VOL. XX.

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BOSTON, SATURDAY, JANUARY 5, 1867.

THE LESSON OF THE SNOW STORM.

BY BELLE BUSH,

How changed is thy presence, oh, Mother Earth! Since I looked on thy form last night. Somber and dark was thy mantle then, But now thou art robed in white. Pure and bright desire As the beautiful light That welcomes the Maiden Morn, Is thy raiment white.

That came last night When the blinking stars were born. What power has changed thee, oh! Mother Earth? What gentle and loving Sprite

Looked fondly down from the sky last night, And wove thee a mantle white? Whence comes the glow Of the stainless snow? What Chemist of the sky

In secret makes Its fleecy flakes, From the cloud-rifts floating by?

And what is the lesson, oh! Mother Earth. That the wintry storm would bring? Oh! speak and tell me, and through my heart Each resonant word shall ring! With the voice of mirth Awake, oh, Earth! And teach me to read aright The lessons taught By the changes wrought In thy beautiful form last night.

Thou dost not answer, oh, Mother Earth! I hear but the world's rude din-So I'll silently turn for an answering tone To the teacher that dwells within:

Oh! questioning Soul, Unseal thy scroll, And answer me, Spells of thought, By the stainless glow Of the beautiful snow, What lessons are we taught?

The answer cometh, oh! Mother Earth, None looketh within in vain, Truth welleth up from the Soul's deep cell, As surely as falls the rain.

We've but to seek. With a spirit meck And the crystal-founts will ope, And its diamond spray Of light will play, Till blossom the flowers of Hope.

T is a holy lesson, oh, Mother Earth! That the snow storm brings to me And one it is well for us all to learn-The lesson of Charity.

When the hills are dark. And the meadow lark No longer wakes his lay, Or floats along, On the waves of Song, To welcome the dawn of Day-

When Summer has left thee, oh, Mother Earth! And the fields look bare and brown. Then out of the pitying skies above The beautiful snow comes down,

Pure and white, In crystals bright, It falls where the dead flowers rest, And it keepeth warm Each seedling form, That sleeps in thy sheltering breast.

Sometimes it is Winter in human hearts, The Winter of dark despair. And Souls there are that have felt its blight. Till they shiver and shrink with care. Sometimes they sink To the very brink

Of the dark aliyss of woe, Till they yearn to sleep, Where none may weep, Under the stainless snow.

Sometimes the heauty and bloom of life, ... Like the Summer flowers decay, And the soul looks forth from a dreary home, Whence virtue has fled away. Sometimes it strays

From Wisdom's ways, And worships at Folly's shrine Till love and trust, For soil and rust, Have bartered their light divine.

Oh! what shall we do for such darkened souls? And how shall we cheer their night? What power will cover their sin-stains all, And weave them a mantle white? Shall we look with scorn On hearts forlorn,

And spurn them from our path, Then proudly prate Of our scornful hate, Calling it virtuous wrath?

Ohl no, not thus, ohl Mother Earth, Doth the pure and loving sky, When on thy bosom, in Winter time, It seeth the shadows lie; But it sends the snow, The pure white snow, To cover each hill and plain, And the light to say,

With each golden ray. Oh! Earth thou shalt bloom again.

Thus kind-thou art saying, oh! Mother Earth-Should we to each other be, And weave for all darkened and sin-stained souls The mantle of Charity. Pure in its glow,

As the beautiful snow, It will cover each scar and stain, And tell them, above Is a land of love, Where their spirits shall bloom again. Original Essay.

THE AGE OF VIRTUE.

BY GEORGE STEARNS.

SIXTEENTH PAPER.

TEMPORAL ORSTRUCTIONS TO ITS EVOLUTION, AND HOW TO REMOVE THEM.

THE MISSION OF REFORMERS.

SEVENTH SECTION.

Artistic Maternity.

The postulate of artistle power in maternity is supported by the physiological mode as well as the psychological principle of procreation, through which the unborn infant is not only nourished with the mother's blood, but also magnetically impressed with her whole experience as the sole method of its prenatal development.* According to the rationale of parentage which this statement involves, the notion of maternal art is practical in no other sense than the ability of mothers to preconcert their own experience, which they may do by an orderly course of living and a timely control of circumstances. To secure the birth of healthy children, they have only to obey those hygienic rules which are requisite to preserve the health of their own bodies; and to endow their offspring with whatever traits of character are most desirable, they have but to "covet the best gifts" of Creative Power in their estimate of selfhood, striving to adorn their own lives with what seem to them the fairest graces of the human spirit. Thus it appears that the substance of maternal art is SELF-CULTURE—a work which no mother will be moved to undertake in behalf of her prospective progeny, without comprehending the weightier motives to it in her own behalf Besides, this work must precede as well as attend the generative functions, which cannot be normally discharged without certain preparations for motherhood, including the products of Self Culture, or those mental attainments which complete the substratum of capability, and which, I repeat, must be the fruit of intellectual as well as moral development. The first of these preliminaries to Artistic Maternity, as noted in the order of their requisition, is THE PROFESSIONAL EDUCATION OF MOTHERS.

Every artist and artisan requires some instruction and training for an apt performance of his art; and the most intricate of all arts is that of employing the maternal aptitudes and functions so as to realize an exalted purpose. It is singular, and would be ridiculous if it were not too lamentable for ridicule, that the very notion of maternal art is almost universally ignored - that, while the process of reproducing plants and animals of every species below the human is known to be subject to modification by human intelligence, and while the propagation of horses, kine, slicep, pigs and poultry is generally regulated by science, that of mankind, for the sheer ignorance of all parties, is left wholly to channot the failing of foolish women alone: it is quite as much the fault of unrighteous men. Legislators display a repreachful want of wisdom in tolerating a popular ignorance through which society is constantly renovated without improvement. Stupid indeed, or else culpable beyond the power of words to exaggerate, are those magistrates and jurists who make a business of arraigning, condemning and punishing the outlaws of civilized life, with no rational profit from their experience -either with no thought of the licensed parentage of criminals and the legal nurseries of crime, or, like other men of business, concerned only for the stability and pecuniary proceeds of their calling. There is no need of dwelling upon the fact-the render knows too well already, what the newspaper makes notorious with its weekly details of social wrong and outrage-that the world is full of rascals. It is time to consider where they come from, and how to stop their perpetual multiplication to the intolerable annoyance of all rightminded people. They are born of the Ignorance of Woman. Man's Depravity fosters them, of course: but maternal artists never copy the likenesses of wicked men. These are the mischievous work of maternal incompetence—the weeds of society which cumber the uncultivated soil of Womanhood. Give mothers a professional education, and the last generation of the wicked will soon have died out of Earth. Let us now consider

what that should be. According to my estimate of maternal requirements, a capable mother must approach her work by long auticipation of its performance, with a relevant discipline of body and mind. Her most essential characteristic is a mature and healthy organism. To this end she must have been not only well-born but brought up from infancy to the age of at least twenty-five years in perfect harmony with all the physical laws of life. Thus she becomes a natural vegetarian and teetotalist, linving no relish for pork or other greasy viands, no hankering for vile stimulants, little if any experience of disease, and none of the morbid issues of allopathic medication. For this physiological purity and super-animal elevation she is mostly indebted to her parents, whose hygienic intelligence was opportunely derived from the reformatory works of Drs. Alcott, Graham, Trail, Jackson, Combe and other physiopathists who for some thirty years past have been teaching us all how to take care of "the houses we live in," by a timely penetration of the unnatural cause and natural cure of disease; or, what is more desirable, the economy of preventing disease by a normal treatment of infants and self-treatment of adults, to the end of "Health without Medi-

But the first of capable mothers, though for the present an ideal character, must be wiser than all her ancestors. She must know by wholesome

tuition in advance of muliebrity, all the uses and *Bee the third section.

possible abuses of her own organism, especially | nation. In that event the purposed mother-artist those of its sexual aptitudes. Her chastity should will be aided by her conjugal mate in making, as not have been left in girlhood unsupported by the third prerequisite to success in the procreareason, or with those rational supports only which are the slow, precarious and commonly unseasonable fruit of experience. She must have known in good time whatever is needful to forestall and frustrate all the wiles of Cupid. To this end parents should be faithful Ranftors to their children; and another department of fivenile instruction should be added to our common school systent, for indoctrinating girls as well as boys with the natural motives to sexual intercourse, and with the contingencies of good and evil therein. Thus esoteric anthropology should be made exoteric at once, that no child may be suffered to grow up in ignorance of what all are bound to know and none can know too soon to avert the danger of learning by sad experience the consequences either of conjugal misdirection or of sexual self-

Then the prospective mother is to be further assured of success in her work by a thorough knowledge of obstetrics: all but its chirurgical department, which, as a system of masculine expedients for disposing of certain predicaments of feminine error, will become useless just as fast as the whole sex becomes relevantly intelligent. Such emergences of parturition as require the use of the scalpel should never occur; and the only way to prevent their occurrence is to transfer their rationale from the heads of its few male professors to those of all the women. That kind of information which midwives and their male rivals appropriate would be available to mothers, as well as propitious through them to their offspring, from the beginning to the end of gestation, by assuring them of a safe and painless delivery, and thus averting the pernicious effects of maternal inquietude for the prospect of possible agonies, beside enabling them to dispense with the services of a man whose officious presence, in a juncture for which all females instinctively seek seclusion, every woman of the least sensibility and self-respect must abominate. There is good reason to believe that the shock of feminine modesty in such a plight generally aggravates, and often tends to produce, the very straits of maternal adversity which the profession is meant to alleviate.

To all these scientific wants of Woman I must add the doctrine of "Love and Mock Love," including the cause of diverse conjugal affections and all the casual motives to matrimonial mis-mating, as subjects nodes! I idvisable femining investigation than of universal interest, a perfect understanding of which is necessary to facilitate the finding of the second prerequisite to maternal

THE HARMONIAL MARRIAGE OF MOTHERS. By this designation I mean that kind of marriage whose soul is Love, and not Mock Love. Therefore, to learn what Harmonial Marriage is, we must begin its study by distinguishing Love's reference to say that Harmonial Marringe is the only between persons of mutual adaptation, mutual acquaintance and mutual self-dedication. The happy pair are espoused by nature, in the sense of being born with compatible temperaments, as well as with correlative susceptibilities of body and mind, whereupon they become fitted by development for congenial partnership in life; and when the fact transpires, as it can only by the fortuity of association, its mutual recognition begets a consentaneous affection—a' sentimental, rational and actual communion of interests, hopes and aspirations, which constitutes the natural bond of Marriage. Such a marriage, beside being to the parties embracing it the most precious and ennobling of all human relations, is indispensable to success in parentage; and this as the origin and support of maternal complacency, without which a normal procreation is impossible. Conjugal inharmony perverts the generative powers of the mother to the birth of unlovely characters-the like of neither parent, but carlcatures of the deranged affections of both. It is only in Harmonial Marriage, therefore, that the maternal art is practical; and surely no other is desirable. Yet few have found as yet what everybody craves. The legally married are seldom naturally mated. The reason of this is various, but mostly that

men are often subject to amorous propensity and women to a certain psychological affection, both which are mistaken for Love. But this hubble of infatuation is continually bursting in domestic confusion and wretchedness, with no special revelation of its cause; which I venture to say is twofold—the reckless passion of one sex unwittingly fostered by the other-the casual patronage of masculine carnality by feminine Ignorance, I know there are some deprayed women in the world, and many exemplary men, who are not included in the above bi-section of the race: but I speak of the sexes in the gross. What, then, is he proper remedy for this egregious evil? What, indeed, but intelligence—the Mental Illumination of Woman? Non-marriage is certainly better than mis-marriage, and no posterity is less deplorable than the fruits of conjugal discord. Girls must be taught to choose cellbacy as the less of the two evils, until they learn the art of marrying to conjugal harmony. When that is matured and nonularized the sex will find itself in another attitude than that of standing on the defensive against exclusive marital rights. Nay, the time s coming when sensible and well-bred women will choose their husbands, and reverent men, prizing a test of being loved as one with the obkind, must come to a higher estimate of her per- and make success impossible.

tive art, an ample provision of

MATERNAL IMPLEMENTS AND RESOURCES. No art is practical which does not appropriate the handling of certain tools as well as the use of certain materials; and mothers are artistic as mothers in proportion to their discovery and employment of the natural means and instrumental: ities of procreative power. The principle of Artistic Maternity, as I have said, is quite at one with that of Self-Culture, the object of which is furtherance toward the end of conscious being. This is vaguely conceived as Happiness or Heaven; which words should represent distinctively the temporal fruition and the supernal goal of Progress. Human beings can reach harmonial life

only through natural development. This is Progress; but by virtue of its semi-dependence upon human agency, it may be either direct or indirect. making the way to the end of conscious being long or short, according to the varied aptness of different souls to learn the Art of Living. Thus it appears that Self-Culture is a somewhat exaggerated expression for Self-Conduct, or the institution of rational habitudes of body and mind or conserving and promoting Health and Sanity, which, as fundamentals of Harmonial Life, or

antecedents of Progress, it is the province of nothers to generate in their offspring. This requires the natural use, as well as a prudential care, of all the physical and mental powers of maternal being; and more than these, it demands a generosity and magnanimity of purpose of which even sane and healthy mothers are incapable without a reservoir of vitality which empowers and an affluence of spirituality which prompts to God-like action, such as welcome maternity with

no dread of its casually burdensome functions, but ather with the gracious zeal of artists who wait for opportunity to reveal their rare conceptions of Truth and Beauty.

Next in importance to these internal resources of maternal art, is that conjuncture of marital and paternal interest which only true marriage hypothecates, whereby the husband and father becomes to the wife and mother a banker of Competence to the end at least of all her material wants. It is not needful that she own anything in the vulgar sense of the word (indeed, she had better not), provided only that the usufruct of all things relevant to her calling be at her bidding through Conjugal Love. When they are not, either poverty or indifference is the cause of default in the man of her choice; in which case even the capable and would-be mother should postpone her preference. To make the most of parentage through Artistic Maternity, not only must parents be in ardent syg:pathy with each other, but the mother must be patronized and aided in her enterprising work by its paternal agent, especially in the use of some of its implements. reality from its counterfeit. Having done this These, being identical with those of Self-Culture, for myself and readers in the form of a manual are as various as the springs of Health and Sanwhose fitle is quoted above, I proceed upon this ity, as usable as the means of natural development, and as numerous as the modes of bodily consummation of Conjugal Love, which obtains and mental activity. They are classifiable, however, according to the diverse resources of Normal Exercise—the sole method of CULTURE in all its departments: these being, first, the Hygienic, including temperance, business and recreation: second, the Intellectual, embracing observation, reasoning, conversation and writing as well as the reading or study of books; third, the Artistic, such as painting, drawing, embroidery, music, elocution and rhetoric; and fourth, the Moral, which is no other than the practice of ethical science, or obedience of Conscience in all the relations of life. It is hardly needful to say that these varied resources of maternal art become practical through an equal diversity of self-cultural implements, which are ideally comprised in my conception of the Mother's Home-a Temple of Conjugal Love, not nalatial, but lofty and spacious enough to contain, beside the usual set of domestic apartments, a gymnasium, a library, a cabinet, a aboratory, a studio and all varieties of apparatus for practicing each of the fine arts: which edifice,

> be consecrated to the temporal uses and supreme end of Marriage, or a PRAXIS OF THE MATERNAL ART.

draped with rural scenery and the devices of hor-

ticultural skill, in the midst of a garden of vegeta-

tive esculents and ornaments, becomes the most

attractive place of its tenants, as no less an abode

of nuptial felicity than a laboratory of domestic

comfort, wherein the wife and mother is installed,

not as a mere housekeeper, or maid of all work—

nor in the parlor as the mistress of genteel sensu-

ality, but in the academy of human development

as its principal-in the temple of motherhood as

riestess of Creative Power, to whose altar the

devoted husband and father brings all his heart's

oblations, as well as the proceeds of industry, to

not in the kitchen as a menial of dainty appetite,

On this topic I purpose to write only such precepts as are commended by rational investigation. It would be presumptuous in a man to attempt a perfect exposition of what is practical only to Woman.

The capable and purposed mother, being harmonially married and duly provided with implements for her work, can succeed only by doing what is requisite, whereas she may fail in two ways; either by doing what she ought not, or by neglecting to do what she ought. Now the first thing she should do is to dedicate herself to the work before her, by actual determination to have no other engagements. Artistic Maternity must be the sole business of its successful agent. I ject of loving, will cultivate the maiden grace of mean that its object must induce a paramount wooing tacitly. This is likely, because Woman, aim and interest in the mother's mind. If it do to be qualified for the actual demands of her mis- not—if other motives to action are suffered to sion as the mother and moral educator of man- rival this, they will surely blur the maternal ideal,

sonal endowments, and to a better economy of It is of the first importance that the acting her nuptial relations, than she has yet conceived: mother should have no dependents, and be ex-

wives of worldliness as work sixteen hours a day and go wearily to bed every night, are fit to be mothers only of sleepy-heads, sluggards and louts of imbecility. If bound to labor, either by necessity or avarice, women wrong both themselves and their children by consenting to become mothers. So do those who undertake to discharge the maternal functions too often. According to the best medical authorities, a young and healthy mother requires at least three years from the birth of her last child to recuperate the wasted energies of her organism. Others may require from five to seven years, according to the grades of temperament and the measures of vitality which the same constitution may at different times conserve. There is also another reason for enjoining that no woman attempt motherhood as an art at shorter intervals than seven or eight years; and that is, that every infant for sake of its nurture has a natural right to monopolize the affectional interest of its mother from birth to at least the age of seven; as indeed, it generally does in a way to disqualify her for the more absorbing interests of Artistic Maternity.

It is an obtrusive fact in natural history, that sentient beings propagate in multitude according to the ratio of their inferiority. It is vermin that swarm, and rats, cats, hogs and dogs that breetl in litters; while the higher animals approve the policy of " fewer and better." The moral of Esop's fable is more commandable to parents than the philoprogenitiveness of old patriarchs. "One, but a lion," is an excellent cue to maternal aspiration, and promises more for posterity and the progress of a race than the competitory prayer of Rachel or the osten ations fee indity of Leah. Mankind seem to be growing mindful of this truth, since the prestige of prolific stocks is nearly antiquated, and pedigree has already como to less repute than character. As a consequence, chary parentage is beginning to be held in comparative honor. The mother of Franklin is remembered only in him: we almost forget that she had other children; and it adds nothing to her praise to recollect that he was the flower of a merely numerous family.

[To be continued.]

Robert Nixon, the Cheshire Prophet.

The BANNER, with its other valuable uses, serves admirably well as a repository for spiritual experiences and pyschical phenomena. The following sketch is taken from the "Lives and Portraits of Remarkable Characters," published in London, 1819, but has not before, I believe, appeared in the BANNER. The original memoir contains many other remarkable predictions, with their surprising fulfillments, besides the follow-

Robert Nixon, the Cheshire prophet, was born A. D. 1467. He was short of stature, with a re-markably large head and piercing eyes. His face bespoke a vast deal of innocence, blended with great conception and forethought. He was distinguished for his great simplicity of manners, was uncommonly reserved; when he spoke, it seemed to burt him much; he was remarkably satirical, and what he said had generally some prophetic meaning. As he was one day driving the team, he pricked the ox so cruelly with his goad, that the plow-holder threatened to acquaint his master, on which Nixon said the ox should not be his master's three days hence, which accordingly happened; for a life dropping in the estate, the lord of the manor took the ox for a

He foretold that Norton and Valerayal Abbeys should meet on Acton bridge; a circumstance which appeared impossible, but was fulfilled; the whole of these ancient piles having been demolished, the stones were used to repair the

bridge. What brought Nixon most into public notice was, when the battle of Bosworth field was fought, between Richard III and Henry VII. he stopped his team on a sudden, and pointing with his whip from one hand to the other cried, "Now Richard! Now Henry!" several times, till at last he said, "Now, Harry, get over that ditch and you gain the day." The alow helder among directed what the day." The plow-holder, amazed, related what had passed when he came home; and the truth of the prediction was verified by special messen of the prediction was verified by special messenger, sent to announce the preclamation of King Henry of England, on the field of battle. The messenger related on his return the prediction of Nixon concerning the king's success. Henry, surprised at this information, sent the same messenger back to find Nixon and bring him before him.

At the moment the king gave his orders, our prophet was in the town of Over, running about like a madman, declaring the king had sent for him, and that he must go to court and there be starved. Such a declaration occasioned much laughter in the town; but great was the surprise a few days after, when the messenger, passing through the town, demanded a guide to find Nixon, who, at this very juncture, exclaimed, as be was turning the spit at his brother's, "He is coming; he is now on the road for me." While pass-

was turning the spit at his brother's, "He is coming; he is now on the road for me." While passing through the country, Nixon still loudly lamented that he was going to be starved at court. When he arrived there, the king, to make trial of his foreknowledge, hid a valuable diamond ring, and, pretending he had lost it, sent for Nixon to help him find it. Much was the king surprised by that old proverb, "He who hides can find. To prevent Nixon being starved, his Majesty gave orders for him to have full liberty to range throughout the whole palace, and the kitchen was selected as his constant dwelling. An officer was also appointed to take care that he was neither misused nor affronted by the servants. One day, as the king was going to his hunting seat, Nixon ran to him crying, begging that he might not be left, for that if he were, his Majesty would never see him again alive; that he should be starved; that now was the time, and if he was left he must die. The king said it was impossible, and recommended him to the officer's care. Scarcely was the king gone, when the servants mocked and teased Nixon to such a degree that the officer, to teased Nixon to such a degree that the officer, to prevent these insults, locked him up in a closet, and suffered no one but himself to attend him. But a message of great importance coming from the king to this officer, he, in his readiness to obey the royal command, forgot to set poor Nixon at liberty; and though he was but three days absent before he recollected his prisoner, he found him, on his return, dead for want of food."

A. E. G. Boston, Mass., 1866.

Misery assails riches as lightning does the highest towers; or as a tree which is heavy laden with fruit breaks its own boughs, so do riches deand this must be the result of her Mental Illumi- empt from toll even for her own support. Such stroy the virtue of their possessor.

Written for the Banner of Light. TO MY IDEAL.

BY "DEWDROP,"

Thou, all to me of life on earth, Thou, all to me in yonder spheres, Thy presence gave to love a birth, Eclipsing that of earlier years.

All earlier love were like the flowers That, blighted, fall before their time; But this, affection's ripened fruit. In the soul's full autumnal prime,

Life of my life! soul of my soul! My being centres all in thee; Long as the distant ages roll, My soul's companion thou shalt be.

Without thy love what are to me The morning sun, the evening dew? And what to me the fairest scenes Of all that 's beautiful and true?

Without thy love a dreary waste Spreads out before my famished soul; Life's cup is bitter to my taste. And turbid waters round mo roll.

Without thy love 't is desert land, And sultry is the noon of life: Oh, lend thy gentle magic wand, And end this weary, weary strife.

But with thy love would come delight My ravished soul might fail to bear: T would banish far the dismal night, This everlasting dumb despair.

But with thy love all Nature teems With beauty fresh on every hand: And every tree and flower now seems Clothed with new life at thy command.

Oh love! oh life! thou ill-matched pair, When will the unequal contest cease, And purer blessings, rich and rare, Spring forth to fill our souls with peace.

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 SEVEN.

" How that diamond of yours sparkles in the sunshine," said Kate to Aunt Zera; " it looks like the snow crystals that we saw this morning."

" People usually say the snow sparkles like diamonds, instead of the diamonds sparkling like snow," said Aunt Zera.

"I suppose," said Will, "that is because diamonds are considered the most valuable; but I guess the snow does more good to the ground than a shower of diamonds would."

Which gem do you like best?" asked Grace. "I like the emerald, and they say it brings good luck."

"Pshaw!" said Will, "I'd do without all the good tuck that a stone could bring." " Well, you may laugh if you wish," said Eunic,

"but some great men believed in the power of stones. I was reading about it to day.

"You think everything you see in print is law and gospel," said Will; "like the old woman who thought it was authority enough to quote a Boston paper."

Do stop quarreling," said Kate, "and let Aunt Zera tell us something about jewels!"

"We were only having a little wholesome controversy," said Will; "but I am willing to keep quiet for another of Aunt Zera's illustrations of the subject."

"I would like to tell you of some iewels that: Roman Matron possessed," said Aunt Zera.

"Oh, I know," said Grace: "it's in our schoolbook, and I always wanted to know more about the story. Was n't her name Cornelia?"

"Yes, it was her reply to a wealthy lady that has made her forever famous. This lady asked to see Cornelia's jewels, just as ladies do now who are on intimate terms with each other. She had come for a social call, and doubtless thought Cornelia would be proud to exhibit her gens. Cornelia did not go after her pearls and onyx and samphire, but rather turned the conversation, until her children came in from school. As they entered the room, she turned to them with pride, and said: 'These are my jewels;' and that one expression has been handed down from century to century for two thousand years."

"Do tell us something about her," said Grace. "Were her children no better than we are?"

"That would be a hard question to answer," replied Aunt Zera; "but I do not think it would be difficult for your mother to call you her pearls, her rubies, her amethysts. But to return to Cornelia. Her father was Scipio Africanus, who was a noble and cultivated man, loving the fine arts and having a taste for literature. She married when she was twenty years old."

"Do you know how she was dressed, as you did how Laura was?" asked Kate.

" We have no minute account of her bridal outfit," continued Aunt Zera; " but she is represented as wearing a graceful tunic, simple and flowing. She had twelve children."

Quite a jewel case," said Will.

"But nine of them died, leaving only two sons, Tiberius and Caius, and one daughter, Sempro-

"What a pretty name!" said Eunie. "I wonder no one has ever called a child after her!"

"I should have told you before," continued Aunt Zera, "that her husband's name was Tibegius Graechus. It is related of him that he consulted an oracle in regard to an omen that he had, and the oracle declared that he or his wife must die, and he thought that a mother's influence was the greatest over her children, and therefore he determined not to attempt to avert the danger from himself, but heroically endeavored to preserve the life of his beloved Cornelia.

After, his death nine of her children died, but she determined to devote herself more entirely to the remaining three, and not make her life use less by too great grief. It was of these three children that she made the proud assertion. Ptolemy, one of the Kings of Egypt, wished to

marry her, but she had too much good sense to marry a tyrant, and a coarse, intemperate man, simply because he sat on a throne."

"Was Ptolemy a drunkard, Auntic?" asked Jeanie.

"There were many Ptolemies ruling over Egypt in different ages; but this one was so bloated by intemperance that he could not walk, and only appeared in his charlot, when he had to be supported by many ingenious devices. No wonder that Cornella did not wish to marry such a man, | breathed the air from the cavern, she became pale; | "Ah! ah! It is like the wheels of a watch: all,

even to become queen of the then famous nation of Egypt,

Her two sons are called the Gracchi, and they utter strange words. These were supposed to be became famous men in the Roman Empire, and the voice of the God speaking through her. There won many honors. But her daughter married a is but little doubt that the women chosen were husband who received the title of Scipio Africa- clairvoyants, or mediums, and that something penus the younger. He was the most valiant man of his time, and beloved by everybody. But it is" said that Cornelia was disappointed that her sons were not as greatly distinguished, and had not won the title which more rightly belonged to them.

"Because their grandfather was called Scipio Africanus?" asked Will.

"Yes. It is said that she reproached them, because her pride was wounded, and this urged her sons on to hasty political measures. But I think she had more reason to be proud of the course of her son Tiberius, than if he had conquered kingdoms."

"Why?" asked Grace.

"Because he became the champion of the poor. The rich had begun to tyrannize over the poor more than the Roman laws permitted; but the rich were in power, and there was no one to take the part of the poor. Tiberius determined to see that greater justice was done them. I have read an extract from one of his speeches lately; for, although they had no reporters in those days, we have a very good idea of their eloquence. He said that 'the wild beasts of Italy have their caves to retire to, but the brave men who spill their blood in the cause of their country have nothing left but air and light."

Of course, the rich became his powerful enemies; but he was determined not to be baffled in his efforts if it was possible. But at last he was killed in an affray with the Senate. Thus Cornelia lost another of her jewels. She demanded his body with entreaties, but it was cruelly refused to her, and it was thrown into the river Tiber.

Her other son, Caius, was made Tribune, and he also became the friend of the common people. He caused many laws to be passed which were of great benefit to the poor. He wanted the Roman Empire to be the home of liberty. Like Tiberius, he made bitter enemies, and he was also killed."

" Poor Cornelia," said Eunie.

"Yes, she was indeed afflicted, for her daughter's husband had joined the party that opposed her sons, and so Cornelia was left alone. She did not, however, shut herself up to express her grief, as do fashionable mourners of our day." "Mrs. James says it's positively vulgar to open

your blinds after one of your friends die," chimed in Jeanie.

"Cornelia made no change in her life. She took up her residence at Misenum, which over looks the Bay of Naples, so celebrated for its loveliness. Here she received her friends with the same cheerful grace that had always distinguished her. She had become famous for her nobility of character, and kings of other nations offered her valuable presents. She talked most cheefully of her sons, and

considered them martyrs in a holy cause. Some thought that she was indifferent and heartless because she did not weep and lament."

"That is what they said of Aunt Sue," said Grace, "because she did not put on mourning for Cousin Frank, but went out just the same and tried to look cheerful." "The best expression of our love for those that

have died, or gone from us to another life." said Aunt Zera, " is to try and make the world as near like the heaven to which they have gone as is possible. We cannot do this by shutting ourselves up, or by darkening our houses." "But I think long black veils are real styllsh,

don't you?" said Kate, "Did you see Mrs. Thompson's last Sunday? The dressmaker said her dress cost a hundred and fifty dollars, there was so much crape on it." "And her husband Ald she used to quarrel,

like our Minnie and Pont, so they say," said Jeanie. "Don't talk about your neighbors," said Will.

" I think that if I felt very sorry for anything, I

"But, Aunt Zera," said Grace, "did n't you say that Tiberius believed in oracles? I wish you'd

tell me something about them," ' You always want to know about the humbuggery," said Will.

"Like many very wise people," said Aunt Zera, So great a man as Cicero says that it was impossible for the oracle, at Delphi, to have been so generally believed in and trusted, if it was all a

"But do tell what an oracle is?" said Kate.

" An oracle is a person famous for wisdom, one who has power to advise and give instruction from the spiritual world. One of the most celebrated oracles was the one at Delphi, and perhaps you would like to know something of it. There was a deep cavern at Delphi, which was a small town on the southern slope of Mount Parnassus. This mountain with its two neaks contained many caves. At its foot grew laurel myrtle and olive trees; further up grew firs, and its peaks were often covered with snow. It was a very romantic spot.

But to return to this one cave: it was said that some goats put their heads into the aperture and immediately began to skip about, and make into gold?". strange noises. Whereupon the herdsman put his head in, and he began to jump about more wildly than the goats. Of course, people began to wonder at the report the herdsman gave, and have learnt to live by fair means. wished to put their heads in, too. All who did so began to act like insane people, and to talk strangely. It was supposed that all they said was very wise and to be believed; this made so much trouble, that all people were forbidden to approach the cave.

A woman was then chosen by the priests to sit at the entrance, on a seat called the tripod. It twenty-nine millions were to be made slaves, and was for only a month in the spring that she remained there, and it was believed that she was directly inspired from heaven. She was consulted on all matters of business, both public and private.

This priestess was called Pythin. She was reperately. At first, young women were chosen; but afterwards old women alone were considered able to impart the advice from heaven. Kings sent their ambassadors here to ask about the wars they wished to wage, and lawgivers went to ask what would best benefit the people, and men who wanted to make money asked the best way to do it. All were required or expected to make some handsome present in return for the advice.

Before the Pythia approached the tripod to take her seat, she bathed in a stream that flowed down Mount Parnassus, called Castalia. It was believed that all who drank of the clear, sweet waters of this stream would be inspired." "That was an easy way to become a poet, was

n't it?" said Will.

"Easier than burning the midnight oil," replied shook a laurel tree and ate some of the leaves, and bound some about her bead. As soon as she can buy and the more they can pay."

her eyes glowed, and she trembled violently. She shricked, and foamed at the mouth, and hegan to culiar in the atmosphere made them sensitive to spiritual influences."

"Well, Aunt Zera," said Will, "I do declare you are as fond of humbug as Grace."

"I should be worse than insane if I did not believe anything I read." replied Aunt Zera, while her eyes looked a little sharply at Will. She continued:

"Socrates, a great man, said that the oracles brought great advantage to the Greeks. But I do not wish to make you believe in oracles. I was only telling you what they were. There was a great temple built at Delphi, and a statue of pure gold, dedicated to Apollo, was raised in it." Well, I do wish I could have put my head in

that cave," said Grace. "I do n't doubt you do," said Will. "And I confess I would like to take a whiff of its mysterious

air. Perhaps it was a kind of laughing gas." "I would rather have asked Miss Pythia," said Kate, "whether I should ever be as rich as a princess, and when I could find a set of diamonds like those Madam Estell showed us."

"I'll find a Delphic cave," said Will, "and put Grace on a stone at the entrance, and I don't doubt she would tell us of rare sights and wonderful things."

'Some day you will be glad," said Aunt Zera, "that you have a sister that sees visions and dreams dreams. But we began with diamondsthe jewel for the month of April-and have wandered on to those wonders of olden time."

"And now let us begin the practical," said Will. "By eating dinner?" asked Kate.

"I would rather dream about Cornelia," said Grace, "and wonder whether she believed in oracles.'

SUNNY DAYS.

How glad the children are when the sun shines. How much better everything seems in a sunny day. I don't think I remember a single stormy day of my childhood, but beautiful sunshiny ones stand out like pictures of light. That is because the best and most beautiful things remain in our memories, while the sad or unlovely fade out. When the sanshine lights up the schoolroom, how much easier the lessons seem, and at recess what sport it is to find the ball among the shadows of the bushes, or to chase the hoop, with its revolving shadow.

Just such sunny days there are too in our spiritual life. I remember a day spent with a little child, many, many years ago, when her glad life made everything bright, so that now I remember it as a sunny day, though I am sure I do not know but the sun in the heavens was clouded, but sure I am there was a brightness that has never faded through all the years.

It is one of the easiest things in the world to make sunshine. Perhaps you wonder how. I went once to see Church's picture of the Falls of Niagara, and I thought I had never seen anything more wonderful. It was as if he had painted the light so that it sent out its gleams in the manytinted rainbow. But after all, it was only the wonderful combination of colors, that reflected back so much brightness that it seemed as if the bow in the waters would glow in the dark,

I do not believe that any of the men of science have come nearer making sunlight than that; but the sunshine of a glad heart makes the whole at-

What sunny days those are when some happy child lets gladness breathe out as the flower its fragrance. What sunny days there are when a good man or woman gives us the best of blessings -their heart-love. As I look out now on the unfaded leaves of a tree that has been sheltered from the cold winds, and see it glow in the sunlight. I think of the many hearts that are sometimes made happy by the shining of some loving heart, that pours forth its goodness as naturally is the sun its light.

The best treasures we can lay up from the present are those sunny memories that will forever glow because of the goodness and love that created them. Look out for the sunshine, little ones, and best of all, for the sunshine of your own glad

WHAT MAKES A NATION RICH?

A Persian traveler came to the United States directly from his own country, and was astounded at the general prosperity, the comfortable homes and independent habits of the people. But what perhaps surprised him more than anything else, was the wealth and the number of the richer

"In my own beloved country," he remarked. the rich are few, and the poor many; or," he would add, "all are poor, for even the reputed rich are constantly embarrassed for means to maintain their station, and have to be severe on the people to extort from them what they require, and generally without any right to do so. How can your rich be so numerous, and have such ample means? Do they transmute the metals

"No," replied a friend, "but we have laws which protect every man equally, so that another man cannot extort what is not due. Rich men

"But what are fair means? Have your rich no rights? These are words?"

"Yes; but if they claimed less, they would be better off."

"Ah! you speak enigmas."

"Not so. We have thirty millions of people. They all work, and gain wages or salaries. If gain no more wages or salaries for their labor, the business of the country, the trade, commerce navigation, traveling, manufactures, &c., would have to depend almost exclusively upon the money which the one million rich would be able to spend and circulate. And though they might possess all pured to dress very simply, and to live very tem. the wealth of the country, and everybody would seem to work for them, yet their wealth will hardly or never increase, by reason of the burdens heaped upon them by the poverty of the people who cannot support themselves, and because the money or rents received could not be used by them to make so much money as they would make in everybody's hands." "That seems reasonable; yet it is not enough.

How could you trust the people with money?"

"If we paid twenty-nine millions of people wages every week, they would be forced to pay it back again immediately, in buying food, clothing, &c., for themselves and families. The money must come back to the payer, in one way or another. We can trust them with confidence. Then the surplus or savings can be used by them to open up sources of business, industry and skill, Aunt Zera. "When the Pythia had bathed, she for which they may be adapted. Thus the more they gain and the more they make, the more they

large and small, work together. But in Persia we have no money.' "Money increases by circulation. If paid out

freely, it runs round quickly; no one being afraid of revolutions or extortions, each spends readily when necessity requires and the interest of business prompts. Thus if I give a dollar for bread the same dollar is used by the baker to buy meat, and by the butcher to buy shoes, and by the shoemaker to buy clothes, &c., &c.; so that this one dollar may very soon be used for one hundred dollars of business transactions, yet this one dollar bill has been the only medium of exchange. Now if a million of men gained a dollar a day each, or six dollars a week, making in all three hundred millions of dollars a year, and each dollar was thus put in circulation, as they must inevitably be in most cases, the business transactions or exchanges resulting from these wages may amount to thousands of millions a year. Hence all property rises in value, manufactures grow up, commerce flourishes, trade increases, traveling and transportation of goods becomes enormous, and the arts and sciences aid and embellish the common prosperity. The more men produce or gain, and the fewer consume or live on the work of others, the more wealth incereases, and pauperism disappears. That is why our rich have neverfailing means: the working man is always able to "Then why have you had a rebellion?"

"Because we had in one section of our country four millions of paupers, or slaves, and an aristocracy of extortion like yours, who absorbed of themselves all the wealth they could by force obtain from their legalized paupers, and yet they were never satisfied, never at ease about money, and always exacting more and more power to perpetuate the errors which kept them proud and lissatisfied."

Written for the Banner of Light. THE OLD HOMESTEAD.

BY MRS. C. A. K. POORE. In the cool shady lane where the wild flow'rets

And mingle their fragrance with the lilac's per-

fume, Near a low gurgling brook the old house may be

seen. Though half hid from view by its network of

green: There stands the old dwelling deserted and lone Its chimneys are crumbling and its roof is moss-

Its timbers are tottering and mouldering away, And its windows are shattered and gone to de

grown.

free;

Like an old faithful friend in tenderest mood The woodbine is clinging to the dismantled wood And its tendrils of green, with their unstudied grace.

Enfold the old ruins in a loving embrace: The roof is o'ershadowed by the old willow tree, With its long pendant limbs waving graceful and

While the south wind comes breezing o'er mountain and plain, And sighs through its branches a dirge-like re-

And the spirit of solitude reigns through the halls, Where the spider has festooned the bare, cheer-

And the adder glides swift o'er the desolate hearth. Once cheered by contentment and innocent mirth; The old orchard is laden with fruit as of yore,

But the hands that once plucked it are seen there no more; For orchard and meadow and broad fertile field To aliens and strangers their rich harvest yield.

Where are now the glad voices that rang gaily

out In merriest laughter, in song, jest and shout? And where the blithe feet that in frolicsome glee Traced the path on the sward to the old apple

tree? Some went down 'neath the daisies to their rest-

ing-place, And a stone marks the goal at the end of their

race; Some yet linger fondly round the home of their

As the dearest, the loveliest spot upon earth.

hood afar, With Hope for their beacon and Success as their

star: Some are roaming at will o'er our vast Western

Some have wandered from the home of their child-

wild. And rest at the camp-fires of Nature's own child. Some walk with light foot-fall 'mid the noble and

With the titled of earth and the lords of the land; Some have scaled with firm step the bold heights of fame,

And some—speak it lightly—tread the pathway of shame. But though thus they diverge, yet their paths

surely tend. Through sunshine and shadow, to one common

And though fettered by sin some may stumble Yet the love of the Father is over them all. And will lead them at last to the heavenly plain

With their weary feet stayed on the Infinite shore, The dear household band will be broken no more. Hammonton, N. J., 1866.

again;

Why we Suffer.

The idea seems to have taken possession of the minds of the people, as a general thing, that suffering is somehow so necessary to us poor mortals in this world, that we are bound to thank God for ments, the rushing torrent made for itself a cha every affliction that may befall us in our journey nel from ten to fifteen rods wide, and one hundr through life. Let us look at some of the causes of and fifty feet deep to the bed of the pond, and the suffering to be found in our land, and when we have disposed of them, as of most importance to descent toward Barton river. The small por us, at present, we may find time to look a little further. We will first look at the religious teach- the overwhelming torrent which, in a course ing received from the lips of the leaders of the six or eight miles, formed a channel ten or tweldifferent denominations. Resignation to the will rods wide and twenty feet deep, and through of God is the watchward of one and all. You see a young wife and mother, perhaps, laid away in and bridges, and covered thousands of acres a young wife and mother, perhaps, and away in the grave, the babe left motherless, the husband desolate, the parents hereaved, and friends dis-tressed, but the preacher comes forward and tells these suffering ones to how to the hand of God, for it is he who has done this thing. Now sup-posing some one had come into that dwelling and caused the death of that young mother, would the friends for one moment listen to a person who friends for one moment listen to a person who should undertake to tell them to be thankful to the murderer for removing his victim out of this world of sin and sorrow, or would they not rather be inclined to suspect such a person of being out of his senses, if not something worse? The truth of the matter seems to be that those who have undertaken to teach need themselves to learn the first principles of human nature.

If you think the subject worth a place in your

paper, in my next I will examine some of the causes of suffering. S. Caldwell, M. D. 925 Washington avenue, Philadelphia, Pa.

Cdrrespondence.

Spiritual Novements—Singular Phe

nomenon, de. [Vermont Corres]ondence of the BANNER OF LIGHT.] COLD WEATIER AND WARM HEARTS.

Winter has set 'n in earnest here among the hills of Vermont, ald the loftiest peaks of her grand old mountains tre wrapped in a thin counterpane of snow. The winds are sighing out their mournful requiems, and the fantastic figures that the artistic hand of Jack Frost has painted on the window-panes, convince is of a certainty that the winter king has mounted his icy throne, and is waving his sceptre over mountain, vale and river of our northern zone, causing some of us to sigh for the summer-land of perjetual youth, beauty, and sunshine.

Not cold, however, are the hearts and homes that have welcomed the weary pilgrim to their cheering influences and blessed sunshines. The rays of sunlight that have glimmered across his pathway, emitted from friendly natures, have eased many a wearisome burden, and strengthened him to re-double his efforts for the good of humanity, and for the spread of humanity's greatest and holiest cause.

NARRATIVE OF LABORS.

Here, in a spot hallowed as being the mortal dwelling-place of our departed sister, Mrs. Suzan K. Tuttle, one of the purest, noblest spirits that ever tenanted a human organization, and the inspiration of whose immortal presence is sensibly felt by all of any mediumistic susceptibility, I si down to inform my many friends of my whereabouts, and to render an account of my stewardship in the spiritual vineyard.

After fedfilling my engagements in New Hamp shire, I started for the northern part of the Green Mountain State, to respond to the calls of friend in that region. Gave my first public lecture in Danville, in the Court House. Quite a large au ditory were in attendance, and a great interes manifested. After the afternoon lecture, a num ber of excellent tests were given, each one o which were recognized by some one present Snoke there for three Sundays, and awakened strong interest in behalf of our glorious cause Roused the putrescent elements in the sectarian carcass to a sense of their danger, and stirred th creedists to infuse a little new life into their wan ing organizations. Spiritualism finds there as earnest advocate in Mr. Abner Hoyt, and secta rists have been obliged many times to retire in gloriously from the field so ably contested by ou brother Hoyt.

THE SPIRITUALISTS OF GLOVER. Glover next claimed my attention. Here

found quite a little army of Spiritualists, who ha done noble service in the spiritual battlefield, an in no one instance have they surrendered to th enemy, or acknowledged a defeat. Discourage ments at times have seemed to paralyze their e forts, but they have proven "blessings in diguise," as incentives to spur them on to a mor faithful discharge of their duties as Spiritualists. The Spiritualists of Glover are made up of the intelligence and worth of the town, and they ar making active exertions to have lectures a potion of the ensuing year. They find encourage ment and strength in the person of the Universa ist pastor, Rev. George Severance, whose ments being is receptive to the influences of the ange world, and whose feet will soon scale the walls every limited idea, and stand upon the broade freer platform of our glorious spiritual temple.

MATTERS ELSEWHERE.

Spoke two Sabbaths in the Universalist Church to quite large audiences, and here as elsewhe exercised satisfactorily the test power. New r cruits are continually enlisting under our gloriou standard, ready to do hattle with us for the ti umph of truth. The people here find an exce lent healing medium in Mr. Lyman Darling, wl has done much to heal the diseases flesh is he to. An excellent citizen and worthy man in ever respect, we trust to hear soon that he has an mented his mediumistic sphere, and is carrying out to its fullest extent the glorious m which, by his mediumistic sensibilities, heave has appointed him. We hope the diseased ar spiritually disturbed will extend to him a liber

patronage and an equally liberal remuneration.

THE LOST LAKE. This town (Glover) is famous as being the pla of Runaway Pond, the incidents connected wi which have passed into the history of the Stat and which perhaps are familiar to every school hoy and girl. A little history, a portion of which we extract from "History of Vermont," however from one who was on the spot when it passed o of existence, may not prove uninteresting to you

readers, both juveniles and adults. Originally, Runaway Pond was three mil long and one mile wide. From this issued t ward the South a considerable branch of Lamoil river, which finds a terminus in Lake Champlai A short distance north of this was a smaller pon from which issued a branch of Barton river, which

On the 6th of June, 1810, a number of men, fro

empties into Lake Memphremagog.

this and neighboring towns, cut a small chann from the north end of the large pond, with a vie of connecting it with the smaller one, and to i crease a mill-stream which issued from it. Aft digging a few feet from the margin of the pon through a body of gravel and earth exceeding hard, which had resisted the pressure of wav Where earth's shattered love-links are united and water for centuries, they came to a bed quicksand, into which the water entered from t pond, through this newly created channel, a in a few moments formed a deep gully or he nearly sixty feet deep, and of considerab width. Presently the body of water in the porushed toward this outlet with such force as push nearly half an acre of the opposing ban with trees all standing, with a tremendous cras over a precipice to the north, and in a few m whole mass of the pond rushed at once down t was in an instant swallowed up and carried off whole extent of Barton river, carried off its mi

> were lost. A friend informed me that, in the rapid traver of the pond, a sold rock, weighing from one hu dred and seventy-five to two hundred tons, w transported the distance of half a mile, and h since been converted into foundations for house

excellent land, from four to sixteen feet dee

with sand, wood, and other substances, destroyi

crops, intervales, &c. The damage was estimate

from twenty to sixty thousand dollars. No liv

One could hardly believe, except upon the mo positive evidence, that the road which now rul from Glover to Hardwick was once submerge in a body of water for miles, from seventy-five a hundred feet deep, and that, too, within the memory of the "oldest inhabitant." But so ross his

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worthless were enriched by its then unwelcome | ed with the facts. visit, and many have reason to-day to bless the lucky incident which forced Runaway Pond to abdicate its original throne.

SPEAKING BY THE WAY. Leaving the kind hearts nestled in Glover, I proceeded to Barton Landing, where I found the cause sustained by a very few souls. Gave one lecture there, in the school-house, and many were present who heard for the first time the principles of the Spiritual Philosophy.

TRIBUTE TO WORTH.

From thence I came to this town, where warm hearts and open arms were ready to receive me. The cause is sustained here by a very few, the active, moving spirit having passed from this world to the invisible realities of another, where there is a wider range of action for a nature so aspiring and far-reaching as hers. Sister Tuttle was a woman who was widely known, and all knew her but to love her. Her ministrations of love and mercy have endeared her to all, and many have occasion to bless her memory, and to mingle with the bereaved husband their tearful tributes of affection and gratitude. Conscious as we are of the nearness of her sweet presence, and of the illimitable fields of duty now spread out before her translated spirit, yet our finite souls cannot fathom the wisdom which removed her from us in the midst of her beautiful usefulness. The flowers over which she watched with such tender solicitude, seemed to bend their pretty heads in sorrow, as if, too, to unite in mingling their dewy tears with earth's weeping ones for the loved spirit who had so cared for and nursed them. May the soul-uplifting consolations of our blessed faith disperse the gloom of grief which overshadows the dear husband's heart.

MORE LECTURES, AND PHYSICAL MANIFESTA-TIONS.

Have spoken three Sundays in the place, and two evenings. Expect to speak the ensuing Sabbath. A few true souls keep the car rolling, and are determined to keep the fires burning on the spiritual hills. Witnessed a few physical manifestations through the mediumship of Amasa A. Paine, one of the children who received such uncalled for criticism from the pen of Austen E. Simmons a few years ago. The manifestations, though not as powerful as they sometimes are, were sufficient to convince me they were genuine. The young man was securely tied, and in such a manner as to preclude all idea of attempted deception on his part. Spirit hands were shown, instruments were played upon, and other strong demonstrations were made, satisfactory and conclusive. A WORD TO FAULT-FINDERS.

If the maligners of physical mediums were as honest and straightforward as I believe the class they malign are, they would hesitate before they pen and forward for publication the simple expositions they pretend they have made. Envy, jealousy and malignity are plainly discernible in every line and word. Dishonest and unreliable as they frequently are themselves, they imagine every one else to be. They must expect to receive the same judgment they mete out to others.

PROGRESS OF SPIRITUALISM-MRS. BROWN. I am happy to inform your readers that Spirit ualism is making rapid headway in this region of the country. Mrs. A. P. Brown, of St. Johnsbury. has spoken to good acceptance through the towns hereabouts, and the inspirations the angels breathe through her have fed many a famishing nature, and given joy to many sorrowing homes. She is a very excellent trance speaker. PERSONAL.

To my many friends in New Hampshire and Massachusetts, I will say, life and health permitting, I shall be with you ere long. Faces upon

which I have not gazed for years I hope to greet and to listen to voices memorized in the halls of my mental being. In the interim may we all labor for the overthrow of all injustice, and the upbuilding of the Temple of Truth upon the earth: That, 'mid the changing scenes below,

The scenes of bitterness and woe, To each and every one be given A foretaste of the joys of heaven. JOSEPH D. STILES. South Hardwick, Vt., Dec. 16, 1866.

Matters in Peoria, Ill.

Though I diligently peruse the highly valued columns of the BANNER OF LIGHT week after week, search them as I may I can never find any mention of this place, any evidence that Boston is aware that this great and flourishing Prairie State contains a town of such magnitude, and importance to the world generally, as Peoria. The deductions your readers may draw from this are, I. am sorry to think, that the cause to which you are devoted has no advocates here; that the Spiritualists in this community are too few in number, weak or sluggish to make themselves known. This may be in a measure too true; yet we have in our midst many earnest and true believers in the Spiritual Philosophy, many bold and staunch friends, who openly and fearlessly avow their principles upon every opportunity and all occasions, as well as thousands to whose souls. I am safe to affirm, the doctrines are very dear, a light to their understanding and a guide to their feet, who have never yet given any open expression to their faith. The BANNER OF LIGHT, as well as the Religio-Philosophical Journal, finds many readers here, as you are doubtless well aware. We only need some quickening, vitalizing power to arouse and set our latent energies to work in the right direction. "A little leaven leaveneth the whole lump;" but, though few and upon a higher plane of unfoldment? Why so far between, "like angels' visits," occasionally some fine lecturer from a more favored region dimms? Do not all live and act on their plane of descends upon us, bringing the bread of life and the waters of salvation to our starving souls, we are habitually without speakers or regular meetings. We need missionaries; we need a Progressive Lyceum for the children; we lack hearty, concerted action among ourselves. Still a little progress has been made of late.

amongst us who has done more, by his good works, shall occupy the rostrum in common with them, toward awakening interest in the minds of the as the people may demand? Spiritualism does people and advancing the cause of Truth, than not rest its position upon material education. has before been accomplished here in the same | The whole is spiritual, and as such it will live, if number of years; and in justice to his merits, I live at all, in the hearts and minds of men. It want to call your attention, the attention of the can never crown a temporal king. The present reading public generally, and the friends of Pro- Christ has not come to man having a physical gress particularly, to the remarkable healing me-body, as in Bethlehem of Judea. He has come in dium, Dr. Robert Greer, formerly of New York the tongues of the Holy Ghost, flaming with fires city, now permanently located in this place. His of truth, to baptize human souls unto righteoushealing powers are truly wonderful, and he has ness. Inspiration, therefore, swells out its anonly to become more extensively known to be corthems to an inharmonious world. An ancient respondingly appreciated. Benevolent, charita- Apostle once said, "The letter killeth, but the ble, strongly sympathetic with every phase of spirit giveth life." Should we not all beware of suffering, devoted to his sacred mission, and an the letter of material, carnal mindedness? Are not energetic worker in his peculiar field of useful- conditions all that are required to insure truthful ness, his fame has already spread far and wide communications from spirits? Not only may the coming in afterwards, I gave up my seat and sat in the form of a bouquet, and the billets were consistent.—ED. BANKER.

was. We had it from the lips of one who wit- throughout this region, and were it not for his unnessed its circuitous journey, and it was only assuming modesty in making known his gifts, his stayed in its grand march by the bautiful waters name would ere now have been "a power in the of Lake Memphremagog, which opened its wide land." Let me cite a few of his most recent arms to receive this secoding sister to its eternal cures, all of which have come within my own imembrace, it having traversed the intervening space | mediate observation, and which can also be atof twenty-five miles. Lands that were deemed tested by scores of others who are well acquaint-

Mrs. Cutler, of Peoria, was cured of chronic catarrh, prolapsus uteri, and general prostration of four years' standing in one application of three minutes.

Mrs. Fash, of Peoria, was cured of dyspepsia, chronic rheumatism, heart disase and general debility of many years' standing, in three applies-

Leonard H. Jones was cured of palsy, or paralysis, in both limbs, of which he had been suffering nine years. He was relieved by one treatment, and made to walk and entirely cured by three.

Frederick Wyman, of Peoria, was saved from dying of cancer in the stomach. He was given up by his physicians. By one treatment he was improved, and is now well. I saw this man when he first entered the Doctor's presence, haggard, prostrated and dispirited, with the expectation of a fearful death; I met him a few days since on the street, erect, ruddy, with the light of health and happiness sparkling in his countenance.

Charles Brown, of Peoria, was also saved from dying of jaundice, and fever and ague. His physicians despaired of him, but Dr. Greer restored

him to perfect health by one treatment. John Anderson, a poor man living on public charity, and for two years under charge of the town doctors, was pronounced incurable. His case is well known. He was bed-ridden for nearly all that time from ulcerations, internal and external, and also of consumption in its worst stages. He was improved by one treatment, and by three treatments was made well. He was able to go to work in three weeks, as the Doctor predicted.

Mrs. Emily Brassfield, of Henry, Ill., was an invalid, not able to walk for nearly two years, suffering from prolapsus uteri, ulceration, etc., and great prostration. Her physicians could not help her. In one week she was made well, and went on her way rejoicing.

These are only a few cases, which I have been able to recall to mind on the moment. There are many others too numerous to mention.

You will thus see by the brief outline of facts I have tried to sketch, our condition, spiritually: reading, thinking, glad to listen to any one who will preach the "everlasting gospel" to us, seeing and admitting our own deficiency in energy and zeal, yet remaining inert, supine and slumbering, but with a silent power at work unseen, whose influence sooner or later will be felt.

There is a great work to be done here. The ground is already prepared; gently the seed is scattered, wind sowed though it be; the dews of heaven softly descend to cherish it; angel-eyes are watching for the harvest, and rich and abundant shall it yet be.

Praying for the good time coming, I am, yours hopefully, C. L. S.

The following tribute to one of the pioneers in the cause of Spiritualism, is valuable as a token from one who is not a Spiritualist, and not unknown to the public as a contributor to its literature :

RESPECTFULLY INSCRIBED TO WARREN CHASE.

Falter not, oh faithful hearted Soldier in the cause of right! From thy brethren thou hast parted, And art foremost in the fight; For the fragile and the lowly Thou hast bared thy shining blade, God is Judge-thy cause is holy-Be not doubtful or afraid.

Falter not, thou faint and weary Toiler in the stony field, Though thou seest no token cheery Of the harvest it should yield. Sow thy seed, the winds shall spread it O'er the gardens far away. Where no heavy feet shall tread it, It will ripen to the day.

Falter not, oh brave reformer! Press thy cause with voice and pen; Thou shalt have a greeting warmer Than the tardy praise of men. Angels round thee, God above thee, See thee in thy manhood's might Lead the souls that trust and love thee

Out of darkness into light. E. C. H.

Be more Charitable.

There seems to be a spirit finding vent through some disquieted minds pertaining to spirit communing, mediumship, &c. One man, and another man, finds fault because all truth, infallibly so, is not dispensed to the world by spirits. Spirits are not Gods. They are of our brethren, formerly in earth-life. Expecting infallible truthful communications from spirits arises from the teachings of the past, which the teachings of Spiritualism will set right. To produce such a result, what is the condition of the world? Are the old bottles of earth fully sufficient to contain the new wine of life and spiritual truth, without fermentation, and lees, from natural labor? Why cannot imperfections be seen as a consequence, rather than as a motive? Why gaze at the dregs and the scum, and see not the pure wine?

One man says he has been almost disposed to adopt Swedenborgianism, because of these spiriterrors. Suppose he should, would there be any the less spirits to inharmonize earth minds, or can they in any manner be driven away, or would they be any the better disposed by refusing to associate with them? Would it not rather increase and aggravate the difficulty sought to be avoided? Is it not rather our duty to so live and act, as by our daily walk to educate them and lead them much ranting against untruthful spirits and megrowth? None claim infallibility more than other people. If there are those of higher spiritual growth than is the lot of the multitude, it is presumed the fruit of charity will be duly manifested by them? Why do some, for selfish ends, wish to make the trance medium and the physical medium unimportant and unpopular? Cannot the For the last six months we have had one normal speaker be willing the trance speaker

spirit and medium, at certain times, be unadapted in the corner. After giving a communication to | doubled around the stems and tied with the to correctness, but also the investigator may be an old lady about a son of her's in China, the wholly negative, and objective to the medium and | medium wrote on a piece of paper, very rapidly, | that was cut, and found they fitted exactly; but spirit, and at the same time be wholly unaware of and threw it toward me. On examining it, I such a condition. Is it not possible the investigator may be so inharmonious, so very objective, as to call out negatives through the medium, when tigue: lived and died in Trewennan, England, other conditions would elicit positive truth? Let 1838." us consider, rather than denounce. If there are errors, what of it? Will not a musical instrument out of tune give forth strange and uncertain sounds? Shall we cast away the instrument because of such sounds? or shall we give up music because of a few inharmonious notes? Instead of giving up a true cause for a few discrepancies creeping in, shall we not rather labor for a more perfect walk with God, for a brighter development of Christ in the soul?

Charleston, Me., 1866. GEO. A. PEIRCE.

Spiritual Phenomena.

The Eddy Mediums, etc.

I have just read in the BANNER an account of the Providence Lyceum, and of their presentation to our brother L. K. Joslin of a writing desk, showing by this beautiful and useful token their appreciation of his humanitarian and unwearied efforts in conducting their progressive school, and being personally acquainted with him, and also with the Lyceum movement, my soul claps her glad wings and shouts for joy that there are great and noble souls who appreciate this heaven-born home and made inquiries of my friends. Every principle, the proper culture of children—the blest immortals, angels yet to be-who make glad the hearts and homes of their beloved parents, and When we have passed to the eternal shore, there. will still be an unbroken family in the vast chain of universal being.

This truth has recently been verified to our senses of sight, hearing and feeling, in the presence of the Eddy mediums, who have for the past two weeks been holding scances in Pike Block, as well as in private homes, in this city. Their mediumship excels everything that has come un- has hitherto attended your efforts to give mankind der my observation—and my privileges in this respect have been many and varied, having at- phy, must be a source of great blessedness. For tended the seances of the Davenports, Jennie Lord's, Mrs. Ferris's, and others.

mediums, joined hands, and then united in singing, the guitar was floated above our heads, and the piano played in perfect time with it, with no human hands in contact with either instrument.

We then repaired to the sitting-room, and removed the contents of a clothes-press adjoining the room, after which, the neighbors who had come in to witness the demonstrations were invited to examine the closet, and all declared that there were no private doors or secret springs in the room. Shawls were then tacked up to the doorway, and the lady medium, blindfolded, sat in the light with the company, near the doorway, and a lady whom she had never met before sat by her and tightly held her arms, so that the audience could be assured that her hands were not used to produce the manifestations. Meanwhile a blanket was placed over the two ladies' arms and laps, gence through her mediumship are somewhat The musical instruments were then played upon | novel, and to us satisfactory. I will relate some in the closet, and hands protruded between the of them. two shawls, so that all in the room had the privilege of shaking hands with the spirits. Your physical form some six years ago) to obtain matehumble correspondent took hold of one, and saw what seemed to her to be the hand of her sister Mary, who departed the earth-life five years ago this present month.

The son of our host and hostess, who died in our country's service, gave unmistakable evidence of his presence by grasping their hands as in days of yore. While these arms and hands were visible tre of a large dining-table. Some twelve of us to the eye in a light room, one lady burst into then sat around it, joining hands, and resting tears as her dear mother caressed her in her own familiar way. Skeptics and believers were all alike interested and astonished.

These mediums will remain in and around Syracuse, and engage with parties for private scances give in the presence of these mediums?

MRS. F. A. LOGAN. Syracuse, N. Y., Dec. 18, 1866.

Letter from Canada—Tests, etc.

TO THE EDITOR OF BANNER OF LIGHT-With thousands of others scattered through the British Provinces, I congratulate you with your Western editor on the successful manner you have hitherto battled with the two great enemies of our faith, viz: Orthodoxy and Atheism. Your unanswerable arguments in reply to the Investigator, do honor to your head as well as heart. The facts on which the Philosophy of Spiritual- thethy heard in the street. ism rests, are impregnable; they cannot be successfully explained on any other than the spiritual hypothesis, by all the learning and sophistry ings of the prejudiced and superstitious on the

ism. It is well known that the most gifted intel- there being any collusion or deception. lects in the various religious denominations in Europe and America have been and are now engaged to write down this so-called heresy. Take, for instance, the three English Quarterlies, London, North British and Edinburgh. Did it never strike those Reviews that the arguments they use against the facts and Philosophy of Spiritualism can be used with tremendous power and effect against every so called miracle in the Old and New Testament?

It is a remarkable fact that those very Christian reviewers make use of the very same arguments, and in many instances use the same language, that Hume, Gibbon, Voltaire, Rosseau, Paine, &c., used against the miracles recorded in few minutes the communication is finished, notithe Bible. I should like every Spiritualist to read an article in the North British Review on "Necromancy;" and if they do not arise from the perusal of that article a more confirmed Spirit-

ualist, then I am mistaken. But, Mr. Editor, I took up my pen to give you a few facts in relation to spirit-intercourse which earth-life. I received in your city. I wish to make one re-

found written:

"I am indeed your spirit brother, Horatio Spet-

was thrown to me, with the following written on

"My Dear John-We rejoiced in the spheres today when we knew you were in Boston; for we can make ourselves known to you here, but could not in London, Horatio."

Shortly another sheet was thrown to me, with the following written:

"Mother and father are here. Elizabeth Jane and Charles Jordan. Give my love to my sister Philissa, who is with you in London. I will write her before you leave."

He then wrote a most affectionate letter to his sister, over his own signature. It contained certain facts in earth-life, which put the question beyond a doubt that it was indeed my own dear Brother Horatio, whom I had been taught was somewhere on the confines of the universe, but that neither his sympathy, love, nor presence could return to earth again.

The following day I went to see Mr. Foster. While there my brother, mother, and a dear friend communicated to me through his medlumship, and other most startling facts were given, the truth of which I did not learn until I returned statement made I found to be correct.

The above named tests I obtained in your city, a place where Mr. Seaver tells us, in the Investiare to fill our places in the great drama of life, gator, no facts can be got to prove that we shall live after the body dies. There are several persons in this city who have been convinced by the same class of test facts as I have narrated, who before were without one ray of hope of living heyond the grave, but who to-day laugh at Mr. Seaver's silly arguments of annihilation.

Go on lear BANNER, in the line marked out for you by the angel-world. The success which the truest religion and the most exalted philosoone, I shall never be able to repay the benefit I have derived from perusing the BANNER OF Last evening, at the house of our friend, Mr. LIGHT. The truths which it teaches are indeed Vantarrel, of Salina, while the family, with the | pearls of great price, which I would not part with for all the world. Yours truly,

JOHN SPETTIGUE. London, Canada West, Nov. 30, 1866.

Tests of Spirit-Intercourse.

For the past few years we have had many pleasant and social interviews with our spiritfriends through the mediumship of Mrs. Libby White, of Sodus Point, N. Y. From long acquaintance I can recommend her to be an honest, truthful and conscientious person, whose pure and sensitive nature would scorn the idea of intrigue or deception in any form. Her mediumship consists in seeing, rapping, writing and talking, while in an unconscious state.

The manifestations of spirit-power and intelli-

I was solicited by my spirit-wife (who left the rials for making paper flowers, stating that she would make them the same as she did while in the earth-form. This I conceived to be impossible; but as she appeared so sanguine that it could be accomplished. I obtained the materials. The tissue paper was marked with a private mark and then with other materials placed in the centhem on the table. The medium's hands were also held during the scance.

As soon as the light was turned down (but not so dark but what we could indistinctly discern each other), the paper commenced rustling, as at their residences for not less than ten dollars an though it was being folded, and soon the shears evening. What is ten dollars, when compared commenced cutting it. What seemed to us most with the knowledge that the invisibles are able to singular was the extreme rapidity with which all the movements were made. No earthly being could have used those shears with one-tenth part of the velocity they were used by the spirits.

> In a few minutes there were loud raps on the table, announcing that the task was finished. On admitting the lights, to our great surprise and gratification, we found a beautiful bouquet of flowers, still wet from the gum-water used in putting them together, and pronounced by competent judges to be well made. We all felt like rejoicing. and we did rejoice over this extraordinary achievement. Our spirit-friends felt equally happy, for they kept up a continuous rapping on the floor and table, so loud that it could be dis-

The bouquet consisted of thirteen flowers, besides several rosebuds, with the usual number of leaves of the ordinary size of paper flowers. The of the Investigator on the one hand, or the rav- time occupied in making the bouquet was only seven minutes. The fragments of paper that lay strewn over the table were compared with the To my mind nothing is better calculated to give flowers, and found to be parts of the identiincreased confidence to our glorious-religion and | cal paper that I placed on the table. None of us Philosophy than to read the various articles doubted for a moment the genuineness of the which emanate from the press against Spiritual- manifestations, and knew the impossibility of

We are having other demonstrations of spiritintercourse, manifesting intelligence that is equally satisfactory, and proving conclusively to my mind that our dear and much-loved friends do return from their spirit-home and communicate to us, not only by rapping and controlling the hand of the medium to write, but by actually writing themselves without the aid of the medium's hand. Writing in this manner, at our circles, is of frequent occurrence.

After forming the circle, we are directed to place under the table paper and pencil-(mark the paper if you please)-all hands resting on the table and in the light. Soon we hear writing, and in a fication being given by raps. The invisibles always write with great rapidity in this manner, and we often have from one to three sheets of letter paper written over with different handwriting: and this writing is often recognized as being a fac simile of our friends' style of writing when in

At one of our circles we were directed to place mark here, and it is this: from reading the Inves- under the table paper, thread, and a common tigator, a person would come to the conclusion | pocket-knife, closed; also, a few leaves from a that it was impossible to get at the facts, in your house plant that was in the room. The circle was city, in regard to spirit-communion. I was de- formed as usual, hands resting on the table. In termined to try. Having business at Boston, about fifteen minutes we were told to let the most which occupied me about four days, I thought I skeptical person in the room take up the paper. would spend an evennig in ascertaining if it was There was found written on it an invocation and possible to obtain communications from the dead. two addresses to the circle, each by different I called at the BANNER office, and learned the spirits. Nearly half of one of the sheets was cut address of Mr. Foster and Miss Starkwenther. I in fifteen slips or billets, and on each one was visited Miss Starkweather the same evening, written an appropriate motto or symbol, in differwhich happened to be her regular circle night, ent handwriting, with the name of the spirit signand sat down in company with about twenty ad thereto. They were all recognized as being others, all perfect strangers. A number of ladies friends in spirit-life. The leaves were arranged

thread. We compared the billets with the paper one piece was missing. After looking for some time without finding it, we were told to look under the chair of a skeptical friend who sat on the opposite side of the table to the medium, and there we found it pinned to the bottom of the After I had read this, another piece of paper | chair. We recognized the writing as being that of the gentleman's spirit-wife.

> There being a carpet on the floor, the question arose how the paper could have been cut so smoothly as it was without being doubled over. After some inquiry we were told to look at the underside of the table. There, on the bottom of the leaf, we saw indentations made by the knife as each billet was cut,

> Mrs. White is of late being developed for speaking. She is controlled by a high order of intelligences, and many are the soul-inspiring words that we listen to through her organism.

Yours fraternally, H. H. OSTROM, M. D. Alton, N. Y., 1866.

OLD MUSIC.

Back from the misty realms of Time, Back from the years agone, Faintly we catch the ringing rhyme, And hear the melody and chime Of olden songs, of strains sublime, Like the carol of birds at dawn.

And ever we hear them, soft and low, Harping their music sweet, Songs that we loved in the long ago, Ripding their liquid ebb and flow, Drifting their cadence to and fro, Like the fall of fairy feet.

Some faces our heart will ever hold, Some smiles we may remember yet; There were flowing locks like the sunset's gold, There were parted lips of Cupid's mold, And the songs they sang can ne'er grow old, For our hearts can ne'er forget.

Ah, welladay! 't is a story past, Which I may not tell again. Twas a happiness too sweet to last;
The heavy clods on her grave are cast,
And her voice is stilled, and above her, fast
Falls the Winter rain!

SEEKING FOR TRUTH.

BY W. L. HORTON, M. D.

Having attentively read Professor Hare's book "On the Spirit Manifestations," Judge Edmonds's work on the same subject, and for some months past the Banner of Light; having conversed freely and confidentially with those who profess a firm belief in the doctrines of Spiritualism; having attended the great gathering at Pierpont Grove, and listened two days attentively to the speakers, and having attended a circle of six one a professed medium—with a sincere desire and wish to be convinced of the truth of Spiritnalism, as generally taught, yet, I am sorry to say, I am without conviction.

As a neophyte, I have thought proper to apply to you as my hierophant on this mysterious subicet, promising that I will give all your arguments a fair, candid and honest consideration, and if I shall fail to adduce stronger on the negative side, will gladly and willingly adopt the positive.

With the character and talents of Doctor Hare I have been long acquainted, and from a high opinion of them and his logical mind, expected to find arguments which should solve my doubts. The result has been otherwise.

As fire is educed by the collision of flint and steel, so truth may be elicited by friendly argument; it is therefore hoped that should you not find it convenient to attend to my request, some one of your numerous correspondents may think it worth his while to give me the result of his lucubrations. That I am not a stubborn and nnimpressible infidel, I can inform you that I once believed in some of the greatest absordities connected with a belief in Christianity. I am further encouraged by the cases of Robert Owen, his son, Robert Dale Owen, and Frances Wright. In 1827 I passed a day in company with the former, who nformed me that he neither believed nor dishelieved in the being of a God—that be thought the evidence equally balanced for and against such belief. On my expressing surprise, he jeered me by replying: "Poor God Almighty! As he is not able to take care of himself, you must take care of him." Yet this same Robert Owen, I am informed, died, when an octogenarian, a believer in spirit-manifestations. His son, Robert Dale, I never saw: but have read his writings, about the same time I became acquainted with the elder Owen, and drew from them the conclusion that his opinions were coincident with those of Robert Owen, the Philanthropist, the Socialist, and quasi Atheist. With much surprise I therefore read his Foot-Prints in the Sands of Time," demonstrat-

ing his belief in Spiritualism. Frances Wright wrote and published her "Fow Days in Athens," and delivered public lectures, advocating the doctrines of Owen, father and son. If she ever changed her opinions before her death, I have no knowledge of the fact.

Now the argument I wish to inculcate is this: If men of such strong minds as those above alluded to could be brought from Atheism to a belief in Spiritualism, why may not one of such humble acquirements and pretensions as myself be inducted into the same belief? More especially as the will is favorable to the metaphysical change. Man is the only religious animal inhabiting this

mundane sphere, and he generally wishes to have some belief on which to hang his future hopes. He is not, however, very particular on the subject, as is evident from the many and various creeds existing throughout the world. He seems capable of accommodating himself to any belief that may be inculcated in his mind. Born in Africa, he becomes a worshiper of stones, plants. &c., called Fetichism; in India, a Buddhist; in China, a disciple of Confucius; lu Japan, an Atheist; in Persia, a worshiper of the sun; in the American wilds, of the Great Spirit; among Jews, a believer in one God; among Catholics, and others vainly arrogating the name of Orthodox, a believer in three Gods; among Baptists he is to be saved by a plunging in the aqeous element; among Universalists, in a general restoration; while the Calvinists foreordain nine-tenths of manking to endless misery; and lastly, among Spiritualists. a believer in nibility, non-entity, non-existence.

So we conclude that the mind of man must partake largely of the qualities of that substance known as gum clastic; for it can be expanded or contracted to any required form.

I close by saying, Godspeed the BANNER OF LIGHT; for it is liberalizing the minds of men, if not otherwise edifying them.

I offer nothing for publication without my proper name, and shall expect a like observance by any one making replication. Lynnfield Hotel, Mass., Dec. 10, 1866.

"We do not see how a Spiritualist can be a believer in mihillty and non-existence. On the contrary, in order to be a Spiritualist, he must believe in the substantial and continuous life of the soul. We can well imagine that those who believe the soul is an unsubstantial nothing, without form and void, are open to the charge brought by our correspondent. But it is a contradiction in terms to say that a Spiritualist is thus in

Valedictory.

As the veteran ploneer, WARREN CHASE, is about retiring from the field of itherant labor, and closing up his lecturing career with the close of the year, it may perhaps not be inappropriate (although not "dead nor as good as dead") to say a good-by and a God bless him from one of his latest fields of labor, and where, perhaps, some clear seer in the far-off future, when looking into the "soul of things," will trace the footprints and the soul marks of this reformer in the good done by sowing broadcast the truths of a natural religion and a living inspiration, although it may have been at the expense of shocking sectarian prejudice, or perhaps hurting the corns of some too tender footed Spiritualist.

It was with feelings of pleasurable sadness akin to what is felt at the close of a glorious autumn day, when the fruits are about ripe, when the leaves are about changing, a redness in the western sky and a sense of ripeness in the atmosphere, that we listened to his closing address here, (or rather talk, for it was simply conversational,) reviewing in a measure his past labors, glancing at the kindness and the unkindness, the love and gratitude, as well as the coldness and ingratitude be has met with, and then summing up all as being useful and beneficial, and thankful to all, foe as well as friend, as all helping to fill up the measure of his experience, ripening him, as it were, for his future home, just as the storms and frosts, as well as the sunshine and light, all help to develop and perfect the tree and its fruit.

Brave old iconoclast! like all true reformers easily misunderstood and maligned, like them. also, tender of heart, and sensitive to a fault in his inner nature, yet on the rostrum, when deal- energy. These qualities will recommend him to ing with the injustices of political or social life, what a sledge hammer he is! And what a two- lie generally. We earnestly desire the Spiritualedged sword he wields when "dividing the joints and marrow " of old bigoted sectarian theology! No engineering, no jiguratire explanations, no picking out of soft places for prejudice to repose upon a little longer and then die genteelly, no expediency at the expense of principle, so popular now-a-days, nothing of all this in his composition, | ment. He consented to act as our agent for a but straightforward, direct, and to the point, (Lather like,) he nails his argument to the very gates of the citadel of reason, from the just and common sense conclusion of which (although it may hurt) there is no escape. Truly, a very imtries! When shall we look upon his like again? or upon whom will his mantle fall, now that he has left the field?

Burns says, in one of his letters, that he envied the Antedeluvians because in so long a life there were so many chances for the renewal of friendships; but our Philosophy opens up a broader and a larger field for the interchange of sentiment and friendship in the long future of spirit-life. So, friend Warren, although we may never meet again in earth-life, may we not hope to have many readens with kindred spirits beyond the mystic vail, where, though now "ons spirits may be footsore and weary," yet,

"There we shall rest in that land of the blest, When earth's weary hours are fied, When the flowers he low in the vales where they blow And the sky in the west is red."

Darenport, Iowa, Inc. 20, 1866.

Matters in Dubuque, Iowa.

DEAR BANNER-I have been since May last a citizen of Dubuque, and also a weekly reader of your columns. Since the discontinuance of the little Tide, I have been simply a looker-on, watching carefully the goings, doings and savings of Spiritualists, yet a firm believer and heart-worker in the cause for which I have labored so zealously, hoping and praying for the upbuilding of our beautiful Philosophy. Not only for the addition of believers, but for its advancement in a pure, exalted religion-a piety that gives force and encircles the believer in a cloak of universal charity. It appears to me a religion or philosophy that - produce an influence nature sufficient to forgive humanity for her errors, is merely a "tinkling symbol to be heard of

I took my pen not to theorize or preach a sermon, but thinking you, with many others, would be glad to hear that Dubuque is not wholly forsaken-as some might suppose, there being nothing said of her in long months-for she still contains noble representatives of the Spiritual Philosophy. It is true, a kind of spiritual death has passed over this place, discouraging the timid, halfway believers, which will undoubtedly result in good, for in waiting strength in wisdom and numbers will accrue, and greater good be accomplished. When all things are in readiness, it is boned there will be no sand-bars, as heretofore, to impede the ship in her onward, upward progress, but that all will put heart and hand in the work, that she may sail joyfully, faithfully forward, scattering truth-seeds that will grow and eradicate all errors, superstitions and theological creeds.

One or two of the years ago brave supporters of our glorious Gospel still remain here to do homage to the cause. Bro. Holland-brave, generous soul that he is!-never flinches from duty when there is a movement worthy of cooperation, is still living here with a willing heart and hand, Bro. Bradstreet-ever zealous for a combat with Biblical authority, or ideas that do not accord with his own-is living at Monticello, Iowa. Bro. Longhust, still firm in the faith, appears among our Chicago workers. While some have sought homes elsewhere, others have come into the ranks filling their places, and still others ready to enlist when a thorough movement is made.

D. W. Hewett, though young in the faith, is an able, generous friend to our cause; and I notice he is looked up to as a corner-stone in all spiritual movements. We trust he will accept the honor conferred upon him in good faith.

A permanent organization is looked and prayed for at no distant day. Preparatory steps are being taken to secure a leaso of Globe Hall for a year. Should that be accomplished, a Lyceum will probably be organized and speakers occasionally procured, and Dubuque may not be far bohind her lesser sister cities in this noble work in a year or two to come.

A few of the friends combined together and procured the services of N. Frank White to lecture to us the evenings of 11th, 12th and 13th of this month. He spoke in the Christian Church to small audiences, owing somewhat to the limited notice and extreme cold weather; but they were earnest, attentive seekers after truth. A more sound, practical and logical expounder of our Philosophy is hard to find. The heartfelt thanks of many friends follow him in his arduous labors to Christianize humanity.

Hoping that the dear BANNER OF LIGHT may wave its glad pennon for long years to come, leading many into the shining paths of truth; and that Dubuque, with her romantic hills and Mississippi waters, may attract the pure, the nolle and good, both in earth and spirit-forms, to her abodes. brightening the inner life of many befogged souls, MAGGIE M. CHANDLER.

is our prayer. Dubuque, Iowa, Dec. 17, 1866. Bunner of Light.

BOSTON, SATURDAY, JANUARY 5, 1867.

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PUBLISHERS AND PROPRIETORS. C. H. CROWELL, For Terms of Subscription see eighth page. All mail matter must be sent to our Central Office, Boston, Mass.

LUTHER COLBY. - - - EDITOR.

5 2" All letters and communications intended for the Editorial Department of this paper, should be addressed to the Editor.

Spirity alism is based on the cardinal fact of spirit-communion and Indax; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and destiny, and its application to a regenerate life. It recognizes a continuous Divine inspiration in Man; it alms, 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 find and the shifted world. It is thus exhibit and progressive, leading to the true religion as at one with the highest philosophy.—[London Spiritual Magazine.]

Particular Notice.

Having perfected arrangements (which we have long contemplated) with our esteemed friend and will take possession of, and control as agent our BRANCH BOOKSTORE AND PERIODICAL DEPOT, 514 Broadway, New York, from and after January first, 1867.

Bro. Chase brings to his aid ability, experience, and integrity, combined with promptness and our New York friends particularly, and the pubists of New York and vicinity to render Bro. Chase all the aid they can, in dispensing the Gosnel of Truth to the famishing millions.

The time for which Bro. Storer was engaged having expired, it is meet that we should al-Inde to him, as we do with pleasure, on his retiretime, when a contingency arose which made it necessary that we should make a change of agents: and he has performed his mission to the entire satisfaction of the publishers of the BANNER. Bro. S is a man of ability and integrity, and we wish age-breaker has he been against baptized idola- him the fullest success in the business in which he is now engaged.

In conclusion we would say, what we have no loubt our readers will be pleased to know, viz: that Bro. Chase will furnish us a column of local matter of interest each week, under the heading, New York Department."

The Condition of the Indians.

If it be true that, in the case of the Indians, civllization is advancing and barbarism is receding, then assuredly we ought to expect civilized conduct from the whites and barbarism from the Indians. Instead of that, the latter can too often plead the example of a heartless and inhuman character, set them by those who profess to be the pioneers of civilization. A more hollow and brazen pretence is not often set up. That it is a pretence, now appears from the disclosures made by the several reports to Congress, by men holding authority in this business of protecting and providing for the Indians.

In the last Report of the Commissioner for Indian Affairs may be found the very gist of the whole matter. Besides making a full and exact statement of the present condition and prospects of the tribes under his supervising care, he turns upon the manifold abuses of a system which allows such indefensible practices by the white traders and commanders at distant posts, and advances remedies that, so far as they go, are precisely adapted to the state which requires such fundamental revision. We are rejoiced to find that the complaints so long made of the conduct of certain parties concerned with the Indians, and sistent and ptain as any other journal in the country, have at length found ear with the Govcrament, and promise to bring the speedy application of a thorough remedy. It is high time the cause of these complaints was overhauled.

We have heard of the "outrages" of these "terrible Indians" till people are tired of believing them. It is getting to be the general opinion that a dependent race, if it is well treated and honest ly dealt by, is not inclined to perpetual fault finding, or to visiting fancied wrongs upon an innocent neighborhood of protectors and friends. These wretched red men no doubt have feelings like other people. They probably know when they are well used, and when defrauded; and they must possess the faculty of showing resentment. Hence, when they do show it, common sense and a common love of justice prompts the suggestion that there must be some sort of course for such demonstrations of savage feeling as they are guilty of. It is wiser to look into the matter of their complaint than it is to send out more breech loading muskets to send them out of the world by violence. Least of all does it become the character or the professions of a civilized nation to refuse to make investigation, and to impatiently attempt to stamp out the relics of a race that was once the possessors of the soil we now

According to the summary of the Reports recently sent in, we have the unequivocal testimony of Gens. Sherman, Pope, and McDowell, that most of the troubles with the Indians spring from the conduct of the whites. Here are men competent to give an opinion on the subject. They speak of what they know. They have personally witnessed the workings of our present system, and are conversant with the wrong and right of the whole matter. They understand both sides of the question, and what they are talking about. And the Indian Commissioner is compelled, on a review of their opinious, to corroborate their assertions, by admitting to Congress that the fault lies at the feet of the white man. If the Government Agents did their duty, and acted in a spirit of justice toward the Indians, their would be little or no complaint. With these men the Commissioner is reluctantly forced to believe that the delinquency rests. The red men might be very differently diswith pioneers, if they were themselves must rely, on the practice of justice toward them by the Government and the whites whom it undertakes to protect in their new settlements,

The Commissioner has his recommendations to make, of course, in view of the ugly facts he is obliged to deal with. He thinks that a reorganization of his department, so as to secure more officient workers in their several places, and a agents and officers. Our two great Generals-Grant and Sherman—are of the opinion that the placed under the control of the War Department, We need not say that we are glad this subject has at length been presented to Congress and the country, in an official manner, and with such emphatic representations and suggestions as make | column of Spirit Messages each week.

it probable that a long-standing wrong will soon he righted. We do not mean, for ourselves, to cease making appeals until justice is established.

Since preparing the above, we have received the following from our Washington correspond-

"The Indian Commissioner, in awarding contracts for Indian goods, did not give them to a certain crowd of speculators, as has been the custom. Consequently they were exceedingly aroused, and, in their anger, got a resolution of inquiry through the House. Just what we have been working for for months. A committee of investigation are now at work making a most startling exposure of swindling, bribery, &c., in connection with the administration of our Indian

The speculators begin to see that they have prepared a rope for their own necks, and want to drop the whole subject; but the Commissioner insists upon a most rigid investigation. The result will be of great advantage to the Indians, and help matters very much."

Things Fitly Joined.

When an individual of peculiar character and capacity is required for a peculiar service, it is generally the case that he is at hand. Nanoleon left his army in Egypt and landed in Franco, at co-laborer, Hon. Warren Chase, this gentleman | the critical moment when the old Directory was breaking up and chaos was about to come to the nation again. Nature appears to delight in keeping her chosen ones out of sight, under cover as it were, until they are wanted; then she brings the men and the time fitly together. Religious people, with the leaven of superstition still at work within them, are disposed to ascribe this combination of individuals and events to Providence. which they believe to be all the time meddling in human affairs, but rather to get them out of a tangle than to keep them running rightly in the first place.

Spiritualists find no trouble in solving these doubts and adjusting these perplexities, because they hold to a faith, in all cases an individual and distinctly recognized faith, in the operation and agency of disembodied spirits, who continue to interest themselves in human affairs, who still feel a deep sympathy for those they once knew. and who are at all times ready to prompt and assist such as are engaged in working out principles in whose success they have a living interest, Providence" with us, therefore, means neither more nor less than the invisible intelligences, who see and obey the divine law themselves, and are eager to help mortals work it out on earth to their own highest good. There is no conflict in this. It is Providence working through its own trusted

A Voice from the Pacific.

What we have heretofore had to say in the BANNER on the working women of the Atlantic cities, finds a ready response on the Pacific shore. An intelligent friend and reader writes from California to ask why there need be such suffering and want in our large cities among the poor women, while there are fair lands waiting to be occupied in that delicious climate, which can be obtained for a trifle. If there were strong home and local attachments holding such persons to their wretched haunts, that would be one thing; but there are not. The writer advises vomen to be as brave as they can, to learn something of agriculture and the art of building, and to combine into organizations, saving what they can from their earnings, and purchase a tract of land in a genial climate.

When they shall have organized in this way, he argues that there will be poor but energetic persons of the other sex ready to join them in their projected expedition. The women are not to rely on the men, but all are to come in on terms of equality. There should be a constitution which all must implicitly obey. Buildings would he erected as fast as means and needs allowed and required. The community system might be in making which the BANNER has been as per- individualized as rapidly as its prosperity warranted. They could marry; they could take up homes outside the Association, by relinquishing their shares to the same; and they would be as free as ever to pursue their happiness and prosperity in their own way. The writer insists that on the Pacific shore woman has the "rights" which she vainly demands on the Atlantic coast, and that such a plan would meet with sincere sympathy and be offered all necessary assistance.

Newport (R. I.) Matters.

The communication of Mr. Hazard, in the Newport Mercury, shows that the dry bones are getting a sharp shaking up. It is time they had it. Mr. Hazard satisfies, or ought to satisfy the writer who has ventured to reply to a former communication of his, that Dr. Newton's cures are far too many to be passed by with light remark. He instances a long list of cures performed by Dr. Newton, that would of course be styled marvelous by the believers in old theology, but which are perfectly natural when performed in the sight of true believers. If any intelligent person, whose mind is not tight locked in prejudice, can peruse this series of proofs from the pen of Mr. Hazard and not secretly admit the soundness of his faith, he can scarcely lay claim to the intelligence he would be thought to possess.

Mr. Hazard's opponent and critic, "X. Y. Z," does not care to discuss the theory of Dr. Newton's present works, until it shall first have been answered whether he, the Doctor, has ever raised anybody from the dead! The bigot refuses to helieve in the healing power of Dr. Newton, unless it can be shown that he possesses resurrecting power also! About as good a specimen of the reasoning as is ordinarily displayed by such persons. They want all their whims attended carefully to, before answering a syllable to the questions that properly ought to engross them. But the prejudices of the hide-bound theologists are getting well shaken up. They cannot debate, when it comes to practical cures, such as they style "miracles."

Greatness and Thorns. Such as envy monarchs and the great ones of earth, would be cured, perhaps, if they could get a nearer view of their real condition. Napoleon, taught to understand that they could rely, and for instance, has a painful kidney disease. Victor Emanuel has a right arm paralyzed, and lives in fear of apoplexy continually. Blamark is sick pretty much all the time, and keeps up only with the help of the brandy bottle. The Empress Carlotta, a young and accomplished woman, has had her reason overthrown, because her husband was so illy treated by Napoleon in the Mexican matter. The Emperor of Austria and the Queen of more faithful discharge of duty on the part of the | Hanover have had their hair turn gray within a year. The Pope is in tears over his troubles pretty much all the time, and bemoans his situation affairs of the Indian Department ought to he to those who are admitted to interviews with him. And Queen Victoria broods despondingly over the instead of being kept in the Interior Department. past, refusing to be comforted. Now who is going to covet such persons any of their honors or glory?

Friend Morgan, of the Express, prints a

Christmas Festivities in Charlestown.

The Spiritualists of Charlestown, Mass., cele-The exercises were intensely interesting, and exquisitely pleasing. The music and speeches of the children filled the hearts of their elders with happiness. A fine library was donated to the Lyceum by its friends, and gratefully acknowledged as the best of Christmas gifts. The assembly had the pleasure of hearing from Sister Felton. Mr. and Mrs. Felton have just returned from their journey West. E.S. Wheeler had a few words to say about the old Scandinavian Christmas, asserting that the day belonged to the children naturally, aside from any Christian usage. Then, after all this, the seats were displaced, the big and little fiddle found, and our informant started for City Hall, as he could n't dance. City Hall was ablaze with light and tasteful decorations and devices and liberal radical mottoes. Here, as elsewhere, children were active and happy. Off the stage the young folks made real fun, fresh from their bounding hearts. Upon the stage the performances of the "Old Folks" provoked the applause and laughter of the lookers on.

In the "Old Folks Kitchen," young and old were constantly celebrating their appetite for good things, while the speculatively inclined wandered along the tables holding many articles for sale, for the purpose of raising money to build a hall in Charlestown big enough to hold all those who wish to listen to the spiritual Gospel; for this purpose the Independent Society held a fair through Christmas week, hoping that the funds for their enterprise may soon be raised, and a proper building put up, where the people may come together under one roof, united for harmony and progress, having accommodations making it possible—as at present no hall in the city except City Hall will hold both Societies, and that cannot be had as desired. Both halls were open during the evening, and parties were passing and repassing from one to the other, anxious to do the impossible—of being in two places at once, as each and both were too good to lose.

Thoughts for the Season.

We are entered on a New Year, and every heart lances with new hopes. Not even the most abject and serrowful but has some flutter of a feeling like a fresh inspiration; momentary, perhaps, but very real. The BANNER offers all its readers and friends a "Happy New Year," and many, many returns of the same. May we all meet a twelvementh hence as we do now, only with feelings offriendship more closely cemented, and our prospects grown still brighter. Our hope keeps up to the work that lies before us, so that we pursue it with full hearts in the faith that blessed results are to ensue. It is no ordinary event for any of us to pass the line which divides the years. We realize, at these points, the fact that time

We make no new pledges for the year; our readers probably make none on their part. But let both sides take hold of the good work we are all engaged about, and pursue it with a tenacity and resoluteness that will show our faith is not to he shaken. There is so much to be done, and so few reapers at the harvest. Yet the Lord has waited; why not we? Still, no waiting is worthy except with work. So let us persist and yet be patient. What though we cannot see our end from the point at which we propose it? It is certainly there, and it is ours simply to push on for it. We will therefore all resolve together that we will accomplish more this year than the last; hoping, that when an hour comes at the next New Year's for folding the hands, we may take

The Paris Exposition.

pleasure in what we have completed.

We are informed by a circular from Messrs. Dows, Clark, Van Winkle & Gould, that they intend to open "the American Restaurant" in the Paris Exposition, exclusively for our countrymen, where they can find all the comforts of an American home during their stay in Paris. The ladies' parlor will be elegantly furnished, in which Chickering & Sons will place one of their best pianos for the enjoyment of the visitors. There will also he a reading-room, containing our leading American journals; a Post-Office, so that Americans can have their letters addressed to that department, etc., etc. This is an excellent idea, and cannot fail of meeting with the hearty cooperation of our people who intend to visit the Great World's Fair. The suggestion that American publishers furnish the reading-room with a copy of their respective journals, is a good one, and we willingly comply with it.

Soldiers' Claims.

The U. S. Sanitary Commission "Army and Navy Claim Agency," established for the collection of claims of soldiers and their representatives, without charge, has settled, up to October 1, 1866, fifty-nine thousand seven hundred and seventy-three claims; the cash value of those allowed amounting to \$9,726,427 83. One hundred and eight Local Agencies, extending throughout the loyal States, and auxiliary to its Central Bureau at Washington, D. C., have been support ed wholly or in part by the Commission, for the purpose of gathering these claims. The total cost of this service, which is wholly without charge to claimants, has been, up to October 1, 1866, \$221, 028 65. At this date, there remained twenty thousand two hundred and seventy-three unsettled claims, which are being prosecuted by the Commission to completion.

Annie Lord Chamberlain.

This renowned medium for physical manifestations is at present at Ottawa, Ill., in such poor health, we regret to learn, as not to be able to hold public séances. She has been quite ill, but at last accounts was slowly improving. From this her friends will understand why much of her correspondence has remained unanswered. We hope soon to hear that she is at her post again; for so fine and truthful a medium is much needed to pull down the barriers which forbid free thought, and by her wonderful nowers to enlighten the public in regard to the spiritual phenomena.

At a small private circle held by Mrs. C. since leaving this city, the spirit of Mr. Charles Poor, of Charlestown, made his appearance, and unmis takably identified himself.

E. H. Green, Esq.

This gentleman, a delegate from the Spiritualists of England to the Spiritualists of Americato whom we alluded last week-will remain in town for a week or two longer, and would be happy to meet his friends at the office of the BAN-NER OF LIGHT, 158 Washington street. Mr. Green is an excellent trance medium, and will, no doubt, on his return home, render a good account of his stewardship while sojourning in America.

New Publications.

The Spiritualists of Charlestown, Mass., celebrated Christmas with the same happy spirit which marked the doings of their more Orthodox neighbors. A friend who spent the evening among them assures us he passed the hours most pleasantly. Washington Hall was filled to overflowing with the First Society, Lyceum, and their friends. HARPER'S MONTHLY for January, 1867, looks The essays are what Harper always picks and culls from foreign magazines, or creates. We do not doubt that this favorite Magazine takes a new lease of life with the New Year.

For sale by A. Williams & Co.

THE LADY'S FRIEND for January is a promisng number of a favority monthly with the ladies. Its pages fairly glitter with the attractions held out, in the way of illustrations. The latest styles are all between these covers; so are valuable receipts, patterns for embroidery, tales and poems, It is skillfully edited and conducted by Mrs. Henry Peterson.

with the people, "The New Gospel of Peace, according to St. Benjamin." The writer-whether inspired or not he does not say-is a keen fellow, and makes palpable hits. It is an elegant volume his publishers, the American News Co., now offer, which must command a large and ready

Lee & Shepard have for sale that great favorite

Joseph Cartwright is the author of a pamphlet on the insurrection in Candia, originally published in London. It goes over the whole ground of the Greek and Turkish difficulties.

Personal.

J. Hacker, of Portland, Me., editor of the "Pleasure Boat" and the "Charlot," is desirous of perfecting a line of appointments for meetings through Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania and Ohio, in neighborhoods where the people desire to hear practical truths. Address him at once, Portland, Me. He intends to resume the publication of the Chariot as soon as his subscription list will warrant it.

We are pleased to learn that Mrs. E. A. Bliss has so far recovered from a long and severe illness as to be able to resume her labors as a lecturer in the ranks of the promulgators of the Spiritual Philosophy, She lectured in Troy, N. Y., Dec 30th, and is engaged to speak in Worcester, in this State, during the month of February.

The author, whose nom de plume is Marion Har land, is the wife of a Reformed Dutch clergyman in New Jersey. She is one of the most prolific writers of fiction that we have. She can be seen, says "Burleigh," any day on the fashionable course, where her husband drives a fast horse and takes nobody's dust. The world have little reason to complain of an austero religion, when our leading ministers write novelettes for the press and our parsonages are the founts from whence issue the popular literature of the day.

Horace Seaver, of the Boston Investigator, will lecture before the Lyceum at Rowley, Mass., on Monday evening, Dec. 31st. Subject-"Progress, as developed in History and Science."

N. P. Willis has so far recovered that he has resumed his editorial labors.

Gleason's Literary Companion.

This truly excellent and beautiful weekly. GLEASON'S ILLUSTRATED LITERARY COMPANY ION for this week, and the New Year, has been received. This number is finely illustrated with numerous and well executed engravings, and is the first number of a new volume, containing sixteen elegant pages, as open and fair as any read er's eye would desire to feast upon. Mr. Gleason with his long experience in the newspaper line understands the wants of those who seek enjoy ment and instruction through the medium of read ing. The circulation of the "Companion" is very large. Terms: 1 subscriber, one year, \$3; 4, \$10 10 subscribers, one year, \$20, and one gratis to the getter-up of a club of ten. Send 5 cents, and get a sample copy, at least, and you will thank us for having advised you to do so. Address F. Glea son, 40 Summer street, Boston, Mass. The pape is also for sale by all periodical dealers in the United States, at 7 cents per copy.

Return of Spirits. Rev. Sylvanus Cobb reported himself from " be yond the river," at one of our private circles, las

Our friend Bosson, late of the Evening Commer cial, also reported himself, and said he was read; to "report" further at a future day. He gave u a capital test, proving his identity beyond : shadow of doubt.

"Joe Morrill," of Salisbury, Mass., also reported himself for the first time. He said he "felt ga

as a lark." Anna Cora Wilson, (daughter of L. B. Wilson of the BANNER editorial corps,) also reported, it order to wish her parents a "Merry Christmas."

Spiritualism in New Hampshire.

We take the following cheering extract from a letter written recently by our friend, D. Gilchrist Esq., of Franklin, N. H.: "Spiritualism neve stood on so solid a foundation as now amongst us Very many who a few years since were frightene at the mention of spirit-influence, are now available ing themselves of its benefits." Dr. J. L. Colby of Franklin, the healing medium, is doing a goo work in the cause of humanity. He is an hones and sincere man, and enjoys the confidence of th community. He is now healing in Peterborough N. H., where he will remain for a few weeks.

Miss Doten's Lectures.

The fourth lecture by Miss Lizzie Doten, i Mercantile Hall, in this city, was fully attended The speaker gave a pretty clear idea of the dut of Spiritualists as to how best to promulgate th truths of Spiritualism, and in an eloquent an earnest manner portrayed the obvious result which will follow from a more general knowledg of our divine philosophy. An original poem fo lowed, sparkling with live thoughts. Durin January and February Miss Doten lectures i Ebbitt Hall, New York.

The Ellis Girl Medium.

This young medium for physical manifestation has been holding scances of late in Connection where considerable excitement has been create on account of the wonderful manifestations an the pretended exposure. We shall have some thing to say upon the subject in our next issue.

We hear Dr. Palmer, 78 Fourth Avenue New York, highly spoken of as an excellent hea ing medium, and a true gentleman of modest an unassuming deportment. We advise the afflicte to patronize him.

The December number of the " Little Box quet" is at hand, full of fresh thoughts for th little ones.

New York Department.

WARREN CHASEAgent.

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Having assumed the management of the BAN-MER OF LIGHT BRANCH BOOKSTORE, located for the present at 544 Broadway, New York, we would notify the friends of our glorious cause that we shall keep for sale the BANNER OF LIGHT and other Spiritual and Liberal Publica-

Besides our own publications, our assortment will consist of all books published in the United States, which will be forwarded to any address at the publishers' usual retail prices.

Prompt attention will be paid to the mailing of Books and Periodicals to all parts of the world. All subscriptions for the BANNER, by mail, must be forwarded to the Central Office, Boston, Mass. This will obviate much inconvenience that would accrue were we to mail the paper

from the Branch Office. All orders should be addressed: WARREN CHASE.

544 BROADWAY,

NEW YORK. N. B .- Send P. O. money orders and drafts, when possible.

Meetings.

Mrs. Emma Hardinge's lectures in Dodworth's Hall, are attracting large audiences, and the attention of the press generally. Heretofore those papers have done little else than to pooh at all demonstrations of a spiritual nature. Mrs. H. is doing a noble work in the cause of truth.

Dr. H. B. Storer spoke in Ebbitt Hall during December to large audiences, which were instructed by his able discourses. People everywhere are more anxious than ever to learn the new development of truths which Spiritualism teaches. Miss Lizzie Doten speaks there during the following eight weeks.

The following communication is from the pen of the President of the Massachusetts State Association of Spiritualists. As the article speaks for itself, and is on a subject deserving the attention of all Spiritualists, we commend it to their perusal:

THE NEW MOVEMENT.

The Convention-to be held the 9th of January. at the Meionaon (Tremont Temple), commencing 10 o'clock A. M., continuing through the day and evening, and also through the day following-is close at hand, and concerns every Spiritualist in the State. No Convention of greater importance to the friends of progress in Massachusetts has ever assembled. The time has arrived when Spiritualism should not only give light to the multitudes in Boston, Charlestown, Lowell, Quincy, Plymouth, Taunton, Newton, Springfield, Foxboro', Lynn, Salem, Haverhill and Worcester, but its rays must be shed in every town and city, village and hamlet, throughout the entire commonwealth, and to this end this meeting is called: for upon the action of the Spiritualists through this Convention, the question, in a measure, is determined whether Spiritualism shall live, move, and be a power, or remain among the things that were, a fossilized something, nobody knows what, Awake, then, one and all, and if you cannot favor the meeting with your own presence, send a representative; but pray not bore the public with complaints of the doings and proceedings of the Convention or Association, if you choose to remain home at your fireside, and matters are not enacted to your liking. The whole movement is in the hands of every Spiritualist in the State: the Constitution is to be thoroughly revised, and it is at your option whether it shall savor of a creed or sect, or be solely an instrument to spread the truth broadcast, and only that, for which it is my prayer and hope it will simply be; it is the Annual Meeting for the choice of officers, and that election is in your hands as members of the Assoclate. Let us have no cliques or parties; but They employ 800 men, 228 oxen and 152 horses. let the whole rank and flie be united, and a nowe must arise in the land that will guide the "Ship of State" through the moral, political and spiritual issues of the hour. LYSANDER S. RICHARDS.

Boston, Mass. Dec. 24, 1866.

Salem-Interest Unabated.

Our spiritual wants have been ministered unto the present mouth by A. C. Robinson, Mrs. Ricker and Mrs. Willis. The great principles of love, charity and good will to men are the prominent features in all true spiritual lectures or addresses. To break down the dogmatical and bigoted barriers that have so long separated the people one from the other, and to establish instead the pure principles of right and justice, as taught us in the life and examples of that perfect man, Christ, should be the aim and end of all true reformers, whether spiritual or otherwise. Everything antagonistical to the doctrines taught by Jesus, and by him practised, should be expelled from the Spiritualists' creed, and naught of envy or bitterness should ever be allowed by any claiming to be of that sect. These great and glorious teachings or truths have been acceptably brought before us with much power and force, and urged in all their practicality by speakers Robinson and Willis, who ever have a mantle of charity for those who occupy a different plane, and consequently view things in a different light from themselves. We are glad to announce that Mrs. Byrnes will occupy the desk during January, and we bespeak for her crowded, attentive and appreciative audiences. The car of progress is steadily rolling on, and the rumbling of its wheels is heard by those afar off.

Concerning a Spirit Message.

I find a communication in the Message Department of the BANNER OF LIGHT of Dec. 22d, to which I hasten to bear witness; that of Miss Hannah Preckett, of Richfield, Ohio. She passed away one year ago last April. I was in the neighborhood something over two months afterward, when I first learned that she had left us. I expressed my astonishment that the obituary of one whose life had been such an honor to and death so triumphant a vindication of our Philosophy, had not been sent to the BANNER. "I have a notion to write one myself," said I to Sister Curtis. "I wish you would," was the reply. "I will," was my unhesitating answer, and I fully intended to; but afterward I felt that I must not, and I did not. Now I can see the wisdom of the inner voice that restrained me. Had I done so, her communication would not have been half so satisfactory to her friends as it now will. She says she was a sort of Sister of Mercy after leaving the form. Bless her! she was one here. I know not as to her middle name, but as the rest is correct, I presume that is.

Lois Waisbrooker.

There are fifty-four iron-clad vessels in our navy at this time, and seven more are in process of completion.

ALL SORTS OF PARAGRAPHS.

We shall publish Thomas Etchells, Esq.,'s fine essay, to which we alluded last week, in our next issue. The phenomenon of "the Double "is attracting great attention among English Spiritualists, some account of which, as we have before intimated, will be found in Bro. E.'s paper, read before the British Association of Progressive Spiritualists.

We have for once, since our hoyhood days, been the recipient of a Christmas Present! Blessings on the fair donor. May the angels have her continually in their keeping, as no doubt they will, for thus substantially remembering the "poor printer!"

THANKS.-Friend S. D. C.'s bouncing turkey for our Christmas dinner came safely to hand, and was well relished by a few invited guests. These kindly remembrances, on such occasions, confirm us in the opinion that "there is something good in human nature, after all." May our Westmoreland friends enjoy many a return of "Merry Christmas,"

THE MASSACHUSETTS STATE ASSOCIATION OF SPIRITUALISTS is issuing handbills announcing its Annual Convention to take place at the Meionaon, Boston, on Wednesday and Thursday, the 9th and 10th of January. The occasion will be one of great interest. Several Lyceums will attend, with their regalia, and give an exhibition of their method of instruction. The people will be heard from fully, no doubt, and a number of prominent speakers will attend.

SAN FRANCISCO, CAL .- In San Francisco, Spiritualism has spread so rapidly, that two meetings are now held each Sunday, and both are fully attended. The Golden Era says Mrs. Laura Cuppy is speaking in Congress Hall, forenoon and evening.

THE TEMPERANCE CLARION - referred to in another column—published in Milwaukee by Moses Hull & Co., should be well patronized. There is great need of such papers in our land. We never shall be a prosperous, peaceful and happy people until King Alcohol is dethroned. He is the father of all crime—the destroyer of everything ennobling in human nature.

Our friends in Great Britain should bear in mind that the BANNER OF LIGHT can always be procured of our agent, J. Burns, at No. 1 Wellington Road, Camberwell, London; where also are kept for sale all the reformatory publications

"The taste for horseflesh," says La France, "is decidedly increasing in Paris. There are at present in the capital seven butcheries for the sale of that commodity, and which dispose of about 40,-000 lbs. weight per week."

Nearly double the quantity of lumber has been surveyed at Bangor, Maine, this year as compared with that of last season.

FRIENDSHIP.

Bought friendship is a fragile, scentiess flower, That buds and blooms and withers in an hour; But the true friendship of the human heart Immortal is, and never can depart .- [1) 1GBY.

For several centuries of the best ages of Rome, t was a criminal offence for a Roman mother to drink intoxicating liquors.

In proportion as we ascend the social scale, we find as much mud there as below, only it is hard and gilded.

The Third Convention of the British Association of Progressive Spiritualists will be holden in London sometime during the summer of 1867.

A Chinese newspaper, to be called the California China Mail and Flying Dragon, is to be published at San Francisco in the Chinese language.

One firm in the lumber business at Skowhegan, owns 400,000 acres of land on the Kennebec river. and will cut 25,000,000 feet of logs this winter.

'Christ and the People," Dr. A. B. Child's last work, is for sale in London by our agent, J. Burns. Price 6s.

*CHILD MURDER.—At the semi-annual meeting of the Rhode Island Medical Society at Warren, last week, resolutions were adopted declaring the destruction of the life of unborn children to be murder, and in view of the increasing frequency of this offense, asking the Legislature to make it a heinous crime.

Pens received. Thanks.

Miss Nesbitt, the English heiress, who has an ncome of sixty thousand pounds sterling per annum, is about to marry Lord Beauchamp, who has an income of forty thousand. With economy, this couple will probably be able to "keep house."

McVicker, the manager of the leading theatre in Chicago, has removed the railing which separated the seats of the white and colored spectators in the gallery of his establishment.

> FATE'S HORDE. Seest thou on life's dreary coast, All the fortune wrecked and gone-All that made thy manhood's h; ast, Vaulahed like the dews of dawn-Friends that feasted at thy board, Eves that looked with love on thos?-Thank thy fate that such a horde Fled thee with prosperity. Now thou know'st their value well, And the true from false canst tell.

The Surgeon General has supplied to maimed soldiers, up to the first of July last, three thousand nine hundred and eighty-one artificial legs, two thousand two hundred and forty arms, nine feet, fifty-five hands, and one hundred and twenty-five surgical apparatuses. He estimates that not one thousand more limbs remain to be supplied, at a probable cost of seventy thousand dollars.

A man can actually live cheaper and better in San Francisco than he can in New York or Boston. When the miners first went out there, how fearfully their prices sounded to us; but nothing of the sort would surprise us now.

A man was lately invited to a dinner, and a dish of ice cream was placed before him. It was a new dish to him. He tasted it, then beckened to the waiter, and said, audibly, "That is a very good pudding, but do you know it is frozen?"

SPIRITUALISM has the merit preëminently not only of furnishing a knowledge of immortality beyond the grave, but a precise knowledge of the spirit-world in lieu of the Pentateuch and yagueness and inconsistency of the gospel.—Prof. Hare.

Denounce dark Error and bright Truth proclaim, Though ghastly Death oppose, with threat'ning aim.

RELIGIOUS AGITATION.—The London Patriot says that the fierce contest going on in England on the ritualistic question, "is opening the eves of the whole nation to the fact which Paritans, Separatists, Independents, Non-conformists have been testifying for three centuries to a blind and foolish people. The Prayer-Book is essentially Popish. Henceforth of that there can surely be no for New England, controversy."

A man who is too deeply convinced that life is Donations to Fund to Send Bauner all vanity, and that he is only an ephemeral insect fluttering in the light of the sun until the evening, soon begins to feel rather hilarious on the strength of this theory, and resolves at all events to gather delights while he may. The more you preach to him that life is a bubble, the less reason does he discover for not making it as lively as he can.

The Boston Congregational building in Chauncy street has been sold for above fifty-eight thousand

ANATOMICAL QUERY .- What is that which has got feet and nails, but no legs, toes, or claws?

Oh! hearts that break and give no sign,
Save whitening lip and fading treases,
Till benth pours out his certifal wine
Slow dropped from misery's crushing presses,
If singing breath or choing cord
To every hidden pang were given,
What endless melodies were poured,
As sai as earth, as sweet as heaven!—[Holmes.

The ladies-May their virtues exceed even the magnitude of their skirts, while their faults be still smaller than their bonnets.

UNITARIAN PUBLICATIONS. - The Monthly Journal (Unitarian) estimates "the number of persons reached by all the (Unitarian) denominational periodicals put 'together," (aside from the Journal,) at "little more than seven thousand." The circulation of the Journal is fourteen thousand, mostly gratuitous; but there is some thought of discontinuing it.

The new Church Almanac gives the following statistics of the Episcopal Church in this country, including the Southern States: Whole number of parishes, 2305; whole number of clergy, 2530; total membership, 161,224; contributions the past year, \$3,051,657.

BURIED ALIVE.-Mrs. J. H. McClure, the wife of a farmer living near Quincy, Illinois, was taken sick on the 2d ult, and the 4th it was apparent to every one that she was dead. On the 5th she was buried in the family vault. An old lady, in company with the children of the deceased, visited the vault, when they were startled by hearing groans issuing therefrom, which so frightened the old lady that she fainted. The children becoming terrified, ran home and related the circumstances to their father, who, with three or four of his neighbors, sepaired to the vault, broke open the door, raised the coffin lid, and found the poor woman alive. The flesh on her fingers was torn and bleeding, her face was mutilated, and her hair partly torn out by the roots, in her efforts to escape the living death to which she had been assigned. She was immediately removed to the house and medical attendance summoned, and is now in a fair way of recovery.

One of the saddest things about human nature is, that a man may guide others in the path of life without walking in it himself; that he may be a pilot, and yet a castaway.

Neither despise nor neglect anything that contributes to human welfare and enjoyment.

> THE OLD AND NEW YEAR. I heard a sick man's dying sigh, And an infaut's idle laughter: The Old Year went with mourning by-The New came dancing after!

The Investigator says:

"Spiritualism is a present demonstration, which humanity will prefer to any or all the musty tra-ditional records of the past,"

The Spanish religious journals recommend the reëstablishment of the Inquisition in Spain, as the sole means of saving society. A political crisis is ripening there very fast. Tyranny cannot always rule.

A new iron steamer, built on the Clyde, will be put together at Newport, Vt., next spring, and launched on Lake Memphremagog. She cost forty thousand dollars in gold.

What is the relation of the door-mat to the scraper? It is the step-farther.

Passed to the Summer-Land, from Hannibal Mo., Dec. 3d, 1866, Mary Ann Angel Miller, aged 13 months and 25 days, only child of Mr. F. W. and Mrs. C. A. Miller.

> The glory of your cloudless skies. For, till death's gloomy shadows flee, Its light is hidden from our eyes. But well we know, the little dove That early left the parent nest. And by the holy angels blest.

Oh, Summer-Land 1 we cannot see

Oh, tears of grief indeed must fall. And our sad hearts must ache with pain; But yet we know that we shall call. And she will answer us again ! Yes, she will see her home once more, By some kind angel gently led, And we shall know, though gone before, Yet our sweet darling is not dead !

A Capital Inducement to Subscribe for the Banner.

Until March 30, 1867, we will send to the address of any person who will furnish us new subof any person who will furnish us new subscribers to the BANNER OF LIGHT, accompanied with the money (\$3), one copy of either of the 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.

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. Raudolph; "The Wildfire Club," by Emma Hardinge; "Blossoms 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 dc visite photograph of each of the publishers of the BANNER, the editor, and Mrs. J. H. Conant.

For new subscribers, with \$12 accompanying.

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 subscrib-ers—not renewals—and all money for subscriptions as above described, must be sent at one

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To Correspondents.

[Wecannot engage to return rejected manuscripts.] L. W., NEW LONDON, O .- Subscription received and paper

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Nov. 24.

YOUF MALCEUR, favorite of the Father, COLDN STEWART. ARNSTINE MALCEUR, favorite of the Mather., T. H. BURNS. CAPT. GARNETTE, Commander of Brest, ...

AMERICANS.

J. WILLIAMS. ENGLISH. LORD CONROY. FERD HIGHT,
EDWARD CONROY. S B. VILA.
JOHN FINCH. MACK.
Sailors, Marines, &c.

PART L Interior and Exterior of Lascar's House, near Point Great Memou, Brittany. The Family Fend. The new Marine Law. The Carbine.

PART 2. The Chins of St. Mathieu Demon Fires! "I will put out hese fires, though death be mine upon the Chin!" Tab-PART 3.

Wild Mountain View. Moonlight. Camoret Bay in the distance. Mahasse! The Home of the Wreckers, Conflict between Malcours and the Coast Gund. Lascar's orders—"Camoniers, dre!" Exciting Tableau.

Lord Conroy's Villa on the Island of Jersey. PART 5. Great Menou. Pilots' Home. War between England and France. Song-John Mouse: "A Sallor Lives on board his Ship!" Sallors' Chorus and

Pilot's Oath. "Two worlds are in fames; the Star of the New World, America, is rising. The sea roars from North to South." "I will take Brest!" "I will not deliver it to you, I swear!" Tubleau. PART 6. Cave of Bertheaune. Bocks and Reefs of Busec Tower. Batteries of the Goulet and Castle of Bertheaune.

MARINE BALLET!

TABLEAU OF BATTLE AND WRECK. PART 7. Hall of Justice in the City of Brest. A Naval Board assem-ded. The Trial of a Traitor to France.

"That shot saved Brest, and should save my Husbandt" Dec. 22. AGENTS WANTED!

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Message Pepartment.

Each Message in this Department of the BAN-NER OF LIGHT we claim was spoken by the Spirit whose name it hears, through the instrumentali-

Mrs. J. H. Conunt,

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

mortals, are answered by spirits who do not annonnee their names.

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

The Circle Room.

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

MRS. CONANT receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six 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.

"Let thy light shine, oh Spirit of Everlasting Truth, into the darkened chambers of mortal life. Open the mouths of thy commissioned servants that they may preach thy Gospel, and thine alone. Though that Gospel shall cause governments to pass away and thrones to crumble to dust; though it shall raise the beggar to a level with the king, still let them preach on, inscribing the magic word Excelsior! everywhere.

Oh thou whose loving face beameth in upon us through the sunshine, we are continually invoking thy blessing, while thou art perpetually blessingus; we are forever asking that the fountain of thine everlasting Truth may flow free to all: and yet that fountain is ever flowing, and thy love is ever being manifested to all thy subjects.

Oh grant that every soul may seek to know thee and thy truths. Grant that the children of this day and generation may understand how greatly they are blest in having the windows of thy heaven open unto them. May thy children understand that thy fountains are in the sandy and barren desert of mortal life, gushing forth for their refreshment.

Father, Eternal Spirit, hear thou our petitions. Receive thou our praises, simple and humble though they may be, for thine is the kingdom and the power and the glory forever. Amen.

Questions and Answers.

CONTROLLING SPIRIT.-If you have queries, Mr. Chairman, we will consider them.

Quas.-By Dr. Ruttley: Can the intelligence explain such singular phenomena in Nature as "General Tom Thumb;" the "Siamese Twins," bound together by the firm adhesion of the flesh and skin at the sides; the "Carolina Twins," sisters, bound and firmly held together by the spinal column, back to back; also, giants and giantesses, some of whom weigh nearly a thousand pounds? Can anything be done to avoid such occurrences in the future? as they are inharmonious, and must of necessity cause those so unhappily situated much trouble and suffering. Please give to the world the law necessary to be observed, that humanity may be benefited by it.

Ans.—Physiological science contains the key to the subject you have offered for investigation; and there are numerous works upon that science floating all through the land. Your correspondent has but to make them his study, and he will understand not only the cause of these monstrosities in Nature, but the remedy therefor

Q.-By A. J. Perkins, of Plainfield, III.: Why is it that some persons are extremely susceptible to the influence of chloroform, so much so that very minute quantities cause death, while others will iabale large quantities without danger? By what external signs may we know who are thus easily influenced by it?

A .- Medical men inform us that those persons who are possessed of the most nervous susceptibility are most susceptible to the influence of chloreform and similar agents. Now these neryous subjects present their external signs very forcibly in quick, angular temperaments, are easily made happy, easily made the reverse. Spirit mediums, so-called, or those who are acted upon through their brain-life, as in the case of the subject I now control, are exceedingly susceptible to the influence of chloroform. Medical men tell us it should never be used upon them, except with the greatest caution; for they say ulne times out of ten, the use would be fatal.

Q .- By J. W. Greene, of New Albany, Ind.: Can spirits pass into the centre of the earth? If so, can't they tell us all about that unknown region? If not, why, since they can pass through matter on earth?

A .- Matter is subservient to spirit, always therefore spirit can well pass through any earthly substance. They can just as well go into the bowels of the earth, as they can ascend the atmosphere. You ask-or rather your correspondent asks-why spirits are not more enlightened? why they may not know what there is in the, to them, hidden and unknown centre of the earth? There are various instances on record wherein spirits have shown this knowledge. One very prominent instance is in the discovery of the Chicago Artesian Well. Here was a positive, undeniable exhibition of spirit-power. This instance is not alone, by any means, for there are numerous such, as you will ascertain, if you seek for them.

Q .- By the same: Is one spirit ever subservient to another's will?

A .- Certainly; that is a demonstrated fact here with you, as well as with us. But there are many different ways in which that power is exercised Sometimes it is exercised through force, through superior will-power; sometimes through love, sometimes through hate. Indeed, a spirit can make use of all the attributes that belong to itself in controlling another. Nov. 8.

James B. Hill.

In the year 1850, in company with a small party of friends-nine, I think, there were of us-I left my home-it was in the western part of New York State-to try my luck in the gold regions. After prospecting through the country as well as I was able for near a year and a half, I suddenly became a resident of the spirit-world, and the way and manner was not known to my friendsthe way I went out-and it 's always been a mystery to them.

The only account that my companions could give with regard to my being missing, was that we were out prospecting one day, and all at once I was lost from them, and to find me they never ould, nor any trace of me. It was said that in

natives, or was killed by them.

that I may yet turn up in the body, having been and to present an open field to spirits. Thirdly, kept prisoner all this while. So for their benefit fix upon some stated time when you will all and the benefit of all, I have thought best to come | meet there; and be very sure that you're all sober here and report myself.

whatever. My companions will recollect that we | Therefore if you want really to invite this thing, had been prospecting at the summit of a deep mountain gorge, and I had expressed a wish to go | minds that you will not lose your patience, even a little further in some of our investigations. But if you try a hundred times, and fail of receiving The questions projounded at these circles by the rest thought it useless to try to do so, so we anything. Perhaps the hundred-and-first you went on. But I suddenly became possessed of will receive a great deal; can't tell. Perhaps the the idea that there was something behind, some- first time you may receive. thing I had not got, and I wanted to see what was there. So I lagged behind. I do n't know how I procure a good one, that is, the very best one you got separated from them; it was n't because I in can obtain. I believe that is all-I believe that tended to separate from them entirely, but I is all the knowledge that is requisite to a novice thought I'd find what I wanted and then catch in that direction. up with them again. But I lost them as well as they lost me. I thought I'd make good time and gated you to move in that direction will guide you pursue my investigation until I found it, and as a right, and they hope that you'll admit of no obthey were rather a lazy set of fellows, I'd be able stacles, such as shall interfere with your free to catch up with them easily.

But I went a step too far, and I suddenly found all, until I found myself dead, or, rather, free from the body; and if I caught up with the boys at all, it must have been as an unseen intelligence to

They had no idea that such a deep gorge existed so near. I fell-well, perhaps to the extent of tenor fifteen feet-but I rather think it would be a vast deal more than that. But I didn't stop to measure as I went down, nor have I measured it since. But I know my bones lay there now. I'm sure of that-mine, or those that once belonged to me, and I 'm just as well off. I did feel a little bad at first, when I thought of my friends' distress. My only anxiety has been to know just how to get back here to give the right kind of information.

My name was James B. Hill. My brother, J. Warren Hill, as he used to sign himself, I desire to reach most. He was with us at the time, and was determined I should n't go any further in my investigations at that time, because he thought it would n't amount to anything, anyway. Y. There's where I hope to reach my friends.

Also, I would like to reach in this way one like to come in contact with my relatives gener-

If there's any little knot in my affairs they lasting praises. Amen. can't untie, I should be glad to help untie it, very glad indeed. I knew there was some trouble when I died, consequently I had n't my house in order, consequently I had to hire in new hands to do my work. The saying, "that a new broom sweeps clean, and an old one knows where the untie the knot pretty quick.

to say he hoped he should go to hell, if he was at all: As in ignorance you are born of earth, worthy of a very hot kind of a bell. I know I | through ignorance you fear death, because in ignonever was; but I want to say to those who are of that turn of mind, that I am quite comfortably said, and truly too, that "the fear of death is the situated, nevertheless.

I bid you good-by, Major-General, hoping that of death is death itself. coming back at your time, as I have. Good-day.

Mary Brady.

I was cleven years old, sir. My name, sir, was Mary Brady. I died at the Catholic Institute at the South End, corner of Camden street and Shawmut Avenue.

I died of the fever and sore throat, and I was a medium. [Were your teachers aware of it?] Yes, sir; but they said the understanding of such things belonged to the fathers in the Church, and to them alone. But my mother used to come to me when I was sick. I knew I should die. They thought I would get well. I knew I should die; my mother meant I should come back in this way and talk. So I come here to tell them that the fathers on our side say it is the work of the Great God, our Father, who permits these things, and his work will certainly progress on the earth, however much they may fight against it. They say that Spiritualism is the work of God, our Father, and that it is right that all souls should us, too, that the time will soon come to our people when there will be no need of a second party who shall stand between God and themselves. Now there is need of it, because there is so much igno-

Sister Clara-she was in charge of me and others—and I would like that she know I come back; and if there's any way I can come to her as I come here, when the children are all in the dormitory and everything quiet, I shall. And she that we can come, and what we say. There won't be any harm in it. It will be right,

She was so glad to meet me! She was very happy that I had come, and I was very happy to go, too. And I've learned a great deal since I came to the spirit-land; and I'm learning all the time. I am very happy! I am a Catholic now, but I'm not such a Catholic as I was before I went to the spirit-world; for I am taught by the fathers in spirit-life, the teachers who are over us, that we should believe in the superintendence of a Great Wise Father, who will conduct us all-Catholics and Protestants-to a heaven of understanding which is a heaven of peace and joy.

(To the Chairman.) I thank you, sir. Good-Nov. 8, day.

Belcher Kay.

I am here for the purpose of giving information to a little knot of persons, who are anxious to investigate this modern Spiritualism. They are persons who belong to the society of sporting men -for such as they do sometimes think of the place they 're going to hereafter, and have sometimes a desire to know what that place is, and where it is. These persons have requested me to help them to learn of that other world; to come to this place, giving them some sort of instructions as to how they shall proceed.

Well, in the first place, secure a room in a quiet | reached my friends, my native shore.

all probability I was either taken by the Indians, | locality. In the second place, newly paint, paper and furnish that room simply. The object of this Some of my friends are still clinging to the hope is to destroy the former magnetic life, if possible, heads when you go there; for the spirits that in-I was not made way with by any red skin | habit decanters cannot agree with living spirits. come sober-headed. Fourthly, make up your

With regard to selecting a medium, you should

You may be assured that those who have insticourse in investigating spiritual things.

There is much for you to learn, and the sooner myself falling into the gorge below. That's about | you commence, the sooner you will be on the road the last I knew. I have a dim recollection of to knowledge; for, by the way, some of you are being momentarily in distress, but that's about very soon to cross the river, and a little of that you seek for will be needed by you.

(To the Chairman.) I am known to that fraternity by the name of Belcher Kay. I shall be ecognized, I suppose, readily. Nov. 8.

Scance opened by T. Starr King; closed by Henry Wright.

Invocation.

Holy Spirit, let thy blessing rest upon these mortals, even as the dew rests upon the flowers. Let them be consciously blest through the services of thy ministering angels. Let them understand that life means something more than the brief shadows of Time. It means the sunlight and shade of Eternity. Let them understand that because they live in thee, unless thou diest they cannot die. Do thou so open their understanding that they shall know they are encompassed about by that unseen world they call the spirit-world. Let them feel sure of this. Let all He, I believe, is, or has lately been to Utica, N. | the mists and fogs of doubt be dispersed by the bright sun of thine everlasting truth. Do thou place a new song upon their lips. Let it be a song called Matthew Weeks. He is somewhere near of rejoicing, of praise. Let it be a new anthem Marysville, California, and through them I should unto thee, our Father, our Mother, our Everlasting Life. And unto thee, whose purposes we cannot fathom, whose name we do not know, be ever-

Questions and Answers.

QUES,-Will the controlling intelligence tell us the meaning of the passage, "As in Adam all die, so in Christ shall all be made alive "? ANS .- There are as many meanings attached to

dirt is," is a true one. I knew just how to untie every passage in "Holy Writ," as there are souls the knot myself, but I 'm not sure they 've got it to consider these passages. Every one seems to undone. If it is n't, call on me, at head quarters, attach a different meaning; if not an entire differ-I'm headquarters yet, and I'll show them how to ent meaning, it will differ in some respects from all others. One believes in part in vicarious I'm very happy, comfortably situated, and I've atonement. Another believes it as a whole. Annot found the hell our father was afraid of com- other believes a certain small portion of it. All ing to, tell him. If he has, I wish him good luck differ; no two are alike. "As in Adam all die, in his living there—being able to live there. I so in Christ shall all be made alive." To our don't think I could stand it in summer. He used | understanding it means this, if it means anything used to think I hoped he'd find that hell, if he rance you believe in death; while in Christ, which was worthy of it, and had got a taste for such a is the Spirit of Truth, all are made alive, because place. For my part, I should n't have. [Have n't | all who believe in Christ believe that they cannot you seen him?] No; but I've heard that the old die. All who, understand the Spirit of Truth, all chap is waiting for Gabriel's trump to blow, so he | who drink in its proper meaning, do not fear death. may get resurrected. I am not of a religious turn; Death, as such, consists in the fear thereof. There is no power in death outside of fear. One writer sting thereof;" and he might have added, The fear

you may have good luck in going out quick and | Q.—Can a medium be so developed as to be perfeetly under the control of a spirit, and yet be conscious of every word spoken, and know all that is going on around him?

A.-Certainly. Q -What kind of mediums are the most perfect

instruments of spirit communication?

A .- They are all perfect, in a certain sense Those who can be used for all branches of spirit control, may be said to be the most perfect.

Q.-Can an enlightened spirit-one of the Greek philosophers, for instance-communicate with the same ease in a modern language as he could in his native tongue?

A .- Yes, and often with greater case.

Q.—What race of people built the ancient cities she told me I would, and she told me to tell the of Central America and Mexico, that are now Sisters that I would come back again. So I did covered with large forest trees, some of which tell them; and I have a great many times. But seem to be of more than a thousand years' growth? Had they not a written language? If not, what means the hieroglyphics on these monuments of antiquity? Also, did they not manufacture edge tools, and use them in erecting those temples?

A .- Very little is known concerning this race of humans; but enough is known of them to know that they possessed a certain amount of intelligence. and that that intelligence was of the same kind receive it, because it is from Him. And they tell and class as you are possessed of to-day, causing them to build a shelter for themselves, and causing them to institute means of communication between each other. There are certain minds dwelling in company with ourselves, who are making earnest investigations concerning all the races that have ever existed upon this planet. They purpose, when conditions are favorable, to furnish you with the result of their investigations. And we hope that your souls will be refreshed thereby; that your intelligence will be strengthened may tell the fathers in the Church that I come; and quickened; that your doubts will be swept away; and that the mysticisms that have surrounded you as a people will pass away before I want her to know that I've met my mother, the Sunlight of Knowledge; that your religion will be a more rational one, founded upon truth, not upon fable. When this will be presented, we do not know; but judging from present appearances. we should say you would receive it very soon. Nov. 12.

William Clarendon.

It is a singular, a mysterious, but a most perfeet law of Nature, that brings us back to earth and allows us the privilege of again using human organs, to make ourselves understood by souls lwelling in human bodies.

It is twenty-one years ago-as nigh as I can calculate upon time-since I left a deserted tenement called a corpse, here in this very locality; in the building that occupied this very space of ground. It was then the resort of the stranger. [Do you refer to the old Washington Coffee House?] I do, most certainly.

I had, with my good ship, entered this port two days before. Feeling quite unlike myself, quite sick, as it were, I thought I would lay by a few days, and that I should then be well again. But report says, "Captain William Clarendon was found dead in his bed such a morning. We presume he died of some disease of the heart." And so report winged its way over the waters, and

But that report is all they have ever known. Though they have made earnest efforts to ascertain some particulars of my death, yet the report of the papers is all they have known. And to did you pass away?] In New York, [These this day my children-those who are left, and there are two-are occasionally found contemplating me, and saying to themselves, "I would like to know how father died?"

Well, as he do n't know himself, I hardly think anybody else can know very well. I was not conscious of suffering. I was not conscious of should feel awfully if they did n't identify me, dying. I was only conscious of feeling sick, and Good-by. conscious when I woke up in what you call the spirit world.

Shortly after my death, there was some slight trouble, resulting from the inability to obtain certain papers referring to certain business movements. And it was said that in all probability the papers were taken from my person by some strangers, or persons who disposed of my body. But this is not the fact. I am quite sure that those papers were with all my other ship papers, and I cannot understand why they were not forthcoming when needed. I only know they were not on my person when I died. And I would suggest the propriety of asking-I would suggest that the He can't go nowhere. [Say what you wish.] Well, persons, whoever they may be, that know aught concerning those papers, for the good of my children and the good of themselves, make it known. he won't be hung-and my mother, too. [How I do not know who you are, do not pretend to know; but you know yourselves, and the knowl- folks talk. [Where?] On our side; yes, sir, I edge would be better away from you than with

I should be very glad, Mr. Chairman, to meet with my friends, talk with them as I do here. I have heard that there is much said of this new religious movement, or spiritual movement, in my own country: but I know of no means by which to meet them as there are ways here. I have been told that the way will be opened, and I earnestly hope it will be. I suppose there are ways, but I have not made myself acquainted with them.

I have been strangely and powerfully attracted to this very spot, and I have sought for the last two years to come here, to manifest here. I have been here much of my time; I may say I've spent a very fair portion of my time here, learning the so long as my father aint going to be hung. [What way, and trying to come to anybody, as I do today. So my coming back is no small thing. It thing, but I know what he thinks; he thinks just requires upon the part of me a great deal of exertion; and those who come must sacrifice greater joys, perhaps, to do so. But I would be willing to sacrifice a great many joys to be able to meet those dear friends that I left, those children—two have met me, two have crossed over, but the others remain. [Is your wife on earth?] Oh no; oh Richmond. They said they was-they said the no; she came to this beautiful land when my youngest child was very small.

Hoping that I may be successful in what I have started upon, I will take leave, after thanking you for your kindness.

One word: My ship was from Antwerp, bound here. I proposed to go from there to Liverpool; that was my home. The name of the ship, the William Clarendon." Nov. 12.

Lucy King.

My name was Lucy King. Oh I had such a dreadful sore mouth I couldn't speak for most two weeks before I died, and it feels sore now.

This is Boston, is n't it? [Yes. [Well, I want to send my letter to New York, and one to California. I want to send one to my aunt, she's who I lived with after my mother died. And I want to send one to my father and brother. They're in California. [What is your aunt's name?] Abigail Blasland. She's my father's sister. She's married, and she lives there. And I don't know as I can ever go to my aunt. I've tried ever so much, and I don't know as I shall ever get there, so I thought I'd come here and send her a letter. But I care most to send a letter to Stephen-he's my brother-because my mother is so troubled about him. She is distressed because he-because he-well, he gambles, he does; and she says, when father knows it, when he knows it, he will make a great deal of trouble; wan until he, himself, is so badly involved that he can't

I don't feel unhappy about it myself. I reckon Le'll outgrow it, do n't you? [We hope so.] Do n't folks outgrow that? [Sometimes.] Well, he's done growing, but I thought, he'd somehow outgrow it; I don't know how. I don't believe he'll always gamble. He has got into that way, and he stays in it. And I can tell him 'tisn't right, and it makes mother very unhappy. I know he would n't do it, if he knows that. I'm sure he would n't ever do it, if he knew how mother felt about him.

And we want to tell him to break right off now, as soon as he gets our letter. I do, for mother wants him to so; so it's we, is n't it? [Yes.] He's in San Francisco most all the time, he is. [Where 's your father?] He's there, too, most all the time. They're sometimes in Sacramento, sometimes in Los Angelos, but they're most all the time in San

A gentleman what was a cousin to my father. showed me how to come here. He knows how to come himself. He's been a great many times. [Not here.] Yes, he says he has; yes, sir. He was shot out in California, James King. [We remember him now.] Well, he has learned me how to come, because I wanted to so much. [Was he an editor?] Yes, sir; of "The Bulletin."

Well, I reckon mother will soon be happy, because if Stephen only stops that, and father lets us come, so we can tell him what to do-tell Stephen to make him break off; then we shall be all right, shan't we? Yes; I reckon mother will be then. I have to cheer her up awfully, she feels so bad. Sometimes she says "If heaven's like the place she's now in, she would n't want to live there." She does say so. And I have to cheer her up. I tell her it won't always be so; and I don't think 't will, do you?

Well, she worries so about Stephen; she did here. He was wild, and he-he was always doing some kind of a prank that plagued her. But I'm sure when he gets my letter he won't trouble her any more. [You'll be likely to influence him.] Oh, I reckon I shall, ever so much. Oh he is n't bad; no, he is not; he's only led astray. And if folks can be led astray, can't they be led back again? [Yes.] Well, I think so. And I told mother so. I told her Stephen was n't wicked; only been led astray. And she said, "Oh he was naturally inclined to evil." I do n't think so.

I told her I should come here and send him a letter. She thought I could n't come. I said I'd try, anyhow. I've tried ever so long. It's a hard thing to come, because there's everybody here! There's soldiers, there's Irish, there's Indians, there's Negroes, there's Hindoos, there's Turks, and there's everybody, and you have to, Mr. Kiug says, be smart, to get in here at all. [You were smart.] Well, yes, sir; I don't know how smart I be, but I wanted to come and send my letters, so I tried very hard. [Mr. King is smart?] Well, he is smart. He's a laughing at me now. Well, I think he is, because he knows ever so much about coming here. He says I doubt.
To All mourning once we would say, may the sweet memories of their beautiful lives go with you while you tread Time's ing more to say. [Give my regards to him.] Yes, and lead you to live faithful to each other, faithful my way, and lead you to live faithful to each other, faithful my way, and lead you to live faithful to each other faithful to truth and to your God; that when you, too, have done

sir; and I'm very much obliged to you, sir. He says if there's anything to pay, charge it to him, [What is your age?] I'm nine years, [Where facts will be of interest to your friends.] Oh yes, I forgot them-I knew, and I thought you did. [You're a stranger to us.] Oh yes, so I am; did n't think of that. Now you know, do n't you?

My brother's name is Stephen, and my father's name is John. Now you know, don't you? I

Joseph Davis.

How do you do, Mister? I come to see my father and mother, if I can. [Where are they?] Fortress Monroe.

I come to tell my mother that my father will never be hanged. I come to ask you, too, if you'll let me go to my father, just as I come here. [We can't spare the medium to go so far. Perhaps if you tell your story, and ask your father and mother to give you an opportunity through some other medium, they will do so.] Oh you Yanks won't let my father come out,

I wish my father to know I can come. I want him to know that I go to see him every day-that do you get that knowledge?] Oh I know; I hear hear what folks say on yours, too. Yes, air; but they don't know. [How is it that you have all the knowledge on your side in this matter?] I don't know sic; but he won't be hung, because the biggest folks in the spirit-world say he won't. [Do they have any control in the matter?] Yes, sir, they do. [Who do you call "big folks"?] Well, President Jackson says he won't be hungthough he says he ought to be. He don't know anything. He says he'll never be hung in the world; but, that he ought to be. President Taylor says just like it, too. President Jackson says he's ashamed of the American people, because they won't do different. I don't care anything about what the American people are ashamed of, does President Lincoln say?] He do n't say anythe same as they do; I know he does.

I want you to tell my father I didn't suffer at all in dying. I didn't know anything about it, I was, oh I just was a little frightened when I was falling. I fell off of the balustrade, you call it. I fell off the railing in front of the hotel in Yanks was coming into Richmond, and we was all out there to see them. I was there, too. [How came you to fall?] I don't know; somebody pushed me, I think, and I fell off. [How old were you?] Nine years old, same as she was that's just gone.

My name's Joseph Davis-little Joe. Shall you send it to my father? [Yes.] When my father's liberated, then I want him to find some one that I can come to him through, same as I do here. And I want to come more than once, too. I don't want to say here all I wish to.

Séance conducted by William E. Channing; closed by Geo. A Redman.

Nov. 12.

MESSAGES TO BE PUBLISHED.

Tuesday, Nor. 13.—Invocation: Questions and Answers; lend Preshieu, lost on the Evening Star, to his brother, Fredrick Preshieu, in New Orleans, La.: Frances Adelaide Hill, o her brother-in-law, James C. Hill, of Vilca, N. Y.; Alfred Vinnens, to Thomas Winnens, Liverpool, Eng. Thursday, Nov. 15.—Invocation: Questions and Answers; Ym. Harris, to Sarah and Ann Maria, in Dover, N. H.: Cyrus L. Camphell, of Weldon, East Tenn., to friendas, Epi, Hays, o friends in this city; Fannie Bullard, to her mother, in Rox-pure, Mass.

oury, Mass. Monday, Nor. 19.—Invocation; Questions and Answers; Ionry R. Merrill, to Josiah Merrill, Savannah, Ga.; John Sweeny, to Father Riley, of New York; Mrs. Eliza Smith late wife of Dr. Main), to her daughter and friends.

Thursday, Nov. 22.—Invocation; Questions 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 Hingkburn, to friends in England; Dennis Connelly, of the 22d Massachusetts, to his brother Daniel.

to Dr. Daniels and friends: Charlotte Bingkburn, to friends in England: Dennis Connelly, of the 22d Massachusetts, to his brother Daniel.

Monday, Nov. 26.—Invocation: Questions and Answers; John Sherier, to friends in Pennsylvania: Lieut. Col. McFarland, of the 19th Iowa, to his friends: Charlie Poor, to his friends in Charlestown: Matilda Chase, of Provincetown, S. 8., to her mother, and brother John; Ann Murray, to her children.

Tuesday, Nov. 27.—Invocation; Questions and Answers; Charles M. McCook, to his mother: Wm. Falkiand, to Pan'i Falkiand, Charleston, S. C.: Maria Louise DeJeane, lost on the Evening Star, to her sister Josle, in New Orleans.

Minday, Dec. 3.—Invocation; Questions and Answers; Major Thomas Weir, to his wife, children, and Robert Weir; Polly Truman, of Montpeller, Vt., to some of her retailves; Charlie Jenkins, of Chester Square, Boston, to his parents; Bill Cutter of Medferd, Mass., to Isaae B. Rich.

Tuesday, Dec. 4.—Invocation: Questions and Answers; Major-chencal Robert McCook, of Ohio; Harriet, wife of Isaae Shelton, to her husband in New Jersey; Wm. Garfield, to his father, Wm. Garfield, of Jefferson. O.

Thursday, Dec. 6.—Invocation: Questions and Answers; Salile Knights, who lived on Russell street, Boston, to her children: Ida Boswell, daughter of Col. Wm. Boswell, of New York City, to her brother Willie; Capt. James L. Brooks, to his friends in Norfolk, Va.

Monday, Dec. 10.—Invocation; Questions and Answers; Wm. Wallace Carrington, who died in Florence, Italy, to friends in London, Eng.; Tom Hutter, of Goldsboro, N. C., to friends in Monday, Dec. 10.—Invocation; of the Evening Star, to her friends; Minnie Thompson, lost on the Evening Star, to her friends; Minnie Thompson, lost on the Evening Star, to her

nday, Dec. 10.—Invocation; dicestions and Alexandra, Main, Wallace Carrington, who died in Florence, italy, to nds in London, Eng.; Tom Hunter, of Goldsboro, N. C., to nds; Minnie Thompson, lost on the Evening Star, to her ter, Samuel C. Thompson of Now York; Michael Devine,

blis sister Many.

Tuesday, Dec. 11.—Invocation; Questions and Answers; amuel Rhodes, to his parents; Capt. Joe Reward, to his son oe: Augusta Jennings, to her aunt, Carrie Dompster, in New ork City.

York City.

Monday, Dec. 17.—Invocation; Questions and Answers; Richard Aiden, of St. Louis, to his brother, Jacob A. Aiden, in Virginia City. Nevada; Dennis Winnens, of the 16th Mass., who lived on High street, Boston, to his sister, &c.; Charles P. Bosson. Editor, to Mr. White; Lillian S. Grey, lost on the Evening Star, to her father and friends.

Tuesday, Dec. Is.—Invocation; Answer to Question on the origin of the Gulf Stream; Hiram Jarvis, of the 5th Missouri, Co. C., to his friends; Wm. Sterling, to his mother and sis ters in Maryland; Fannie Powers, to her mother, residing on Columbia street, New York City.

Married.

In South Hardwick, Vt., by Rev. O. Fales, Mr. George W. Serlbner, to Miss Martha L. Britain, both of South Hardwick. That their passage on the matrimonial sea may be happy and prosperous, is the prayer of their numerous friends.

J. D. S. 'Dec. 10th, by Rev. J. Garland Hamner, Mr. Loudon Engle to Miss Addie Hitchins, all of Philadelphia.

Obituaries.

After having tenanted her form for the period of eighty-for years, our aged mother and sister. Mrs. Catherine those, wife of the Inte Abijah Shedd, of South Hardwick, Yt., left he for a land of perpetual youth and sunshine. On the morning of the twenty-sixth of Novembershe bade added to the scenes of parth, and went forth to continue life's holiest duties in a higher capacity.

For more than a year she had suffered severely from an injury she had received, and she looked forward with great auxely to the period when death would relieve her of her sufferings. All that medical sid could do to give her relief and continue her stay on the earth, was done; but to no purpose.

ings. All that medical aid could do to give her relief and continue her stay on the earth, was done; but to no purpose. Her spirit was matured for the eternal world, and amid the tears and anguishes of affectionate relatives and friends, she plumed her spirit's pinions and soared away

To that immortal land of light.
The day that knows no shade of night;
Where bitter tears are never shed.
And comes no weeping for the dead;
Where parting words are never spoken,
Nor ties of love and friendship broken.

The writer was the instrument through whom the angels.

Where parting words are never spoken,

Nor ties of love and friendship broken.

The writer was the instrument through whom the angels breathed their cheering inspirations to mourning friends, and urged them to look beyond the encoffined remains for their sainted mother. The funeral services were held in the Town House, and a large audience assembled together—many of whom listened for the first time to the teachings from the angel-world.

The weather was rather unpropitious, but notwithstanding this there was a large attendance. All of the children, with a single exception, were present, nearly all of whom are firm helievers in our beautiful Philosophy. One of the sons, live John H. Shedd, at whose house our aged mother passed away remarked to me that, were it not for the blessed consolations of Spiritualism, he should sink beneath this heavy blow And it has proved induced a sustaining power to him through many an affliction, he having been called to part with two dear partners, and other beloved friends.

Spiritualism comes laden with many blessings to these hereaved ones. It was their privilege two years ago to soothe the last moments of an aged father—the husband of the decreased—and to watch the going out of his lamp of earthly life, too, passed sway in the full belief of Npiritualism, which illumined his feet through the valley of the shadow of death, andjenabled him to triumph over every misapprehension and doubt.

To all mourning ones we would say, may the sweet memo-

with the things of earth, you may rise to meet them and all the dear ascended ones who encircle the vast dome of heaven's grand Cathedral.

n's grand Cathedral.

Though no more our eyes shall greet thee,
While within the form we dwell.
In von heaven above we 'll meet thee,
Father, mother, fare thee well.
South Hardwick, Vt., Dec. 16, 1866. JOSEPH D. STILES.

Passed onward to higher life, on the 7th of Dec., from Brunswick, Me., Mr. Edward White, aged 70 years.

wick, Mr. Edward White, aged To years.

He was in his usual health up to the moment of his departure. He had never in his life employed a physician, was ever active, and a man of untiring industry and energy. Some weeks before his departure he had talked much of the change he felt was about to take place. He said he had had a glimpse of apirtelife: that it was very beautiful, and he longed to go. "I have an impression," and he, "that I am soon to go, and I am ready and willing," and expressed a wish that he "hight go quick—without sickness." His wish was granted him. After washing and shaving himself, preparatory to going to his place of business, he was called, by the messenger from the unseen world. There was no struggle; a smile lit up his face—he was soon with the angels.

Mr. White was one of the earliest believers in the heautiful truths of Spiritualism. He was a hold champion of truth; was ever ready to assist and to defend the cause. He loved to called a spiritualist: and much enjoyed the reading of the BANKER—having taken it from its first issue—and freely loaned it for others to read, saying its contents were to good to be kept from them.

kept from them.

Ills funeral was attended by Mrs. Haskell, of Auburn, whose exposition of our beautiful Philosophy did much to console the sad hearts of his wife and daughters, and was appreciated by friends and neighbors.

Brunswick, Me., Dec., 1866.

Address to Mrs. Perley Cummings, who passed from earthlife to spirit-life, Sunday, Dec. 9th, 1866, aged 45 years. By

Mrs. A. W. Smith:

Sister, thou hast gone to rest. Thy earthly labors are ended. We miss thy gentle smile, and hear no more the music of thy volce. The angels have crowned thee with a wreath of jumortels, kissed by the dewdrops of celestial love. They bade thee lay down thy earthly cross and take up thy harp bedecked with Japonicas rare, and touch its secret springs, discoursing sweetest music, that thy loved ones on earth may catch the strain, and answer to thy spirit-call. Farewell, sister; but not farever! We will feel thy holy touch upon our weary brow; we shall see thy angel form in our silent hours, and listen to thy divine ministrations. And when we pass over the mystic river and enter the celestial gatoway, we shall feld thee to our bosom in a fond embrace.

Portland, Mc., Dec. 19, 1866.

Passed to the Summer-Land, from North Weare, N. H., Mrs. Anna G. Adams, widow of James Adams of Nashua, N. II. Anna G. Adams, who words ames Adams of Nashun, N. H.
Mrs. Adams came to spond Thanksgiving with her sister, in
Weare, was taken with a severe path in her right lung immediately on her arrival, and after suffering intense pain for ten
days, the messenger called her home. For some years past
Spiritualism had been to her a religion that sustained her mid
all the trials of life, and at last enabled her to calmly bid
adien to children and friends, trusting to meet them all beyond,
"And joyfully sweet will that meeting be."

"And joyfully sweet will that meeting be." North Weare, N. H., Dec. 18, 1866. C. W. HODGDON.

Passed into the spirit-spheres, Dec 18th, Mrs. Hannah P., wife of Mr. Francis P. Hodgkins, of this city, and daughter of Mr. Allen Farrow, of North Schuate, Mass., sged 39 years. A generous and noble-hearted woman, she filled her mission here as daughter, sister, who and mother, and has now gone to enjoy those blissful scenes beyond the stars, of which she had here a foreknowledge, as she was a Spiritualist, a medium, occasionally entranced.

"That mortals dream of and which angels know." Passed to his spirit-home, Oct. 1st, from Lisbon, Me., Mr.

Passed to his spirit-home, Oct. 1st, from Lisbon, Mc., Mr., Benj. H. Hinckley, aged 35! years and 7 months.

He was a firm believer in Spiritualism, and fearlessly advocated list truths. He was a true husband and an affectionate father. A wife and two children are left to mourn, but not without hope, for the beautiful light of spirit-communion is opened to their view. We deeply feel our loss, which is his gain. At the funeral services the friends were addressed through the mediumship of Mrs. Haskell, of Auburn, Me. Finia.

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ntion to the tastes and capacities of children of a tender age, it differs from all other American fuvenile periodicals.
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Medical.

SPIRITUALISM ALWAYS RADICAL AND REVOLUTIONARY.

Spiritualism is profoundly radical and revolu-tionary in all of its movements. This is evident to the most casual observer; and it is this fact to the most casual observer; and it is this fact which, more than any other, has ever excited the most alarm, apprehension and hostility in the public mind. The unseen intelligences which we recognize, do nothing after the old fashion, and seem determined that old things shall pass away and all things shall become new. In no branch of the grand spiritual movement, is this more conspicuous than it is in what may be called the healing art, embracing under this general expression all of the present acknowledged spiritual methods of curing the sick and the diseased, whether it he by the laying on of hands, or by the internal administration or the external application of medicines or medicated substances, solid, liquid or gaseous. Whoever visits the crowded operating rooms of Dr. Newton, and witnesses him almost raise the dead to life by the apparently simple method which he, as a medium, is impressed to use, and will then visit any of our public hospitals, cannot but he struck by the immeasurable distance and difference that there is between the system of the larging on of heads. difference that there is between the system of the laying on of hands, and the so-called scientific system of drugs and chemicals. As a method, the former hears no resemblance to the latter either former bears no resemblance to the latter either in its scientific principle, its practical application, or its curative effects. In all of these respects the spiritual method is profoundly and radically different from all the methods of the schools; and the results show the former to be as far superior to the latter as it is different from them.

A comparison of all the other recognized spiritual methods of curing the sick and the diseased, with the methods of the schools, will show a difference equally profound and radical, and a superiority of the former over the latter equally great.

As the most prominent and important of all the

As the most prominent and important of all the other recognized spiritual methods of treating disother recognized spiritual methods of treating dis-ease, we would refer to the Positive and Negative system, which, as is well known, was projected through the mediumship of Mrs. Amanda M. Spence, and is embodied in the Positive and Neg-ative Powders which bear her name. In printi-ple, in practice and in results the medical schools of the day present us nothing that bears the re-motest resemblance to them. They embody a deeply radical and revolutionary movement, as widely different from the system of mere drugs and chemicals as is the laying on of hands; while in results, or curative effects, the difference is so vast that a comparison is hardly possible. I make this statement with premeditation and delibera-tion, and with a full knowledge of both sides of the question. Being myself an educated physi-cian, and having been for several years a Profes-sor in one of the oldest medical schools in the West, I fully understand the old system, and I know the full extent of its curative powers; and, moreover, having had the sole external managemoreover, having had the sole external management of the spiritual system of Positive and Negative ever since its projection into the world, through the mediumship of Mrs. Spence; and having during the past two years and a half, successfully treated thousands of patients, far and near, in all parts of the United States and Territories, with the Positive and Negative Powders, I fully understand the spiritual system, and know the full extent of its wonderfully curative and healing powers. I am justified then in instituting a comparison. That comparison shows the spiritual system, as embodied in Mrs. Spence's Positive and Negative Powders, to be superior to the old systems in the following prominent and most imsystems in the following prominent and most im-portant respects, as well as in all others:

1st, In its scientific principle. The leading principle of the spiritual system in the classification of both diseases and their remedy, is, that every disease is either Positive or Negative in character, and that the remedy, therefore, should be either Positive or Negative. This is a principle which has reference to the interior, invisible cause of disease, and not to its outward, visible effects or appearances. But the old systems base their classifications, not upon the interior invisible cause of disease, but upon the external, visible effects which that cause produces—in other words, upon the external phenomena of disease, or the outward appearances which disease puts on. In this respect, the simplicity, naturalness and truthfulness of the spiritual system, commend it to the most casual observer and even to the medical

profession themselves.

2d. In its practical operation. Whoever has watched in the sick-room of a patient under the old system of treatment, or, still better, whoever has visited the wards of a public hospital, must have been sickened, disheartened and discouraged at the endless and disgusting round of purging, vomiting, nauscating, sweating, cupping, blisterto the entries and discussing round of pinging, vomiting, nauseating, sweating, cupping, blistering, plastering, salving, and the great variety of other visible, external and often violent effects which the physician intentionally produces, or which the physician intentionally produces, or endeavors to produce, in keeping with his principles of counteracting 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 or violent effects—no purging, no nauseating, no vomiting, no sweating, no capping, 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 diseased organ or organs, restore them to perfect health.

3d, In its results. I have already published, in the columns of the BANNER, testimony and evidence, in the form of certificates and reports from

dence, in the form of certificates and reports from private individuals and also from physicians, sufficient to convince every candid reader that the spiritual system, as embodied in Mrs. Spence's Positive and Negative Powders, is as far superior to the old systems in its results, or curative effects, as it is in its scientific principle and in its practical operation. And yet the evidence thus far published is but a small fragment of that which is in my possession. Diseases of all kinds, the most complicated as well as the most simple, diseases hereditary as well as acquired, diseases which are incurable as well as those that are curable by the his own procuring.
Gen. Grant subscribes, with his best wishes for success.
Gen. Burnside subscribes, and sends many names.
Prof. Longfellow subscribes for many extra copies.
Capt. Excesson (of Monitor memory.) and Marshall O. Rob
cris subscribe for fifty copies.
Edwin Booth, for one hundred copies.
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Send it to the little ones at a distance. Get it for those at home.

been as much surprised and delighted as the patients themselves, at results so unexpected, because so far transcending what I had been accustomed to witness in the private and hospital practice 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 shall test their virtues for themselves, and thus, from personal experience, learn and appreciate from personal experience, learn and appreciate their full merits. And in furtherance of this object, I take the liberty of referring the render 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 mought in exaggeration of the meris of the spiritual system, as embodied in Mrs. Spence's Positive and Negative Powders. PAYTON SPENCE.

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

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Akron, Summit Co., Ohio, June 11th, 1866.

PROF. P. SPENCE—Dear Sir: My disease, as I stated in my first letter, was Difficult and Palutul Urimation, 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 excruevery period of return. Finally it occurs excur-ciating, and could not have been endured longer without relief. I commenced taking your Posi-tive 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 bid-

ding 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, Ohio, which is my Post-Office address. Fraternally yours, H. HARRIS.

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 **Prostate** Gland like the **Positive** Powders. I was almost immediately relieved. I have tried many dif-ferent kinds of medicine for the relief of trritat-ed and swollen Prostate Gland, but found 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.

4 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 Pow-ders came, they were used immediately, and they effected greater good in less time than any other medicine I have used. Yours truly, J. Mc. N. WHAM.

Bennington, Marion Co., Iowa, Oct. 13th, 1866. PROF. PAYTON SPENCE-Sir: I have used your Negative Powders in a case of Amaurosis (Bilindness,) and one boy worked a complete cure. 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 Amau-rosis. She could not see out of one eye for about 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 ever curing her eyes; for I had tried so many and such various cures, or pretended cures, which did not benefit her, that I was al-most tempted not to do anything more, but was induced by a friend to try your invaluable Neg-ntive Fowders, which cured her completely. May the great and beneficent Being reward you according to the great work you are doing. Yours, &c., W. P. COWMAN.

White Hills, Conn., Feb. 11th, 1866. DR. SPENCE-Dear Sir : I have been troubled DR. SPENCE—Dear Sir: I have been troubled with the Neuralgin 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 Neuralgin 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.

Yours for the truth, LIBBIE G. BARRETT. Richwood, Union Co., Ohio, June 10th, 1866. PROF. PAYTON SPENCE, M. D. — Bear Sir: I have had the **Erysipelus** for nearly 2 years, and used all kinds of Patint Medicine that was said to be good for it, and applied to some of the most teminent 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 concluded I would try them; and to my great astoneinded 1 would try them; and to my great aston-ishment 1 was relieved by taking half 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 Rheumatism, 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.

JAMES P. CUNNINGHAM.

The magic control of the Positive and Negative Powders over diseases of all kinds, is wonderful beyond all precedent.

THE POSITIVE POWDERS CURE Neuralgia, Healache, Earache Tootlache, Rhemmuttsm, Gout, Coile, Palmo of all kinds; Cholera, Diarrica, Iowel Complaint, Dysentery, Nausea and Vomiting, Dysentation, Paintal Menstruation, Failing of the Womb, all Female Weaknesses and brangements Crams Fits; flytrophobia, Lackjaw, St. Vitus' Dance; Intermittent Fever, Billous Fever, Yellow Fever, the Fever of Smull Pox, Measles, Scarlatina, Erysphelas, Promonia, Pleurisy; all Inflammations, acuteor chronic, such as inflammation of the Luogs, Kidneys, Womb, Bladder, Stomach, Prostate Gland; Caturrh, Consumption, Brouchills, Conglas, Colds; Serofula, Nervousness, Steeplessness, &C.

tion, Brouchitis, Conglas, Collis; Scrottin, Nervousiess, Sleeplessiness, &c.
THE NEGATIVE POWDERS CURE Partitysis, or Palsy; Amateusis and Deaness from paralysis of the nervos of the eye and of the ear, or of their nervous centres; Double Vision, Catalegy; all Low Fevers, such as the Typhotal and the Typhotas; extreme Nervous or Muscular Prostrution or Reluxation.

For the eure of Chillis and Fever, and for the prevention and cure of Cholera, both the Positive and Negative Powders are needed.

and cure of Cholera, both the Positive and Negative Powders are needed.

The Positive and Negative Powders do no violence to the system; they cause no purging no manner, no vounting, no narcostizing; yet, in the language of S. W. Richmond, of Chenoa, Ill., "They are a most wonderful medicine, so silent and yet so effections."

As a Family Medicine, there is not now, and never has been, anything equal to Mrs. Spence's Positive and Negative Powders. They are adopted to all niges and both sexes, and to every variety of sickness thely to occur in a family of adults and children. In most case, the Powders, If given in time, will cure all ordinary attacks of disease before a physician can reach the parient. In these respects, as well as in all others, the Positive and Negative Powders are

THE GREATEST FAMILY MEDI-CINE OF THE AGE!

In the cure of Chills and Fever, and of all other kinds of Fever, the Postitve and Negative Powders know no such thing as fall. In view, therefore, of the approaching stelly senson, 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 Sintes that are annually scourged by the Chills and Fever, and other Fevers, in the sommer and autumn, "be prepared in time; kep the Postitve and Negative Powders alteays on hand, ready for any emergency."

emergencii.

To AGENTS, male and female, we give the Sole Agency of entire counties; and large and liberal profits.

PHYSICIANS 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, combidently, to the entire Medical Profession, "Try the Powders."

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

Circulars with fuller lists of diseases, and complete explana tions and directions sent free postpuid. Those who prefer special written directions as to which kind of the Powders to use, and how to use them, will please send us a brief descrip-tion of their disease when they send for the Powders.

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MRS. S. L. CHAPPELL, the well known Lecturer on the Laws of Live," instaken Rooms at No. il SOUTH STREET, Rostos, Hass.

Mrs. C. has been a careful and successful student of those mysterious elements of helic, and she invites the attention of those who should be interested.

Discuses of Mind and Body often vanish at once when the causes of disturbance among the vital forces are discovered, and all those softening are invited to call, as she offers her services as an inspirational and Magnetic Healer, and relies upon her experience to conter great heneft upon all whose conditions demand her a tention. She often gives evidence of spiritidently, but never-promises.

ET MRS. CHAPPELL will also receive calls to lecture during the coming Winter

Call or address MIS. CHAPPELL as above. Hours from 10 to 2 each day.

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DR. MAIN'S HEALTH INSTITUTE,

AT NO. 7 DAVIS STREET, BOSTON.

TMOSE requesting examinations by letter will please en-close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age.

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STILL continues to heal the sick, at No. 19 Pine street Buston, Mass. MRS. PLUMB, Chairvoyant Physician, Test and Business Medium. Perfectly reliable. No. 33 Lowell street. Circles every evening, excepting Mondays and Satur-days, at 73. Admission 15 cents. For Examination of Disease, \$1; for Test and Rusiness, \$2; for Lost or Stolen Property, \$3; for Scaled Letters, \$1, with return stamps.

M RS. A. C. LATHAM, Magnetic and Clair-toyant Physician, treats diseases of body and mind, by the laying on of hands, and by magnetic remedies. Also, gives delineations of character. Terms \$1. Office, 292 Wash logton street, Boston.

MISS NELLIE STARKWEATHER, Writing Test Medium, No. 7 Indiana street, near Harrhon Av. Rours from 9 A. M. 10 6 P. M. Oct. 27. DR. WM. B. WHITE, Sympathetic Clairvoyant, Magnetic and Electric Physician, No. 4 Jefferson Place, leading from South Bennet St., Boston. bm*-Dec. 8.

MRS. L. PARMELEE, Medical and Business Clairvoyant, 1179 Washington St., Boston. 13w*-De. I. MRS. DORMAN, Clairvoyant and Healing 3w*-Dec. 29.

SOUL READING.

SOUL READING,

Or Psychometrical Delineation of Character.

M.R. AND MRS. A. B. SEVERANCE would respectfully
M. announce to the public that those who wish, and will visit
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;
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whereby they can restore or perpetuate their former love.

They will give instructions for self-improvement, by telling
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Seven years experience warrants them in saying that they
can do what they advertise without fail, as hundreds are will
ing to testify. Skeptles are particularly invited to investigate.

Everything of a private character KEPT STRICTLY AS SUCH.
For Written belinoation of Character, 4.00 and red stamp.

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either one or the other.

Address, MR. AND MRS. A. B. SEVERANCE,
Oct. 6. Whitewater, Walworth Co., Wisconsin.

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

BY THE LAYING ON OF HANDS, AT PITZGIBBON'S HALL, CORNER OF KEARNY AND POST STREETS,

SAN FRANCISCO, CAL.,

PROM 9 a M. to 11 a. M., commenting FRIDAY, October
12th continuing each day, Sandays excepted. FRIE TO
ALL. After the above hotes he will receive pathents at his
Private Rooms, Bush street, between Occidental and Cosmopoldan Botels, IIII 5 P. M., who will be charged according to
their means.

HEALING THE SICK,

LAYING ON OF HANDS!

DOCTOR PERSONS bate of the Dynamic Institute, Mil-wankee, who has treated over 33,000 patients within the last three year, and whose cures bave never occu surpassed in the world's bistory, will heal the sick at Adams 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, 2sth and 29th.
January 3d, 1837, heaves for New Orleans; location and time of practice will be made known hereafter

Dec. 22.

HEALING INSTITUTE, QUINCY, MASS. TIHIS HOUSE was opened by MIS. A. J. KENISON, July I. 184, 1866, for the Improvement of the afflicted in Body and Mind. Board with or without treatment. Good Chirvoyant and Magnetic Physicians in attendance. WASHINGTON 81, near Centre Depot.

DR. W. A. CANDEE,
THE HEALING MEDIUM, will treat the afflicted for the Indiana, at INDIANAPOLIS, IND., Dec. 22.

MUSICAL SIGANCIES:

MUSICAL SIGANCIES:

MIR. E. F. KINGMAN and MARY J. CLARK, will give made a Searce. Music produced by the invisibles on Violin, Guitar, Drum and Bells, giving also other physical manifestations. Address, SOUTH ASHFIELD, MASS.

Dec. 22. 4w

HEALING THE SICK!

NO. 265 JEFFERDON AVENUE, DETROIT, MICH., cures all forms of disease without medicine.

MRS HYDE, Business and Test Medium, has removed to 69 W. 19th street, corner 6th Avenue, NEW YORK, Mrs. II has also made arrangements to give Clarvoy and Examinations for Disease, at her Rooms, daily. Examinations made by letter—manc, age, sex only required—\$3.00. Medicines accurately prepared and put up for patients, Also, Dr. Garvin's Compound Elisir, or first Solution ever known of Tar, given from the Spirit-World, for Secondia, consumption and Dyspensia, and a specific for Heart Diseases, &c. (SEE CIRCLAR.)

MEDERICK MYERS, Physician and Medical Electrician. Eleven years successful practice in the treatment of Diseases of Finales, in New York City. Office, 72 EAST TWELFTH STRLEA, corner of Fourth Avenue, NEW YORK.

JEANNIE WATERMAN DANFORTH, (form-erly of Boston.) Clarroyant Physician and Trance Medi-nin, 52 For ith Street, near the Bowery, New York. Dec. 8-6w*

MRS. COTTON, Successful Healing Medium, by the laying on of hands. (No medicines given.) No. 235 E. 78th street, near 3d Avenue, New York, 3m—Dec. 22. JOSHUA GROVER, Healing and Personating Medium, No. 7 Winthrop street, Charlestown, Mass. Nov. 17.—8w*

DR N. P. ALLEN, HEALING MEDIUM, LOCUST How-Nov. 17.

POLAND'S MAGIC BILIOUS POWDERS.

TMIS PREPARATION is the discovery of the Rev. J. W. POLAND, formerly Paster of the Baptist Church, in Goffstown, Mass., and a man dearth beloved by that denomination throughout New England. He was obliged to leave the pulpit and study medicine to save his own life, and his Magic Powbers are one of the most wonderful discoveries of modern times. It is

THE GREAT LIVER AND BILLOUS REMEDY! which completely throws in the shade all other discoveries in medicine; and it allords aim much gratification that they re-ceive the unanimous approbation of all who have tested them. The Magic Billoug Powders are a

POSITIVE CURE FOR LIVER COMPLAINT

in its most aggravated form, and an immediate corrector of all BILIOUS DERANGEMENTS!

Excellent for READACHE, CONSTIPATION,

Pimples, Blotches, a Sallow Skin, Drowsiness, Dizzi-NESS, HEARTBURN, PALPITATION, Bud a most wonderful Cure and Preventive of Fever and Aque!

(We advise all who are troubled with this fearful malady to always keep the Powders on hand ready for immediate use.) Hereage a few important particulars: 1st.—They are the Great Specific for all Billous Affections. 2d.—They are the only known remedy that will cure Liver Complaint.

3d .- They are the only known remedy that will cure Consti-

pation.

4th.—The Powders are so thorough in their operation that one package will be all that the majority of those using them will require to effect a cure.

5th.—They are a mild and pleasant yet the most effectual cuthartic known. 6th, —They are the cheapest and best medicine extant, as they can be sent by mail to any part of the globe for the price, 6fteents.

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Banner of Tight.

WESTERN DEPARTMENT: CINCINNATI, OHIO.

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

We provide subscriptions, forward advertisements, and used all other business connected with this Department the Banner of Light. Letters and papers intended for or communications for publication in this Department, as and be directed to J. M. PERRLES, Cincinnati, Ohio; O. Des Jin.

Dr. Eli Ballou a Spiritualist.

The Universalist denomination has no better man, neither a sounder theologian, than Eli Balton, D. D., editor of the Christian Repository, Montpelier, Vt., and yet he is an avowed Spiritualist. We had frequently seen glimpses of his faith in Spiritualism in the columns of the Repository, and he plainly admitted as much in an article last autumn relating to the Spiritualist Convention. Bro. John Caryl, of Montpeller, and other of his personal friends in Vermont, had informed us of his helief in the present ministry of spirits to earth; and now we have his own published testimony in confirmation of the same. In his excellent paper of Nov. 10th is an article headed "Our Religious Belief." In this he says:

"We believe it as probable that all angels in the spirit-world, or in the spheres above us, were once men in the flesh; and that when necessary, and under favorable circumstances, angels from the world of spirits have and do communicate with spirits in the flesh."

We could hardly make a clearer statement embodying the central idea of Spiritualism than the above. All who believe with Dr. Ballou that "angels from the world of spirits have and do communicate with spirits in the flesh," are theoretically Spiritualists. Would to heaven they had the honesty, the moral bravery and manly isdependence to say it with tongue and pen. The paragraph under consideration has the ring of the venerable Hosea Ballou, the moral definite of a Theodore Parker. Each, responsible to God and his own soul, must investigate, believe, judge for himself, live his own conscious life, and bear in the right hand his life-records of good and ill intothe realm of immortality. Judas fell, Peter was Should the drunkard, inheriting the appetite, and frail, and Paul a very poor exponent of the life and spirit of that beautiful and holy man of Naza-

Doubtless there is that passing current under the name of Spiritualism that Dr. Ballou does not, could not accept. Precisely so with us. There is much in the so-called Christianity of this age that to us bears no semblance to primitive Christianity. In this Bro. Ballon would agree with us. and in all probability would further add that there was that passing under the name of Universalism that he did not endorse, such, for instance, as the forgiveness of the penalty due sin, as recently advocated by Dr. Fisher, or the theories of Dr. Williamson relative to the Divine sovereignty, | children of earth, made so by organization, ignoand no future disciplinary punishment in the resurrection state.

The facts of Spiritualism are so multitudinous, are so common among our neighbors and kinsmen, are so well attested by investigators, and so thoroughly endorsed by many of the best minds both of this country and Europe, that he who denies them is more an object of pity and sympathy than censure. There is no calamity so terrible as spiritual imbecility.

All motion is rhythmic; all evolutions are attended by ascensions and descensions; all progress is spiral, and accordingly the old is ever new again. A spiritual cycle is just being completed. Angels are in the "clouds of heaven," and modern tion of primitive Christianity, with the attending signs, gifts, trances, visions, dreams, prophecies, tongues, healings, &c., and those professed Christians who, through ignorance or bigotry, oppose the central fact, are undermining their own foundations, and recklessly hurling deistical and athe- and wisdom be the saviour of the world. istical javelins at the temple of Christianity itself!

Speaking of Dr. Ballou's Spirituali on, reminds us of the Rev. B. H. Davis, pastor of the Universalist Church, Medford, Mass. Being cordially invited, we went directly from the funeral of the sainted John Pierpont, in company with that very excellent medium, Mrs. Conant, to the residence of Bro. Davis, for tea. During a pleasant conversation concerning Pierpont, his unwavering faith in Spiritualism, the funeral services, &c., Bro. Davis, with a true manliness of soul, told us he "had been a Spiritualist for fourteen years." A few weeks since we saw an excellent article in the BANNER OF LIGHT from his pen, headed, 'Verification of a Spirit Message."

We are personally acquainted with full thirty Universalist clergymen, who firmly believe in a present intercommunion between this and the spirit-world. How many there are in the denomination, we know not. We saw it reported in the papers, and not denied, that that talented Universalist clergyman, the Rev. Mr. Blanchard, said in a public discourse in New York that "two-thirds of the Universalist clergy believed in Spiritualism, or the Spiritual Philosophy." These clergy generally preach their convictions under the name of "progressive Universalism," Others term it Christian Spiritualism. We have no word of censure. Let each be "fully persuaded in his own mind." The promptings of our own soul, as well as the genius of the nineteenth century, inspire us to call things by their right names.

The Rev. Moses Hull, in his "Monthly Clarion,"

"The last time we saw Rev. J. P. Sandford, (a Universalist clergyman,) of Iowa, he told a large audience in our tent that he was a Spiritualist, Said he: 'Persons may, by the id of their index finger, succeed in turning up their noses at Spirit-ualists, but it is too late in the day to think of hooting four millions of people down."

The Rev. J. O. Barrett, formerly pastor of the Universalist church, Sycamore, Ill., and now preaching to the Universalist Society of Wheaton, Ill., has just been elected by the Executive Board one of the editors of the Religio-Philosophical Journal, published in Chicago. Singular speciacle, some may say-strange position-a Universalist clergyman editing a Spiritualist paper. Truly the world moves; the true and brave are appreciated, and the watchword of all great souls is progress. None can or will object to the course pursued by Bro. Barrett, save such Universalists as, through grace, have ripened, reached perfection, and gone to seed.

The Radical.

This monthly, as spicy as sound, deeply interests us, because the exponent of no creed, and the expression of no Church, save the great living inspirational Church of Humanity. Its aims are high-purposed, and its statements relative to religious freedom and the universal consciousness of the race, clear and logical, thus filling an important niche in the rising temple of Truth. We heartily wish it might receive a large und liberal patronage from Spiritualists.

It numbers among its contributors several of the finest writers of the age-Emerson, Wasson, Conway, Burleigh, Furness, E. C. Towne, J. O. the world, miser, artist sketching spirit scenery, Sar Francisco, Cal. Mrs. Laura Cuppy lectures for the

Higginson, Whipple, Frothingham, Alcott, Long- man. fellow, &c.

ests of no sect; but open to the discussion of all Mich., we believe. Invite him to your localities, subjects relating to science, morals, metaphysics for there is no better man, no truer Spiritualist, and the many-phased liberalizing tendencies of anxious to do good with his gifts. the age. It is edited by the Rev. H. S. Morse.

For sale at the office of the BANNER OF LIGHT, Boston, Mass.

slightest doubt of it."

ing out of the deepest necessities of his naough physical, mental and moral education. does not consist in putting divine qualities into and free inquiry. the soul. They are already there, God-implanted. But the legitimate aim of a true education is to bring out and train those divine principles of justice, right, truth, goodness and love, that exist germinally in every human soul. If society fails to do this, or neglects seeing that it is done, is not society more guilty than the criminals it incarcerates? Can society reasonably hold subjects accountable for their criminal acts till it has fed and clothed, yea, faithfully educated and performed toward them its whole duty? If the poor in cities are forced to steal or starve, should they be arrested and thrust into prisons for thicking? thrown in early life under liquor influences, be laughed at in the gutter? If a sister seamstress, hemmed in by cold brick walls, stitching at the same time a "seam and a shroud," becomes chilled with despair, and "falls," walking by glimmering gaslight, a "woman of the town," should she be snubbed, ay, despised by all "respectable" women, and noticed only by the baser portion of her brothers? Is it kind to stand and quiz the beggar at the door, inquiring what he does with his money, thus doubting his necessities and driving the javelins of despair still deeper into a heart rhaps already surcharged with sorrow?

Oh, how our heart aches for the unfortunate rance, base surroundings, stern necessity, and society blind to its highest interests! We cannot find it in our soul to condemn any one, to blame any one; but sympathizing with all, even the most hardened criminal, we feel to press their claims for education and kindness upon reformers and philanthropists everywhere. They are our Father's children, our brothers and sisters; and as we would have God's holiest angels come to us, we should be angels to them.

Mr. Edwards once admonished a prisoner to have better thoughts. " Where shall I get them?" was the pointed reply! Yes, where shall the people, where shall criminals get good thoughts, and kind, generous, upright feelings? They should be Spiritualism in many respects is but a revivifica- ; in reform schools and moral hospitals, under the gentle discipline and tender care of those whose great souls are tuned to the key notes of love and wisdom. Educate the people, then; develop their better natures, find their angel-side, and love them heavenward; for love must prompt

Play.

Let us play-playing is the healthiest praying. Racing school-boys, rolling their hoops and twirling their slings, breathe diviner prayers to the Infinite than repining saints on bended knees. We commend the pharisee for going on the "housetop" to pray-a tree-top would have been still hetter: Jesus, best of all, went up on to a mountain. How fresh those Syrian breezes! how uplifting the aspirations! House-top, tree-top, mountain, any place but a dusty, ill-ventilated, tobaccobespattered floor, where Christians kneel.

Life, seen from the human side, is a play full of plots, with numerous acts and ever-shifting scenery. In this theatre all are actors or actresses. Some excel in comedy; others in tragedy. Each speaks his piece much in accordance with original organization. Contrasts must be; hence clowns are necessary to complete the whole. Seen from the divine side, all are "stars," individualized and of different magnitudes, striking positions, and playing parts eternally assigned them, for, Inflnite law spanning and governing all things, destiny is the divinest philosophy.

Personally, we've had many engagements: but from principle would never consent to play in the "School of Scandal." We have played in school life and farm-life; in academic halls and theological institutions; have played the priest -played it sincerely; am now playing the editor. It is an excellent company, and behind it are powers both invisible and mighty; yet the "boards" at times are rough, the "stock" stubborn, and spectators fastidious. But subdivisions aside, and considering life what in reality it is-a unity, an endless circle of being-we are now well along in the second act. The first was in a past paradisalcal state. Night follows day in the natural order. We descended into this grave-our body. Once incarnated, and diverse experiences are necessities. Contrasts are belps; blessings and blisterings alternate, like sunshine and 'shade in April days. Buried in this shell, this organic sepulchre, playing the part ordained, we wait, groaning like an ancient apostle, "to be delivered." Time flies. As the actor in the scene apparently dies and is borne from the stage, so some sunny day we shall pass behind the curtain, and appearing in a new costume, commence in the third act. It is termed the resurrection. Many that failed in the second net as mortals, excel in this, for masks are not serviceable. Each being himself, plays, acts himself.

N. B. Starr's Spirit-Picture.

It was our good fortune to witness, Sunday ast, on exhibition in the hall occupied by the Spiritualists of Cincinnati, Bro. Starr's last specimen of spirit-painting. It was truly magnificent, not only in conception, but as a piece of art. He first beheld the scene in vision, and was afterfirst beheld the scene in vision, and was afterwards controlled and inspired to transfer the same to canvas, as embodying the idea of life as it is in the spheres, from the prisons of darkness up to the transcendent beauties of angelic existence. There we see grouped, according to conditions, the libertine, gambler, politician, man of the world, miser, artist sketching spirit scenery.

Blood, Guardian:

Washington, D. C.—Meetings are held and addresses delivered in Union League Hall, every Sunday, at 11 A. M. and 12 P. M. Preakers engaged:—J. M. Peebles during January in the world. Market arrect, between 4th and 5th, Prack in Temperance Hall, Market arrect, between 4th and

Barrett, Robert Collyer, S. Johnson, Henry James, and finally, as last and highest, an angel wo-

Bro, Starr purposes traveling and exhibiting It is not a Unitarian monthly; is in the inter- this beautiful painting, and is already in St. Clair,

The Banner of Light.

Not a word during the year have we written relative to the merits and general appearance of Educate the Erring and the Criminal. the BANNER OF LIGHT, and for the reason that Human nature is good, and souls are naturally in matter, neatness of style and elegance of finish loyal to right; for God is in all, and angels over- it has spoken weekly for itself. But when last shadow our common humanity with healings in | week's issue fell like a pearl into our hands, we their wings. Ignorance is almost the sole cause | could not help exclaiming, "What a magnificent of human degradation. It is that evil genius that number! So rich in thought, so exalting in tenfounds our poorhouses, jails and penitentiaries, dency!" Judge Edmonds occupied the first page. filling them with the unhappy multitudes it has Bro. S. J. Finney, and P. E. Farnsworth, of New cursed. Locke said that "of all men we meet, York, nearly all of the last. Between these were nine out of ten are what they are good or bad, sandwiched the fourth-page editorials, Mrs. L. M. useful or not according to their education." "Is Willis's suggestive story, with contributions from it not your opinion," Lord Brougham asked Ser- Leon Hyneman, Dean Clark, Henry Strong, geant Adams, "that whatever rightly educates or | " Notes from W. B. B.," with others equally interincreases the self-respect of persons, is wholesome esting. Are there Spiritualists that do not patronas a moral discipline also?" "Most certainly," ize this paper, the acknowledged exponent of replied the learned Sergeant, "I have not the Spiritualism in America? If so, are they doing right? Are they just to themselves?-just to the No man is responsible for the circumstances of truth they profess, and just to the spirits that birth; but brought into the world without his minister to them in love? We appeal, then, to consent, he has rights, inalienable rights, grow- your better natures, and the love you bear to the blessed principles of the Spiritual Philosophy. ture, and among them is the right to a thor- Take the BANNER OF LIGHT, the RELIGIO PHI-LOSOPHICAL JOURNAL, the MONTHLY CLARION, This moral education is not a stuffing process. It and other periodicals devoted to liberal thought

Bro. M. Williams's Address. Through a correspondent we have learned the post-office address of that brother, offering some

to Martin Williams, St. Charles, Mo. SPIRITUALIST MEETINGS.

valuable lands as gifts to actual settlers. Write

Bosros. -The members of the Progressive Bible Society will meet every Sunday, at 24 p. M., in No. 3 Tremont Row, Hall 23. Evening meeting will commence at 74 p. M. CHARLESTOWN.—The Children's Lyceum connected with the First spiritual Society of Charlestown hold regular ses-sions, at Washington Hall, every Sunday afternoon and even-ing. 'A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guard-

THE INDEPENDENT SOCIETY OF SPIRITUALISTS, Charlestown, hold meetings every Sunday afternoon and evening, at Mechanics' Hall, corner of Chelses street and City square. Seats free. Children's Lyceum meets every Sunday at 104 A. M. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian. A. M. Dr. C. C. 10 rk, Conductor; Mrs. L. A. 10 rk, Guardian. Chelska. — The Associated Spiritualists of Chelsea hold egular meetings at Library Hall every Sunday afternoon and evening, commencing at 3 and 74 r. m. The Children's Progressive Lycoma assembles at 10 y a. m. J. S. Dodge, Conjuctor: Mrs. E. S. Dodge, Guardian. All letters addressed of J. H. Crandon, Cor. Sec.

The Busle Christian Spiritualists hold meetings every unday in Wimbishimmet Division Hall, Chelsea, at 3 and 5 m. M. S. Ricker, regular speaker. The nuble are

Sunday in Winnisimmet Division Hall, Chelses, at 3 and 7 r. m. Mrs. M. A. Ricker, regular speaker. The public are invited. Scatsfree. D. J. Picker, Sup't.

Lowell.—Spiritualists hold meetings in Lee street Church, figures and evening The Children's Progressive Lyceum meets in the foremoon. Speaker engaged:—Mrs. N. J. Willis burner learners.

DEFINE CORNER, MASS.—The Spiritualists and friends o progress hold meetings in Middlesex Hall, Sundays, at 2½ and

HAVERRILL, MASS.—The Spiritualists and liberal minds of Haverbill hold meetings at Music Hall every Sunday, at 25 and 7 p. m. Children's Progressive Lyceum meets at 10 A. M. Dr. John Reiter, Conductor. Dr. W. W. Russell, Cor. Sec. Dr. John Reiter, Conductor. Dr. W. W. Kissen, Cor. Sec. Personeth, Mass.—The "Plymouth Spiritualists Fraternity" noid meetings in Leyden Hall, three-fourths the time. Children's Progressive Lyccum meets every Sunday foremon at 11 o'clock. I. Carver, Conductor; Mrs. R. W. Bartlett, Guardian. Speaker engaged:—A. E. Carpenter, Jan. 6, 3 and 30.

WORCESTER, MASS. - Meetingsare held in Horticultural Hall very Sunday afternoon and evening. Children's Progressive vecum meets at 11% A. M. every Sunday. Mr. E. R. Fuller, funductor: Mrs. M. A. Stearns, Guardian. Speakers engaged Dr. W. K. Ripley during January; Mrs. E. A. Bliss during

February.

SPRINGFIELD, MASS.—The Fraternal Society of Spiritualists hold meetings regularly every Sunday at Fallon's New Hall, to wit: Free Conference in the forenoon at 11 o'clock. Progressive Lyceum meets in the afternoon at 20 'clock; Conductor, H. S. Williams; Guardiau, Mrs. Mary A. Lyman, Lecture in the evening at 7 o'clock. Speakers engaged:—Mrs. Nellie T. Brigham, Jan. 20 and 27; W. K. Ripley during February; A. T. Foss during March.

Lynn, Mass.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening at Essex Hall. Speaker engaged:—Mrs. Julia Yeaw during January.

SALEM, MASS.—Meetings are held in Lyceum Hall regular-ly every Sunday afternoon and evening, free to all. MARLBORO, MASS.—Spiritualists hold meetings in Forest Hall every other Sunday at 12 r. M. Mrs. Yeaw, speaker. FOXBORO', MASS.—Meetings in Town Hall. Progressive

PROVIDENCE, R. L.—Meetings are neight Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lyceum meets at 12% o'clock. Lyceum Conductor, L. K. Joseph, Ganzdlan, Mrs. Abble H. Potter. Speaker engaged:—Fred. L. H. Willis during January.

PUTNAM, CONN.—Meetings are held at Central Hall every unday afternoon at 15 o'clock. Progressive Lyceum at 10%

HOVER AND FOXCROFT, ME.—The Spiritualists hold regular meetings every Sunday, forenoon and evening, in the Universalist church. A successful Sabbath School is in operatio

salist church. A successful Sabbath School is in operation. New York City.—The First Society of Spiritualists hold meetings every Sundayin Dodworth's Half, 806 Broadway Seats free. Speaker engaged:—Mrs. Emma Hardinge during January and Pehruary.
The Society of Phooressive Spiritualists hold meetings every Sunday, morning and evening, in Ebblit Hall No. 55 West 333 street, near Broadway. The Children's Progressive Lyc-um meets at the same hall every Sunday afternoon at 2% o'clock—Dr. D. B. Marks, Conductor. Speakers wishing to make engagements to lecture in Ebblit Hall should address P. E. Farnsworth, Sec'y, P. O. box 5679, New York.
Monnisania, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 34 p. M.
Rochester, N. Y.—Children's Progressive Lyceum holds public sessions every Sunday, at 2 o'clock P. M. Mrs. Hayden, Conductor; Amy Post, Guardian.
Troy, N. Y.—Progressive Spiritualists hold meetings in Har-

TROY, N.Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River streets, at 104 A. M. and 74 P. M. Children's Lyceum at 24 P. M. Monroe J. Keith, Conductor; Brs. Louis Keith, Guardian.

Oswero, N. Y.—The Spiritualists hold meetings every Sunday at 24 and 74 P. M. in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 124 P. M. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian. JERSEY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10\frac{1}{2} a. M., upon Natural Science and Philosophy as hasic to a g-nuine Theology, with scientific experiments and illustrations with philosophical apparatus. Lyceum in the afternoon, Lectur in the evening, at 7\frac{1}{2} o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

VINELAND, N. J.—Friends of Progress meetings are hold in

Vinsland, N. J.—Friends of Progress meetings are held in the new hall every Sunday at 103 A. M. Children's Progressive Lyceum holds Sunday session at 1 o'clock P. M. Mr. Hosea Allen, Conductor; Mrs. Deborah Butler, Guardian.

HAMMONTON, N. J.-Meetings held every Sunday at 102. M. and 7 P. M., at Ellis Hall, Belleview Avenue.

A. M. and 7 P. M., at Ellis Hali, Belleview Avenue.

PHILADELPHIA, PA.—Meetings are held in the new hall in Phoenic street every Sunday afternoon at 3 o'clock. Children's Progressive Lyccum every Sunday forence at 10 o'clock. Prof. I. Rehn, Conductor,
The meetings formerly held at Sansom street Hall, are now held at Washington Hall, corner of 8th and Spring Garden streets, every Sunday. The morning lecture is preceded by the Children's Lyccum meeting. Which is held at 10 o'clock, the lecture commencing at 11½ A. M. Evening fecture at 7½. The Spiritualists in the southern part of Philadelphia hold regular meetings at No. 337 South Second street, at 10½ A. M. and 7½ P. M., and on Wednesday evening at 8 o'clock.

BALTIMORE, MD.—The "First Spiritualist Congregation of Baltimore" hold regular meetings on Sundays, at Saratoga fiell, southeast corner of Calvert and Saratoga streets, at the usual hours of worship. Mrs. F. O. Hyzer will speak till further notice.

CHIGAGO, I.L.—Regular morning and evening meetings are

CHIGAGO, ILL.—Regular morning and evening meetings are teld by the First Society of Spiritualists in Chicago, every sunday, at Crosby's Opera House Hall, entrance on State treet. Hours of meeting 10 A. M. and 7½ r. M. QUINCY, ILL.—The association of Spiritualists and Friends of Progress hold meetings every Sunday, at 2½ r. m., in hall No. 130 Main street, third floor.

SPRINOFIELD, I.L.—Regular Spiritualists' meetings every Sunday in the hall. Children's Progressive Lyccum every Sunday forenoon at 10 o'clock. Mr. Wm. II. Pianck, Conductor; Mrs. E. G. Planck, Guardian.

Ornoinnari, O.—The spiritualists of Cincinnati have organ-ized themselves under the laws of Ohio as a "Religious Socie-ty of Progressive Spiritualists," and have secured the Acade-my of Music, north side of Pourth street, between Elm and Plumb street, where they hold regular meetings on Sunday mornings and evenings, at 104 and 74 o'clock.

CLEVELAND, O.—Spiritualists meet in Temperance Hall every Sunday, at 10\frac{1}{2} \text{ P. M.} Children's Progressive Lyccum regular Sunday session at 1 o'clock P. M. Mr. J. A. Jewett, Conductor; Mrs. D. A. Eddy, Quardian.

TOLEDO, O.—Meetings are held every Sunday, at 10\frac{1}{2} A. M. and \(\frac{1}{2} P. M. \) il are invited free—no admission fee. The BANKER OF LIGHT and JOURNAL are for sale at the close of each lecture.

Br. Louis, Mo.—The Children's Progressive Lyceum holds regular sessions every Sunday afternoon at 2½ P. M., in Mercantile Hall. Col. Wm. E. Moberly, Conductor; Mrs. Mary Blood, Guardian.

Friends of Progress in their hall, corner of 4th and Jessie streets, San Francisco, every Sunday, at il A. M. and 7% p. M. Admission free. Children's Progressive Lyceum meets in the same hall at 2 p. M.

Same nail at 2 r. M.

Sacramento, Cal...—The Spiritualists hold regular Sunday
meetings in Turn Verein Hall, at 11 o clock A n., and a lecture at 74 r. M. Children's Lycoum meets at 2 r. M. H. Bowman, Conductor; Miss G. A. Brewster, Leader of Groups.

LECTURERS' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY EVERY WEEK IN THE BANNER

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

J. Madison Allyn, 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.

ERC. FANNIR ALLEN will speak in Weston, Vt., during January. Will respond to calls in Massachusetts for the remainder of the winter. Address as above, or No. Middlehoro', Ms. 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 funeral

MRS. SARAB A. BYRNES 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 Cambridgo, Mass. MRS. M. A. C. BROWN will speak in Jamaica, Vt., during January. Address as above, or Ware, Mass.

MRS. A. P. BROWN, St. Johnsbury Centre, Vt. MRS. H. F. M. BROWN, P. O. drawer 5815, Chicago, Ill. J. H. Bickford, inspirational speaker, Charlestown, Mass. M. C. BENT, inspirational speaker, will answer calls to lecture in the Western States. Address, Berlin, Wis., care of J

MRS. EMMA F. JAT BULLENE, 151 West 12th st., New York. "Mrs. E. A. Bliss will speak in Worcester, Mass., during February. Address, 250 North Second street, Troy, N. Y. REV. ADIN BALLOU, Hopedale, Mass.

A. P. Bownan, inspirational speaker, Richmond, Iowa. DR. J. K. BAILEY, Quincy, Ill., will answer calls to lecture ADDIE L. BALLOU, inspirational speaker, Mankato, Minn. WARREN CHASE will speak in Newark, N. J., Jan. 6 and 13 He will receive subscriptions for the Banner of Light. DRAN CLARK, inspirational speaker, Brandon, Vt.

Miss. Laura Cupry is lecturing in San Francisco, Cal.
Dr. L. K. Coonley will remain in New England until March
l. Will receive subscriptions for the Banner of Light, and
sell Spiritual and Reform Books. Address, Newburyport,
bluss.

Mus. Marietta F. Cross, trance speaker, will answer call to lecture. Address, Hampstead, N. H., care of N. P. Cross. P. CLARK, M. D., will answer calls to lecture. Address, I Marshall street, Boston.

MRS. SOPHIA L. CHAPPELL will receive calls to lecture in Now England until further notice. Address, 11 South street, Boaton MRS. AUGUSTA A. CURRIER will answer calls to speak in New England through the summer and fall. Address, box 815, Lowell, Mass.

ALERST 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 Plymouth, Mass., Jan. 6, 13 and 20. Will answer calls to lecture week evenings in vicinity. Address as above. MRS. AMELIA II. COLBY, trance speaker, Monmouth, III.

Mrs. JENNETT J. CLARK, trance speaker, will answer call o lecture on Sundays in any of the towns in Connecticut Vill also attend funerals. Address, Fair Haven, Conn. MRS. D. CHADWICK, trance speaker, will lecture, hold \$6-tunes, 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.

IRA H. CURTIS speaks upon questions of government. Address, Hartford, Conn. THOMAS C. CONSTANTINE, lecturer, Lowell, Mass.

MISS LIZZIE CARLEY, Ypsilanti, Mich MRS. ELIZA C. CLARK, inspirational speaker. Address, Engle Harbor, Orienns Co., N. Y.

JUDGE A. G. W. CARTER, Cincinnati, O.

CHARLES P. CROCKER, inspirational speaker, Fredonia, N. Y. THOMAS COOK, Huntsville, Ind., lecturer on organization, MISS LIZZIE DOTEN WILL lecture in Ebbitt Hall, New York, during January and February. Will make no jurther en-gagements. Address, Pavillon, 57 Tremont street, Boston. Andrew Jackson Davis can be addressed at Orange, N. J.

MRS. A. P. M. DAVIS, formerly Miss A. P. Mudgett, will an-wer calls to lecture. Address, box 1155, Bloomington, Ill. MRS. E. DELAMAR, trance speaker, Ouincy, Mass.

J. T. Dow, lecturer, Cooksville, Rock Co., Wis.

A. T. Foss will speak in Portland, Me., during January; in Plymouth Mass., 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 will answer calls to lecture MRS. MARY L. FERNCH, inspirational and trance medium, will answer calls to tecture, attend circles or funerals. Free circles Sunday evenings. Address, Ellery street, Washington Village, South Boston.

DR. H. P. FAIRFIELD, trance speaker, will answer calls to ecture. Address, lown City, lown, box 256. J. G. Fish, " East Jersey Normal Institute," Red Bank, N. J.

MRS. FANNIE B. FELTON, South Malden, Mass. S. J. FINNEY, Ann Arbor, Mich. RRV. J. FRANCIS may be addressed by those wishing his services in Southern Iowa and Missouri, at Nevada, Iowa, till

DR. WM. FITZGIBBON will answer calls to lecture on the science of Ruman Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy. Address, Phila delphia, Pa.

MRS. CLARA A. FIELD will answer calls to lecture. Address, Newport, Mc.

C. Augusta Fiton, trancespeaker, box 1835, Chicago, Ill. TRAAC P. GREENLEAF will lecture in Taunton, Mass., Jan. 6, 3 and 20; in Chelsea during February. Address as above, or Lenduskeng, Me.

MRS. LAURA DE FORCE GORDON will receive calls to lee ture in Colorado Territory until spring, when she designs visit-ing California. Friends on the Pacific const who desire her services as a lecturer, will please write at their earliest con-venience. Permanent address, Denver City, Col. Ter.

N. S. GREENLEAP, Lowell, Mass. Mrs. Dr. D. A. Gallion will answer calls to lecture, under spirit coutrol, upon diseases and their causes, and other sub-lects. Address Dr. J. Gallion, Healing Institute, Keokuk, Iowa. DR. L. P. GRIGGS, Evansville, Wis.

MRS. EMMA HARDINGR Will lecture in New York (Dodworth's Hall) during January and February; in St. Louis during March and April; in Cincinnati during May; in Chicago during June, July and August. Mrs. Hardinge takes the Allantic and Great Western Road going West, and can give a few more week evening lectures and one more Sunday, on her Journey. Address, 8 Fourth avenue, New York. Dr. M. Henur 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 aboyc. MRS. SUSIE A. HUTCHINSON, Oswego, N. Y.

REV. S. C. HAYFORD, inspirational speaker, will answer calls to lecture before Spiritualist Societies. For a few weeks he will be in Pennsylvania. Address, Girard Avenue, R. Depot, Philadelphia, Pa., care of C. Mailory. CHARLES A. HAYDEN, 82 Monroe street, Chicago, Ill., will receive calls to lecture in the West. Sundays engaged for the

Miss Nellie Hayden will receive calls to lecture in Massa-chusetts. Address, No. 20 Walnut street, Worcester, Massa-Mas. S. A. Honton will speak in Hingham, Massa, Jan. 6; in Foxboro'. Jan. 13 and 20. Address as per appointments, or Brandon, Vt.

Mass Julia J. Hubbard will speak in Newton, N. H., Jan 6: in East Kingston, Jan. 13: in Haverbill, Mass., Jan. 20 and 27; in Uxbridge, Feb. 10. Address, box 2, Greenwood, Mass. W. A. D. Humr will lecture on Spiritualism and all progress ive subjects. Address, West Side P. O., Cleveland, O. Lyman C. Howe, trance speaker, Clear Creek, N. Y. J. D. HASCALL, M. D., will answer calls to lecture in Wisconsin. 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 psychometrical reader, Whitesboro', Oneida Co., N. Y. Jos. J. HATLINGER, M. D., inspirational speaker, will an swer 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. Hobbs, Oswego, N. Y., will answer calls to lecture.

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

Miss Susis M. Jounson, lecturer, y psilanti, Silch.

Miss Susis M. Jounson, 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 she may,
as far as practicable, economize in travel Permanent address,
Millord, Mass. Will lecture in Oswego, N. Y., during January; in Cleveland, O., during February and March.

W. F. Jamieson, inspirational speaker, care of the R. P. ournal, P. O drawer 6325, Chicago, III. WM. II. JOHNSTON, Corry, Pa. O. P. KELLOGO, fecturer, East Trumbull, Ashtabula Co., O. will speak in Monroe Centre the first Sunday of every month MBS. ANNA KIMBALL, trance speaker, will enswer calls to ecture in and near New York. Address, 826 Broadway, cor

GEORGE F. KITTRIDGE, Buffalo, N. T. J. S. LOVBLAND will speak in Sturgls, Mich., during March. MRS. E. K. LADD, trance lecturer, 178 Court street, Boston. B. M. LAWRENCE, M. D., will answer calls to lecture. Address 54 lludson street, Boston, Mass.

Miss Many M. Lyons, inspirational speaker-present ad-ress, 98 East Jefferson street, Syracuse, N. Y.—will answer alls to lecture. Ms. H. T. LEONARD, trance speaker, New Ipswich, N. H Mrs. F. A. Logan will answer calls to awaken an interest in, and to ald in establishing Children's Progressive Lyceums. Present address, Salina, Onondaga Co., N. Y.

MES. ANNA M. MIDDLEBROOK, box 778, Bridgeport, Conn. MRS. BARAH HELEN MATTHEWS. Address, East Westmore DR. JAMES MORRISON, lecturer, McHenry, III. MR. & MRS. H. M. MILLER, Elmira, N. Y., care W. B. Hatch.

LEO MILLER, Canastots, N. Y

Prof. R. M. M'CORD, Contralia, Ill.

Dr. G. W. MORRILL, Jr., trance and inspirational speal will lecture and attend funerals. Address, Boston, Mass. Louisa Moody, Malden, Mass.

B. T. MUNN will lecture on Spiritualism within a reas able distance. Address, Skanenieles, N. Y. EHMA M. MARTIN, inspirational speaker, Birmingham, M. CHARLES S. MARSH, semi-trance speaker. Address, W. oc., Juneau Co., Wis.

MBS. MARY A. MITCHELL, inspirational speaker, will swer calls to lecture upon Spiritualism, Sundays and we day evenings, in Illinois, Wisconsin and Missouri during winter. Will attend Conventions when desired. Addre care of box 221, Chicago, 111.

MISS SABAR A. NUTT, Aurora, Kanc Co., Ill. A. L. E. NASH, lecturer, Rochester, N. Y. J. WM. VAN NAMEE, Monroe, Mich.

GEORGE A. PEIRGE, Auburn, Mc., will lecture in No. Furner Bridge, Mc., Jan. 6, 13 and 20. J. M. PERBLES, box 1402, Cincinnati, O. L. Judd Pander, Philedelphia, Pa. A. A. POND, inspirational speaker, North West, Ohio,

MRS. NETTIE M. PEASE, trance speaker and test medical Detroit, Mich. Mas, J. Puffer, trance speaker. Address, South Hans Mass. Is engaged for the present, every other Sunday, Hingham.

J. L. POTTER, trance speaker, Cedar Palls, Iowa, box 17 DR. D. A. PEASE. JR., Detroit, Mich. MISS B. C. PELTON, Woodstock, Vt. MRS. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich.

LYDIA ANN PEARSALL, inspirational speaker, Disco, Mig Dr. W. K. Ripley will speak in Worcester, Mass., duranuary. Address, box #5, Foxboro', Mass. DR. P. B. RANDOLPH, lecturer, Worcester, Mass., eare Dr. J. H. Dewey.

J. H. RADALL, inspirational speaker, will lecture on 8, itualism and Physical Manifestations. Upper Lisle, N. Y. G. W. Rick, trance speaking medium, Brodhead, Wis. A. C. Robinson, 15 Hathorne street, Salem, Mass., will swer calls to lecture.

MBS. FRANK REID, inspirational speaker, Kalamazoo, Mi MRS. H. T. STEARNS may be addressed at Detroit, Miccare of H. N. F. Lewis. Will make engagements to lect for the winter in Ohio and Michigan. ABRAM SMITH, ESQ., inspirational speaker and musical a

MRS. NELLIE SMITH, impressional speaker, Sturgis, Mich. Miss. C. M. Stows will answer calls to lecture in the Pac States and Territories. Address, San José, Cal.

Austran E. Simmons will speak in Woodstock, Vt., on first and fifth Sundays, in Bridgewater on the second Sundand in Braintree on the third Sunday of every month durthe coming year.

E. SPRAGUE, M. D., inspirational speaker. Permanent dress, Schenectady, N. Y. DR. WM. H. SALISBURY. Address, box 1313, Portsmon

SELAH VAN SICKLE, Greenbush, Mich. MISS MARTHA S. STURTEVANT, trance speaker, care B ner of Light, Boston. MRS. FANNIE DAVIS SMITH, Milford, Mass. MRS. MARY LOUISA SMITH, trance speaker, Toledo, O.

MBS. SUSAN E. SLIGHT, trance speaker, will lecture for society of Spiritualists in Yarmouth, Me., till further not J. W. SEAVER, inspirational speaker, Pyron, N. Y., will swer calls to lecture or attend funcials at accessible place H. B. STORER, inspirational lecturer, 75 Fulton street, N PROP. S. M. STRICK, inspirational speaker. Address, Pris, III.

MRS. M. E. B. SAWYER, Baldwinsville, Mass. Miss Lottie Small, trance speaker, will answer calls ecture. Address, Mechanic Falls, Me.

MES. M. S. TOWNSEND will lecture in Philadelphia dur January; in Washington during February. Address as abo or Bridgewater, Vt. J. II. W. TOOHBY, 42 Cambridge street, Boston. MRS. SARAH M. THOMPSON, inspirational speaker, 38 B treet, 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 Louisville, Ky., dur anuary and February; in Cincinnati, O., during Marchi, lpril. Calls for week evenings will be attended to. Add n advance as above.

MRS M. MACOMBER WOOD will speak in Somers, Co Jan. 12 and 20; in Taunton, Mass., Jan. 27 and during Fel ary; in Oswego, N. Y., during April. Address, 11 Det street, Worcester, Mass.

F. L. H. WILLIS, M. D., will lecture in Providence, R luring January. Address, care Banner of Light, Boston. A. B. Whiting, Louisville, Ky. Mrs. S. E. Warner will lecture in Sturgis, Mich., du January; In Beloit, Wis., during February, March and A Address accordingly, or box 14, Berlin, Wis.

E. V. WILSON, Babcock's Grove, Du Page Co., Ill. ALCINDA WILHELM, M. D., inspirational speaker, is eng-to lecture in Hilmois until the fall. Address, Chicago, box 2903.

E. S. WHERLER, inspirational speaker. Address, care 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 tim Danby, Vt. Will receive calls to speak in Vermont, Hampshire, or New York. Address, Danby, Vt. Lois Waisbrooker can be addressed at Union Lakes, J., Minnesota, care of Mrs. L. il. F. Swain.
Mrs. N. J. Willis, trance speaker, Boston, Mass.

MRS. MARY J. WILCOXFOR Will labor during January February in Central and Southern Indiana, and all wh her services please apply immediately. Address, care Lynn, Muncie, Ind. F. L. WADSWORTH'S address is care of the R. P. Journ. O. drawer 6325, Chicago, Ill.
PROP. E. WHIPPLE, Iccurrer upon Geology and the Spir Philosophy, Sturgis, Mich.

HERRY C. WRIGHT will answer calls to lecture. Adecare of Bela Marsh, Boston. MARY E. WITHER, trance speaker, 71 Williams street, 1 ark, N. J. A. A. WHEELOCK, trance and inspirational speaker Johns, Mich.

A. C. WOODRUPP, Buffalo, N. Y. ELIJAH WOODWORTH, inspirational speaker, Leslie, M. Miss H. Maria Worthing, trance speaker, Orwego will answer calls to lecture and attend funerals.

JONATHAN WHIPPLE, Jr., inspirational and trance speaddress, Mystic, Conn. Mrs. Julia Yeaw will speak in Lynn, Ms., during Janu MRS. S. J. YOUNG, trance lecturer, 208 Tremont street, ner LaGrange, Boston. MRS. FRANCES T. YOUNG, tranco speaking medium. dress, care Banner of Light.

BANNER OF LIGH

A Journal of Romance, Literature and eral Intelligence; also an Exponent of the Spiritual Philosophy of the Ninetcenth Century.

PUBLISHED WEEKLY AT NO. 158 WASHINGTON STREET, BOSTON, M WILLIAM WHITE & CO., Proprietors. WILLIAM WHITE. | IBAAO B. BICH. | CHARLES H. CHOWI LUTHER COLBY..... Editor,

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