But, by the blessing of God, Dr. W. A. Candes made a professional visit to our city, and, as a last hope, I applied to him. He has operated on me three times, by "laying on of hands;" and now, thanks be to God and this eminent physiclan, I am made well. My limbs are entirely healed, and all in the short space of three weeks.

I can now walk without suffering or inconvenience. And now, in justice to Dr. W. A. Candee, and to others similarly afflicted as I was, I desire that this wonderful cure should be published to

the world. My granddaughter was also cured of a bad sprain in the ankle in five minutes.

sprain in the ankle in five minutes.

Dr. Candee has made many wonderful cures since he came to Louisville. My prayer is that we may have many of this class of mediums alwover this land, so that drugs, pills and powders, may be classed among The things that were, it wish to state that this certificate is given misolicited by Dr. Candee, but in gratitude to him, and in hopes that some afflicted one may know where and how to be made well. May God's best blessings be his.

I am, very respectfully,

Mrs. M. HULSE,

Louisville, Ky., Dec. 8, 1866.

AN IRISH BLUNDER.-An Irish officer deserving promotion, offered the following reasons: "As my brains were knocked out in battle, and I am the father of two orphans, who have no parent living to support them." His appeal was not made

The foundation of domestic happiness is faith in the virtue of woman; the foundation of political happiness is confidence in the integrity of man; and the foundation of all happiness, whether temporal or spiritual, is reliance on one's internal sense of right.

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# Correspondence in Brief.

The Message of David Wilder Verified by his Son.

To the Publishers of the Banner of Light: In your last number (14) I find a communica-tion from my father, David Wilder, who passed on in September last, at the age of eighty-eight years. Some of your readers may remember him

as Treasurer of this Commonwealth, from 1837 to 1842, when he retired from the public service, in which for more than thirty years he had been almost constantly engaged.

Those who knew him, will hear witness that his theological opinions were of a very positive character, and as I had more than one occasion to learn, not at all favorable to our belief.

He has referred to a conversation held upon the subject of intercourse with the other world, at my house in Brookline some years since, and reports correctly what passed between us.

I cannot deny that I was very anxious that he should accept the truth which we value so highly, and that it was a trial to me to have him close his mind so firmly against it, as many more of my friends continue to do. But I did not doubt that when he had passed on, and the reality of the future organized active life had been made clear to him, he would return and do us justice, as I am sure all others will in their turn.

Many will be ready to acknowledge the truth before they change their condition, though a majority, perhaps, will prefer, like Nicodemus, to make their investigations privately, and keep their conclusions to themselves. Such, however, should remember that it is not possible to conceal even their thoughts from their friends in the other world, and that, so far as is desirable for the general good, all their actions here can be exposed. But they have nothing to fear from others than themselves, as sometime in the future they will learn and admit to us, as our friend has who has

I should add, that neither Mrs. Conant nor any other person connected with your paper had any knowledge of the circumstance mentioned by my father, or that I had desired him to return and nake himself known. DAV State House, Boston, Dec. 17, 1866. DAVID WILDER.

#### The Rochester Knockings.

It is said that the raps were first heard in the mant house at Hydesville, N. Y., 1843 or 4, or about the time that the world came to an end the first time, according to Millerism. In 1842 and after, the writer was accustomed to communicate with the invisibles through his magnetic subjects, Among other things, his spirit-friends predicted that intercourse between the natural and spiritual worlds would soon become common, and which Magnetism, chiefly in New York State. By request, he talked one evening in 1848 to C. W. Capron and his friends, in Dr. Fosgate's office, at Auburn, near which the writer then lived in Skenea-tles, N. Y. He spoke of the knockings in the Wesley family in England; with the Secress of Prevorst in Germany; of those of the Hampden ghost; around Rachel Baker, the sleeping preach-er, and in the Fox family, all in New York State. Before parting, Capron promised to call at Hydesville, and did; but the Fox girls had gone to Rochester to reside. Yet he found the evidence, that the raps were a reality, so strong, that he followed the ladies to Rochester, was converted from his skepticism; persuaded Miss Katherine Fox to visit Auburn, and where Mrs. Benedict and Mrs. Tamlin were soon developed as mediums also. The spirits, through Kate, promised to rap publicly, if he would go to Rochester. Accordingly Cap-ron and George Willet engaged for that purpose Mechanic's Hall, at Rochester. Crowds attended for three evenings: learned committees reported; the excitement increased, and the newspapers spread the mystery far and wide.

Thus the Rochester Knockings gained a noto-riety in the world. Outsiders, however, were skeptical, as many are now; the papers soon said that the mysterious knockings had stopped, and had all died out. But the few spiritual believers then existing laughed at those rumors; for the ghosts would not down at the bidding" of their

ridiculous opposers.

In the same year, 1848, the raps through Mrs. Benedict, then of Auburn, promised, in answer to a question by the writer, in the presence of L. . Fowler and others, to aid in the improvement of Phrenology, which they have since fulfilled, spirits and the study of many years, the writer has made large discoveries and improvements in this usoful science. Whoever will aid me with means to publish a pamphlet of sixteen pages and eight illustrations (four pages of which are al-

ready stereotyped and printed), shall share in the

rolls of the sale of the work, as the parties may

ngree.
Address, H. R. PARKE, Boston, Mass.

#### From Vermont, Ill. - Discussion on Spiritualism.

As we have been having a good time; and more, as we live in a place not very extensively known outside of our own noble State, I take this opportunity of letting our friends and colahorers in the cause of Progress know that we are still battering away at the old forts of bigotry and superstition, feeling that they must soon crumble under the combined forces of science and the angel-world. My object in writing, however, is to speak of some of the events of the past week. We secured the services of Dr. E. C. Dunn, for our lectures; but after he had delivered the second, a Mr. Hughes, (formerly a Universalist preacher,) desired the privilege, on some future evening, of having one hour to present his objections. tions to Spiritualism; and as he refused to discuss more than one evening, the Doctor accepted his challenge, on his (Hughes) own conditions. This was on Sunday night, the discussions commenced on the next Wednesday night; and should have on the next wednesday night; and should have ended then, but it seems Mr. Hughes did not suc-ceed in making his objections as plain as he had expected, so it was decided to continue the discus-sion, and it was kept up until Saturday night. Now as to the result, I will say but this: that the people were the indges, and I know not that it made one apostate. There not. But one thing it made one apostate. I hope not. But one thing it has done, and that is, it has set many minds to thinking; which will, I believe, bring them out all right in the end. I think I speak the sentiments of all the Spiritualists of this place, when I say we were well pleased with the arguments of Dr. Dunn, and we would recommend him to all who wish the services of a highly entertaining inspirational speaker. A. W. W. Vermont, Ill., Nov. 26, 1866.

## Movements in the West.

I have some items of interest for the BANNER showing the true and rapid progress of Spiritualism in the great West. For the last four months I have been lecturing and healing with good success in Iowa and Illinois.

There is a general coming up to the help of the spirit by the people in the work of reform in Monmouth, ill. I spoke there through the month of September, to more than good andiences. They have a true union spiritual society, that works for the all-good of people and country. They wish to be remembered by speakers coming westward, Elisha Nye is the man of note to be ad-

My next place was Havana, Ill., where I spoke to October to increasing audiences. The progress of Spiritualism in Havana has been slow but sure, through the earnest efforts of Dr. James Boggs. He has truly borne the burden of spirit-nal labor, and kept the Spiritual Philosophy bofore the people for a long time, and now he is a happy man, for he sees the cause of Spiritualism established in his city. They have just organized a Children's Progressive Lyceum, which is a true sign of earnest life and labor.

I am now engaged for a short time in Belvidere, II. Thence I go to Iowa City, Iowa, where all letters for me should be sent.

DR. H. P. FAIRFIELD,

Box 256, Iowa City, Iowa.

Hall for Spiritual Lectures. I will be one of one thousand to raise \$10,000 to build a free hall in Washington City, and when to build a free half in Washington city, and when built pay \$1,00 per annum to support lectures in it until the liberals are able to support themselves. Washington is the great political centre of our country, in which we have a common increst. Then, during the session of Congress at least, there should be regular lectures. If there is any class needing refinement and reform it is

ties, and their influence on private character and public morals, is a terrible chapter of human experience. The subject is fruitful, but I may not pursue it.

JOHN B. WOLFF. Denver, Col., 1866.

Spiritual Meetings in Toledo, Ohio. EDITOR BANNER OF LIGHT-Permit me a half-past ten A. M., and half-past seven P. M., to which we invite all, free. Mr. C. A. Hayden delivered three lectures for

scription.

Mrs. J. T. Fowler speaks for us December 23; liscourses seldom equaled, and in my judgment

enclose you in our circle. You can send your mite to our Treasurer, C. B. Elles. Those who from fear of being injured in business don't like to come out, can send us their mite through the post-office. We are willing to bear the cross, but you can help us—we know you can. Give us means, and we are willing to do the work.

Toledo, Ohio, Dec. 14, 1866. M. Knight.

# Banner of

BOSTON, SATURDAY, DECEMBER 29, 1866.

OFFICE 158 WASHINGTON STREET, ROOM NO. 8, UP STAIRS.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

C. H. CROWELL, 537 For Terms of Subscription see eighth page. All mail matter must be sent to our Central Office, Boston, Muss.

LUTHER COLBY, - - - EDITOR. All letters and communications intended for the Edito-lal Department of this paper, should be addressed to the

SPIRITUALISM is based on the cardinal fact of spirit-commun-tion and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, weifare and destiny, and its application to a regenerate life. It recognizes a continuous Divine inspiration in Man: it aims, through a careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus extholic and progressive, leading to the true religion as at one with the highest philosophy.—(Lon-don Spiritual Mayazme.

#### Religious Movements of the Day.

We were reading in a San Francisco paper, the other day, an amusing but perfectly truthful sketch by its editor, of the manner of getting up-"revivals of religion" in his native town, years ago, the system having undergone no change to his knowledge since. It was a seaport town. where fifteen or twenty vessels were laid up for refitting and repairing every winter, and sailed for the whale-fisheries with the return of warmer weather. While the season was busy and brisk with the work of repair, caulkers and carpenters and coopers being as active as merchants and shipowners, and sailors were ashore spreeing over rum and knocking to pieces dilapidated old chaises and buggies-there was no time to think of anything else but what then engrossed the thought of the place. In October and November, however, the whalers were all off in pursuit of the oil-yielding monsters of the deep. The sound of hammers was no longer heard. The task of preparing outfits was all accomplished. The women were freed from the pressure of the work of making up clothing for a two and three years' voyage. The last sailor was forced on board, and the long wharf was deserted and silent. Then began the "revival" business. Because the weather was getting colder, and there was nothing left to do.

Says the writer, in continuation, and in explanation: "The Methodist and Baptist revivals the tribes could be easily adapted to the requirewere forcible, noisy and demonstrative. The Presbyterian revival was of a more quiet character. The Episcopalians looked on in dignified silence, and disapprovingly shook their heads. Certain individuals 'got religion' regularly every winter, and lost it regularly in the spring. I do not speak of his in ridicule. Every unprejudiced reader who has lived in an Eastern town has, to a greater or less extent, been a witness of the truth of these assertions. The work of 'getting religion' always flourished better when there was most commingling of the sexes. The first cases of conversion were generally among the young ladies. Their pleadings with the young gentlemen for a reformation of heart were attended with remarkable success—at least temporary success. I never knew a revival to flourish among a society made

The picture, on its face, is a faithful one. We give it only on that account. It furnishes as pointed and plain an illustration as we could have of the machinery-for it is just that-of the revival system. Well may the writer ask what every other reflecting mind asks, Why should there be anything like revivals in religion? Why should there be any ups and downs to such a matter as religion? If it is a vital and eternal principle, then it cannot die, and needs not to revive. But the answer would, if truly given, overturn the whole system of creeds, of which it is so useful and efficient an agent. It is a powerful and ready weapon in the hands of those who use it. When church matters grow dull, and the people are lax and become tired of the old preaching, and interest flags generally, and there are fears that the establishment may go down-then is stirred up that current of enthusiasm which is always found so very potent in men's, and particularly in women's hearts, and a contagious excitement is kindled, which in due time spreads through the dead branches and boughs, leading most of the congregations to confound what mortal power is able to effect with that which is purely spiritual and from on high. A great part of this excitement and contagion is magnetic—an influence involuntarily thrown off from the more robust and strong, and sometimes the more spiritual and soulful,

upon such as are simply receptive and unresisting. This thing, however, has come to be stale in a very large degree. Having been practiced as an art, or agency, so long and steadily, it is naturally losing much of its effect. Hence the people in the churches are casting about to yield their sentiments to a different class of influences. There is a far more independent spirit abroad; far more inquisitiveness and disposition to search into what is newer and broader and better. Hidebound Theology has had a great many questions to answer of late years, which it knew it would not do to refuse answers to blankly, and which it has failed in even a majority of cases to respond to satisfactorily. Even such a journal as the New York Herald sees this, and recently devoted a column to its statement in detail, closing by asking," What is to be the destiny of the new faith of Spiritualism?" It wants to know, too, if course, closing with an original poem in harmony there "may not be something in it beyond the reach of reason and philosophy?" "At all events," in Chelsea. Remember that next Sunday is her

our public men. The history of Washington poli- of agitation, innovation and change; and from these disturbing elements Christianity, Protestant and Catholic, is evidently on the road to some new and wonderful reforms."

No statement could have more truth in it than that contained in the last clause. That there is a mighty upheaval going on, comparatively silent now, because unrecognized in its effects, any obspace in your valuable paper, that I may give your readers some account of our doings here—serving mlnd may readily discover. The churches spiritually. We have a very fine hall, leased for three years, and hold meetings every Sunday, at unsubstantial creeds and theories which are all unsubstantial creeds and theories which are all that their systems teach and preach. All of them in this country are divided, and we behold so us last week; and I am sorry I am not able to give him a sufficient and merited notice. He is logical and eloquent beyond my powers of deof the social soil, agitated and shaken to its centre with simple discussions of questions that were and we invite all to come and hear one of those never asked until this generation. There is religious as well as political commotion everywhere. I wish to say a word to those who live too far off to unite with us, and can't have meetings at home: send us aid, and we will return you a thousand fold; help us to expand until we are able to proposed. It is the grand solvent which is des-It is, in fact, the advance of "the spirit of the age." proposed. It is the grand solvent which is destined to answer many a perplexing problem.

#### The Indian Business.

A document in the shape of a Report from Major-General Hazen, acting inspector-general of the Platte department, published some time since, reveals better than any characterization of it could, the atrocious cold-bloodedness which signalizes the entire treatment of the Indians at the hands of our officers. It is a labored effort of one of our military commanders to excite and keep alive the prejudice against the Indians, which too many are ready to appeal to from interested motives. To be perfectly fair with General Hazen, we make room for an extract from the report to which we refer. It is as follows:

"The ideal Indian of the popular mind is found only in poetry and Cooper's novels. The Indian who now inhabits the plains is a dirty beggar and thief, who murders the weak and unprotected, but never attacks an armed foe. He keeps no promise, and only makes them that he may more easily carry on his murder and pillage. He knows only to live in his vagrancy. All efforts to better his condition have and will but add to his ingratitude, and prove unproductive of any good. fact that one in a thousand has become civilized proves nothing, nor does it that our people can sometimes become as low and deceitful, and murderous as the Indian. The white man owes the Indian nothing. He is in the way of natural evolutions of progress, and when Government pays, what is to him a reasonable compensation for his title to the territory, or for privileges in it, the debt is as perfectly canceled as when a corporation pays the assessed value of the site of a pub-lic school."

So the Indian "is in the way of natural evolutions of progress." Such progress as some men make by cheating in the purchase of skins and lands, and the sale of rum. " The white man owes the Indian nothing." Oh, no; he has got all the red man ever had, and now he turns him out to die on the prairies and by the mountain sides, hunting him down at times like a wild beast, and at other times slaughtering his squaws and papooses, and burning his lodges. This is Gen. Hazen's patent for an "evolution of progress." No candid mind can deny that, of the two, the Indian is not in these matters making the most progress by far. Such totally inhuman sentiments as these Hazen sentiments are a disgrace to the philanthropic age, which should lose no time in rebuking them.

If the Indian cannot "be civilized," as the above extract would imply, it is mainly by reason of Gen. Hazen having put his standard of civilization too low. How will he be able to answer to such illustrations of an elevated Indian character as are to be found in the case of Eli Parker, the Chief of the Six Nations, at present on the staff of General Grant? Mr. Parker is a civil engineer of great skill and large attainments, and a gentleman of well-known culture. In his position at the head of the Six Nations, he has shown that

ments of civilization. The Indians in Michigan are answering to the demands of the age, and becoming civilized as fast as they can. The main difference in this respect between them and the negro is, the latter is by nature more domestic. The Cherokee Indians have established precisely the opposite of what Gen. Hazen would have believed. This style of speaking of the Indians is false and wicked, and ought to be brought to an end. If the Indians are treacherous, what have we been ourselves? At any rate, no Gen. Hazens will ever teach such beings the true side of civilization.

## How to Save in Cost.

The cooperative plan, as applied by sundry classes in London, is found to work to a charm. The same thing should be tried in this country. We have indeed seen a proposal to set such a plan on foot in New York, and hope it will succeed By clubbing together their means and forming a respectably strong body of capital, clerks and men of measured incomes can purchase all the commodities of life very much nearer cost than at present, and in fact at the best wholesale prices. When men see their own interests in a matter of this sort, they will be sure to find a way to work them out. The New York enterprise, we hear, is to have a capital of not less than \$100,000 to begin operations with.

The system is an excellent one, because both sound and economical. Applied, however, to sharing in the profits of labor with the proprietors of mechanical and manufacturing establishments, it is found to work still more admirably. Workmen put the stimulus of interest, which is the next thing to inspiration, into their efforts, and not only is twice as much done but it is done twice as well The time has come when the inherent rights of Labor are being heard. The awakening of the age to the pleas and claims of justice does not permit a single one to go unheard; and none is so powerful or urgent as that of Labor. By presenting and advocating Cooperation in all its forms, we think the case will be sooner determined in favor of Labor than in almost any other way.

## Becoming Frightened.

Under the heading, "Lack of Ministers," the New Covenant (Universalist) says: "No denomination is suffering more severely from this lack than our own." And why? Because the most talented and far-seeing Universalist ministers are joining our grand spiritualistic army that is now marching on to victory. This is why Bro. Quinby of the Gospel Banner feels sore at the loss of Rev. Mr. Hayford. He sees that it is but the beginning of a general stampede in the same direction. The Orthodox are in a similar fix.

## Miss Doten in Mercantile Hall.

The course of lectures being delivered in this city by Miss Lizzie Doten, is exceedingly popular, and the hall has been over-crowded each Sunday afternoon. On the 16th she gave a fine diswith the address. In the evening she spoke it adds, "the religious world, like the political last here for the present, as she speaks in New world in both hemispheres, is full of the elements | York the next two months.

#### Our Friends over the Water.

Our Friends over the water.

We had a pleasant call from Bro. Edwin H.

Green, last week, the gentleman alluded to in the following circular issued by the friends of Spiritusubscription list can be greatly augmented. There alism in England. He has visited various parts of fort. If every person that is now a subscription our country, going as far West as St. Louis. We reciprocate the kindly feelings expressed in the circular, and shall, in return, do all that lies in our power to aid our English friends in spreading the glorious truths of Spiritualism throughout the

ENGLAND, Sept. 18, 1866.
To the Spiritualists of the United States of America:
BROTHERS AND SISTERS—Through our beloved brother, Edwin Harrison Green, we, Brethren and Sisters of the Progressive Spiritualists of Great Britain, greet you. We would, through him, every to you our warment thanks and our express to you our warmest thanks, and our hearty cooperation—our thanks for the happiness we feel, on reading in the BANNER OF LIGHT and in the RELIGIO-PHILOSOPHICAL JOURNAL the notices of your Conventions, and the noble efforts you are making in our Great Father's vineyard to free the mind of man from the tranmels of Creeds, Ignorance and Superstitiontion, by forming, through our Brother, bonds of unity in our holy cause.

We most joyfully fraternize with you in the work of providing a more liberal and enlightened system of education for the young, believing, as gress must be laid in the right education of chil-dren—the holy innocence of childhood being the best soll in which to sow the seeds of truth.

We would also cooperate with you in cherishing and extending among all nations, the feeling of true Brotherhood—the feeling that wherever man is, there are our brethren; and we shall reice with you in the realization of the idea that mind is master of matter; not a non-entity, an ethereal nothing; and we congratulate you that the invisible is and ever was the only reality, the visible being but the effect.

soon as we have cast off our visible bodies, we be-gin to enjoy our new birth, a birth into a higher and loftler condition, where the gravity of old phi-losophy cannot longer press upon us; where we shall receive our reward under the law of moral gravity, accordingly as we have lived lives of truthfulness and holiness.

We greet you, then, dear Brethren and Sisters, with the thought that time is the only boundary for nations, and that the people therein are one vast brotherhood. Such being our simple greeting, we would ask you to receive our Brother, and explain to him any plan of organization which may have proved most useful to you in the pro-mulgation of the glorious cause of spirit-communion, subscribing ourselves fraternally yours in the cause of Progressive Reform,

JOHN HODGE,
President of the British Association of Progressive Spiritualists.
JOSEPH DIXON, Treasurer.

Corresponding Committee — Miss L. Chapman, White Stone Lane, Hill House, Huddersfield; Mrs. Chapman, Bradford-on-Avon; Miss M. A. Alston, White Stone Lane, Hill House, Huddersfield; James Calthurst, 55 Ring street, Cork, Ire-land; Thos. Etchells, Dungeon House, Hudders-

#### Realization of a Vision.

The following not improbable story is given to the public through an Oswego paper, and has been pretty generally copied into other journals. Spirit-warnings, given in visions or in dreams, of mediums, and the one here narrated is probably

"An Oswego lady, a boarding-house keeper, dreamed she saw a steamer on fire on Lake Erie and in the rigging a man enveloped in flames, She then seemed to be transferred to the country, where she saw a new-made grave, and the sexton, a Mr. Pierce, with a white horse, bring the corpse of the burned man for burial. The next day Mr. Brown, one of the boarders, brought a friend to dine with him by the name of Pool, a gentleman from New York. As soon as she saw the stranger, she recognized him as the person in the dream on the burning steamer. She had never seen him before save in the dream. At evening he did not return with his friend B. to tea. She he did not return with his friend B, to tea. She inquired where he was, and Mr. B. replied that he had taken the steamer Eric for Cloveland. She then related her dream, and expressed her Early next morning Mr. B. went out, but soon returned in the wildest excitement, exclaiming, 'Oh, my God! the steamer Erie was burned last night, and my friend Pool was burned with her! Mr. Pierce, the sexton, with his white horse, was sent to bring the remains and give them a sepulcire in the cemetery, just as was seen in the

## The Religio-Philosophical Journal.

At the recent annual meeting of the stockholders of the Religio-Philosophical Publishing Association, a new board of Directors was chosen, and a radical change effected in the business and editorial management of the Journal. Mr. H. C. Childs, of Wheaton, Ill., was elected President; J. W. Smith, of Ringwood, Vice President; Rev. J. O. Barrett, Secretary; S. K. Reed, Treasurer and Superintendent, and H. H. Marsh, Auditor. Frank L. Wadsworth, one of the Directors, is retained in the editorial department.

The last number of the Journal contains the valedictory of S. S. Jones, Esq., as President and editor-in-chief. He says, "In retiring from its management, I shall not withhold my sympathy and good wishes for its continued growth and prosperity," etc.

We wish our contemporary the best of success, and trust its new managers will bring to it strength and patronage sufficient to enable it to work nobly and effectively in the cause of Spiritualism and general reform. There is a great work to accomplish, and we bid the Journal God-speed in its glorious mission.

## J. M. Peebles in Charlestown.

Our colaborer, Bro. Peebles, on his way to Washington, D. C., where he is engaged to lecture during January, will make a flying visit to Bos ton, and we are happy to announce that the First Society of Spiritualists in our neighboring city of Charlestown has secured his services for two lectures-one in the afternoon, and another in the evening, on Sunday, Dec. 30th, in Washington Hall, commencing at the usual time. Mr. Peebles has no superior in the lecturing field, and wins the admiration and attention of his audiences as fully as Henry Ward Beecher does in "his happiest moods." This will afford an opportunity (which will not again occur for a long time) for our friends in Charlestown, and this city, too, to listen to this The next lecture will be by John B. Gough, on eloquent expounder of our Philosophy.

## Spiritualism in England.

We have the published proceedings of the British Association of Progressive Spiritualsts, at their Second Convention, held at Newcastle-on Tyne, July 25 and 26, 1866. It embodies the prepared essays and papers that were read, the inspirational addresses by mediums, resolutions and discussions, with an account of the scances, and the wonderful manifestations witnessed thereat. The paper read before the Convention by Mr. Etchells, on "The Atmosphere of Intelligence, Pleasure and Pain," is of remarkable power and beauty, and is commended in strong terms by the London Spiritual Magazine. In it are facts concerning the phenomenon of "the Double," which are of profound interest. The entire report our paper of Dec. 1st, by our New York correforms a body of solid and thoughtful reading for Spiritualists.

#### Let us Try Now!

can be no great work performed without some effort. If every person that is now a subscriber will take hold of this matter in earnest, much good can be accomplished. We should all remember what strong efforts have been and are now made to check the Spiritual Car of Progress; and this should stimulate us to renewed exertions in bahalf of our beloved BANNER. In soliciting this should stimulate us to renewed exertions in behalf of our beloved BANNER. In soliciting subscriptions, we are apt to find persons half inclined to subscribe. In cases of this kind I think it a good plan to find two of the same mind, and induce each to pay one-half, and take the paper between them. In shops where there are a number of persons engaged it will be but a trifle for ber of persons engaged, it will be but a triffe for each to pay, and have the paper placed where all can have an opportunity to peruse it. Let us try,

A SUBSCRIBER. We thank our correspondent for the above suggestions, and hope the friends of the BANNER will do all they can to carry them into practical operation. Scatter the LIGHT broadcast over the land!

#### The Mexican Question.

We have such confused reports from Mexico, it is difficult to know what to believe; but it is certain, if anything can be, that the French troops are to be at once taken out of the country. Maximilian ran away; then refused to abdicate; then abdicated and started for Europe; and now stays where he is, at Orizaba, and declares he is not going to leave, not going to abdicate, and has got all the money he wants out of the priests and merchants of Mexico. So far as France is conwe have at last found means to demonstrate that cerned, the Mexican question appears to be settled; so far as Maximilian has to do with it, it is Through our Brother we greet you, and mingle our happy hearts with yours in songs of thanks-giving and praise to the Great Father of all, that which begin with the recognition and support of we have been blessed with the knowledge that so the Juarez Government; and that leaves the still in a muddle. Minister Campbell, with Gen. Austrian no chance whatever to gain a permanent footing. Juarez has the inside track.

#### What Affection Is.

We have fallen in with a reported discourse on the Social Affections, from Rev. J. C. French, of Brooklyn, N. Y., many of the thoughts in which are worthy to be read in every circle and by every person in the country. He said that, in this world, affection demanded affection, and love is the food of love. Its first element is respect: there can be no love where there is no respect. The second element is confidence, which naturally follows respect. And in bringing these elements to your friend, you exact the same of him, and in equal quantity. You demand the demonstrations which these inspire. You are chilled by indifference and unresponsiveness. You pine in secret if the qualities you contribute are not fully answered to. Long pining in time destroys all; we cannot continue our love where it is not received and reciprocated.

#### The Holidays.

It is a pleasant thing when the Holidays come around again. They reach us this year under generally agreeable circumstances, and with hearts full of gratitude for the uncounted blessings of the similar import, are of common occurrence among | year about ending. How happy the young people are now! There is danger of overdosing this class with the comfits of favoritism during the rest of the year, but while the Christmas and New Year's season lasts it is perfectly allowable to heighten their pleasures in every conceivable way not wholly at war with reason. The more friendships there are formed and renewed during this season, the better. The more kind wishes there are expressed, the more happiness will be diffused over the world. Such a term ought certainly to come as often as once in every year. It will be a blessing to thousands, those who extend and give quite as much as those who receive.

## Enterprise Rewarded.

The Daily Evening Voice, of this when it was first issued by a party of energetic printers, was poohed at by the "respectable" dailies of Boston as a slim affair, and which they prophesied would live but a few short months, has won its way to fame, and is justly appreciated by the business world for its telegraphic news far in advance of the other Boston dailies! Go ahead, gents, and teach the overgrown dailies that they should not forget the day of small things; that the acorn becomes the oak: and that the "Evening Voice" may yet swell to trumpettones all over the land, calling the workingmen of the nation together in solid phalanx, to wrest the administration of public affairs from political knaves and newspaper wire-pullers.

## Personal.

Warren Chase will lecture in Cleveland, O., next Sunday, Dec. 30th, and in Newark, N. J., the first two Sundays of January.

We hear that A. T. Foss is meeting with great success in Willimantic, Conn., where he has been preaching the Spiritual Philosophy for several weeks past. He goes to Portland, Me., for the month of January.

George A. Peirce will speak in the town hall, Newport, Me., Dec. 30; at North Turner Bridge, Jan. 6, 13 and 20.

Dr. F. L. H. Willis closes his lecturing engagement in Haverhill next Sunday. He speaks in Providence, R. I., during January,

Miss Louisa M. Alcott is writing a volume of sketches, suggested by her European tour. Mrs. Ella Davis Rockwood, of Natick, Mass.,

has achieved marked success as a Lyceum lec-

## Beccher's Lecture.

Henry Ward Beecher delivered the fifth lecture of the course before the Mercantile Library Association, to a very large and brilliant audience, in Music Hall, on the 19th December. His subject was "Universal Suffrage." His argument in fayor of giving woman the right to the ballot was strong and sound, and several times received the hearty applause of the audience. Mr. Beecher was quite animated all through the discourse, which was very able and exceedingly interesting. Wednesday evening, Jan. 16th.

## Fair in Charlestown.

The Independent Society of Spiritualists of Charlestown will hold a Fair during Christmas week, in the City Hall, as we stated last week. Those wishing to purchase Christmas and New Year's presents, will find a full supply of appropriate articles at this Fair. In connection with the Fair, there is to be speaking, singing, &c. The proceeds are to be applied toward building a new hall for spiritual meetings.

## Anderson's Great Spirit-Picture.

We have received a photograph copy of W. P. Anderson's splendid picture of Antone, the halfbreed Indian, which was elaborately described in spondent. It is one of the most remarkable of Mr. Anderson's spirit-pictures.

#### New Publications.

OUTWARD BOUND; or, Young America Afloat, A Story of Travel and Adventure. By William T. Adams (Oliver Optic). Boaton: Lee & Shep-

This is the first of the first of two series of volumes of travel by a popular writer, for boys' reading, and is done with all the skill and tact which that conceived this plan, and under the present publishers will work successfully. The volume in hand goes through the discipline on board an Academy ship, on its outward voyage to England, working in scenes and characters well calculated to interest young readers and enlarge their information. The series contemplates sketches of travel over the whole of Europe, taking the seas and countries by sections. Mr. Adams assumes his own name on the title page of this series, which will confer upon it a wide and permanent popularity.

St. Elmo. By Augusta J. Evans. New York: Carleton. For sale in Boston by Lee & Shep-

St. Elmo is a novel, from an authoress of wide repute in this country. She is a resident of Mobile, Alabama, and the people of her own section are deservedly proud of her. The person who wrote "Beulah" could not well produce an inferior or uninteresting work, and she certainly has done neither in the present case. Miss Evans is spicy. and apparently bears no love to Boston, which she speaks of in her pages as "egotistic, infallible Brain-Town, that self-complacent and pretentious Hub." The story is an exciting one, and will have many readers.

THE AMERICAN NEWS COMPANY of New York are about to publish in handsome series the great historical romance of Eugene Sue, entitled "Mysteries of the People; or the Story of a Plebeian Family for Two Thousand Years." In France the understanding." this production has been suppressed by the government on account of its democratic teachings. There will be eight series in all, at a dollar each. The novel sweeps over the entire history of France, and illustrates many of the striking episodes of that history with remarkable power. Its | be incurred. suppression killed the author, and the work was brought out by Victor Hugo's publisher at Brussels, and is now translated for the enterprising American publishers by Mary L. Booth.

THE ATLANTIC MONTHLY for the New Year comes out strong and muscular, and promises to carry off the honors. Dr. Holmes's "Guardian Angel" is the promise of the year. Other tales and essays follow, that are well seasoned and vigorously developed. This is the 19th volume. Among the contents of the January number is a humorous story in verse by Lowell, a sketch of Beecher's Church by Parton, a poem on growing old by Emerson, a translation from Homer by Bryant, a paper from Higginson, a poem by Stedman, and other productions of mark and interest. The publishers intend to maintain their assured position in the world of magazine literature.

OUR YOUNG FOLKS, for the New Year, is before us. It brings to us fine promises, and as proof of their fulfillment, gives us some sweet bits of prose and verse. One short poem from Longfellow, is worth the price of the number. Bayard Taylor and Round-the-World-Joe are to give adventures and travels. Longfellow, Lowell, Whittier, Aldrich, are names to make us always in a hurry to open the covers of the fresh numbers, for they are to give some of their inspirations to the world of young folks, the forthcoming year. Besides, there is to be music, and puzzles, and charades, with stories and pictures. We do not doubt the publishers promise all this in good faith, and that we shall have a volume worthy the great year of 1867.

THE TRUSTEES of the Public Library publish their Fourteenth Annual Report in a handsome not running it into the ground. A clear case of namphlet, showing that that Institution is in a "total disability." Referred to Petroleum V. flourishing condition. Nearly 200,000 volumes have been circulated during the past year. Improvements are continually studied in the administration of the Library, and we hope it will not be long before the Reading Room will be open a be long before the Reading Room will be open a certain number of hours on Sunday.

BEADLE'S MONTHLY for January, 1867, makes a fine appearance. The list of contents is very fresh and taking. The authors' names are appended to their articles, which are now generally original contributions. The editor's notes are sprightly and up with the times, and the whole air of the magazine is that of life and advancement. A good beginning of a new year.

HENRY LACROIX, of Canada, is the inspirational author of a pamphlet, entitled "The Man of Faith." It contains abridged views of modern miracles and social intercourse, and is dedicated and addressed to the English speaking population of Canada. It is an interesting work.

HULL'S NEW MONTHLY CLARION for Decemher comes with an attractive and valuable collection of reading on its open pages. It is a magazine of Life and Liberty, published at Milwaukee, at \$2,00 per year. Success to so well planned and deserving an enterprise.

THE TEMPERANCE AGE is a new and promising candidate for public favor, and worker for reform. It is published by John Gundry, at Cincinnati, and does sturdy work for the cause to which it has devoted itself. We wish it a large list of paying subscribers and an influence to correspond.

## The Belmont "Haunted" House.

The Boston dailies have been very much exer-Belmont, this State; and the accounts have been of the blood, and strengthens and develops the somewhat mixed. Col. Winthrop (a spirit), who lungs. avers that he still resides in the house alluded to, recently gave a message at our public circle, the report of which may be found upon the sixth page. It is a curious statement, to say the least.

## The Discerning of Spirits.

We invite especial attention of our readers to the splendid lecture delivered by Emma Hardinge while on her recent visit in London. It will be found on our first page.

## Rapid Progress of Spiritualism.

The San Francisco Flag, a paper not in the interest of Spiritualism, says "there are over 5,000 persons in San Francisco who believe in Spiritualism, and openly declare their belief."

We have received a short communication purporting to be from the spirit of "Jim Johnson," to Sally Jones of Boston, given through the has redeemed his promise to do so.

#### ALL SORTS OF PARAGRAPHS.

BANNER

A gentleman sends us eleven closely written pages, asking-in his caption-"Is Matter Eternal?" Ans .- All Nature teaches that it is. If one particle should be annihilated at any time, other particles would be lost at other times. Mr. Adams possesses. It was a happy thought and so on, until all globes and systems would pass to oblivion. We believe nothing is lost-not even the tiniest atom that may be seen dancing in the sunbeam-but that matter always existed, and always will, hence it is eternal. Change is marked upon the face of all things; but annihilation, never!

We learn that Mrs. Arminda C. Marble, wife of Mr. Hiram Marble, of Lynn, died at her husband's residence at Dungeon Rock, on the 18th of Dec., aged 61 years and 3 months. Mrs. Marble was a noble woman, and highly esteemed by all her friends.

It takes five minutes to send a despatch from New York to Valentia, Ireland.

A CATHOLIC PRIEST TURNED PROTESTANT. A remarkable event took place last Wednesday night week at the Clark-street M. E. Church, Chicago, where a prayer meeting was being held by the members of the congregation. During the course of the proceedings a Roman Catholic priest -Rev. Father Kenny, of Dubuque-arose and formally renounced his faith in presence of the congregation. He hasn't gained much by the change. Digby says it is jumping out of the frying-pan into the fire.

The members of the Western Associated Press have voted to use their influence, as a body and individually, with the members of Congress, to repeal the tax on advertisements. Good.

The Academy in East Bridgewater is to be used as a shoe manufactory, for the "improvement of

Justice requires that the penalty of an offence should be proportionate to the capacity of the offender for understanding both the nature of the offence itself and also the nature of the penalty to

Emerson's poetry in the January number of the Atlantic Monthly is below par. If any other name had been attached to it, it would probably never have been copied into the Transcript.

The dailies inform us that there is trouble between Turkey and Greece. Digby says 'tisn't surprising. Poor Turkey needs Greecel Skunk-skin muffs are sold to fashionable ladies

under the taking name of "Prairie Badger" or "Colorado Catamount."

Unpopular soldiers-Private Pique and Corporal Punishment.

Silence is the safest response for all the contradiction that arises from impertinence, vulgarity or envy.

Returns received at the Treasury Department show that the importations of woolen goods this year amount to seventy-six millions, against twenty-six millions in 1865.

The three degrees of comparison in mining-Mine, miner, minus.

A poor man, who had been ill, was asked by a gentleman whether he had taken a remedy. He replied, "No, I aint taken any remedy, but I have taken lots of physic."

ANSWERS TO CORRESPONDENTS .- [From the Traveler's Record.] Quiz.—Can a man who makes a practice of borrowing your latest books and never returning them, be insured as a Book-We think not-at least, not to speak of. Yet a

Corn Cutter may be insured as a Farm Laborer.

W. H. S., Auburn.—My friend, Mr. J., while swinging around the circle recently, was bally cut by a Toledo Blade. Is he covered by his "policy"?
Pretty well covered, we should say—if that is

getting half-seas over obtain a permit, or take a marine risk?

We cannot permit such impertinence. Go talk to the marines. All such risks should be sent to the Steam Boiler Insurance Company; they insure against "busts," you know.

The cooperative foundry in Troy continues to be a complete success.

Tattlers are the scum of society.

A Dutchman at Decatur married a second wife a week after the loss of wife No. 1. The Sabbath following, the bride asked her lord to take her out riding, and was "cut up" with the following response: "You think I ride out mit anoder woman so soon after the death of mine fran? No, no."

JOY AND SORROW. And what is sorrow? 'T is a boundless sea.
And what is joy?
A little pear in that deep ocean's bed;
I sought it—found it—held it o'er my head,
And, to my soul's annoy,
It feli into the ocean's depth again;
And now I long and look for it in vain.
[Alexander Petof.

A cable despatch from London says that the temporal power of His Holiness the Pope has been severed, by an agreement made between the Emperor Napoleon and King Victor Emanuel.

When you hear a man prating of his superior scholastic attainments, you may satisfactorily make up your mind that such an individual is slightly pedantic.

The Herald of Health says running, when properly performed, is an excellent means of physical culture. It calls into action a large proportion of the muscles of the body, equalizes the nervous cised of late in regard to a "haunted" house in forces, greatly promotes the healthful circulation

> Why are railroad companies like laundresses? Because they have ironed the whole country and sometimes do a little mangling.

BNOW The Summer comes and the Summer goes. Wild flowers are fringing the dusty lanes, The sparrows go darting through fragrant rains, And, all of a sudden-it snows! Dear heart! our lives so happily flow. So lightly we heed the flying hours, We only know Winter is gone—by the flowers, We only know Winter is come-by the snow

Contempt for money is constantly found to be only a fine name for being too indolent to earn it or too extravagant to keep it.

"When a man of sense," says Mrs. Hannah More, "comes to marry, it is a companion he wants, not merely a creature who can paint, and play, and dress, and dance. It is a being who can comfort and counsel him; one who can reason and reflect, feel and judge, act and discourse, and mediumship of Julia A. McAlister, at Olympia, discriminate; one who can assist him in his affairs, Washington Territory, Oct. 23, 1866. He wants lighten his cares, soothe his sorrows, gratify his his friend to know that "he can come back," and joys, strengthen his principles, and educate his

THE PACIFIC RAILROAD.—Work on this road New York Branch of the Banner of has been suspended for the winter. It is open for two hundred and sixty-eight miles west of Omaha, or about half way to Denver. The fare through to Denver is one hundred dollars, or twenty-five dollars for three hundred miles of railway, and seventy-five dollars for three hundred miles of staging. Express freight is thirty-five cents a nound.

OF

Few things so endanger the highest interests of a republic as the existence in it of a class occupying an inferior position, and not allowed to rise to the privileges of men and of citizens.

The Society of Spiritualists of Jersey City are in a flourishing condition. A Children's Lyceum has recently been inaugurated, with Mrs. Hall as Conductor, and Mrs. Doggett Guardian of Groups and is prospering finely. Mr. Dixon furnishes his hall free, and lectures himself whenever he is unable to procure any one else.

Gen. Howard has received a report of the Freedmen's schools in Washington, D. C., showing that there are forty-five schools with over three thousand scholars.

Spiritualism in Washington, D. C. Of course everybody looks to this city, the capital of the nation, for great progress and energy in this "modern miracle," as some zealous converts here call Spiritualism. Of course, too, they expect we have everything grand—fine halls circles of Cabinet ministers, Senators, Members of Congress, Judges of Supreme Courts, &c., &c. Little do they realize the fact that we rent a very small thall, and have a very slim attendance of earnest though plebeian believers. It is strange this should be so, but somehow or other the pro-slavery spirit of "the oldest inhabitants" seems to chill the generous impulses of one's nature, and Spiritualism is not fashionable. It is dreaded, apparently, even by some believers. One said, at a meeting here a little while ago, "You can't restrain your inspirational speakers; they will drag in slav-ery." As if so monstrous an iniquity should not be dragged in for castigation by lecturers profess

The burden bears heavily, consequently, on the few who feel impelled to maintain this unfashion able religion here with credit to the great princi-ples involved, though lecturers are freely paid the highest prices, and all expenses defrayed while here and on the journey from the most distant nere and on the journey from the most distant places. This is no wayside stopping place, as New York, or Boston, &c., &c., are. It is out of the way for everybody, and special journeys have to be made here to fill appointments.

edly inspired by immortal spirits—the "just made

It was a sad disappointment to us that Mrs.
Townsend was prevented filling her engagement for this month here. The notice she was able to give was too brief to allow us to supply her place for the last two Sundays, and the cause has greatly suffered by persons coming to the meeting and leaving thinking that the "thing is badly managed," and "it's a humbug, anyhow." Are lecturers sufficiently impressed with the importance of the mission they are delegated to perform, when they allow obstacles to prevent their keeping their engagements? It is hard for the members of a struggling society to contend against so many difficulties. Is there not more indifferentism among Spiritualists, as a class, lecturers in parthan any other body of religionists? or it that this is the exceptional city in that regard? Here it seems to be a matter of comparative indif-ference "whether school keeps or not," with the large body of Spiritualists. They are satisfied with the truth of the principles of Spiritualism, but do not care to be identified with its maintenance. Wait till it becomes a little more popular—and oh! when it won't "a change come o'er the spirit of their dreams"? becomes fashionable—as it will one day—and then

Still we have our compensations. We reveled last Friday night in the luxury of a discourse from Mrs. F. O. Hyzer, that repaid all we had endured, and more too. Gracious! how that magnificent conglomeration of logic, poetry, wisdom and truth reverberates through the chambers of my brain reverberates through the chambers of my brain as I sit writing this apology for a description of it! How I long for "the pen of a ready writer," to attempt to do it partial justice! Alas! it is impossible. I am but too feebly endowed with language to attempt it. Suffice it to say, that for awhile the audience seemed spellbound, and, when the climax was reached, as though it could not be controlled, but must find yent for its pent-up enthusiasm in one loud and long continued peal of applause. How must the clergymen who were present—of whom there were several—lave envied the gifted lecturess her divine afflatus; how empty must their own words sound to them as they stand in their pulpits next Sunday, and discourse upon their long since dead theological. Why do they not bury their dead, and preach the divine principles of a living God? Oh that we were as fortunate as the people of Baltimore, to have such a teacher as a permanence. We would soon have a respectably sized society, a large hall, and not be ashamed of "the faith that is in us."

Should not the Spiritualists of the country sym-pathize with us, and show it in their works? They partize with the little band that is here, in-terested in the successful establishment of the principles of Spiritualism in the capital of the country, and those who are inspired with the di-vine afflatus should deem it a duty to volunteer a that in thus casting "their bread upon the waters" they shall not fail to find a "return after many

Our Secretary, Dr. J. W. Rowland, will be exceedingly obliged to friends interested in the cause at a distance who will favor him with suggestions that may be likely to be beneficial to the cause be

has so much at heart.

Next mouth we are promised the pleasure of listening to our friend J. M. Peebles, and if we can only bridge over the intermediate time, we Letter Postager equired on book. shall have little fear for the future.

George G. W. Morgan.

Washington, D. C., Dec. 15, 1866.

#### A Capital Inducement to Subscribe for THE REPRODUCTIVE ELEMENT IN MAN, the Banner.

Until Dec. 31, 1866, we will send to the address of any person who will furnish us new subscribers to the BANNER OF LIGHT, accompanied with the money (\$3), one copy of either of the Boston.

ELEVATION AND RAPTIONS.

BY HENRY C. WRIGHT.

LUSTRATED with numerous Engravings. Price, in next cloth binding, \$1,25; extra bound, full glit, \$2,00. Postage with the money (\$3), one copy of either of the Boston. Until Dec. 31, 1866, we will send to the address scribers to the BANNER OF LIGHT, accompanied following popular works, viz: "Spiritual Sunday School Manual," by Uriah Clark; "History of the Chicago Artesian Well," by George A. Shufeldt, Jr.; or "A B C of Life," by A. B. Child, M. D.

For new subscribers, with \$6 accompanying, we will send to one address one copy of either of the following useful books, viz: "Hymns of Progress," by Dr. L. K. Coonley; "Poems," by A. P. McCombs; or the "Gist of Spiritualism, by Hon. Warren Chase.

For new subscribers, with \$9 accompanying, we will send to one address one of either of the following works: "Dealings with the Dead," by Dr. P. B. Randolph; "The Wildfire Club," by Emma Hardinge; "Biossoms of Our Spring," by Hudson and Emma Tuttle; "Whatever Is, is Right," by A. B. Child, M. D.; the second volume of "Arcana of Nature;" "Incidents in My Life," by D. D. Home; or a carte de visite photograph of each of the publishers of the BANNER, the editor, of the Manner of Advertising the greatest compend of facts ever brought into the same number of pages on that question.

As a medium for general advertising the Clarkon cannot be accelled. It now goes into eighteen States and Great Britain. Its constantly increasing list of subscribers will make it for the interest of advertisers and advertising agents to patronize it. by Emma Hardinge; "Blossoms of Our Spring," by D. D. Home; or a carte de visite photograph of each of the publishers of the BANNER, the editor, and Mrs. J. H. Conant. and Mrs. J. H. Conant.

For new subscribers, with \$12 accompanying, we will send to one address one copy of Andrew Jackson Davis's "Morning Lectures."

For new subscribers, with \$15 accompanying.

we will send to one address one copy of "Supramundane Facts in the Life of Rev. Jesse Babcock Ferguson, A. M., L.L. D., including Twenty Years' Observation of Preternatural Phenomena," edited by T. L. Nichols, M. D. English edition. The price of this work is \$2.50, and

twenty cents postage. The above named books are all valuable, and bound in good style. Persons sending money as above, will observe that we only offer the premiums on new subscribers—not renewals—and all money for subscriptions as above described, must be sent at one

Send only Post-Office Orders or National Cur-

Light Bookstore and Publishing House.

Our office in New York is at No. 544 Broadway, nearly opposite Barnum's Museum.) Friends visiting the city are invited to call, where Dr. STORER, our Agent, will be happy to afford any information concerning the location of mediums, public meetings, or whatever may be of value as a guide to strangers.

#### To Correspondents. (Wecannot engage to return rejected manuscrints.)

DR. C. S. W., NEW YORK .- The paper is on file for publica-

Donations to our Bread Fund. 

#### Card to the Public.

Dr. P. B. Randolph, universally conceded to rank among the greatest of living orators, will soon close his engagements West-where his genius and stirring eloquence have elicited the highest encomiums of the press-and start early in January on a lecturing tour through New Eng-

All places desiring him to visit them, should make it known as early as possible to his agent for New England, Dr. J. H. DEWEY, d29 4t Worcester, Mass.

#### Business Matters.

If you must take medicines then take Aven's, which are by far the most effectual remedies to be had anywhere.

MRS. E. D. SIMONS, Medical Clairvoyant, Magnetic and Electric Physician, 1249 Broadway, corner 31st street, New York.

L. L. FARNSWORTH, Medium, answers SEALED LETTERS. Persons sending \$3 and four 3-cent stamps, will receive a prompt reply. Address, 1040 Washington street, Boston, Mass.

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

CARTE DE VISITE PHOTOGRAPHS OF THE LATE REV. JOHN PIERPONT for sale at our Boston and New York Offices. Price twenty-five cents. Postago free.

ABRAHAM JAMES.—Fine carte de visite photographs of this celebrated medium (the discoverer of the Chicago Artesian Well), may be obtained at this office. Price 25 cents.

#### Special Notices.

This Paper is multed to Subscribers and sold by Perfedical Dealers every Monday Morning, six days in advance of date.

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KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS, for sale at the BANNER OF LIGHT OFFICE, Boston, Mass. An old story, but yet true, that Coe's Dyspersia Cure

has performed more cures in cases of Dyspepsia, Indigestion, and General Debility, than any medicine ever compounded. It is excellent for Sick Headache, Sour Stomach, Heartburn. Cramps, Colic and Distress. All druggists keep It. 1w Dc. 29. THE PAIN-KILLER ABROAD.—The following correspondence

will show something of the estimation in which Perry Davis's Pair-Killer is held on the shores of the Mediterranean. It is not surprising that a medicine that receives such testimonials as this from abroad, should find well-sustained and increasing appreciation at home:

U. S. CONSULATE, TUNIS, December 27, 1865.

To the Proprietors of Davis's Pain-Killer, Providence, R. L.: GENTLEMEN-The enclosed note has just been received from my friend Tulin, late Consul General of Norway and Sweden and of Prassia, in this place. No comment is needed, Yours truly, AMOS PERRY.

Yours truly, AMOS PERRY.

GENOA, December 16, 1863.

DEAR Sir.—Accept my thanks for this third supply of Davis's Pain Killer. This medicine has often refleved me of serious indisposition, and I would not on any account consent to be without it both for myself and my family.

I have recommended it to my late colleagues and friends in Tunis and Genoa, and at my request one of the largest druggists of this city has sent an order to New York to meet the demand in this place. Yours truly, G. A. TULIN, Ex Consul General of Sweden and Norway and of Prussia, in Tunis.

Honorable AMOS PERRY, United States Consul General, in Tunis.

2w—Dec. 22.

Such curative and healing power as is contained n Mrs. Spence's Positive and Negative Powders, has never before been known in the entire history of medicine. See Certificates of Cures

and advertisement in another column. Remember that Mrs. Spence's Positive and Negative Powders are the Greatest Family Medicine of the Age. See Certificales of Cures and advertisement in another column.

The most liberal terms, and also the sole agency of entire counties, for the sale of Mrs. Spence's Positive and Negative Powders, given to Druggists, and to Agents, male and See Certificates of Cures and advertisement in another column.

Physicians of all schools of medicine, use Mrs. Spence's Positive and Negative Powders. See Vertificates of Cures and advertisement in another column.

Nov. 24.

## ADVERTISEMENTS

Our terms are, for each line in Agate type wenty cents for the first, and fifteen cents per line for every subsequent insertion. Payment

Letter Postagerequired on books sent by mail to the following Territories: Colorado, Idaho, Montana, Nevada, Utah.

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Mrs. J. H. Conant. while in an abnormal condition called the trance These Messages indicate that spirits carry with them the characteristics of their earth-life to that

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are answered by spirits who do not announce their names. We ask the reader to receive no doctrine put

forth by Spirits in these columns that does not 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 Monday, Tuesday and Thursday 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. Douations solicited.

MRS. CONANT receives no visitors on Mondays. Tuesdays, Wednesdays or Thursdays, until after bix o'clock P. M. She gives no private sittings.

All proper questions sent to our Free Circles for answer by the invisibles, are duly attended to, and will be published.

#### Invocation.

Thou Fountain of exhaustless Good, thou Perfeet and Divine Life, thou who art guiding all souls unto thyself, thou who art our Father, and our Mother too, we do not come to thee with the spirit of prayer and the spirit of praise because thou requirest it of us, but because there are fountains of prayer and praise within us, that must forever murmur and sparkle in the sunlight

Oh our Father, we praise thee in behalf of mortal life for the gift of this handsome day. The sunlight is pouring in upon mortality, making translucent all atoms, shedding a glory over the earth, and causing the hearts of thy children to be thankful. And oh our Father and our Mother. we ask thee in behalf of this great nation. that he who is at the head thereof, may seek earnestly at thy Fountain of Wisdom, that he may know more of thee, more of human nature, and more of himself. Oh guide his feet unto wisdom's ways by thine angels. Quicken his understanding, and show him, thou Spirit of Justice, what justice means with thee. Show him, oh thou Spirit of Boundless Love, what boundless love means with thee. Show him, oh thou who art at the head of all governments. what it is to rule, and rule aright. Oh open his ears unto the sounds that are floating in the atmosphere, murmuring through all the avenues of Time, and prophesying of future trouble. Oh lethim hear these sounds, and let him know their meaning. Open his eyes that he may see. And anicken, oh our God, his every sense, that he may know where he stands. Bless in thine own way, through thy loving guardian spirits, all souls who mourn the loss of loved ones, and teach them that there are no losses in Nature, that although change is everywhere, loss is nowhere. Bless, oh bless suffering humanity everywhere. And give us the power, oh thou Spirit of Strength, to so strengthen mortality, that they may bear the crosses of human life nobly and Nov. 5. well. Amen.

## Questions and Answers.

CONTROLLING SPIRIT.-If you have questions, Mr. Chairman, we will answer them.

QUES .- By G. M. Gould, of Athens, Ohio: Is sitting alone a better means of development of mediums, than in a circle? If so, why?

ANS.—There are some latent medimnistic powers that can be better unfolded alone-that is to say, so far as the human form goes-than they can in the circle. And, again, there are some circle.

Q .- By the same: Can you give some directions for such development?

A .- No, certainly not. Each particular case requires its own particular course.

Q.-By E. W. S., of Fitchburg, Mass.: Please give an explanation of the 6th verse, 9th chapter son is given; and the government shall be unon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlast-Father, the Prince of Peace."

A .- Ancient mythology was ever prophesying the coming of a Messiah, the coming of a Spiritual Ruler, a Divine King, who should liberate them from all earthly sorrow, and lead them unto a condition of happiness. When Jesus was born, he was declared by a certain few, to be that Spiritual Ruler, the Prince of the other world, who was to lead the children of mortal life beyoud the sorrows of that life. He was to rule over them wisely, and finally bring them unto the promised land or place of rest. That scattered people, the Jews, whose monuments exist in thought if not externally among all nations of the earth, are still looking for the coming of that Spiritual Leader. And would you attend their places of worship, you would in all probability hear expressions, not unlike that that has been read by the Chairman, for they are a waiting people, watching not for that which has been, but for that which is to come. Although Jesus was declared to be the King of Jews, the Spiritual Leader of the Jews, the Divine Ruler that was to lead them out of darkness into light, yet the Gentile world only, believed this Jesus. Did not they reject him? They crucified him. And they reject him to-day. In reality the Jews are a more spiritual people than the Gentiles. They were looking for the spirit, while the Gentile world was looking for the form, the expression of spirit. That they believed in. 'T was not so with the Jews. Their King, their Ruler, their Divine Head must not be born in a manger. He must come in the clouds of Heaven spiritually, with all the pomp and show of their fabled Heaven. There are many, many passages in the Christian's Guide to Heaven, that need to be torn to pieces, regenerated, worked over. For it happens, or did happen at the process of their transformation at the Council of Nice, there were some very great mistakes made, so great that the simple truth was almost entirely obscured. The expresson of truth is according to their mode of transformation, not at all adapted to the simplicity of the truth. But as you Christians are prone to worship the form more than the spirit, are satisfied with it, it is not my purpose to make you dissatisfied. If the Bible, even as it is rendered, will carry you to your Heaven, I would bid you God-speed on the journey; but if at any time you feel that the letter only is there, while the spirit is absent, there are a legion of God's angels who are at all times ready to aid you to enter upon a more safe means of conveyance to your Heaven. The Lord God of Truth reigns to-day omnipotently, just as

he did in the past; and because his truths are public matter, through your good sheet, I'll be obscured by the dross of human ignorance, they are none the less truths. The Bible contains just ] as many truths to-day as it ever did, only the letter has covered it up. But we would pray most earnestly in conjunction with all who love to do anything wrong. I certainly won't, if I the truth, that the letter may speedily be changed, and the simple truth that can never be killed, be shown you.

Q.-If the spiritual doctrine be true, that each duman spirit or soul has a spirit or soul of the opposite sex for its mate, or to become its mate, to be united in one blending harmony, how is it | Some persons look upon me as a murderer, and that two or more men so often love and earnestly seek the same woman? Tennyson's poem of Enoch Arden beautifully illustrates this common fact, and is too often true in real life:

" But when, the dawn of rosy childhood past, And the new warmth of life's ascending sun Was felt by either, either fixt his heart On that one girl."

At least such has been my bitter experience. If your doctrine be true, why have I not found my destined mate, and my life been thereby made bright and happy, instead of miserable, as

A .- The ways of the Infinite to our human ignorance seem very mysterious. Your speaker believes that the Great Infinite Power of Life. the God, the Spirit filling all atoms, did make all things, male and female. He believes also that the male is imperfect without the female, and rice versa; that is to say, each apart from the other have not reached their highest good, have not realized their highest state of physical, moral, intellectual and spiritual unfoldment. But it is the order of Nature everywhere to be more or less imperfect for a season. And while Nature is struggling through the storms of imperfect life, or undeveloped life, we should better call it, there is always sorrow. Sometimes it is moral, sometimes intellectual, sometimes spiritual. Sometimes the spirit feels the wound most keenly, and sometimes the material. But why this is so, we cannot tell. We only know it is so. We observe it everywhere; from the simple blade of grass upon which we tread unwittingly, up to the highest model of the human boly. Sorrow and joy walk together through life side by side. The perfeetly rounded soul in communing with its mate goes side by side with one who has not reached that high state. Supposing it were ordered that all were happy, all fully rounded in life at the same time, would you enjoy life as you do now under your present existences? By no means You only know how to appreciate joy by having human sorrow; health, by having been sick. All these things, we believe, are ordered in wisdom; but to fathour that wisdom we cannot.

Q .- Could Swedenborg be induced to speak at the Banner Circle to-day, or at any future day?

A.—That we could not determine. But supposing a Swedenborg did speak, would your correspondent be any better satisfied that it was him?

#### Jessie Hunter.

I am Jessie Hunter. I am daughter of Stephen Hunter, of Opalousas, Louisiana. My mother's name is Margaret, sometimes called Margery; but her name was Margaret. I was fourteen years old. I have been in the spirit-world little less than four months. I made the effort to come here to day for my mother's sake. I would have my father be just to her; and I 've thought, as he loved me so well, he would hear me, and pay attention to what I ask. I am not satisfied with my mother's condition. I am not happy about it, and I can't be. There is a great deal I should say, were I talking with him; but it's very hard to know what to say, when you know every word is to be made so public. But this I can say: I am very unhappy, and that is why I come; and I cannot rest, and I cannot be happy; and I want him to be just to her; to do for her as he did for meeducate her, educate her! That is most needed: and give her what she needs to provide for her-

just to those dependent upon them. And if they are not chastised in this world, they will be in the world where I live. For I never did a mean act in all my life, that I've not sorrowed very much over in the spirit-world; for mean things are very mean there, and make you very unhappy. They look a great deal larger there. My spirit teachers of Isaiah: "For unto us a child is born, unto us a | tell me that the mean acts of the earth-life are obscured by earthly surroundings. But when they are stripped of those, they are seen in all their deformity, and cause you to shudder at them. So I would advise everybody to do as well as they can here, so they won't have such miserable things to surround them when they are free from the

> I am very glad, very glad I don't live on the earth no more; but I do hope to be able to come here often enough to bless my people, for I am not ashamed of them. Nov. 5.

## Colonel Winthrop.

As I am charged with disturbing the peace of the family who reside in the house I once called home. I have been advised to come to this place and defend myself.

I am Colonel Winthrop, so-called, and my home, Watertown, at the edge of Belmont. And they will tell you that I live there still, and am constantly annoying the mortal inmates of the house with my presence. Well, I intend no harm by still being compelled to live there, for it is true I reside there-by a force on the part of some great Principle or Power I do not understand, with the exception of the loss of the body human-as much as I ever did. And when I am asked to retire, to leave the place, and to cease annoying the inbut to retire, great God! I can't, for I am chained there by a force, as I have before said, I don't

understand. I have been lately counseled by a body of intelligent persons, who advise that some good medium for what you call physical manifestations should be taken there, that by the exercise of my powers, by the giving out of a certain portion of my spiritual life, so that the house will contain less of my magnetism, I may be enabled to cut myself loose from it. Great God! if it could be done, I would be very glad to do it. So I've come here to day to ask, through your public way, if it can't be done; for I assure you I am greatly troubled by being so constantly asked to leave, when I am a prisoner there. And I am not alone. I would bear the press of these constant indignities myself, but there are others with nie, who, like myself, are chained there, and it's very painful to them. They want to know some way to free themselves. For while the inmates of that house profess to be annoyed by our presence, we are more annoyed with their presence than they with ours, for the house really belongs to us. We have a prior claim there, and we ought to expelthem by right of that claim. But you see we can't do it, for civil law protects them. No law, save the law that binds us there, have we. So we are obliged to bear the annoyance.

Now if you'll be kind enough to make this a peace. We do not believe in that kind of war-

very thankful to you, and will try to return the favor.

It has been said that I am an undeveloped spirit; sort of a harum-scarum. Well, I am not disposed know what wrong is. [Can't you come into rapport with the inmates of the house?] Why, certainly; too much altogether; too much for their good and mine. [Are any of them mediums?] The walls are medlumistic more than they are.

My life contains some very strange passages. believe an evil deed chains me there. It's not so. I never murdered anybody in my life, never had a desire to. Why I am held there, I can't say: but I know I am there. [If the house should he demolished, would you still remain?] No, I think not; but that's a thing not likely to be done. [Have you been in war?] I've been in a good many wars, sir; but the hardest one I ever got into is this fighting Fate.

Will you be kind enough to make public what I've said? [Yes. We may pay you a visit.] I'd be very happy if you would. I've invited this medium here to, but somehow she seems to decline. Give her my complinents, and tell her I'll be sure to treat her as well as any gentleman would. [We think she'll go and see you.] I'd be very, very happy to meet her there. I'll meet her as any gentleman would, and as visible and as tangible. And all parties with her shall see me as she does. [We'll endeavor to make the trial.] Thank you; thank you, sir. I'll endeavor to satisfy you, if you do.

#### Frederic Shultze.

I have come, sir, to see if I can get any word to my brother. My own name is Frederic Shultze, and I am from St. Louis. I'd like to send some word to my brother Carlos. I served under General Weitzel.

I'm not much acquainted with this coming back. I do n't know much about it. But there 's some matter that's troubling me, between my brother and myself. I would like to meet him; to come and talk to him as I do to you. We heard a great deal said about such things, such supernatural things as the coming back of the dead, but not in this way. It was more like stories to frighten children. But I should like him to know there is a great truth underlying the sunerstitions of the coming back of dead folks, you call them—that I come back; that I am here.

Now to show him that it's me, I'll repeat the ast words he said to me, with reference to the matter that's now troubling me. He says, "What will I do?" I says, "Do nothing at all. I shall come back and straighten it out myself." "Well," he says, "I do n't like to wait. It's not right to wait. I don't like to wait. I'd like to know what I shall do in case you step out, in case you are killed, or anything; what will I do then?" I said, "You'll do nothing. I shall come back my-

But it so happened that I didn't come back that way. Now I am troubled, perhaps more because he is so troubled, and don't know what to do. But I'd like him to seek out some of these folks. There was one of your papers put into his hands when one of our countrymen came. It was put into his hands to see did he know him, and then he see, you know, these things; and he's got a little interested, anyway, since I've been gone. So I think now the same one who placed the paper in his hands before, will do so once more, because I think I can-what is it you call it?-influence him-is that it? [Yes.] ] think I can.

And now for a better proof, more proof that I am what I say. It is twenty-nine years ago this day, if our record is right-twenty-nine years ago, if our home record is right-since I came into the world. Then I come back. Now you see, I was born here after the course of Nature, this day twenty-nine years ago, and I come back on the anniversary of my first birth-day.

I would say just what my business is in coming So you'll pardon me. I shall pay you, sir, if I can in any way. At any rate, I'm very thankful to you. If you please, spell my name, Schultze, and the Frederic without the k.

Séance opened by Theodore Parker; closed by Charles Thompson.

## Invocation.

Mighty Allah! thou who art the Great Jehovah of these Christians, wilt thou hear the prayer of thy servant who worshined at the shrine of Mahomet, who is thy child, and thou our Leader? Wilt thou bless thy servant by blessing these Christians and guiding them, that when they shall reach the promised land, of which their religion teaches, they shall find temples there made glorious and beautiful by the good deeds of their Nov. 6. mortal lives.

#### Questions and Answers. Ques.-By W. K.: In No. 19 of the Banner is an

invitation to a State Peace Convention as auxiliary to the Universal Peace Society. Will not some friend of peace enlighten us and many others on this point? Most of us are theoretically advocates of peace and non-resistance, and practically advocates of force, i. e., resistance and war. We are accustomed to throw an odium on the Jesuits for their principle that "the purpose sanctifies the means," yet we cut off a man's leg to save his life. How could we apply the non-resistance principle to the slave-holder, in harmony with the sympathy for the slave? Of what use are all the declamations on our red-skinned brethren? If I had the power I would offer civilization to them, and mates of the house, I endeavor to free myself; if they did not willingly accept it, I would force it upon them, by dividing them into families and scattering them all over the country, as Charlemagne did the Saxons. Probably Dr. A. B. Child is the best exponent of the peace theory; yet I cannot overcome the conviction, that, in many cases, war is the road to peace. The way to apply the non-resistance principle, instead of force, is what I ask in the name of all those who, like me, are in the dark. In the name of truth let your light shine, if you have it, that the Heavenly Kingdom may be established on earth by heavenly, not by hellish means.

ANS .- Your correspondent seems to be in doubt as to which is the nearest road to heaven, the peace road, or the anti-peace road. For our own part, we believe that a dishonorable peace is far worse than war. We believe in and honor that warfare that seeks to bring about good ends. We honor that warfare that Jesus honored when he went-into the temple and, with small whips. drove out those who were desecrating that so-called holy place. We believe that the recent scene of warfare through which you have just passed, as Americans, will bring to you the greatest blessings and the greatest honor that you have yet received from the hands of the Almighty. Nature teaches you that war, inharmony, under certain well organized conditions, always results in harmony, order and

fare that is such simply that one party may gain supremncy over another. That is not the kind of warfare we advocate. But we do believe in that which has an eye single to the good of all. We believe in overcoming evil with good. There are some among the peace party who ask us, Is there any good in war? We shall answer, There is. Look to the glorious emblem of your nation. A few years ago it was stained with blood more red than that that has flown through the channel of warfare, by far. A deeper, darker stain was there: the stain of slavery. It was a lie, written in colors of blood and fire upon your broad-flowing banner; a lie! and it was forced back into the hearts of the people by warfare, in order that your stars and stripes might float over a people free, not only in thought, but in deed. Now has not the war you have but hardly passed through already resulted in good? Some there be who may answer nay. But such cannot see good, cannot know there is good. Nevertheless, good is here, here with you. And, although it is here to-day, a crippled child, deformed in part, a hideous child to look upon, yet, in the future, it shall be glorious. And the child who has been born of the heart of sympathy of the American nation, will, in the future, bless the parent; will lead the parent up to a standard of truth and virtue and justice. Did you, as a people, know what justice was before your war? No, you did not You talked of it, but you knew it not. Justice never sat in your council halls; never had a hearing with you, save down in your heart of hearts. It was there silent, waiting for the voice of God to call it up. Your correspondent would know. from the spiritual side of life, no doubt, what course he and others should take with regard to this peace party. The document shows upon its face he is in harmony with ourselves. He believes, as we do, that war is a necessity. He believes that it is sometimes absolutely necessary to make a patient very sick ere he can be made entirely well. We love peace, an honorable, a true peace, that is grounded upon justice. That we love; but any other we do not love. We

would rather say, Give us warfare, with all its dark clouds, than such a peace. Q.-What is the meaning of Modern Spiritual-

ism? Has not Spiritualism always existed? A.—There was an Ancient Spiritualism; so there is a Modern Spiritualism. It is simply a erm designating the one from the other.

Q.—It is said that some spirits continue around their graves for a great number of years, unable to break away; and, though conscious and responsive to calls, yet the influence of the graveyard still holds them and draws them back. Will the intelligence enlighten us upon this subject?

A .- The law of affinity existing between soul and body, or mind and matter, is exceedingly strong. Death seems to have no power whatso ever over it. And since all are obedient to the laws of their own being, it will be readily understood why there are some persons who are, in a very great sense, wedded to their own earthly tabernacles.

Q.-By J. W. Harris: What is love? Shall we consider ita feeling of permanency or simply of impulse? Webster says, "Love between the sexes is a compound affection, consisting of esteem, benevolence and animal desire." Is this a good definition of love between the sexes? Making due allowance for imperfect organizations, can love be controlled, or must it act in concert with destiny or nature? The superior intelligence controlling the medium at your circles will please define this matter of love, as viewed from its advanced position. A.—We believe that love is an element of the

soul. It belongs to the soul, but its manifestations here on the earth are governed, are controlled by the organization through which it is comnelled to manifest. There are some persons who manifest very little of any kind of love while others seem to have a superabundance of it. It is not because love is wanting in the soul any more in one than in another. The fault, if such it be, is in the organization. Soul know, but oh dear! she, like myself, would want through such is unable to manifest itself harmoniously, perfectly, clearly, and, if we may roundly and fully.

Q.—By the same: Can destiny and divinity be amalgamated with Nature and God? Or are not destiny, divinity, Nature and God one and the

same thing?

A .- To our mind they are one and the same. That which is our destiny is our Leader, our Controller, and in every sense our God .- At one of the séances last week there was a call made upon the charity of the audience here convened, and we noticed that there were some among the audience who were in doubt concerning the subject who sued for charity, inasmuch as the unseen intelligences did not endorse the call. The intelligences controlling at that time did not deem it necessary to make any further appeal than that which was made by the chairman, or was to be made by the chairman. In order to remove the doubts still lingering in the minds of some, we would say we know the lady well, and know her to be, in all respects, honorable and truthful. And we are also acquainted with the painful circumstances that have forced her to call upon her friends, asking their aid; and we do, one and all, cheerfully endorse the call of the chairman in her behalf. And we would remind you of the words of our brother and teacher of ancient days, wherein he says, "It is better to give than to receive." Nov. 6.

## Lizzie C. Taylor.

I'm very anxious to send some word to my brother and two sisters. My brother is in Illinois. My two sisters are in New York State. One I think is in Buffalo and the other in Albany. Shortly before-well, about eighteen months before the war-I received a call to go South to teach. My health was then very poor, and I had been advised by my physician to go South; but I had not the means to go. But when I received the call to go there and teach, I thought, no doubt, I should be able to do so, and should perhaps return much better, if not well.

I succeeded very finely, until that portion of the country I was in became convulsed with war; till homes were broken up, and every house was a hospital. Then the changing scenes told very hardly upon me, and I soon began to see that I was falling; and soon all hope of returning to my friends at the North was lost. I made several attempts to, but failed, for there was no very

can attempts to, but failed, for there was no very easy means at that time of getting to the North from the South to the North.

So I was compelled to stay away from friends, and to die, as it were, among strangers. But I was well cared for, as well as circumstances would admit, and I died satisfied, at least that it was well, and that it would be well with me in the hereafter. But there was a shade of gloom over my spirit, when I thought how my friends would feel here, when they learned I was gone; and I presume never will be, until I succeed in reaching them and communicating with them.

It is true they have received intelligence connected with it; but they have had no farewell for the stay in the stay in the stay of the stay

word, nor would I give it now. I would only say it is true that I am with them still; with them to love them, to bless them, and to do all I may be able to do for them.

I very soon learned that there was a way by which we could return to our friends; but I was never able to avail myself of it till to-day.

And now I ask, as a reward for the great effort have made in coming here, that my friends may call me still nearer to them, for I feel now as I imagine I would feel were I standing outside the door of the home of my friends, knocking in vain for admittance.

Still I hope it may not be in vain. I hope I may be enabled to throw sufficient light upon their spiritual natures, as shall enable them to say, willingly, "Lizzie, come home; we want you here.'

You will please say this is from Lizzie C. Tayor, to Joseph, or Annie, or Harriet.

#### Joseph Poland,

I don't know much about these things, but I was very anxious to come back in some way. I only am here to ask if you will be kind enough to request my parents to visit some place where I can have the privilege of talking with them, or writing to them.

I have been to see that man-I believe the spirits call Charlie—[Mr. Foster?]—yes, sir. I would rather go there than anywhere. I am very anxious to come this way, but I would little rather go there than anywhere else.

I suppose I died by accident. I suppose I was shot. I don't blame anybody-I don't blame anybody at all. I'm only sorry for them-a great deal more sorry for them than I am for myself.

I'm very well off in the spirit-world, but I have ome things I would like to say that I would n't care to say here.

(To Chairman.) I think I've seen you, sir. I think I have; I don't know. Did you ever live on Springfield street? Well, I think I've seen you there. [I don't live there.] I can't really locate you anywhere, but I think I've seen you. I lived there. [What is your name?] Poland. [I know Mr. Marshall.] Thomas—a few doors west of my father's. [My wife knows your father.] Oh, I've come to the right place, have n't I? [Yes.] Well I'm very gladi 🖟

Will you be kind enough to ask them to go there? I feel a little strange here, in this way: don't care to stay longer. I'm very much obliged to you, very much obliged to you.

#### Mary Welsh.

The young lady what was here a few days ago, what was lost the same time I was, brings me.

Oh, I am in great distress, else I would n't ome. I think there was one thing so very strange about my going the way I did; 't was very strange! I had a dream the night before I went, that I

vas to be lost that way. But I had a good chance

o go, and I wanted the money. I went as servant. I wanted the money. I left two children with my sister in New York. I was to come back, you know; but I wanted the money. But I felt all the time that something was going to happen. My heart was all cold as death the time went. Something was telling me all the time that something was going to happen. I tell my sister how I felt, and she says, "Then I would n't go at all, if I thought so. Mary, I would n't go at all." That's the last of me. Yes, I did go. But I am thinking how it is that I'll get word to my sister about the children. Oh, they're there just waiting for me! Oh, they're waiting for me, cal

ing me to come back, thinking I must, even if I was dead! Oh, I'm so troubled about that, you cnow! They're calling me all the time; that is Welsh is my name - Mary Welsh: ves. there is folks like these who allows us to use them to come back. Well, it's to one of them I want my sister to go. Oh dear! I don't know; I some-

how think she will go, will get my letter. [Can you remember her directions?] Yes, I can, you some one to read it to her. [Can't she read?] N worst of

what makes it so had for me.

I hear that Mrs. Jones is one that believes in these things—we both of us know her; and she once told me that a great many Catholics and Irish folks come back to this place, and talk in the paper. And now maybe she has it, and knows about these things. [I think that's the way your sister will get your letter.] Yes. What I want is my sister to go to some of these folks, so I can come, and tell her what to do with the children. I have n't got it straight in my mind yet, what I I have n't got it straight in my mind yet, what I would have her do; but I shall then. I'll know hetter what to do, they say. Surely, I know Mrs. Jones knows I'm gone; that's it, knows I'm

If I come back, and she sees I've come, won't she take it to my sister, sir? [I think so.] Yes that's the only way I have.

I'm not distressed about her care of the children, but I'm distressed for they're calling me all the time, and I'm distressed because I know she has no means. But I can tell, I can advis her. I was older than her, and used to tell her what to do. Oh, I sort of take care of her, too and I can tell her what to do I thank you, sir. I can't do anything more.

Scance opened by Ishmud Keda; conducted by Rev. Arthur Fuller,

# MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Thurdsay, Nov. 8.—Invocation; Questions and Answers; James B. Itili, to his brother, J. Warren Ilili, in Utica, N. Y., and Matthew Weeks, in Marysville, Cal.; Mary Brady, to sister Clara: Belcher Kay, to some of his sporting friends.

Monday, Nov. 12.—Invocation; Questions and Answers; Capt. Wm. Clarendon, of Liverpool, Eng., who died at the Washington Coffee House, Boston, to his two children; Lucy King, to Ablgail Blasland, and father and brother, in California; Joseph Davis, to his father, Jefferson Davis.

Tuesday, Nov. 13.—Invocation; Questions and Answers; Henri Preshleu, lost on the Evening Star, to his brother, Frederick Preshleu, in Now Orieans, La.; Frances Adelaide Ilili, to her brother-in-law, James C. Ilili, of Utlea, N. Y.; Alfred Winnens, to Thomas Winnens, Liverpool, Eng.

Thursday, Nov. 15.—Invocation; Questions and Answers; Wm. Harris, to Sarah and Ann Maria, in Dover, N. II.; Cyrus H. Campbell, of Weldon, East Tenn.; to friends; Eph. Hoys, to friends in this city; Fannie Bullard, to her mother, in Roxbury, Mass.

Monday, Nov. 18.—Invocation; Questions and Answers; Honry II. Merrill, to Josiah Merrill, Savannah, Ga.; John Sweeny, to Father Elley, of New York; Mrs. Ellas Smith (late wife of Dr. Mainh, to her daughter and friends.

Taesday, Nov. 29.—Invocation; Questions and Answers; John Shender, to friends; Charles and Answers; Edward Blake, to his Uncle Henry, Aunt Susan, &c.; Annie Jeffreys, who died on the passage from Calcutta to New York, to Dr. Daniels and friends: Charlotte Blackburn, to friends in England: Denniel.

Monday, Nov. 20.—Invocation; Questions and Answers; John Sherier, to friends; Charlotte Blackburn, to friends in Fensavivania; Lleut, Col. McFarjon Sherier, to f

sday, Nov. 27.—Invocation; Questions and Answer

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Obituaries.

Passed on, from Granville, N. Y., Nov. 28th, 1866, Ruth, wife of Alexander Slocum, aged 64 years.

of Alexander Slocum, aged 64 years.

Another star is added to the salaxy of the Immortals. Another link is formed in the chain of divine affections entering the celestial homes, from whence will oft be borne messages of confort to her bereaved fimily. Mrs. Slocum was of cowned with knowledge of spirit-communion, which brightened her future prospects, and gave a bilasful entrance into the Summer-Land. Her many virtues as wife, mother, friend and neighbor, we may not enumerate, for all that belonged to a true womanhood were manifest in her daily ministrations to all.

The funeral was attended at her residence, where many friends assembled to pay tributes of respect and extend sympathies to the hereaved husband and children, while angels gave them the blest assurance that "All is well," which may they fully realize by the evidence that she still lives and loves with holy affections.

8. A. HORTON.

Passed to the Higher Life, Emma Florence Jarvis, of Warren Maine, in the 14th year of her age.

ren Maine, in the 14th year of her age.

Nipped by the frosts of the Ley King, just as the tender bud scemed ready to unfold into a beautiful flower. This dear child came from her rocky home to our more genial clime, in the hope of finding respite from the grim messenger, whose ley fingers had opened the gateway to the hiner life for a large family, one by one, until all save one is gone. But it was in valu, for the angels had marked her as their own, and they came to welcome her to her new home with the celestials. Not as a grim and glastly messenger came he now, but as a welcome friend to relieve her from life's pains and trials, and open the flower encircled door that leads to the home above. Though so young, sile had won the affections of many loving friends, and to these it will be a satisfaction to know that death was not "a king of terrors" to her. Before the silver cord was severed, she expressed strong desires that we should "give her up and let her go home."

Philadelphia. Pa. 1862

H. T. CHILD, M. D., 634 Race street. Philadelphia, Pa., 1866,

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the results show the former to be as far superior to the latter as it is different from them.

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portant respects, as well as in all others:

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profession themselves.
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womiting, nauseating, sweating, cuppling, blistering, plastering, salving, and the great variety of other visible, external and office visible, external and office visible, external and office visible, external and office of outperacting the visible, external and violent effects of disease. But the practical operation of the spiritual system, as embodied in Mrs. Spence's Positive and Negative Powders, is radically different. They aim at the invisible cause of disease; and hence they neither produce, nor are they intended to produce, any visible, external and office visible, external nor are they intended to produce, any visitio, external or violent effects—no purging, no nauseating, no vomiting, no sweating, no cupping, no blistering, no plastering, no salving; but they silently, gently and soothingly pervade the patient's system, and by restoring the lost magnetic balance or equilibrium of the discussed organ or organs restore them to perfect health.

ance or equilibrium of the discussed organ or organs, restore them to perfect health.

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tice of the old system of medicine.

Such being the facts with regard to the Positive and Negative Powders, it is my intention to persevere in holding them up before the public until every family and every adult man and woman every family and every adult man and woman shall test their virtues for themselves, and thus, from personal experience, learn and appreciate their full merits. And in furtherance of this object, I take the liberty of referring the reader to the published testimonials which will be found in another column of the BANNER, and I also extend to all persons who reside in, or who may visit New York, a cordial invitation to call at my office, No. 374 St. Marks Place, and, if they desire more evidence, it will afford me much pleasure to lay before them such a mass of letters, certificates and reports as will satisfy the most skeptical that I have said naught in exaggeration of the merits of the spiritual system, as embodied in Mrs.

## NEURAPATHIC BALSAM;

NATURE'S GREAT HARMONIZER, (Discovered and put up by direction of spirit physicians,)

HUMORS AND SKIN DISEASES;
Piles, Catarrh, Rheumatism, Worms, Burns,
Sores, and all Diseases of the Throat

nnd all Diseases of the Throat
and Bronchial Tubes.

Three of cents and \$1,00 per Bottle. For sale by all
Druggists, and at the Offices of the Banker of Lioht in New
York and Boston; also, A James, No. 53 keynolds Black,
Chicago; T. D. Miller, No. 4 Kennett Bullding, St. Louis,
Mo.
E. HAYNER & CO., Proprietors,
Nov. 17.

7 Doank Stere, Roston.

## Miscellaneous.

## OXYGENIZED AIR.

No. 119 Harrison Avenue.

OXYGENIZED AIR

RADICALLY CURES

SCROFULA, CATARRII, BRONCHITIS:

FIRST AND SECOND STAGES OF

CONSUMPTION;

RHEUMATISM, NEURALGIA, PARALYSIS, AND EPILEPSY.

THE Oxygen is breathed directly into the Lungs, and through them is carried into the blood; thus, as soon as the blood will earry it, it reaches all parts of the system, decomposing the impure matter in the blood, and exnelling I through the pores. The results from this mode of treatment are immediate. Patients do not have to experiment with it for months to learn whether they are being benefited. Good results are experienced upon the first trial, and but a few applications are necessary to effect a cure in any curable

Patients in the country who are unable to visit the Doctor personally, are requested to write out a brief bistory of their symptoms, and forward it to the Doctor. A candid opinion will be given in all cases; and, if desired, remedies can be sent by express to your own house."

The Remedy is administered under the supervision of the

Physicians instructed in the use of the remedy, and fur nished with all the appliances for a business with it. CHARGES REASONABLE.

## C. L. BLOOD, M. D.,

No. 119 Harrison Avenue.

BOSTON. MRS. E. D. SIMONS.

THE WELL KNOWN

AND long a resident of Hartford and Bristol, Conn., has removed to 1249 Brondway, corner also street, New York, where she will be pleased to consult with and treat all that are suffering. Her reputation and success, as thousands can attest in the New England States, as a skilling practitioner, and a Clairvoyant of remarkable perception as an examiner of the Body, nothing out the disease and prescribing remedies, and restoring the sufferer to health, when eminent physicians have given them up as past all cure, she is second to none.

physicians have given them up as past all cure, she is second to none.

Also, the strong magnetic power possessed by the medium to remove disease by the hand, with the powerful remedies to use externally, disease is thrown from the system. Liver Complaint, Weak Stomach, Dyspepsia, Spinal Complaints, Rheimmatism, Acaralgia, Scrafal Immors; Consumption in its first and second stages; Bronchitis; all Femate Weaknesses; Paley, Gieneral Debolity, and all those diseases that arise from a derangement in the what forces, by giving a clear magnetic life to the sufferer. Consultation free.

Mrs. E. D. Simons's Magnetic Lintment acts like magic in curing Bronchial Difficulties, Rheimatism, and all inflammations, and truly is the great remedy of the age. 50 cents, \$1,00 and \$2,00 per bottle.

Mrs. E. D. Simons's Anti-Billous Pills—the best Blood Puriller and Stomach Corrector ever brought before the public. They are composed of purely Vegetable extracts. They neither give pain or weaken the patient in their operations. They will clear the complexion, remove pimples on the face, and rinse the system of all corrupt lumnors, and cure Dyspepsia, Liver Complaints, and diseases caused by an impure circulation. Price, 25 cents per box. Medicines can be forwarded by mail or express.

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## PIANO FORTES, ORGAN HARMONIONS,

OFTHE BEST QUALITY, and WARRANGED in every par ticular to be the best made instruments in the country. They are fully endorsed by the Musical Profession. Our Planos vary in price from 8.29 to 8800, according to style of finish. All in want of any of the above instruments, are invited to call and examine our stock before purchasing.

OFFICE, 158 WASHINGTON STIEET, ROOM NO. 3.

N. B.—Spiritualist Societies in want of Harmonions or Melodeous for their meetings, are respectfully invited to call and examine before purchasing.

DR. G. W. BABCOCIC,

BG Winter street, Boston, Room 10.

BR. G. W. BABCOCK,

36 Winter street, Boston, Room 10,

A TTENDS to the treatment and cure of all Chronic DisA BARES. (Diseases affecting the Hair and Scalp attended
to as usual)

Dr. Babcock has been for years engaged in treating diseases
with excellent results. He is an educated physician, and
those seeking his advice will find him a gentleman of scientific
ability, and worthy of all confidence.—(Boston Sat. Gatetic.
Let all those afflicted with diseases hear in mind that Dr.
Babcock has been most successful in glying relief, and effecting permanent cures to his patients. We consider him one of
Nature's true physicians, hence the pleasing and fortunate resuits he has brought to his patients.—[Boston Courier.

Nov. 17.—3m)

PIANO AND SINGING FOR TEACHERS.

M.R.S. PAIGE is very successful in fitting Teachers of PlanoForte and Singing by her New Method. Time required
from three to six months. Pupils can fit by correspondence,
after remaining with Mrs. P. one week. References given on
application. No one is authorized to teach this Method except
by permission of Mrs. Paige, who is the inventor and sole proprietor.

prietor.

ET Address, MRS. J. B. PAIGE, 246 Washington street,
Rooms 9 and 4; or, OLIVER DITSON & CO. 4w-Dec. 8. \$5,00 SAMPLE FREE. With terms for round. Business light and genteel. NO BUGUS JEWELRY,

#### or any other humbug arrangement. Address, HARRISON & CO., Box 10, VERNON, N. J. 4w\*-Dec. 15. A WONDERFUL BOOK! R ICHES, Wisdom, Happiness, Marvels, Miracles and Mys teries, all combined worth \$5. Mailed free for 25 cents. L. N. WHITE & CO., 25 Chamber St., New York. 5w Dc. 22.

L. N. WHITE & CO., 25 Chainber St., New York. 5w Dc. 22.

MRS. JENNY PARRIS has opened the elegant dwelling No. 258 SOUTH ETOHITH STREET, for the reception of 3w\*-Dec. 15.

GTAR-SPANGLED BANNER." Cheapest Paper published. A large eight-page paper, full of Rich, Rare and Racy Reading. SONGS, SKRTCHES, ILLUSTHATED PUZZLER, COMIO ILLUSTRATIONS, &C., &C., THE FUNNIET PAPER PRINTED UNLY SICKETS PER YEAR! Specimens for Geents, Address, "STAR-SPANGLED BANNER," HISBOALE, N. II. 2w—Dec. 22.

A LADY who has been cured of great nervous debility, after many years of misery, desires to make known to all fellow sufferers the sure means of relief. Address, enclosing a stamp, Mits. M. McRitt IT, P. O. Box 388. Hoston, Mass., and the prescription will be sent free by return mail. Mall. 10w-Dec. 8.

FOR \$2, I will send, by mail, one copy each of my four books, "Life Line of the Lone One," "Fugitive Wife," "American Crisis," and "Gist of Spiritualism," Fer address, see lecturers column. WARREN CHARE.

DR. J. T. GILMAN PIKE,

Miscelluneous.

FOR THE

## HEALING OF THE NATION!

THE GREAT

SPIRITUAL REMEDY! MRS. SPENCE'S

## **POSITIVE AND NEGATIVE** POWDERS.

Akron, Summit Co., Ohio, June 11th, 1866. PROF. P. SPENCE—Dear Sir: My disease, as I stated in my first letter, was Difficult and Painful Uringtion, which commenced last Painful Urination, which commenced last fall, and continued through the winter, at intervals of a week or two, increasing in intensity at every period of return. Finally it became excruciating, and could not have been endured longer without relief. I commenced taking your Positive Powders according to your directions, as soon as the box arrived. I had not taken half the Powders, when I discovered that the said complaint had utterly and silently disappeared, not even bidding me good-bye. I, of course, was very glad to dissolve such unpleasant partnership.

I will add that I am now 70 years old, and for 30 years was a practitioner of medicine. I live in the Township of Bath, 7 miles from Akron, Ohlo, which is my Post-Office address.

Fraternally yours, H, IJARRIS.

South Adams, Mass., Sept. 26th, 1866.

South Adams, Mass., Sept. 26th, 1866. PROF. SPENCE—Your Positive Powders worked like a charm. I think there is no medicine on earth that will reach the Prosinto Gland like the Positive Powders. I was almost immediately relieved. I have tried many different kinds of medicine for the relief of irritated and swollen Prostate Gland, butfound no sure relief until I found it in your Positive Powders. Truly they are the greatest wonder of this age of progress. No person thus afflicted should be without them. They came to me like an angel of mercy, and in the right time.

Yours in truth, JAMES M. CARTER.

Salem. Marion Co., Ill., Feb. 25th, 1866. PROF. SPENCE—It has been my misfortune to have tried Botanic, Homeopathic, Hydropathic, Eclectic, and all kinds of medicine, yet received no good from any of them; but when your Powders came, they were used immediately, and CLAIRVOYAXT, MAGNETIC & ELECTRIC PHYSICIAN, they effected greater good in tess time than any other medicine I have used.

Yours truly, J. Mc. N. WHAM.

Bennington, Marion Co., Iowa, Oct. 13th, 1866. Rennington, Marion Co., Inva., Oct. 13th, 1866.

PROF. PAYTON SPENCE—Sir: I have used your Negative Powders in a case of Anautrosis (Blindness.) and one box worked a complete care. The case is that of my little girl, now thirteen years old. She has labored under scrofulous sore eyes for about 8 years. About one year ago she got her right eye hurt, and to that and the long continued sore eyes, is to be attributed, the Amgurosis. She could not see out of one eye for about six months so as to distinguish any object; and six months so as to distinguish any object; and the other was affected so badly that in a few months she could not have seen at all. I had lost all hopes of over curing her eyes; for I had tried an nopes of ever caring her eyes; for 1 had then so many and such various cures, or pretended eures, which did not benefit her, that I was almost tempted not to do anything more, but was induced by a friend to try your invaluable Negative Powders, which cured her completely. May the great and beneficent Being reward you according to the great work you are doing. according to the great work you are doing.
Yours, &c.. W. P. COWMAN.

White Hills, Conn., Feb. 11th, 1866. DR. SPENCE-Dear Sir : A have been troubled with the Neuralgin for the last 15 years, and at with the Neuralgia for the last 15 years, and at times have been laid up with it for six weeks at a time. I have used your Positive Powders for Neuralgia and Sick Hendache. They relieved me almost immediately. I have tried nearly all the patent medicines that have been recommended for those diseases; but the Positive Powders are the only thing that did me any good. Yours for the truth,

LIBBIE G. BARRETT.

Richwood, Union Co., Ohio, June 10th, 1866. PROF. PAYTON SPENCE, M. D. - Dear Sir: I have had the **Erysipelus** for nearly 2 years, and used all kinds of Patent Medicine that was said to be good for it, and applied to some of the most eminent physicians, but received no benefit. After expending a great sum of money, I read a notice in the Banner of Light that the Positive Powders were good for Erysipelus, I con-Powders were good for Frysipeius, I concluded I would try them; and to my great astonishment I was relieved by taking bair a box of the Positive Powders. I now am perfectly well, and feel no symptoms of the disease. They are the best medicine I ever used.

My wife was taken with the Rhemmatism,

so that she could scarcely raise her feet from the floor, but had to slide them along on the floor. She used but six **Positive Powders**, and was

Yours truly, JAMES P. CUNNINGHAM.

DR. G. W. BABOOCK,

36 Winter street, Boston, Room 10,
ATTENDS to the freatment and cure of all Chionic Distances. (Discass affecting the Bair and Scalp attended to se usual)
Dr. Babouck has been for years engaged in treating diseases with excellent results. He is an educated physician, and those self-in critical methods of the property of the property of the Positive and Negative Powders over diseases of all kinds, is wonderful beyond all precedent.
This babouck has been most successful in giving relief, and effecting permanent cures to his patients. We consider him one of Nature's true physicians, hence the pleasing and fortunate results he has brought to his patients. We consider him one of Nature's true physicians, hence the pleasing and fortunate results he has brought to his patients.—[Busion Courier.]

Nov. 17.—3nt

DRUNKARD, STOP I

THE Spirit-World has looked in mercy on scenes of suffer I had been for timusants of others. Enclose stamp and been redeemed by its use within the last three years.

The Positive and Californ's Cordial, Healing Extract, Olis, American and Cure of Cholera, both the Positive and Seguity on the preparations. X. B.—Particular attention pale to put may define, greated by any other preparations. X. B.—Particular attention pale to put my define, and support of the patient. Address. C. Clisty on Beachers of Plano AND SINGING FOR TEACHERS, M. R. Palo and Singing by her New Method. Time regarded and the patient. Address. C. Carty of the prescriptions of the patients of the patients

THE GREATEST FAMILY MEDI-OINE OF THE AGE:

In the cure of Chills and Fever, and of all other kinds of Fever, the Positive and Negative Powders know no such thing as fall. In view, therefore, of the approaching stekly season, we say to the people of the West, and the South, and particularly of the great valley of the Mississippi, and of all other sections of the United States that are animally sconing of by the Chills and Fever, and other Fevers, in the sumer and autumn, "be prepared in time; keep the Positive and Negative Powders always on hand, ready for any emergent."

and Negative Powders analysis and and reasy for any emergency.

To AGENTS, male and female, we give the Sole Agency of onlive vounties, and large and theral profits.

FIRSICIANS of all schools of medicine are now using the Positive and Negative Powders extensively in their practice, and with the most gratifying success. Therefore we say, confidently, to the entire Medical Profession, "Try the Ponders."

Printed terms to Agents, Physicians and Druggists, sent free.

free.
Circulars with fuller lists of diseases, and complete explanations and directions sent free postpaid. Those who prefer special critten directions as to which kind of the Powders to use, and how to use them, will please send usa brief description of their disease when they send for the Powders.

Mailed, postpaid, on receipt of price.

PRIOE
One box Positives, \$1.
One box Negatives, \$1.
One box Negatives, \$1.
One box both kinds, \$1.
Six boxes, \$5; twelve boxes, \$9. Sums of \$5 or over, sent by mall, should be either in the form of Post Office Money Orders, or Drafts on New York, or class the letters should be registered.

Money mulied to us is at our risk.

OFFICE, 371 St. MARKS PLACE, NEW YORK. Address, PROF. PAYTON SPENCE, M. D., Box 5817, NEW YORK CITY. For sale also at the Bunner of Light Office, No. 15n Washington St., Boston, Mass., and by Druggists generally.

DELA MARSH, at No. 14 BRODICS 1

BELA MARSH, at No. 14 BRODIELD STREET, keeps con
stantly for sale a full supply of all the Spiritual, and Re
formatory Works, at publishers' prices.

BY ALL ORDERS PROMPTLY ATTEMBED TO.

Oct. 6.

# Mediums in Boston.

NEW UNFOLDING OF SPIRIT-POWER!

DR. GEORGE B. EMERSON,

I-EALING MEDIUM, developed to cure diseases by draw
ing the disease apon hilmself, at any distance; can examine persons; tell how they feel, where and what their disease
is, at the same time. One examination \$1; ten exercises to
draw diseases, \$5; thirty for \$10. Manipulations, \$2 each.

Treats patients at a distance by letter, by inclosing the sum,
piving your name and address. Please address DR. GEO. D.

EMERSON, No. 1 Winter Place, off Winter street, Bo.,
ton, Mass. Office hours from \$4. N. 10 \$4. N. 10 \$4. N.

DECAMPER

RECOVER YOUR HEALTH!

M. R.S. B. L. CHAPPELL, the well known Lecturer on the M. L. L. CHAPPELL, the well known Lecturer on the M. L. Laws of Life," has taken Hooms at No. II SOUTH STIEET, BOSTON, MASS.

Mrs. C. has been a carrelo and successful student of those mysterious elements of heing which, too often knowed, still are the potent agencies of life, and she invites the attention of those who should be interested.

Discasses of Mind and Body often vanish at once when the causes of disturbance among the vital forces are discovered, and all those suffering are invited to call, as she oftens her services as an inspirational and Magnetic Healer, and relies upon her experience to confer great benefit upon all whose conditions demand her attention. She often gives evidence of spiritions demand her attention. She often gives evidence of spiritions demand her attention. She often gives evidence of spiritions demand her attention. tons achimid her attention. She often gives evidence of spirit-identity, but never promises.

LTF MRS. CHAPPELL will also receive calls to lecture during the coming Winter.
Call or address MRS. CHAPPELL as above. Hours from 10 to 2 each day.

Dec. 8.

DR. MAIN'S HEALTH INSTITUTE. AT NO. 7 DAVIS STREET, BOSTON,

TMOSE requesting examinations by letter will please en close 51.00, a lock of hair, a return postage stamp, and the address, and state sex and age.

130°-Oct. 6.

MRS. R. COLLINS

STILL continues to heal the sick, at No. 19 Pine street Boston, Mass. Oct. 6.

MRS. PLUMB, Clairvoyant Physician, Test and Bushess Medium. Perfectly reliable. No. 33 Lowell street. Circles every exculing, excepting Mondays and Saturdays, at § 4. Admission 15 cents. For Examination of Disease, \$1; for Test and Business, \$2; for Lost or Stolen Property, \$3; for Scaled Letters, \$1, with return samps.

Dec. 15.

MRS. A. C. LATHAM, Magnetic and Chrir-voyant Physician, treats diseases of body and mind, by the laying on of hands, and by magnetic remedies. Also, gives delineations of character. Terms \$1. Onice, 292 Washington street, Boston.

MISS PHELPS, Inspirational Writer, Developing and Bealing Mealum, No. 3 Tremont Row, Room 23 opresent entrance No. 12 Howard St.). Hours: 94 A. M. to 4 P. M. Developing Circle, 25 cents, at 4 P. M. daily: also on Tuesdays, Saturdays and Sundays at 7 P. M. 4w\*-Dec. 8.

MRS. SPAFFORD, Trance Test Medium, has resumed her stitings at No. 1 LINCOLN STREET, first door leading from Summer street. Hours from 10 to 12 and 2 to 5 p. u. 2w\*-Dec. 22. MISS NELLIE STARKWEATHER, Writing Test Medium, No. 7 Indiana street, near Harrison Av. Oct. 27.

DR. WM. B. WHIPE, Sympathetic Clairvoyant, Magnetic and Electric Physician, No. 4 Jefferson Place, leading from South Bennet St., Boston. 6m\*-Dec. 8. MRS. L. PARMELEE, Medical and Business Clairvoyant, 1179 Washington St., Boston. 13w\*-De. I.

SAMUEL GROVER, HEALING MEDIUM, No 13 DIX PLACE, topposite Harvard street.) Oct. 6. SOUL READING.

SOUL READING,
Or Psychometrical Delineation of Character.

M. AND MRS. A. B. SEVERANCE would respectfully
them in person, or send their autograph or lock of hair, they
will give an accurate description of their leading traits of char
acter and peculiarities of disposition; marked changes in past
and future life; physical disease, with prescription therefor;
what business they are hest adapted to pursue in order to be
successful; the physical and mental adaptation of those intending marriage; and hints to the intarmoniously married,
whereby they can restore or perpetuate their former love.

They will give instructions for self-improvement, by telling
what freuties should be restrained, and what cultivated.

Seven years' experience warrants them in saying that they
can do what they advertise without fail, as bundreds are willing to testify. Skepties are particularly invited to investigate.

For Written belineation of Character Rept senderty as accepfor Written belineation of Character, \$1.00 and red stamp.

Hereafter all calls or letters will be promptly attended to by
either one or the other.

Whitewater, Walworth Co., Wisconsin.

DR. J. P. BRYANT

DR. J. P. BRYANT WILL HEAL THE SICK,

BY THE LAVING ON OF HANDS, AT FITZGIBBON'S HALL,

CORNER OF KEARNY AND POST STREETS, SAN FRANCISCO, CAL., RROM 9 A. M. to 11 A. M., commencing FRIDAY, October 12th, continuing sach day, Sundays excepted. FRUE, TO ALL. After the above hours be will receive patients at his Private Rooms, Bush street, between Occalental and Cosmopolitan Hotels, till 5 P. M., who will be charged according to their means.

HEALING THE SICK,

#### RY THE LAYING ON OF HANDS!

DOCTOR PERSONS late of the Dynamic Institute, Milwankee, who has treated over 33,000 pettents within the last three years, and whose cures have never ocen surpassed in the world's history, will heal the slek at in the world's history, with heal the sick at Admin House, Chlengo, Dec. 23d, 24th, 25th, 26th, 30th, 31st, and January 1st and 2d.

By special request, will be at Three Onks, Mich., Dec. 27th, 28th and 2d.

danuary 3d, 56th, danuary 3d, 56th, danuary 3d, 56th, caves for New Octones; location and time of practice will be made known hereafter

Dec. 22.

Dec. 22. DR. J. R. NEWTON,

DERMANENTLY located at NEWPORT, R. 1. Office, 239
Thames street. Office hours from II a. M. to 2 r. M. Saturdays, Sandays and Mondays always excepted. Dr. N. can not tell if he can cure without seeing the patient.

The Letters must be as short as telegraphic dispatches, or they cannot be read or answered.

Dec. 1.

HEALING INSTITUTE, QUINCY, MASS

HEALING INSTITUTE, QUINCY, MASS
TMIIS HOUSE was opened by MRS. A. J. KENISON, July
1st. Isola, for the improvement of the afflicted in Body and
Mind. Board with or Without treatment. Good Clairvoyant
and Magnetic Physicians in attendance. Washington St.,
near Centre Depot.

MRS. L. TR. MURRAY, M. D.,
CLARRYOYANT PHYSICIAN, BUSINESS AND TEST
C MEDIUM, 263 Woodward Avenue, DETROIT, MICH.
Terms—Description and Prescription by mail, 31 and stamp,
(enclose book of hair); locating an oil well, looking into other
business matters and answering a scaled letter, 2 and stamp,
satisfaction warranted.

MRS. ABBY M. LAFLIN FERREE;
PSYCHOMETRIST AND TEST MEDIUM, reads from bandwriting or metals; also, gives directions to those wishing
to begoine chalryoyant or mediums. Personal directions, 81;
Psychometric Reading, 82; Business Directions, 25, Address
(enclosing 2 red stamps), P. O. Box 455, Washington, D. C.
Dec. 1.—5w\*

DR. W. A. CANDEE,
THE HEALING MEDIUM, will treat the utilicited for the
next sixty days, at
INDIANAPOLIS, IND.,
Dec. 22.

Commencing January 1st, 1867.

MR. E. F. KINGMAN and MARY J. CLARK, will give Musical Scances, Music produced by the invisibles on Violin, Guitar, Dram and Bells, glying also other physical manifestations, Address, SOUTH ASHFIELD, MASS.

Dec. 22.—4w

HEALING THE SICK!

NO. 265 JEUFERSON AVENUE, DETROIT, MICH., cures all forms of disease without medicine. Nov. 17. MRS. HYDE, Business and Test Medium, has removed to 69 W. 18th street, corner 6th Avenue, NEW YORK. Mrs. II. has also made arrangements to give Clairwayant Examinations for Disease, at her Rooms, daily. Examinations made by letter—name, age, sex only required—\$3.00. Medicines accurately prepared and put up for patients, Also, Dr. Garvin's Compound Elixir, or first Solution ever known of Tar, given from the Spirit-World, for Scrofida, Consumption and Dysepsia, and a specific for Heart Diseases, &c. (SEE CIRCULAR.)

PREDERICK MYERS, Physician and Medical Electrician, Eleverysens successful practice in the treatment of Diseases of Febraes, in New York City. Office, 72 EAST TWELFTH STREET, corner of Fourth Avenue, NEW YORK.

4w-Dec. 22. A REMARKABLE Natural Chairvoyant and Secr. will Answer Questions on Business, Sickness, Friends, &c. Inclose 82, photograph, or lock of hair to D. O. B., Banner of Light, 546 Broadway, New York. 2w—Dec. 22.

JEANNIE WATERMAN DANFORTH, (form-erly of Boston,) Chairwy ant Physician and Trance Medi-um, 52 For with student, near the Bowery, New York, Dec. 8-6w\*

MRS. COTTON, Successful Healing Medium, by the laying on of hands. (No mediches given.) No. 225 E. 78th street, near 3d Avenue, New York, 3m—Dec. 22. MISS M. K. CASSIEN, Medium, will answer sealed letters. Terms, 82,00, four 3-cent stamps. Address, 248 PLANE STREET, NEWARK, N. J. 208-1-10c. 22.

JOSHUA GROVER, Healing and Personating Medium, No. 7 Winthrop street, Charlestown, Mass. Nov. 17.—888

DR. N. P. ALLEN, HEALING MEDIUM, Locust 10w\*-Nov. 17.

D. F. CRANE, ATTORNEY AND COUNSELLOR AT LAW. 88 COURT STREET,
BOSTON,
House, 18 Websterstreet, Somerville.

"SPIRIT-RAPPINGS!" GIVEN under inspiration, by CLARA MORGAN. Price, 30-Cents per copp. Liberal deduction to Agents. For sale at the RELIGIO-PHILOSOPHICAL PERLIPHING ASSOCIATION, Drawer 825. Chicago, III., and BANNER OF LIGHT OFFICE, Boston, Mass.

# Bunner of Tight.

WESTERN DEPARTMENT: CINCINNATI, OHIO.

J. M. PEEBLES ...... RESIDENT EDITOR.

We receive subscriptions, forward advertisements, and transact all other husiness connected with this Department of the Banner of Light. Letters and papers intended for us, or communications for subbleation in this Department, etc., should be directed to J. M. Perraes, Cincinnati, Obio; P. O. Ros 1402.

#### The Year Going-Gone.

As sea waves come and go, so pass the years of mortal life. Motion is life-change a law of the universe. In the valley to-day, on the mountain's summit to-morrow-smiling with spring's roses and weeping like sightless Bartimens with autumn's decay-mariners, indeed, dancing on the surges of the ages, or weary pilgrims, saddened by strango experiences, looking for friendly graves where our bodies may find repose. Oh, how pleasant the thought that the years roll

> " One sweetly solemn thought Comes to me o'er and o'er: I 'm newer home to-day Than I ever was before.

Nevrer the bound of life. Where we lay our burdens down; Nearer leaving the cross,

A few more days and the last page of the current year will be written full, and another chapter sealed. What has the passing year seen written upon the fair pages of our book of life?-a book to be hereafter opened in the presence of holy angels-momentous question! The past is past: regrets are useless; no atoning blood can wash away the records of the Recording Angel. Not one step can be retraced; not an act can be recalled, nor a deed undone. The harvest must come. God is just. And yet the past is full of lessons. The darkest moments and the severest experiences may be of vast service to us in shaping the future.

The wheels and whirl of Change have been busy in all lands. This is an age of revelations, Asia has seen the star of Progress returning from the West, eastward. Europe has seen the clash of serried armies, and felt the jar of tumbling crowns. France, no longer arbiter among nations, is withdrawing her soldiers from Rome and Mexico. Pone Pius IX., trembling in the "Eternal City," while harling harmless anathemas against Italy and Russia, is looking for a home in the island of Malta, or protection under the tottering crown of the Queen of Spain. England, shaking with reform agitations at home, is wading through deep troubles with her Canadian and other provincial sons abroad. The Austrian star is waning; her flag waves in madness, hated by Hungary. Italy, weeping for sons slain in battle, is united and determined. A Protestant king sits in the very centre of Europe holding governmental reins, dictating terms to princes and potentates, and counseling emperors. Our country-"blest Ship of State!" passing many rocks, shoals and whirlpools during the year-is enjoying the rich blessings of peace and prosperity. The olive branch and the white dove of Peace are the symbols of the day, the hour. May war no more distract our family of States, but may purity, peace, and a warm, fraternal love hold them welded in blissful union, till the American flag, emblem of human rights and freedom, shall float o'er all intervening lands to the Pacific.

But a truce to nations, and a glance at families and social circles. When last "Happy New Year" rung out upon the clear cold air, how many family gatherings were joyous and even jubilant, counting on long years of pleasure! New plans, were formed, grander scenes anticipated, and no clouds were seen looming up in future skies. But the death-angel came; Nature demanded her dues-Tears fell like rain. There was a vacant chair 'round the fireside-a new grave in the churchvard—a voice hushed in the stillness of death Thus ended the first chapter. Spiritualism wrote, writes on each tembstone; "To be continued," The life-parratives of earth close with death, as do daily journals, to be taken up and carried ou in the eternal world. Each life-story interrupted just a moment at the grave for the curtains of eternity to be uprolled, continues beyond the shadow-lands of cemeteries, sweeping on with deepening, broadening powers through all the endless ages.

-gone forever! It is beautiful to grow old; but absolutely grand to grow old beautifully.

## Which is the Way to Caman?

It is estimated that there are over six hundred different systems of religion in the world. Nominal Christianity alone has over three hundred different sects or denominations, including shadings and sloughings, and each profess to have the truth. All go to the same " word of God " for proofs, and all their tongues are nimble with "Thus saith the Lord." Catholics battle Protestants-Protestants war among themselves. Episcopals will not exchange with Baptists, Methodists and Presbyterians; nor will these exchange pulpit services with Universalists and Unitarians. Each is seeking to outdo the other in church-palaces, tall steeples, stained window-panes, and such costly pulpittrimmings as become the lily-white fingers of salaried clergymen, that never soiled their garbs by finding the poor, "fishing" and "tent-making," like Peter, Paul and John. But where's the way to Canaan? Do Christians know anything of that future state of existence-do they, like Jesus, "go about doing good?" Do they give one of their coats to "him that hath none?" Ar. priests point, but do not go; preach, but do not practice; build churches, but do not build up humanity. The poor, under the shadows of their church-roofs, are unfed; the naked unclothed; outcasts unredeemed, and the causes of crime remain

Mrs. Stowe's "Dred" taught many sound lessons to these genteel white Christians through the character of poor "Old Tiff." You recollect that the care of his dead mistress's children devolved upon him, and he having told them that "their mother had gone to the land of Canaan," one inquired as follows:

"Uncle Tiff, where is the land of Canaan?"

"De Lord-a-mercy, chile, dat ar's what I'd like to know myself. I's studdin' upon dat ar. I's gwine to camp-meetin' to find out. I's been to plenty of dem ar, and I never could quite see clar. Pears like, dey talks about everything else more'n dey does about dat. Dere's de Methodists dey cut up de Presbyter'ns, and de Presbyter'ng pitches into de Methodists; and den both on 'em's down on de 'Piscopals. My ole mist' was a 'Piscopal, and I never seed no harm in it. And de Baptists think dey an't not one of 'em right; and while dey 's blowin' out at each other dat ar way, I's wonderin' whar's de way to Canaan!" Yes; where's the way to Canaan? Oh American clergy, stop your wranglings about

salvations; and, not content with standing and pointing out the way, go ahead-ahead of the peoplc-lead them into Canaan; lead them into the green pastures of which you've preached; lead green pastures of which you've preached; lead seets that surround us, in that we have an evithem into that kingdom of God that you've long dence, a knowledge of the immortality of the soul, prayed might come-into heaven-a heaven on earth, a heaven now.

#### A Merry Christmas.

since, passing a group of sunny-faced lads, some familiar to us, we exclaimed, "A Merry Christmas to you, boys!" They made for us, a dozen hands thrown up, and half as many mouths shouting, "tire us something to make it merry." They tells something of its perpetual angelhood of had us, talk was useless, the only chance of es- youth.

There's much in the phrase, "give us somelives longest that lives best; lives wisest that gives most freely; and lives most, that confers the greatest amount of happiness upon others.

As usual on Christmas Eve. all Catholic and some Protestant churches will be illuminated in honor of that gentle Judaistic reformer, Jesus, whose real Jewish name was Joshua. It requires the mold and dust of the ages to transform martyrs to Gods. Such is human nature. It persecutes present saviours, and worships the ancient. We admire, love, reverence that blessed Man of Nazareth, and would honor him, too; not in outward show and sham, but in living his life and practising his precepts, by going about "doing

While pearly snow-flakes are whitening fields and forests, and you are sitting in cozy homes, remember, oh remember the poor; not with musical prayers, but with well-filled baskets and the comforts of life; remember them in your granaries, your counting-housesand your pockets. Do not ask God to bless them-that is his business, and he will attend to it-bless them yourself, feeling conscious of the compensational truth, that just in the ratio that the pocket lightens, the soul brightens.

#### Metelng and Measuring.

If memory serves us, it was some fourteen years ago, when preaching a few Sundays in Smithfield. Pa., that Bro. S. Crane invited us to accompany him home after service, to see and converse with his insane mother. Reaching the house, we found to be a lecturer, we desire to be so informed, as this column an intelligent woman, somewhat eccentric, enthu- isintended for Lecturers only.1 siastic, and thoroughly versed in the Scripturesdeclaring that she had come unto " Mount Zion," saw angels, had visions, and conversed with the dwellers of the spirit-land. She had proclaimed these truths twenty years, in churches and various neighborhoods, the people considering her erazy. She was simply a zealous Spiritualist! We conversed with her, and though accepting much she said, considered her much of a monomaniac, or, at least, partially insane upon the religious mysticisms of Swedenborg.

Time rolled on. Changes were busy transforming primates to ultimates, caterpillars to winged insects, and priests to men. Speaking a few weeks since in Lansing, Mich., just in front of us sat a venerable lady, seemingly deeply interested in our lecture. This she manifested by smiling and frequently howing the head. The lecture finished, she made for us, grasped our hand, and commenced, "Do you remember of preaching in Smithfield, Pa., fourteen or fifteen years ago?" "Certainly I do." Do you recollect of one of your members taking you, after the sermon, to see his poor insane mother?" "Yes, remember it distinctly." "Well, that man was Stephen Crane, and I am Lucy R. Crane, that crazy mother of his that you went to see. And upon my soul, you are now the craziest of the two. Why, you are preaching the same crazy doctrines that I advocated thirty years ago, when in daily converse with spirits and angels. You called me insane; didn't Jesus say, As ye mete, it shall be measured to you again?"

We should like to know ourself! The people, we P. Clark, M. D., will answer calls to lecture. Address, 15 know language heartily at our expense. Silance Marshall street, Boston. know, laughed heartily at our expense. Silence was our safest weapon, and we used it. Sister Crane bore away that evening the victor's crown.

## A Sharp Repartee.

The genuine craftsman sees the wisdom of leaving the West and traveling East in search of "light." The following is said to have originated in the Athens of America, Boston. Once upon a time Br. Lyman Beecher and Hosea Ballou met Farewell, old year! We are glad your 're gone | to compare Calvinism and Universalism. Both were Bible men, and each came well-armed with textual missiles. After several apostolic blows from each, shrewdly parried in turn by the other, Dr. Beecher turned to the ninth Psalm and read: The wicked shall be turned into Hell, and all the nations that forget God." "There, sir. the wicked are in Hell; get them out if you can!" Hosea Ballou, calm as a summer's morning, pointing to twentieth chapter of John's Revelations, read: "Death and Hell delivered up the dead which were in them." "There," said Father Ballou, "they are out; get them in again if you

## Williams and his Giff-Lands.

We mentioned awhile since of meeting a Bro. Williams at the "Richmond Yearly Meeting," who proposed to give some fifteen hundred acres of land in small parcels to actual settlers. If our memory serves us, he promised to give particulars in the BANNER OF LIGHT. Will be so do, with his post-office address, that a number of interested parties may know where to write him?

## Dr. E. C. Dunn.

This brother has been laboring, he writes us with excellent success in Canton, and other portions of Southern Illinois. He speaks during the month of January in Havana, Ill., and will examine and prescribe for the sick week-days. He will also lecture in villages and sundry places adjoining Havana on week-evenings. Address at present, Rockford, Ill.

## Wayside Thoughts.

BRO. PEEBLES-A strange world this, is n't it? -curiously made un of the true and the false, the -curiously made up of the true and the false, the coarse and the refined, the uncouth and the lovely—all intermingling one with the other, giving us alternate moments of joy and sadness, love and pain. The strong and the weak meet each other, day after day, with the inevitable result; and the gentle and lowly fall an easy prey to the wolves of mankind. Is it necessarily a part of our nature, the "humanity of man," to oppress those when we can? Vector are when a little those whom we can? Years ago, when a little barefoot boy, trudging to the rustle school-house which stood just over the brook among the trees, I always had to carry the dinner-basket; and many a battle it occasioned between me and my brother, two years older; but he being the more powerful, I was soon glad to carry the basket and say no more about it. And do we not see the same thing every day of our lives?—the strong oppressing the weak, and forgetting the sublime saying of the gentle Nazarene, "Blessed are the poor in spirit, for theirs is the kingdom of heav-

I have, to use a modern Mosaical phrase, been American clergy, stop your wranglings about "swinging around the circle" a good deal lately. atonements, trinities, damnations, and future I have traveled out on every thoroughfare lead-

ing from the Queen City during the last few mouths. Blessed he Spiritualism, for the visious it gives us of the beauties of the inner life. As Spiritualists, we are favored highly, above the while they have only a faith, founded on tradi-tion, which is but a belief at best; and by this alone can they answer in the affirmative the ques-tion: "If a man die, shall be live again?" What dead weight these time-servers are, swinging against the great pulsing heart of humanity wit When this shout rang out wild and free, a year the dull motion of a leaden pendulum. How different the influence of those heart workers which are struggling in the great field of Progress, When I come within the circle of one of these, I feel like a feather blown about at the will of some playful zepbyr; I feel a jubilation of soul that

The influence of those we love has much to do cape was through the pocket. We paid the toll in shaping our lives. How sweet it is to give up and bassed on.

The innuence of chose we live in shaping our lives. How sweet it is to give up all thought, all feeling, and bask in the sunlight of love, pure Platonic love. Those day-dreams thing to make it merry." Giving is living. He when they come to us in our first youth, have lives longest that lives best; lives wisset that much of heaven in them. If they could only endure through life, always bright, always draped

#### "Man might forget to dream of heaven, And yet have the sweet sin forgiven."

The heart is like a plantation in the South-all the year round bearing flowers, ripening seeds, and letting them fly. We are shaking off memories and dropping associations; we plant everything round about us with heart-seeds, sending our influences all through the various phases of a multifarious experience. We drop a word here, a thought there—each little action going out into the world on its mission of love and kindness, or maybap of strife and pain. We are so constitutional that our lives may not be all of lovelight or ed that our lives may not be all of love-light or sunshine; for toil and care will bring their round of grief and sadness. Upon every plane of life sorrow comes unbidden to haunt us with its weird and haggard eyes; and yet the desire of all our hearts is perfect love and perfect happiness. And yet we may have, even here, a foretaste of those joys which adorn the inner life. Blessed Spirituloys which adorn the inner the. Diessei Sprind-alism! coming to us with healing on its wings, sancifying our love-life, blessing our sorrows, stealing over our hearts like a memory of the long-ago. We give ourselves up to a rapt con-templation of its beautiful Philosophy, and devoully thank the Giver of all life that we lire, and are a part of his creation. Covington, Ky., 1866.

LECTURERS' APPOINTMENTS AND ADDRESSES. POBLISHED GRATUITOUSLY RVERY WEEK IN THE BANKER OF LIGHT.

[To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of ap-pointments, or changes of appointments, whenever they occur. should any name appear in this list of a party known not

J. Madison Alltn, trance and inspirational speaker, will answer calls to lecture at convenient distances from Boston. Address care this office. Will receive subscriptions for the Banner of Light.

C. FANME ALLYN will speak in Londonderry, Vt., Dec. 30; in Weston during January. Will respond to calls in Massa-chusetts for the remainder of the winter. Address as above, or North Middleboro', Mass. MRS. N. K. ANDROSS, trance speaker, Delton, Wis.

GEO. W. ATWOOD, trance speaker, Weymouth Landing, Ms. Dr. J. T. Amos will answer calls to lecture upon Physiology and Spiritualism. Address, box 2001, Rochester, N. Y. CHARLES A. ANDRUS, Flushing, Mich., will attend funerals and lecture upon reforms.

MRS. SARAH A. BYRINES WIll speak in Salem, Mass., during January; in Willimantic, Conn., during February; in Mechanics' Hall, Charlestown, Mass., during March; in Somers, Conn., during April; in Plymouth, Mass., May 5, 12 and 19. Would like to make further engagements. Address, 87 Spring street, East Cambridge, Mass.

MRS. M. A. C. Brown will speak in Jamaica, Vt., Dec. 30, and during January. Address as above, or Ware, Mass.

MRS. A. P. Brown will speak in East Bethel, Vt., Dec. 30, and is at liberty to engage longer, if wanted. Address, St. Johnsbury Centre, Vt. MRS. H. F. M. BROWN, P. O. drawer 5815, Chicago, Ill.

J. H. Bickfoud, inspirational speaker, Charlestown, Mass M. C. Bent, inspirational speaker, will answer calls to lec-ture in the Western States. Address, Berlin, Wis., care of J.

MRS. EMMA F. JAY BULLENR. 151 West 12th st., New York. Mus. E. A. Bliss, 250 North Second street, Troy, N. Y. REV. ADIN BALLOU, Hopedale, Mass. A. P. BOWMAN, inspirational speaker, Richmond, Towa

DR. J. K. BAILEY, Ouincy, Ill., will answer calls to lecture ADDIE L. BALLOU, Inspirational speaker, Mankato, Minn. WARREN CHASE will speak in Cleveland, O., Dec. 30; in Newark, N. J., Jan. 6 and 13. He will receive subscriptions for the Banner of Light. DEAN CLARK, inspirational speaker, Brandon, Vt.

MRS. LAURA CUPPY is lecturing in San Francisco, Cal. DR. L. K. COONLEY will speak in South Berlin, Mass., Dec. 0. Will remain in New England until March 1. Will receive subscriptions for the Banner of Light, and sell Spiritual and Reform Books. Address, Newburyport, Mass. Would you like to know what we said, reader? Mrs. Marietta F. Choss, trance speaker, will answer calls to lecture. Address, Hampstead, N. H., care of N. P. Cross.

MRS. SOPHIA L. CHAPPELL will receive calls to lecture in New England until further notice. Address, 11 South street, Boston.

MRS. AUGUSTA A. CURRIER will answer calls to speak in New England through the summer and fail. Address, box 815,

Lowell, Mass.

ALBERT E. CARPENTER will answer calls to lecture, and also pay particular attention to establishing new Lyceums, and laboring in those that are already formed. Will lecture in Springheld, Mass, during December; in Plymouth, Jan. 6, 13 and 20. Will answer calls to lecture week evenings in viinity. Address as above. MRS. AMELIA H. COLBY, trance speaker, Monmouth, 111.

MRS. JENNETT J. CLARK, trance speaker, will answer call to lecture on Sundays in any of the towns in Connecticut, Will also attend tunerals. Address, Fair Haven, Conn. Mus. D. Chadwick, trance speaker, will lecture, hold sé-nuces, give tests, and prescribe for the sick. Address, box 272, Vincland, N. J.

DR. JAMES COOPER, Bellefontaine, O., will take subscriptions for the Banner of Light. IBA H. Cuntis speaks upon questions of government. Address, Hartford, Conn.

MISS LIZZIE CARLEY, Ynsilanti, Mich.

MRS. ELIZA C. CLARK, inspirational speaker. Address. Eagle Harbor, Oricans Co., N. Y. JUDGE A. G. W. CARTER, Cincinnati, O.

CHARLES P. CROCKER, inspirational speaker, Predonia, N. Y. TROMAS COOK, Huntaville, Ind., lecturer on organization. Miss Lizzie Dotkn will lecture in Boston during December; in New York during January and February. Will mak no further engagements. Address, Pavillon, 57 Tremon street, Boston. ANDREW JACKSON DAVIS can be addressed at Orange, N. J.

MRS. A. P. M. DAVIS, formerly Miss A. P. Mudgett, will answer calls to lecture. Address, box 1155, Bloomington, 111. MRS. E. DELAMAR, trance speaker, Quincy, Mass.

DR. E. C. DUNN, lecturer and healer, Rockford, Ill. J. T. Dow, lecturer, Cooksville, Rock Co., Wis. DR. H. E. EMERY, lecturer, South Coventry, Conn.

A. T. FOSS will speak in Willimantic. Conn., during De-cember; in Portland, Mc., during January; in Plymouth, Mars, during February; in Springfield during March. Will answer calls to lecture week-day evenings in the vicinity. Permanent address, Manchester, K. H. MISS ELIZA HOWE FULLER, Stockton, Me.

MRS. MART L. FRENCH, inspirational and trance medium, will answer calls to lecture, attend circles or functals. Free circles Sunday evenings. Address, Ellery street, Washington Village, South Boston. DB. H. P. FAIRFIELD, trance speaker, will answer calls to lecture. Address, lowa City, lowa, box 256.

J. G. Fisst, " East Jersey Normal Institute," Red Bank, N.J. MES. FANNIE B. FELTON, South Maiden, Mass. S. J. FINNEY, Ann Arbor, Mich. REV. J. FRANCIS may be addressed by those wishing his ser-vices in Southern Iowa and Missouri, at Nevada, Iowa, till arther notice.

DE. WM. Firzgibbon will answer calls to lecture on the iclence of Human Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy. Address, Phila-tables. Philosophy. Mns. CLARA A. Field will answer calls to lecture. Address, Newport, Me.

C. Augusta Fitch, trancospeaker, box 1835, Chicago, Ill. ISAAO P. GREEKLEAF will lecture in Taunton, Mass., Jan. 8, 3 and 20; in Chelsea during February. Address as above, or Kenduskeag, Me.

Mas. Laura De Force Gordon will receive calls to lec-ture in Colorado Territory until spring, when she designs visit-ing California. Friends on the Pacific coast who desire her services as a lecturer, will please write at their carliest con-venience. Permanent address, Denver City, Col. Ter. N. S. GREENLEAF, Lowell, Mass.

Mrs. Dr. D. A. Gallion will answer calls to lecture, under spirit control, upon diseases and their causes, and other sub-jects Address Dr. J. Gallion, Healing Institute, Keokuk, Iowa. DR. L. P. GRIGGS, Evansville, Wis.

MRS. EMMA HARDINGE Will lecture in New York (Dodworth's Hall) during December, January and February: in Rt. Louis during March and April: in Cincinnatt during May; in Chicago during June, July and August. Mrs. Hardinge takes the Atlautic and Great Western Road going West, and can give a few more week evening lectures and one more Bunday, on her Journey. Address, 8 4th avenue, New York. DR. M. HERRY HOUGHTON will speak and heal in Bradford, N. H., from Dec. 30 to Jan. 6. Will speak week evenings in the vicinity of Sunday appointments. Address as above. NRS. Susir A. Huroninson will speak in Oswego, N. Y. iuring December. Address as above.

REV. S. C. HATPORD, inspirational speaker, will answer calls to lecture before Spiritualiat Societies. For a few weeks ho will be in Pennsylvania. Address, Girard Avenue, R. Depot, Philadelphia, Pa., care of U. Mallory.

CHARLES A. HAYDEN, 82 Monroe street, Chicago, Ill., will receive calls to lecture in the West. Sundays engaged for the

Miss Neglin Hayden will receive calls to lecture in Massa-chusetts. Address, No. 20 Walnut street, Worcester, Mass. Mas. S. A. Horton, Brandon, Vi., will speak in Charles-town (Mechanics' Hall), Dec. 30; in Hingham, Jan. 6; in Fox-boro, Jan. 13 and 20. Address 4s per appointments, or Bran-don V.

Miss Julia J. Hunnand will peak in Mendon, Mass., Dec. 50; in Newton, N. H., Jan. 6; in Kingston, Jan. 18. Address, box 2, Greenwood, Mass.

W. A. D. Hums will lecture on Spiritualism and all progress-ive subjects. Address, West Side P. O., Cleveland, O. LYMAN C. Howe, trance speaker, Clear Creck, N. Y. J. D. HASCALL, M. D., will answer calls to lecture in Wis, consin. Address, Waterloo, Wis.

D. H. HAMILTON lectures on Reconstruction and the True Mode of Communitary Life. Address, Hammonton, N. J. Mrs. Anna E. Hill, inspirational medium and psychometri-cal reader, Whitesboro', Onelia Co., N. Y.

Jos. J. HATLINGER, M. D., inspirational speaker, will answer calls to lecture in the West, Sundays and week evenings. Address, 25 Court street, New Haven, Conn.

MRS. F. O. HYZER, 60 South Green street, Baltimore, Md. Dr. E. B. HOLDEN, No. Clarendon, Vt. B. S. Honns, Oswego, N. Y., will answer calls to lecture.

MRS. LOVINA HEATH, trance speaker, Lockport, N. Y. DR. P. T. JOHNSON, lecturer, Ypsilanti, Mich.

Dir. P. T. Johnson, lecturer, Ypshanti, Mich.
Miss Straig M. Johnson, feeling, in common with others of her class, a strong Westward impulse, proposes opening the ensuing year in that large field of labor, and solicits early applications from those who desire her services, that ahe may, as far as practicable, economize in travel Permanent address, Miliord, Mass. Will lecture in itangor, Me., during December; in Oswego, N. Y., during January; in Cleveland, O., during February and March. W. F. JAMISSON, inspirational speaker, care of the B. P. ournat, P. O. drawer 6325, Chicago, Ili.

WM. H. JOHNSTON, COTTY, Pa. O. P. Kallogo, lecturer, East Trumbull, Ashtabula Co., O. will speak in Monroe Centre the first Sunday of every month.

Mus. Anna Kimball, trance speaker, will answer calls to lecture in and near New York. Address, 826 Broadway, cor-ner 12th street. GEORGE F. KITTRIDGE, Buffalo, N. Y. J. S. LOVELAND will speak in Monmouth, Ill., during De-ember: in Sturgls, Mich., during March.

MRs. E. K. LADD, trance lecturer, 179 Court street, Boston. B. M. LAWRENCE, M. D., will answer calls to lecture. Address 54 Hudson street, Boston, Mass. Miss Many M. Lyons, inspirational speaker-present ad-lress, 98 East Jefferson street, Syracuse, N. Y.-will answer

MR. H. T. LEONARD, trance speaker, New Ipswich, N. H.

Mrs. F. A. Logan will answer calls to awaken an interest in, and to aid in establishing Children's Progressive Lyceums. Present address, Salina, Onondaga Co., N. Y. MRS. ANNA M. MIDDLEBROOK, box 778, Bridgeport, Conn. Mrs. Sarah Helen Matthews. Address, East Westmore-land, N. H.

DR. JAMES MORRISON, lecturer, McHenry, Ill. MR. & MRS. H. M. MILLER, Elmira, N. Y., care W. B. Hatch. LEO MILLER, Canastota, N. Y.

Prof. R. M M'CORD, Centralia, Ill. DE. G. W. Moretti, Jr., trance and inspirational speaker ill lecture and attend funerals. Address, Boston, Mass.

LORING MOODY, Malden, Mass. T. Munn will lecture on Spiritualism within a reason distance. Address, Skancateles, N. Y. ENNA M. MARTIN, inspirational speaker, Birmingham, Mich.

CHARLES S. MARSH, semi-trance speaker. Address, Wone-oc. Juneau Co., Wis. MRS. MARY A. MITCHELL, inspirational speaker, will answer calls to lecture upon Spiritualism, Sundays and weekday evenings, in Illinois, Wisconsin and Missouri during the winter. Will attend Conventions when desired. Address, care of box 221, Chicago, III.

MISS SARAH A. NUTT, Aurora, Kane Co., Ill. A. L. E. Nash, lecturer, Rochester, N. Y

J. WM. VAN NAMEE, Monroe, Mich. GEORGE A. PEIRCE, Auburn, Mc., will lecture in Newport Me., Dec. 30; in North Turner Bridge, Jan. 6, 13 and 20.

J. M. PERBLES, box 1402, Cincinnati, O. L. JUDD PARDER, Philedelphia, Pa. A. A. POND, inspirational speaker, North West, Ohio.

MRS. NETTIR M. PEASE, trance speaker and test medium, Detroit, Mich.

J. L. POTTER, trance speaker, Cedar Falls, Iowa, box 170. DR. D. A. PEASE. JE., Detroit, Mich. MISS B. C. PELTON, Woodstock, Vt.

MRS. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich. LYDIA ANN PEARSALL, inspirational speaker, Disco, Mich. DR. W. K. RIPLET will speak in Moodus, Conn., Dec. 23 and 30; in Worcester, Mass., during January. Address, box 95, Foxboro', Mass.

DR. P. B. RANDOLPH, lecturer, Worcester, Mass., care of Dr. J. H. Dewey. J. H. RANDALL, inspirational speaker, will lecture on Spiritualism and Physical Manifestations. Upper Lisle, N. Y. O. W. RICE, trance speaking medium, Brodhead, Wis.

A. C. Robinson, 15 Hathorne street, Salem, Mass., will answer calls to lecture. MRS. FRANK REID, inspirational speaker, Kalamazoo, Mich. MRS. H. T. STEARNS may be addressed at Detroit, Mich., care of H. N. F. Lewis. Will make engagements to lecture for the winter in Ohio and Michigan.

Abran Smith, Esq., inspirational speaker and musical me-lium, Sturgls, Mich. MRS. NELLIE SMITH, impressional speaker, Sturgis, Mich. Mus. C. M. Stowk will answerealls to lecture in the Pacific States and Territories. Address, San José, Cal.

AUSTEN E. SIMMONS will speak in Woodstock, Vt., on the first and fifth Sundays, in Bridgewater on the second Sunday. and in Braintree on the third Sunday of every month during E. SPRAGUE, M. D., inspirational speaker. Permanent address, Schenectady, N. Y.

DR. WM. H. SALISBURY. Address, box 1313, Portsmouth, N. H.

SELAR VAN SICKLE, Lansing, Mich. MISS MARTHA S. STURTEVANT, tranco speaker, care Ban ner of Light, Boston.

MRS. FANNIE DAVIS SMITH, Milford, Mass. MRS. MARY LOUISA SMITH, trance speaker, Toledo, O. MRS. SUSAN E. SLIGHT, trance speaker, will lecture for the Society of Spiritualists in Yarmouth, Me., till further notice, J. W. SEAVER, inspirational speaker, Byron, N. Y., will an swer calls to lecture or attend funcials at accessible places.

H. B. STORER, inspirational lecturer, 75 Fulton street, New York. PROF. S. M. STRICK, inspirational speaker. Address, Peo-

MRS. M. E. B. SAWTER, Baldwinsville, Mass. Miss Lottin Small, trance speaker, will answer calls to lecture. Address, Mechanic Falls, Mc.

MRS. M. S. TOWNSEND will lecture in Philadelphia during January; in Washington during February. Address as above, or Bridgewater, Vt. J. II. W. TOOHEY, 42 Cambridge street, Boston.

MRS. SARAH M. THOMPSON, Inspirational speaker, 36 Bank street, Cleveland, O. FRANCIS P. THOMAS, M. D., lecturer, Harmonia, Kansas. HUDSON TUTTLE, Berlin Heights, O. Benjamin Todd, San José, Cal., care of A. C. Stowe.

N. FRANK WHITE will speak in Chicago, Ill, during December; in Louisville, Ky., during January and February; in Cincinnati, O., during March and April. Calls for week evenings will be attended to. Address in advance as above. MRS M. MACOMBER WOOD will speak in Stafford, Conn., Dec. 23 and 30; in Somers, Jan. 13 and 20; in Taunton, Mass., Jan. 27 and during Februar; in Oswego, N. Y., during April. Address, Il Dewcy street, Worcester, Mass.

F. L. H. WILLIS, M. D., will lecture in Haverbill, Mass., during December; in Providence during January. Address, care Banner of Light, Boston. A. B. WHITING will speak in Louisville, Ky., during December, Address, Louisville, Ky.

MRS. S. E. WARNER will lecture in Sturgis, Mich., during December and January; in Beloit, Wis., during February, March and April, 1867. Address accordingly, or box 14, Ber-E. V. Wilson, Babcock's Grove, Du Page Co., Ill.

ALGINDA WILHELM, M. D., inspirational speaker, is engaged o lecture in Illinois until the fall. Address, Chicago, Ill., E. S. Whkelær, inspirational speaker. Address, care this office, or 5 Columbia street, Boston. Mrs. S. A. Willis, Lawrence, Mass., P. O. box 473.

MRS. E. M. WOLCOTT is engaged to speak half the time in Danby, Vt. Will receive calls to speak in Vermont, New Hampshire, or New York. Address, Danby, Vt. Lois Waisbrooker can be addressed at Union Lakes, Rice Co., Minnesota, care of Mrs. L. H. F. Swain.

MRs. N. J. Willis, trance speaker, Boston, Mass. Mis. Mart J. Wilcoxson will labor during December, January and February in Central and Southern Indiana, and all wishing her services please apply immediately. Address, care Wm. Lynn, Muncie, Ind. F. L. WADSWORTH'S address is care of the R. P. Journal, P. O. drawer 6325, Chicago, Ill.

PROF. E. WHIPPLE, lecturer upon Geology and the Spiritual Philosophy, Sturgis, Mich. HENRY C. WRIGHT will answer calls to lecture. Address care of Bela Marsh, Boston. MARY E. WITHER, trance speaker, 71 Williams street, Now ark, N. J.

A. A. Wheelook, trance and inspirational speaker, St. WARREN WOOLSON, trance speaker, Hastings, N. Y.

C. Woodkurr, Buffalo, N. Y. ELIJAH WOODWORTH, inspirational sneaker, Leslie, Mich. Miss II. Maria Worthing, trance speaker, Oswego, Ill. will answer calls to lecture and attend funerals. JONATHAN WHIPPLE, Jr., inspirational and trance speaker Address, Mystic, Conn. Mns. JULIA YEAW will speak in Lynn, Ms., during January,

MRS, S. J. YOUNG, trance lecturer, 208 Tremont street, corner LaGrange, Buston. MRS. FRANCES T. YOUNG, trance speaking medium. Address, care Banner of Light.

# SPIRITUALIST MEETINGS.

BOSTON.—Miss Lizzle Doten will lecture each Sunday after-noon in December in Mercanfile Hall, is Sunniner street, Lecture to commence at 2% o'clock precisely. There will be no evening lecture, the hall being presngaged. Admittance is cents. The members of the Progressive Bible Society will meet every Sunday, at 23 P. M., in No. 3 Tremont Row, Hall 23. Evening meeting will commence at 74 P. M.

Evening meeting will commence at the F. M.

Charlestown.—The Children's Lyceum connected with
the First Spiritual Society of Charlestown hold regular sessions, at Washington Hall, every Hunday afternoon and evening. A. H. Richardson, Conductor: Birs. M. J. Mayo, Guardian. Speaker engaged:—J. M. Peebles, Dec. 30.

The independent Society of Spiritualists, Charlestown, hold meetings every Sunday afternoon and evening, at

Mechanics' Hall, corner of Chelses street and City squas Beats free. Children's Lyceum meets every Sunday at 18 A.M. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardis Speaker engaged:—Mrs. Sarah A. Horlon, Dec. 20.

Speaker engaged:—airs. Sarah A. Horton, Dec. 20. Chielsea. —The Associated Spiritualists of Chelsea he regular meetings at Library Hall every Sunday afternoon a evening, commencing at 3 and 7 k y m. The Children's persiste Lyceum assembles at 10 k A. m. J. S. Dodge, C. Juctor; Mrs. E. S. Dodge, Guardian. All letters address to J. H. Crandon, Cor. Sec.

The Biele Christian Spiritualists hold meetings even and yin Winnishment Division Hall, Chelsea, at 3 and F. M. Mrs. M. A. Ricker, regular speaker. The public a invited. Seatsfree. D. J. Ricker, Sup't.

invited, Seatstree, D.J. Micker, Supt.

Lowall,—Spiritualists hold meetings in Les street Chure
afternoon and evening The Children's Progresslye Lycon
meets in the forenoon. Speakers engaged:—Mrs. Fannie D
vis Smith, Dec. 25 and 30; Mrs. N. J. Willis during January vis Smith, Dec. 23 and 30; Mrs. N. J. Willis during January Newton Correr, Mass.—The Spiritualists and friends of Progress hold meetings in Middlesex Hall. Sundays, at 24 and 7 P. M. Mrs. A. A. Currier will speak during December. HAVERHILL, MASS.—The Spiritualists and liberal minds of Haverhill hold meetings at Music Hall every Sunday, at 2 and 7 P. M. Children's Progressive Lyceum meets still A. 1 lir. John Reiter, Conductor. Speaker engaged:—F. L. I Willis, Al. D., during December. Dr. W. W. Russell, Cor. Sept. PLYMOUTH, MASS.—The "Plymouth Spiritualists' Frate hity" hold meetings in Leyden Hall, three-fourths the tim Children's Progressive Lyceum meets every Sunday for noon at 11 o'clock. I. Carver, Conductor; Mrs. R. W. Har lett, Guandlan. Speaker engaged:—A. E. Carpenter, Jan. 13 and 20.

TAUNTON, MASS.—Meetings will be resumed in Septembe in Concert Hall, and be continued regularly thereafter ever

WORCESTER, MASS. - Meetingsare held in Horticultural H worksbran, ass. — were seen of the control of the c

January.

Springfield, Mass.—The Fraternal Society of Spiritus fats hold meetings regularly every Sunday at Pation's Nellall, to wit: Free Conference in the forencom at 11 o'clock Progressive Lyccum meets in the afternoon at 2 o'clock; Coductor, II. 8. Williams; Guardian Mrs. Mary A. Lyms. Lecture in the evening at 7 o'clock. Speakers engaged: A. E. Carpenter during December; Mrs. Nellie T. Bighar Jan. 20 and 27; W. K. Ripley during February; A. T. Fodorion March.

LYNN, MASS.—The Spiritualists of Lynn hold meetings a cry Sunday afternoon and evening, at Essex Hall. Speake engaged:—Mrs. Susic A. Willis, Dec. 16, 23 and 20; Mrs. Jul Yeaw during January.

Yeaw during January.

Salum, Mass.—Meetings are held in Lyceum Hall regularly every Sunday afternoon and evening, free to all. Speak engaged:—Mrs. N. J. Willis, Dec. 30.

Marlboro', Mass.—Spiritualists hold meetings in Fore Hall every other Sunday at 1½ P. M. Mrs. Yeaw, speaker, Foxboro', Mass.—Meetings in Town Hall. Progressing Lyceum meets every Sunday at 11 A. M.

PROVIDENCE. R. I.—Meetings are held in Pratt's Hall, We boaset street, Sundays, afternoons at 3 and evenings at coclock. Progressive Lyccum meets at 12% o'clock. Lyccum Conductor, L. K. Joslyn; Gnardlan, Mrs. Abble H. Pott Speaker engaged:—Fred. L. H. Willis during January. PUTNAM, CONN.—Meetings are held at Central Hall evenued and an arrangement of a tile of the forence of the fore

DOVER AND FOXOROFT, ME.—The Spiritualists hold regul meetings every Sunday, forenoon and evening, in the Univ. salist church. A successful Sabbath School is in operation Salist Chilten. A successful Saddath School is in operation New York City.—The First Society of Spiritualist he meetings every Sunday in Dodworth's Hall, 808 Broadwa Seats free. Speaker engaged:—Mrs. Emma Hardinge durit December, January and February.

The Society of Processive Spiritualists hold meetin every Sunday, morning and evening, in Eboitt Hall No. West 33d street, near Broadway. The Children's Progressi Lyceum meets at the same hall every Sunday afternoon at 2 Cyclock—Dr. D. B. Marks, Conductor. Speakers wishing make engagements to lecture in Ebbitt Hall should address E. Farnaworth, Sec'y, P. O. bux 6579, New York.

Mornisania N. Y.—First Society of Progressive Spiritual

Morrisania, N. Y.—First Society of Progressive Spiritus ists—Assembly Rooms, corner Washington avenue and Fir street. Services at 3% P. M. ROCHESTER, N. Y.—Children's Progressive Lyceum holpublic sessions every Sunday, at 2 o'clock r. M. Mrs. llayde Conductor; Amy Post, Guardian.

Conductor; Any Post, outstain.
TROT, N. Y.—Progressive Spiritualists hold meetings in Hamony Hall, corner of Third and River streets, at 104 A. M. at 74 P. M. Children's Lyceum at 23 P. M. Monroe J. Keith, Coductor; Mrs. Louisa Keith, Guardian.

Oswkoo, N. Y.—The Spiritualists hold meetings every Su day at 2% and 7% r. M., in Lyceum Hall, West Second, ne Birlige street. The Children's Progressive Lyceum meets 12% r. M. J. L. Pool, Conductor; Mrs. S. Doolitte, Guardia JEMSE CITY, N. J.—Spiritual meetings are holden at it.
Church of the Holy Spirit, 244 York street. Lecture in it morning at 10\(\frac{1}{2}\) A. M., upon Natural Science and Philosophy basic to a genuine Theology, with scientific experiments at illustrations with philosophical apparatus. Lyccum in tafternoon, Lectur in the eventing, at \(\frac{1}{2}\) velock, by volunte speakers, upon the Science of Spiritual Philosophy.

VENETAND N. J.—Feldads of Progress acceptance of the control of the control

VINELAND, N. J.—Friends of Progress meetings are held the new hall every Sunday at 10 A. M. Children's Progressi Lyceum holis Sunday session at 1 o'clock P. M. Mr. Hos Allen, Conductor; Mrs. Deborah Butler, Guardian.

HAMMONTON, N. J.-Meetings held every Sunday at . M. and 7 P. M., at Ellis Hall, Belleview Avenue.

A. M. and 7 P. M., at Ellis Hall, Belleview Avenue.
Philadelphia, Pa.—Meetings are held in the new hall
Phachix street every Sunday aftermon at 3 o'clock. Cl
dren's Progressive Lyceum every Sunday forencon at
o'clock. Prof. I. Itehn, Conductor.
The meetings formerly held at Sansom-street Hall, are
neld at Washington Hall, corner of 8th and Spring Gard
streets, every Sunday. The morning lecture is preceded
the Children's Lyceum meeting, which is held at 10o'clock
the lecture commencing at 113 A. M. Evening lecture at
The Spiritualists in the southern part of Philadelphia he
regular meetings at 80. 337 South Second street, at 164 A.
and 75 P. M., and on Wednesday evening at 8 o'clock.

BALTINGER M. The "First Spiritualist Congression and 17 r. M., and on Wednesday evening at 8 o'clock.

BALTIMORE, MD.—The "First Spiritualist Congregation
Baltimore" hold regular meetings on Sandays, at Sarate
Hall, southeast corner of Calvert and Saratoga streets, at t
usual hours of worship. Mrs. F. O. Hyzer will speak till f
ther notice.

CHICAGO, ILL.—Regular morning and evening meetings held by the First Society of Spiritualists in Chicago, even at Crosby's Opera House Hall, entrance on Statreet. Hours of meeting 10½ A. M. and 7½ P. M.

QUINCY, ILL.—The association of Spiritualists and Frico of Progress hold meetings every Bunday, at 22 P. M., in 1 No. 130 Main street, third floor. Toledo, O.-Meetings are held every Sunday, at 10% A and 7½ r.m. All are invited free-no admission free.

WASHINGTON, D. C.—Meetings are held and addresses livered in Union League Hall; every Sunday, at 11 A. M. 274 P. M. Speakers engaged:—J. M. Peebles during Janua: Mrs. M. S. Townsend during February. LOUISVILLE, KY.—The Spiritualists of Louisville commer their meetings the first Sunday in November, at Il A. M. a 7% P. M., in Temperance Hall, Market street, between 4th a 5th. Speakers engaged:—A. B. Whiting during Decemb N. Frank White during January and February; Charles llayden during March and April; Kellie L. Wlitsie dur May.

# BANNER OF LIGHT

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