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THE ATMOSPHERE OF INTELLIGENCE, PLEASURE AND PAIN;

OR, A CHAPTER FROM THE HARMONY OF MATTER,
As unfolded in the Circles of Spiritualists who
met at Brothers Chapman, Varley,
and Etchells, Huddersfield.

BY THOMAS ETHELLETS, ESQ.

Theorem First.—All truths, like matter and motion, are self-existent.

Theorem Second.—The mind must have a conception of each separate particle of truth as a primary process.

Theorem Third.—All truths of which the mind has a conception it has also the power to demonstrate.

Socrates of old, the good, the great, and the wise, was the first clear-headed philosopher who left any record, or whose record has been handed down to us by those who were his pupils, or had high truths to collect from the sayings and conversations of their much honored master. He was the first to speak clearly of those abstract ideas, and those invisible yet material forces, which the investigations of modern Spiritualists have been the means of again reviving in the human mind, and of again opening out that vast field of thought which has lain coldly waiting in the atmosphere around us, in the solid rocks beneath, in every flower, and in every living, moving thing of which our being is composed and by which we are surrounded. Little did the good old man think that the great truths which he toiled so hard to teach the youth of Athens, and by a knowledge of which he could pull vanity so well from her proud seat—little did he think that centuries would roll by without any great progress being made in the advancement of his greatest and his highest thought—that the good and the beautiful did not depend upon man, that the loftiest truths did not spring into existence at the bidding of vain mortals, but were ever with us, ever shining bright and pure to the mind which had sufficiently filtered from its outward covering those gross and heavy particles which alone hold it and keep it from passing on rapport with the real principles of its nature: those real, moving, invisible powers which are and ever were the only realities, and which ever did use the gross or heavier particles, in accordance with laws as definite and as tangible to the higher intelligence of which the human mind is capable, as the laws of chemistry are at present to the highest searcher in that great science.

Before I dare state to you the full purport of this paper, permit me at the outset to refer to a few at least of those great openings which the human mind has of late years made into the beautiful workings of nature. I would more particularly instance those departments of science which clearly show that however solid the material, vast the work, or infinitesimally small the life creature may be—from the tiniest microscopic life up to the largest sun which sparkles in the vast firmament of space—go where we will, examine what we will, in this searching for the cause we are obliged to come to the conclusion that however stupendous or however small the work, the working power is invisible, and for the time being beyond our reach. But so soon as we have formed a moderately correct conception of the ever-existent idea or power, so surely shall we be enabled philosophically to demonstrate it. The almost infinite divisibility of matter, together with the microcosmic powers of the human organism, which organism, all must admit, contains the seeds of all its future learning and greatness, and can and must be the result of natural growth and development. Allow me, then, to recapitulate a few of the latest discoveries or developments of modern science, which will assist me in preparing your minds for the next great development and opening which our beautiful Spiritual Philosophy is about to make in the moral, scientific, social and practical workings of human society.

In the Intellectual Observer for May, 1866, is a paper upon "What is a Cell?" followed by another article in the same publication for June, upon an equally intricate subject, viz., the "Velocity of the Nerve Force," being a notice of a lecture delivered in London, illustrated by practical experiment, in which the lecturer clearly shows that the nerve cord is nothing more than a hollow tube, through which a force passes to the brain, direct from the seat of pain, touch, or sight; that the transmission of such pain or pleasure can be stopped in its course before reaching the brain; that the time required for such transmission can be almost accurately shown, and that temperature had a great deal to do with the quickness of its travel, its velocity being not more than one hundred feet per second, while light travels about one hundred and ninety-two thousand miles per second, and electricity considerably more. And further, that the cells which are shown, in the former paper, to have almost an independent existence in the human organism, are the manufactory or battery from and by which is collected and transmitted the force or material which informs the government at headquarters of what is taking place in the various departments: proving to my mind that the real cause, or real power, is much, very much deeper, and much more infinitesimally divided, than nerve-cord cell, or the errand boy who takes the message.

In the Philosophical Magazine for June, is a paper by Dr. A. Fick and Willenroth, upon the "Origin of Muscular Power," which is equally wonderful, and which also is a great preparatory work for maturing the mind to receive and investigate more intricate and occult powers which are silently waiting for man to receive the glad tidings of great joy from angel minds. I cannot do better at this time than give you only one ex-

tract, and refer you to the paper for the remainder. They say: "We therefore repeat that the oxidation of albuminous substances cannot be the only source of muscular action. We can now go further, and assert that the oxidation of albuminous bodies contributes, at the utmost, a very small quota to the muscular force; which simply means, that we might as well try to run our mills by pouring upon the boiler and shaft iron ore or iron filings to make them still continue to go round, as believe that the oxidation of albuminous matter is the sole cause of muscular force."

Need I refer you to photography as another instance of the fine divisibility of matter? You are too well acquainted with it, as all know that the "sun picture" is produced by means of certain rays of light, etc., the latest improved term being a "wave," no wave of light being less than the sixty thousandth part of an inch, and no wave being greater than the thirty-five thousandth of an inch in breadth.

Science has still further prepared the minds of the people for the wonderful truths by which Spiritualism is about to startle the most occult and imaginative reasoner. In 1862 Professor Roscoe astounded and delighted the audiences at the Royal Institution by a course of lectures on the most thrilling discovery of modern times, namely, "The Spectrum Analysis." The writer who was set apart to notice these lectures for the Cornhill Magazine, July, 1862, remarks: "There are discoveries which flatter the imagination and exalt the mind, even when their immediate utility is by no means obvious; but this discovery of a process by which man can accurately ascertain the composition of the atmosphere of the sun and the stars, removed from us by such enormous distances, is not only thrilling to the imagination, but is also seen to be eminently useful, being, in fact, the most delicate method of chemical analysis which has been conceived. How is it possible? the reader will ask; how can we hope to know anything certain about the sun's atmosphere?" We are told then by those who believe in this most wonderful discovery, that the sun is one grand bonfire, burning away like mad fiends of whom in times past we have heard too much. The writer further says: "Is it not a glorious discovery? Is it not marvelous that we should be able to assert positively that round the sun there is a dense atmosphere containing, in a volatilized state, iron, nickel, chromium, sodium, potassium and magnesium, such as exist upon the surface of our earth: silver and copper seem to be absent; and what is still more remarkable, the two elements of our clay—silicium and aluminum—are wholly wanting. A new and potent instrument of research is thus placed at the service of science. No imagination can prefigure its mighty results." How successful this method may be in analyzing distant objects we will not at present decide, but are assured that by this means the one hundred and eighty thousandth part of a grain has been revealed by the spectrum, which is all we require for our present purpose.

I will only give one more illustration, as a scientific link to join and weld together the science of the past and present to that of the still more highly sublimated future. This link you will find in the Transactions of the Royal Society, from a paper upon the development of the tadpole from the egg into the frog, in which it is stated that the eggs are embedded in jelly, and up to the time that Mr. Higginbotham made these experiments, it was understood that this jelly was devoured by the animal as soon as it was released from the egg, and that this jelly was the only support it received, or could receive, for its growth and development for some time. But strange to state, Mr. Higginbotham says: "We have this spring found that all the normal processes of growth and development go on in the entire absence of all visible food, jelly included. We separated three tadpoles immediately on their emerging from the egg, and placed them in a glass jar containing about two ounces of carefully filtered water, well exposed to light, but not to any higher temperature than that of our room without a fire. In this water there was not a particle of anything visible. Nevertheless, two of the animals survived for a month, increased in size nearly fourfold, and passed through the ordinary stages of development. The third died at the commencement of the fourth week." What does this mean or indicate? It indicates either that the young embryos bring into the world a stock of material sufficient to supply the early demands of growth and development, or that they assimilate from filtered water the material required. Both alternatives are difficult to understand. One more fact, and that is, the tadpole loses two-thirds of its weight in its metamorphosis.

From these remarks, then, you will perceive that the progress of science and development go hand in hand. That however large and massive the work to be done, or whatever development or refinement nature makes in the completion of the structure, or the improvement of the animal's organism, the cause is at all times invisible; and the greater the change to be made, the more gross matter requires to be filtered, thrown down or left behind, by the higher organism which is at all times the result of such change.

These remarks now bring us to the first grand issue for which this paper is written. Seeing that the science of to-day teaches us that the nerve cord is but the telegraphic wire through which passes a power or force generated in a yellow, slimy mass, called a cell, which must receive its support, and be used as a part or organ of the great whole, being made from the adjacent materials; seeing that muscle also is but another cord used to hold and maintain form thus collected; seeing that the photographic plate and the spectrum are nothing more than prepared organs to catch and hold for the use of man those material essences, which are the surrounding elements of our being; and, lastly, seeing that the tadpole

can not only be developed, live, move, and have its being without the use of those grosser substances which have hitherto been considered necessary for sustaining life, but that it can be supported by those essences or forces, which are nothing more nor less than the invisible and consequently the only real surrounding materials of its being;—we are enabled to arrive at the conception of another law of nature (excuse the expression), and I must say, as great, as good, and as useful to man, as that divulged by the mind of Newton—as great as the law of gravity itself, which is, that the atmosphere, or our earth surroundings, contains all the necessities of life—of higher life—and further, that through the aid of those invisible beings who have left their caterpillar bodies, we can for a short space of time be fed, or be more luxuriously supplied with any and every kind of material, producing sensations of the most exquisite pain or the most exquisite pleasure—likewise, thoughts from the modestly clothed utterance to the most lofty aspiration which the development of the time is capable of understanding; nay, further, that the atmosphere is the Alpha and Omega of supply for man's wants—that it has its layers and its beds as surely as the crust of the earth has its beds, strata, and unstratified portions. Higher still, the atmosphere is the real, true ocean for man, intelligent man of the coming time, in which to pass the greatest portion of his life below the spheres, where he shall learn and live the life, which he will have still to learn, when he leaves his case or body, at the change commonly called death. The time is almost here already. Intelligent minds cannot even now be held down amongst the beasts of burden, but will soar aloft—will go up higher—will give way to their natural upliftings—will allow themselves to be drawn to their natural affinities. Even now, as we shall presently see, we are so far developed that we can draw from our surroundings a power by which we can clothe our soul and spirit with a visible form, leave our body or case, and fly from circle to circle; nay, from nation to nation, and from land to land, making ourselves felt, seen, and heard, and return to our body with redoubled strength.

You might as well tell me that the ocean is not the birthright of the fishes, and that they cannot live in that vast atmosphere of water, but must remain at the bottom to creep and crawl, as tell me that man has not the power of development within and around him, by which he shall unfold the means to put on one side the law of gravity! If there is a power to hold a man down to the surface, with a force equal to fifteen pounds to the square inch, there must also of necessity be a force or liquid by which he can buoy himself up, equal to that self-same law which binds or holds him down. Our present unfoldings are such as to lead us to feel that man does indeed contain within him the seeds of all future progress and greatness, just as the earth has wrapped up in its bosom all the seeds and fruits of all future time! How many millions of ages must the seeds of our present era have remained locked up in the arms of nature? Those fruits which are now decking and blessing, feeding and clothing the sons and daughters of toil—the beautiful and delicate rose, which is now adorning the female forms before us—the very bread we have this morning eaten to renew our bodies, must have existed since time was, and have only been waiting for the proper conditions—for the proper development of our necessities, to supply which the great Father of all has never yet been found wanting, when right means, in accordance with his laws, have been used. And here I feel that your attraction of gravity, or law of affinity, is in action, and desiring to know upon what grounds I make these great and high-sounding assertions. In answer, allow me to remind you of the theorems at the head of this paper—first, that all truths, like matter and motion, are self-existent; second, the mind must have a conception of each separate particle of truth as a primary process, and, third, all truths of which the mind has a conception, it has also the power to demonstrate. From these theorems, and from what has already been advanced, I flatter myself that you will feel that the first is a true definition, and that enough has also been said for us to form a conception that the atmosphere, or what is a better term, our earth surroundings (together with the human mind, which cannot be separated from anything which it can think of), must, after all, be an ocean containing many things which have "never yet been dreamt of in our philosophy," and of which our present old worn-out notions of oxygen and nitrogen, and the other few mixtures which we are told are of not much moment, supply but a very feeble idea. Permit me, then, to give you one simple fact, which convinced me more than a little that it was high time for Spiritualists to reconsider our immediate surroundings, not only for further proof of spirit force or of the mechanical means used by them, but to really know more of the philosophy of the atmosphere—why it is a mixture and not a chemical combination—the why and the wherefore of this great pulling toward a centre of all bodies in space—and no longer rest satisfied with being able to calculate the force of the pull only, but try at least to find out the cell where the force is generated, and the cord used by the wonderful little cell; and find out also this great powerful earthly atmospheric muscle, which holds poor mortals with such a firm grip, allowing us only just to crawl and to creep along the surface.

Our first fact, then, took place or was noticed in the Spiritualist Laboratory at Slatheworth, commonly called Holy David's, because the consumption of bread never exceeds the family requirements, no matter how many strangers partake of it. I was there at a séance, when our full circle of about twenty were sitting in a small cottage with windows and doors closed, blinds down, not a breath of air (in the old notion of oxygen and nitrogen,) when in came our friend and co-

worker, Mr. Burns, whose bright face I am glad to see once more. He had walked about fifteen miles over our Yorkshire hills, which had blistered his feet, and consequently much tired him. On entering the room as he did after the circle had been some time sitting, his first impression was to have windows, doors, and blinds opened, believing, as he stated, that neither mind or body could be elevated by disobeying the laws of health in shutting out the oxygen. We knew that this was not the time for argument, and simply expressed a wish that our brother would not be hasty in his conclusion, as the experiment was of a different nature from aught of the oxygen and nitrogen kind. We had a lecture upon the harmony of matter, and spent a happy two hours, when, strange to say, our Brother Burns rose from his seat as fresh and as light as if he had not walked a mile, his feet quite well, and with an appetite as fresh and good as if pure oxygen had been blown through his whole system.

The next experiment of use to us in this investigation was in a laboratory about twelve feet by seven feet, with what our spirit friends call "a spout" at one end of the room, to which they say they have fixed their telegraph wire, by which means they can help us to communicate with the three laboratories, namely, Brothers Chapman's, Varley's, and Etchells'. Upon this night, we had only those of the circle present who are working for the development of the Double, of which more anon. The spirit having charge of the medium here intimated that they were about to experiment, and prove to us as distinctly and as certainly as the difference between pure rain water and rain water charged with salt, soot, or any other impurity could be proved. In this case I was the party made choice of to test the experiment, and I must here state that the room door, windows, and all were made secure, and as dark as possible. Six persons were present, two ladies and four gentlemen, the medium being perfectly unconscious. I was desired to empty my lungs, and take deep inhalations for practice. The invisibles then declared themselves ready to try the experiment, and told us that if they succeeded, during the first breathings violent pains would be experienced through the whole body, in the second breathings the pain would be removed, and in the third breathings the most healthy and exhilarating sensation would pervade the whole body. They also stated that that was the first time they had tried the experiment from that standpoint, or without a healing medium; that they collected or gathered the whole of the forces used from the atmosphere; and further, that every human being contained within himself the inherent power to draw to himself those higher powers or forces which would entirely eliminate and remove all sickness and every ill which we have too long been told "flesh was heir too."

Well, say you, what about the result? I found them just as stated before we began. My first breathings filled me with a dull, heavy, painful sensation throughout my whole body, my second breathings took them away, and my third breathings filled me with the most pleasant sensation imaginable, and with the loftiest thought my highest nature could understand. Would to God that I could sufficiently understand his laws which govern us, that I could live a life such as I then felt, that I might have the great pleasure of pouring such happiness as I then experienced upon all who come within my humble attraction!

I could fill volumes upon the various atmospheric influences which I have had the great good fortune for the last four years to witness at our regular meetings at Bro. Chapman's. I have seen when not a sensible word could be spoken, when fun seemed to be the only power which possessed us; it has even been the same with those persons newly brought amongst us, and particularly when our sweetest of little angel ones—though she is or was black as thunder when upon the earth, for she was of Hindostan—when she has the charge of the circle her mysterious power fills us with mirth and fun. I have seen the feeling come over us instantly, as if the tap had been turned, and the hearty laugh has been changed to language of the highest possible kind, breathing the loftiest thought, and when pain has instantly been changed to the best feelings of physical health possible. I am fully aware of the ridicule this part of my paper will meet with from the weighing and measuring material chemists of our time, to whom I can only say that they had better weigh and measure their own pet notions referred to in the introduction to this paper. I refer to the nerve-cord, the cell, the muscle, spectrum analysis, the sun-picture, and last, though not least, the increased size of the tadpole, so beautifully rendered by Mr. Higginbotham. And now, with your permission, I will pass on to the last part of this paper, which, to my mind, describes one of the most astounding and mysterious powers of the human organism with which mankind has yet been blessed. We believe it can be demonstrated at pleasure, by the cooperative help of the various Spiritual Laboratories represented at this Convention. We feel that before long, if you work with us, we shall settle the soul-question for ever without the fear or shadow of a doubt remaining any longer upon the minds of any who are worthy the name of lovers and seekers after truth. The problem is this, my brethren and sisters—that you and I, and every human being,

Brother Burns demurs to the reason here assigned for his good appetite. It must be remembered that he had 15 miles of oxygen pressure to entering the Laboratory. He most heartily attests, however, the remarkable effect produced on his chafed feet and aching muscles by the harmonizing influence, or what Brother Etchells calls "the surrounding" of the cottage. Brother Burns described the air as presenting a peculiar "aponeurotic" feeling to the hand, when moved through it.

Since the above was written, I find in the daily papers of July 12, 1867, that an inquest was held upon the body of a physician, at Manchester, who lost his life by experimenting with ether. He is now considered a martyr to his loved science, which I doubt not he is; but what would have been my lot? what would the same press have said had I suffered in the least during these experiments through a mishap which might have even caused death, such as the sudden opening of the door, or a sudden glare of light, either of which in other cases have produced very serious results, though nothing of an explosive nature (judging from old notions upon the subject) has been produced?

contain a real moving, living power or force which actuates this outward body, and which power and force can, by high and holy development, quit the body for a short space of time, during our present state of existence. That while apart from its body, this soul-force can gather sufficient material, or gross matter around itself, so that it may be seen, felt, heard and recognized, not only by those at short distances from the body which has been left, but at any circle or laboratory, or at any house where an affinity for such knowledge exists, and provided that at the same time the individual desiring such manifestation be sitting for development.

I know you will have patience with me while I lay before you my "simple and unvarnished tale" of facts, which have caused me, and those with whom I am connected, to introduce this question at this Convention—knowing that some, at least, have heard of our investigation in this matter. We have, however, been as quiet about it as possible, until we could find that at least there was some truth in our conception; and now having arrived at that stage of development in which we can with confidence say we have great faith in the realization of our most enthusiastic idea—of its beauties—and that the most wonderful amount of good will arise from its consummation, all we ask is your hearty cooperation. Make arrangements to meet in your private circles promptly, with closed doors, at the same time that we meet, to have the same individuals, and no changes, without such changes as desired by your spirit-guides. Begin and continue your experiments with a sincere desire for truth, not caring in what shape it may come—but it must be truth which will stand the test of proof. After a few sittings, we believe that one or both of our mediums who may be in affinity with your circle will be felt, then speak as a spirit does, and lastly be seen in perfect form in your midst, though the body which the medium spirit has left may be miles away. All will not at first be equally sensitive; but after a month's perseverance, success will follow your labors. We are not particular about knowing of your sitting—suit yourselves on that point—only, after you have received a visit, let us know under what circumstances, that we may have all the information we can get.

Our first conception of this power of the human soul to leave the body, unknown to itself, or to those around it, arose when physical manifestations were much demanded, and when sound and useful information upon Spiritualism was cared for only by a few, except it was given with "thus saith a rap"—thus saith a thump of some kind or other. I need not remind you that very few mediums possessed the conditions required for the spirit to use in that way; and then, as now, it was thought that when the rap or the thump came, it must be produced by the "rough" or medium; for, said one, "I saw him or her distinctly take his or her hand away." I need not say more on the doings and sayings of this stage of our history, but come to the point. I thought myself, that if a finger touched me so as to leave a mark upon me produced by touch and not by explosion, I ought to see the finger, at least sometimes—and at one of our dark sittings for development, they (the spirits) placed me close to the medium, and I was touched, and tried to catch the finger, but to no purpose. It came out afterwards that one person said he distinctly saw the hand of the medium do it, and of course a fine row was the result. This took place again, and still it was thought to be the medium; but the impression came to me—though I knew argument at that time would be useless—may not this arm be the real arm of the medium—the real fellow who moves the visible arm, that has found out a means to collect our thrown-off forces, just as all substances collect heat? Many, many weary hours did I pass. Many beautiful lectures did our spirits give us upon the invisible being, the real.

Time passed on until the Davenport case, which revived the idea; old history was examined, and even these strange stories were found of good men and true—of people suffering some bodily ailment, who had been seen in two places at once. My mind was made up. Brother Green was brought to our circle through meeting him at a place when riot and popular ignorance took the place of examination. We talked together in circle and out of circle. All the circle thanked the Father of all good that we had got more strength. The real soul-man was again discussed. Brothers and sisters all saw a new era. We sat, we sang, we prayed, we tried in our little way—to speak as a Roman—to move the gods to help us. When one Sunday, after a most severe struggle with the—not the Devil—but with our difficulties, our Sister Chapman had been strangely used: she clutched my hand with a terrible grasp, she cowered down, motioned for a slate and pencil, and wrote in plain letters, "Atlantic, Emma Hardinge," which was stated to mean that that lady, our noble sister in truth, was on the Atlantic. She came the next time we sat, and again wrote. We knew not where she was. She came amongst us every time. She was bodily asleep, or was under influence when we were sitting. We tried all means to prove our ground, and now we tell you here to-day that her identity is proved without a doubt, not only to us, but to herself, whose letters we have, as well as her own word to Brother Chapman. She can use our sister and our brother Green, and speak thoughts which give help and hope—thoughts and words which burn with true love and intelligence.

But how about the reality of your mediums? you now ask. I will give you our experience. We had been holding our regular Tuesday night meeting at Brother Chapman's; we had that night had more than our usual good meeting. Sister Chapman put on her hat and walked on with the ladies to the railway station, and I walked on with the men, leading the way some fifty yards, when the ladies called out, and said that Miss Chapman was going home without saying good-night; to which I answered, "I wish she dare do

such a thing." While speaking, I turned round and saw her going toward home at full speed, when, at the same time, to my utter astonishment, she caught my hand. "Why," said I, "you are younger!" "No," said she, "I am here." And true enough she was, for I had hold of her hand. This was our first "double" exhibition, for which we were truly thankful. Nothing could exceed my astonishment, for the double looked more clear to me than her outer body; hat and dress, everything she had on, seemed as real as the form standing before me. Of the part or use which our spirit-guides play, or of the real *modus operandi* by which they collect the force of myself and the three other members of the double circle, I cannot at present give you the least idea; but that there is philosophy in it I am quite sure, as another phase of this mysterious power will better inform you than anything I can say. In Easter week our guides had requested that I should spend the holiday at Brotherton with Bro. Green, which gave me a better chance of improving my mind and health upon this strange subject. I felt there was a meaning and a purpose underlying which would ultimately be brought to light. It must be understood that the country round Brotherton is very fine, resting upon the Limestone Rock, and produced, for so short a stay, a very good effect upon my body. We had a glorious time. We had a medium with us, and the most astounding tests were given to the family, and of such a kind as could not be contradicted. The second night Brother Green came into my room before retiring to rest, and we agreed to use all our will-power so that Sister Chapman, who was in Huddersfield, might be able to leave her body and come. In the morning, when all met at the breakfast table, strange to say, the medium declared that Miss Chapman had been in the house during the night, and that he never was more satisfied of anything in his life—and here I must remind you that this medium was an unbeliever in the human soul having the power to leave the body before death, and whether he had dreamed or how it had been done he could not tell; but this was soon settled to have been no dream, as Sister Chapman herself felt and knew that her soul had been to Brotherton, and actually described the room which I used, and also the breakfast room where we had our meetings. And what is more convincing still, my wife and myself, accompanied by Sister Chapman, went again to Brotherton on Whit week, when Sister Chapman declared that that was the house she had been to in her trance, but said that the paper upon the breakfast room had been changed since she came in the double. And sure enough, it was the fact, for they had had the rooms, with the exception of the bed-room, I occupied, re-papered betwixt my first and second visit.

I could give you many other instances, but you will gather from these the progress we have made in this really wonderful development. Brother Green has also this power developing, but our spirit-guides complete one at a time; yet we fear not but he, too, is progressing, as the following will show: On the first Wednesday in this present July, 1867, our Sister Chapman was in her room reading, when lo! she was startled by the door making a noise, as if being opened, and, to her utter astonishment, our innocent brother here—I mean the real one, not this one our dull eyes look upon, but the one which moves this piece of human clay about—walked straight about his business, as I know he would, round the table, up the other side to the candle, blew it out, walked back through the door, more clearly seen by his own light, (for other light is artificial and useless when we can arrive at the highest cultivation of which we are capable,) leaving her—though she has seen spirits time after time—in the most profound amazement. I hope that some of our friends will take up the subject of light, which, I doubt not, will amply repay them.

Did I not feel the subject of vast importance, and that it was our duty, as a circle, to do all we could to open up and before long settle this question, I should not take up more of your time at the present; but I feel that there are yet other experiments in the results of which I know, if we are deceived, we are not alone. At our last meeting at Brother Varley's there were present the whole united circle—not less than twenty persons of thought, some of whom have taken prizes at our Government second class examination. We had a more solid manifestation of the double. At my right hand I distinctly felt the form of some collection of matter, but I could not realize what. I did not speak, knowing that if I was right all would be made clear before the close of the circle. I had no sooner thought, than Brother Chapman, who is always placed at the other end of the circle, declared that something had passed quite through him, and that it was now standing at the right hand of myself. He also thought it was a spirit, and immediately another and another; I could feel the different forces of each distinctly, and felt that if I could manage certain magnetic passes it would be made so tangible that more of the circle might feel or see the same as I felt, and as Brother Chapman saw. The experiment was quite a success, for more than one felt as I did, but none saw as did Brother Chapman. One lady was quite frightened when she received a more perfect realization than she had anticipated.

These manifestations turned out to be the first seven phases of the double; and the reason Brother Chapman could see better than others was the close affinity there existed betwixt himself and his daughter. Our double night was the next following, and, unknown to our circle, Mr. Chapman sat at home in his own house, more than two and a half miles away from our double circle; and, stranger still, the same phenomenon was again exhibited, only with more force, and less fatigue to the medium. Her body being more in the trance condition, as if the soul or power had got more clearly away from its fold, carrying with it more of the vital forces than before, showing to us, from the beginning to the end, that our progress in this development is slow, but sure and certain. The mediums themselves are most sensitive. They can tell instantly, though thirty miles intervene betwixt them, when one or the other has left the body. In all our notices only one mistake has partially occurred, which took place on last Tuesday night; but, even in that case, we had sufficient to answer for it, as the medium at our end was occupied by a spirit in such a way as would take up too much of your time to explain now, hence I introduce other yet equally important matter.

I have now brought our unfoldings up to Sunday morning, July 15, and, in bringing this paper to a close, I can but thank you for your patience, resting assured that by next year, when this Convention meets again, this grand power of the human organism will be fully established, and that the double will be then fully seen by all, and that the other important subjects of the atmosphere, gravity, the nature and uses of oxygen, nitrogen, and hydrogen gases, together with those of solar light and natural light; for, depend upon it, there is a light in embryo which is as sure to be of service to our higher development, as gas was above candles, and a power, also, as much super-

rior to steam as steam is superior to horse flesh. "It is for the intelligent and fearless class of Spiritualists, truth-lovers and truth-seekers, to walk in her high and only noble path, and meet to receive Truth as she is—not to require her to dress herself in clothing to suit the too often vitiated tastes of our pre-conceived notions. What, I ask, are pre-conceived opinions compared to the lofty and noble standard of truth? Why need we fear to be led astray by following the intuitive impressions of our higher natures. We cannot step out of our real selves. We cannot travel where the Father and Ruler of all good is not. He it is who is ever with us. He it is who is working and bringing forth fruit in proportion to the wants of His creatures. He is ever refining and ever remodeling our being, developing for the reception of the ever-increasing and ever-glorious beauties which he has in store for all his children in his great show-room and store-house of Nature. He it is who is at all times calling his children up higher, ever smiling upon us and blessing us with peace, plenty and happiness. He it is in whose name we this day call upon the sons and daughters of progressive thought to no longer look upon their all-wise, all-good and eternal Father as a jealous, vindictive God! but rather let us from this very hour put forth our whole powers into the study of this living, moving, guiding, loving principle of Nature, which is in us, about us and around us, from whose eternal law of progress we cannot depart without feeling the wrong we are committing. Let us, then, live well, and learn much in a few words, simple yet all powerful, which are, Love God with all our heart and soul, and our neighbor as ourselves.

Original Essays.

WHAT IS THE RELIGION OF SPIRITUALISM?

BY CALEB S. WEEKS.

To answer this question we must first determine what is meant by religion. I am not of those who insist invariably on the definitions of the lexicographers. Words are arbitrary; language is too imperfect and limited to express the fullness of a thought, even as it first presents itself to the mind; much less can it convey all the significance which mature reflection gives to it. Every new unfolding to view of the grand proportions of a truth, puts additional meaning into old words for want of new ones. Few words have in their origin such simple, comprehensive and appropriate significance as this. It is to reborn or bind anew to God.

Originating at a time when mythological dogmas had a strong hold on man's mind, it was used to express the notion of a human nature which had been broken off, by sin, from its connection with "the Creator," brought back and reunited by miraculous power. This notion still prevails in the external religious consciousness of most religious minds.

But, strange as it may seem, a word thus originating, and expressing such an unnatural absurdity, is equally appropriate to express the true philosophical idea. Religion is man's second tie to his God—the spiritual tie. We are first bound to the Divine Parent by the physical tie, and, with the unfolding of the rational and intuitive spiritual nature, we require a union, rebinding of that nature, in conscious sympathy with the Father. All who have risen above the plane of their animal nature, have experienced somewhat of this rebinding. With some the tie is stronger than with others, because more completely developed into the human plane. The religious feeling, pure and simple, is the same, in kind, in all men; the difference consists in the various degrees of purity. Some have less and some more of Pagan rubbish bound in between them and the Father, and of the fog of mythology surrounding them, distorting the view of his benignant features and misrepresenting his character. The difference in religious systems consists in the extent to which they are clogged and darkened by or freed from such obstructions. Their different values to the world consist in their capacity to draw more closely the tie to the Divine—to get rid of clogs and fogs, and make religious enjoyment and action free and natural.

To us, then, who receive the principles of the new religion, the question, What is the religion of Spiritualism? is one of great importance; for, by rightly apprehending its nature and meaning, we shall be enabled to maintain constant harmony between our external thought and the spirit of our religion; to make closer our new tie to the Divine, and more efficient our labors for human emancipation and reformation.

First, then, wherein does the new religion differ from the old ones? for only by comparing it with them can its peculiarity of character and influence be determined. The old religions, however they may differ in detail, are essentially one in spirit, and one in tendency, in so far as their dogmatic theologies can maintain the supremacy. With them God is a great, august monarch, and man his creature or subject. Or, at the best, he is an unnatural father, with imperious will, exacting temper and vengeful passions. Man is not begotten from his body, but both he and the universe are "created" out of nothing, merely for God's glory and not for man's good; and yet so imperfectly was the master-piece of the work performed, that it lost its purity and became a depraved being, requiring a miracle of atonement and of grace to save it from dishonoring rather than glorifying its "Creator."

The doctrines of the old religions are the legitimate deductions from this error, or a mixture of such deductions, with the promptings of the religious nature in its struggles to break from such unnatural superstitions, and find in God a goodness which will admit of a union with the good in man. With the old religions man has no natural sympathy or communion with God. He accomplishes his purposes in emergencies, and dispenses his providences by special manifestations of his power; and such doings are "super-natural," implying that his natural laws and doings are inferior and insufficient. Revelations of his will to man's spiritual nature, are only once given, through a few chosen, favorite receptacles of his truth, after which the currents of inspiration no more reach the soul, but it must sustain itself as well as it can on the old ones, in such a state of preservation as, under all the changes of language, they can keep.

The legitimate fruits of such religions, so far as better natural influences permit them to ripen, are a sense of the usual absence of God from man, with occasional and dreaded periods of nearer approach; a debasing of human nature in slavish submission to an unloved Supreme to avert his wrath—a feeling of human helplessness which paralyzes the manly activities and checks manly effort; an arousing into feverish excitability the selfish impulses in the effort to escape suffering; not to become good for goodness' sake, but for the sake of safety to "get to" a "heaven" which the blindest devotees of such religions cannot love,

and would much rather keep out of, if there was any other refuge from "hell;" sacrifice of principle to expediency, craft, duplicity and moral cowardice. I speak not this to the personal discredit of the victims; the best of us would be thus affected if thoroughly under such influences. The old religion is one of expedients. It appeals to man's selfishness to accept it for the sake of being on the "safe side," the "upper bridge," as it is often phrased, rather than to the nobler sentiments, to be true and do right in disregard of possible disagreeable consequences. Its God is a God of expedients, not principles. Man cannot be better than his God, his ideal Divinity. That such men are as good as they are, is because the intuitions feel more nearly than the external consciousness the character of the true God. They have an internal ideal, and it forces a measure of its influence into even the theological conception of God. The benevolent feelings, also, to some extent, will make themselves felt in the matter, and, when unable to overcome the external ideal, they divide it into different persons, one of whom at least they can invest with their own characteristics. Hence, in popular theology, we have the august and awful Sovereign, with vindictive impulses, but without mercy; and a Son, who has the human attribute of compassion, who forces mercy from the partial parent's doting, fatherly fondness for him, though not till he had appeased his cruel "justice" with innocent blood. These notions, as I have said, are the rubbish accumulations of old mythology, put by human ignorance betwixt man and his God, in the early efforts of the spiritual nature to unite itself consciously to Him.

Spiritualism, by shedding the light and warmth of a great truth upon man's religious horizon, has scattered the mythologic mists from the regions where they were least dense, and considerably broken them in many others, enabling those in the light to see and cast away the rubbish bound between them and the true God—to discern more clearly his Divine character and relationship to the human soul, and to draw closer the tie that rebinds them together.

This great truth is, that spirit communion transcends the limitations of the physical form; that the angel-world communicates with those who have not yet left our earthly sphere—with men and women, not by especial and miraculous permission, but by laws as natural and simple as those by which they communicated with each other here in their earth-life, and which we still employ; that inspiration is natural and universal, coming to all, of every age and nation, according to their capacity to receive it. This great truth brings with it the knowledge that all spirits, embodied and disembodied, are related to each other, and to a God who is not merely a father in a theological sense, but in a real one; that the tie which rebinds us to him in spiritual union is the natural inherent attraction of each for the other—paternal and filial love. This is the difference between the new religion and the old—a natural in distinction from an unnatural one; or, as the devotees of the old phrase it, a "supernatural" one—a natural spiritual religion, with a natural revelation; with free and full inspiration naturally and constantly flowing into every receptive soul.

In the light of this religion Nature is seen to be (not a creation from nothing for his own glory, by a great almighty monarch of the universe, but) the equal and co-eternal partner of the Father, the divine Mother of us all, loving and lovable. Man is shown to be not a mere creature, created from nothing, merely to glorify an unnatural father—a motherless orphan, who became depraved so as to dishonor rather than glorify him, as might have been expected of a motherless being brought up by such a father; but rather the beautiful child of a real Father and Mother, projected from their own being, inheriting their nature and character, though as yet incomplete, but constantly unfolding under the influence of their eternal law of development and progress.

This religion shows that there are no especial and miraculous revelations, because the general and natural are so full and perfect as to leave no need or room for such; that God is intimately near to every soul—his revelations coming at first hand through every open avenue of the intellectual, affectional and intuitive nature; that he has no chosen favorites; that though the higher and grander ones come only through the spiritually unfolded, they are ever seeking access to all, and will enter, when the soul becomes large and free enough to receive them; that God's "free" (natural) "grace" is ever expanding and completing the noblest work he has produced, making it a more perfect receptacle of his inspirations.

The fruits of this religion are a consciousness of God's and Nature's loving presence ever with us; perfect confidence in their doings, and love for them unalloyed with fear; an elevating of human nature in aspirations to approximate the Divine Parents' perfection, an inspiring to manly effort by the full assurance of the sufficiency of man's power; that these are God's means of supply; a calming of the selfish impulses, teaching them their legitimate function and their proper work—love for that human nature which is seen to be the developing image of God; a love which elevates man above the sphere where selfish strife controls, and thus rescues him from hell or discord, and secures for him the real heaven of harmony and happiness which is congenial to the soul. It appeals to the Godlike in man, and bids him have no fears, but of disturbing the harmony of his nature by doing wrong. It shows that the right side is always the safe side; it removes moral cowardice and begets true courage by revealing God with us, and proving the true soul invulnerable to harm. It frees from the blighting effects of a morbid, mis-educated conscience that condemns obedience to the legitimate promptings of our nature. It shows that our true wants are God's orders for a supply; that our natural desires are right, and to be gratified, but always under the direction of wisdom, the natural guide.

This religion, in proportion to its hold upon the mind, removes all motive for craft and duplicity. The God it reveals practices none such to cheat a devil; and nothing in his character and doings sets us an example for their use. It draws so closely this new spiritual tie to the Divine, that amid all the turmoil of selfish interests excited by temporal necessities, man feels the beating of the Father's great benevolent heart, till his own throbs in responsive sympathy, impelling him to earnest efforts for human welfare. For this reason Spiritualists are all radicals; or, if any others drawn by an interest in the mere phenomena are among its adherents, a consciousness of its essentially radical nature constrains their acquiescence. Made up as they are of those who received their first impressions from the old chilling religions, with their souls but partially warmed by the life of the new, they are nevertheless able (unprecedented and alone among all the societies of men) to rise so far above the influence of the spirit of selfishness, faction and caste, which prevails in our social atmosphere, as to unanimously declare, in their last Convention, in favor of the equality

of human rights, civil and political, without regard to race, color, or sex.

This religion shows that God's chief labors are for human welfare, and that to cooperate with him is the truest and most acceptable worship. It values all things in proportion as they help promote human welfare. It has no apostates from freedom; treason to humanity cannot live in its atmosphere. SUCH IS THE RELIGION OF SPIRITUALISM—crude and imperfectly developed as it is—hardly to the point where a majority of its recipients have become conscious that it is a religion, yet such already is its reformatory power.

Ridiculous absurdities mingle profusely with it in the notions of its disciples, it is true; but it can carry them all; and, facing bigotry and reproach, can accomplish all this for man. God speed the day when, fully freed from these defects, it may be able to thoroughly remove all Pagan rubbish and mists which interpolate between man and his God, and make complete this re-birthing process, when all mankind may know and enjoy the glorious religion of a natural, rational Spiritualism.

WHAT ARE THE POWERS OF CAUSATION?

BY J. W. B.

In times past, and with some in the present, a God sitting somewhere on a golden throne was the great central Power of all causation. All life radiated from him; all power and wisdom were centred in him, and by him were all things made that are made. Will some good Orthodox avow that any can be found, enlighten us fully about this making process?—as nothing from nothing comes, and as I am yet to be convinced that CREATION is one of the possibilities of their God, or any other power.

Again I would ask, What are the powers of causation, and where are they? Do they *a priori* reside in the effect itself, or are they foreign to the production, removed to some distant planet or sphere, and acting on matter directly, or in an indirect manner? As it has become an established fact that matter exists in more subtle forms than it was formerly conceived possible, may not this God-power or wisdom-principle which does act be actually present throughout the vast domains of infinite space, pervading and permeating all matter? And as all matter that chemistry takes cognizance of is reducible into the atomic, is it not a natural and logical deduction to presume that inherent within each atom of matter is the law directing itself?

Further on, we find individualization as a law of nature, and, when we arrive to man, Spiritualists know that his individualization lasts, as an organized being, after the matter composing the outer form is laid off; consequently, the cause of that activity and life still retaining its individualization, it becomes self-evident that the cause of the peculiar formation and actualization of that matter in its duration as a human form, was in the spirit of the matter, or the God-spirit present in that matter, and as we find this fact true in one instance, is it not equally analogically true with all other matter? Therefore may we not safely conclude that the old idea of looking far away to some God on a golden throne for the cause of every phenomenon that occurs throughout immensity, is a mythological fable, fitted only for the reception of minds wandering in ignorance and superstition?

The laboratory of the chemist has only been able to reduce matter to spirit, without ever telling us of the nature and capacity of spirit. Here the scientist with his analysis cannot enter. Communications from the inner life are as frequent to the unlearned as to the metaphysician, linguist or scientist. And wherever we find matter, therein, if we can but delve, will we assuredly find the operating cause; silently and unseen though it may be, yet ever doing its work far more perfect than individualized intelligence of which man has any knowledge.

Although brief, yet believing that sufficient has been said for the reader to gather our answer to the question, we will leave this branch of the subject for the study and solution of other minds, hoping that thoughts may be elicited, and advancement in knowledge gained by a correct solution of the question, "What are the powers of causation?"

It seems to me that seekers after truth might learn enough of the nature and peculiar characteristics of God to forever banish the popular theory of a "personal God," who is "angry with the wicked every day," and who "repented himself that he ever made man," and who "showed himself to Moses" (not our modern one) once on a time, and wrestled with him at another time, upon whose face can no man "look and live," if they would but use the reason with which they find themselves endowed, and not blindly be led, if not by blind, by designing credulists, under the sacred pretence of teaching truths that are essential to their happiness here and in the next life.

With the spirit of the present age for attaining a broader and a higher education, comes the sublime satisfaction of knowing that many of the restrictions placed upon man's religious nature were but the bars of interest and prejudice. Look where we may, we now find that a nightjar, a nobler, a grander era is dawning; that even the creeds of a former day are being pulverized by the light of the incoming age of reason and spiritual illumination, and in the language of one of old, I would say, "Come and partake of the waters of life freely, without money and without price."

Spiritualist, Ill., 1866.

WHY ALL ARE NOT SPIRITUALISTS.

BY G. W. F.

To work out the true and sincere convictions of one's own self is a duty involved upon every individual, and must be accomplished. That all must work out their own salvation we believe to be true, and that the "Golden Rule" is the true guide for all. To be good and to do good should be the great aim and object of mankind; and if the result should not be satisfactory in this short life, we should remember that this is but the commencement or primary school of a never-ending existence. No two persons are alike, neither are two leaves of the forest or grains of sand upon the sea-shore alike; therefore all must necessarily be in different stages of development, and each in accordance with their own individuality, which must be maintained under all circumstances, during all time. This is strictly true and in accordance with the great law of Nature, that is manifest throughout all her productions in the mineral, vegetable and animal creations, up to man, who is a combination of all that is below him. Therefore mankind must vary upon all topics arising for consideration, mental, moral, physical and spiritual. Conditions and circumstances have much to do toward shaping man's earthly career, and upon these depend his progression, development and advancement.

All cannot at once grasp great and noble ideas, or arrive at a standpoint far in advance of their

intellect, wisdom and knowledge, but must attain them by growth, which must necessarily be slow with the greater part of mankind. This is evident in every department of life, and is why every step in progression, in science and religion meets its opponents. It is the same in all movements of reform upon the moral and political questions of the age. The new idea first originates in the brain of some one individual, to whom it becomes an established and absolute truth, and is made perfectly clear and worthy of acceptance, and will eventually be recognized because based on truth. Others will not readily accept it as truth, simply because of their inability to comprehend it, not having progressed to that point where it would be acceptable.

The originator is termed a radical in the political world, and an infidel or atheist in the religious world; when, in fact, such a one is in advance of his fellowmen, and at whose standpoint they will arrive when they shall have become sufficiently educated to comprehend the great truths that underlie the advanced theory.

New theories and ideas are merely questions of time, which, if based upon science and philosophy, will, when understood, become acknowledged truth. Spiritualism is based upon scientific and philosophic principles, which, if not now understood, are nevertheless true, as will yet be demonstrated to all mankind. It may be ages before some minds are enabled to comprehend this beautiful philosophy. It is so much in opposition and contrary to our past and present theological teachings, that it is with difficulty minds are prepared to receive and accept it. Although it has made greater progress than any other religion, it is not surprising that all do not investigate and accept it, when we consider the reasons above stated.

Why do not all accept the teachings of Christ? and some follow his example? Because of their organization and their natures, which are not developed to the plane upon which He lived. He was a glorious example for mankind, and the great truths upon which Spiritualism is based do not conflict with his teachings, but are strictly in accordance with them.

Man should live in accordance with the impulses of his own soul, which speaks from within, and is termed conscience; which is his inner life, his spirit or God-principle, that is implanted within every human being, to be developed by its possessor, and eventually to return to its parent source. And the sooner man divests himself of all grossness and materialism, which retards his progress spiritually, the sooner will he rise to a higher and nobler plane of existence in this life, and the better will he be prepared to enter the life immortal.

W. T. Church a Genuine Medium.

BANNER OF LIGHT.—The undersigned having recently enjoyed the privilege of attending a series of sances held by W. T. Church, beg leave to make the following statement:

About the 1st of November Bro. Church came to Decatur to hold circles, and, as there had been a rumor afloat of his having been exposed, it was determined by those attending to put him to the strictest test. This was done not because these rumors were believed, but because it was regarded that successful manifestations under such circumstances would be a safeguard against the assaults of those who, whether from superficial habit of thinking, envy, or other causes, would forever blast the character of one of the most extraordinary mediums in the world. Before entering into the details of the manner of securing Bro. Church, and of the character of manifestations, &c., allow us to remark that Bro. Church, in his entire deportment, gave us the fullest proof of his strict adherence to the principles of uprightness, candor and honesty. His soul is deeply imbued with the soul-inspiring principles of our most beautiful Philosophy, and he is really doing a great work in convincing skeptics, as well as giving great comfort to those who have already committed themselves to the truths of Spiritualism.

We would further add that, in view of our full conviction of the genuineness of Bro. Church's mediumship, as well as his self-sacrificing character, we heartily recommend him to the cordial reception of all who love the heaven-born truths of our beautiful Philosophy.

But now for the details of the manner of securing the medium, &c. The medium having formed his circle and placed himself upon his chair, some eight or ten feet from the circle, was secured in the following manner: A tape-string of about twelve feet long was passed through the arm-holes of his vest, being crossed and sewed together in front; thence it was passed several times around each arm, and at the crossing sewed to his coat and underclothes. It was then sewed to the leg of his pants and drawers; thence it was put around the rounds of his chair on each side, and thence extended to the floor and tacked. At every place of attachment, either to his clothes, the chair or floor, it was covered with fresh melted sealing wax and stamped, so that if by any possibility he should get loose, he could not replace the seal. Under this condition the usual manifestations were had—such as playing on the accordion, ringing the bells, spirits talking to and handling their friends.

Bro. Church held a series of circles in Decatur, giving the most perfect satisfaction not only to Spiritualists, but also to skeptics, three of whom were allowed to secure the medium as above detailed. There are many remarkable features in the mediumship of Bro. Church, which place the manifestations upon the highest scale attained to as yet. We do not merely have the jingling of bells and unmeaning thumps on musical instruments, but the bells (four in number) are made to beat time to music very perfectly; and, also, the accordion is played most skillfully and sweetly. The spirits go around and touch most of those in the circle (sometimes all) as palpably as can be done by any human hand. These wonderful manifestations occur (as well as many other kind not named here) when it is certain the medium has neither the use of his hands nor feet. Very often two or more spirits are heard and felt in the room at the same time.

Now in view of the wonderful exhibitions of spirit-manifestations in Bro. Church's circles, which it is that Spiritualists will so readily join in the cry of "Impostor"? There are many of us who know that our little brother is no impostor, while we also know that there are very few, if any, such mediums in the world.

In the name of all that is beautiful, true and soul-cheering in the great truths of Spiritualism, we beseech our brethren not to be too hasty in their denunciations of mediums. All we know of Spiritualism has been obtained through mediums.

S. BURGESS, Mrs. S. BURGESS,
E. O. SMITH, Mrs. D. S. STAFFORD,
J. S. BARNEY, MATTIE STAFFORD,
D. G. WHITE, HENRIETTA FLORET,
THOMAS A. SMITH, Mrs. A. TUPPER,
PRES. BUTLER, Mrs. D. G. WHITE,
H. SHLAUDEMAN,
Decatur, Ill., Dec. 21, 1866.

Children's Department.

BY MRS. LOVE M. WILLIS.

ADDRESS CARE OF BANNER OF LIGHT, BOSTON.

"We think not that we daily see
About our hearts, angels that are to be,
Or may be if they will, and we prepare
Their souls and ours to meet in happy air."
LION HEART.

AUNT ZERA'S STORIES.

NUMBER EIGHT.

"Wasn't that bush-fire splendid last night?" said Kate, as the family sat around the freshly-kindled fire in the sitting-room.

"And when it caught the dry grass," said Will, "and swept up the hill it was equal to the fire-works."

"Shame," said Grace, "to compare anything so grand as that glowing forest to get-up fireworks! It was more like a vision of a heavenly city. I saw a cathedral among the branches, and two palaces."

"You'd see a palace in a bean-pot!" said Will. "I wanted," said Kate, "to take hold and fight fire with the men!"

"Why didn't you?" asked Aunt Zera. "Because Will had just been talking about girls becoming ladies, and he said that women should sit in-doors and sew and knit and wash dishes, and then walk out for amusement with their gloves on."

"And who made Will wise enough to fix other people's employments?" said Aunt Zera. "Perhaps you could have told him that boys ought not to sit down and hear their Aunt's stories, but be out to the barn, and in the fields."

"Well, Aunt Zera," said Will, "I do think Grace and Kate climb fences too much, and tramp the fields. Why, the other day I saw Kate up in a tree, trying to get a last-year's bird's nest!"

"And didn't I do it well?" said Kate; "that's the question."

"So it is," said Aunt Zera. "I believe we should do what we are fitted for, and what any good, pure impulse calls upon us to do."

"What do you mean by that?" said Kate.

"Why, if you felt a desire for that bird's nest, and by a little effort you could get it, I call that a pure impulse that impelled you to try."

"If I didn't tear my dress, there wasn't any harm, was there?"

"I don't see any. Some of the world's greatest women have prepared themselves for their great works by just such exercises as you and Grace love."

"I know what has set Will to wishing we'd prick up," said Kate; "it's that girl from Washington that is at Mrs. Parker's. Her foot isn't larger than a little mouse, and her hand looks like our white lily in the garden; and she sits down as if she was always ready to faint."

"Now stop!" said Will, "or I'll go and marry her next week, and bring her home to teach you good manners!"

"We can find something better to do than to talk about our neighbors," said Aunt Zera. "I remember, Will, that you greatly admired those lines that Stephen read from Child's Harold:

"Ye who shall marvel when you hear her tale,
Oh, had you known her in her softer hour!" &c."

"I suppose I liked them," said Will, "because Stephen read them so well. Wasn't the story about a beautiful maiden? Come to think of it, I do believe that the girl at Mrs. Parker's must look like the one he read about; but do tell us about her, and then Kate and I shan't have a quarrel."

"It was Byron's description of the Maid of Saragossa," said Aunt Zera; "and as you say, I think I will take her to illustrate the subject that we had up for discussion."

"What was it?" said Eunie, coming in.

"Whether girls ought to spend their time in the house sewing and crocheting, and when out of doors taking very quiet little walks, or whether they may climb trees, if they want to, or beat bush fires, or fight battles."

The little history I have to tell you will show what women can do when they have a grand idea in their brain. It was in 1808, when Napoleon was trying to become a second Alexander and conquer the whole world, that the people of Saragossa dared to defy his power by raising the standard of the Bourbons. Napoleon immediately sent a competent General with a force of men to subdue the place."

"I don't believe I know where Saragossa is," said Kate, "and I think I'd better run and get my atlas and find it, and then I shall be sure and remember."

"And I think I will get my knitting," said Grace, "so as to illustrate Will's part of the subject."

When Kate returned, she said: "Oh, here it is, in the north-eastern part of Spain, on the river Ebro. It is not very far from France, and that was the reason that Napoleon wanted to make war on it, I suppose."

"He was indignant," said Aunt Zera, "that the people should raise a flag that showed they did not like his trying to reign instead of the Bourbons, who had been so long kings. Saragossa was then quite a city, containing fifty thousand inhabitants. But there were only two hundred and twenty regular soldiers in the place."

"I suppose if the city had walls," said Will, "that a few men could have kept up a siege."

"Its wall was unfortunately in ruins," continued Aunt Zera. "It was twelve feet high and three feet broad, interrupted by occasional buildings, that probably were fortifications. The city had also churches and convents, but they, too, were in ruins, and did not serve as places of shelter in any fierce attack."

They had only sixteen old and poor cannon. It is no wonder that Napoleon thought that it would be an easy matter for the brave General Lefevre to conquer the place immediately. He placed his siege train on a hill about a mile from the city, and as it overlooked the whole place it seemed an easy thing for the batteries to make the people surrender. They said the place was filled with priests, women and cowards."

But notwithstanding the poor estimate they made of the place, they found the people determined to fight for their homes and firesides. The invaders were repulsed at every assault for months. The men endured every hardship, and the women every sacrifice, and the enemy could not gain any foothold in the city."

At last one of their number proved a traitor, and accepted the great reward offered to him, and fired a magazine of powder in the centre of the city. The French took the opportunity, in the fright which followed, to push their way to the gates. It seemed as if everything was lost. No man was brave enough to ride to the front and lead his fellows on to still further resistance. The city was a scene of confusion. Men and women were dying and wounded from the explosion; ruins of shattered buildings filled the streets;

women ran here and there, and men trembled with fear.

At this fearful moment a sight came before their eyes that seemed like a vision. A woman dressed in pure white, her dark locks hanging loosely about her, her eyes glowing with an almost divine fire, came forth from one of the churches. A large cross was suspended from her neck, showing that her soul trusted in heaven. But the glow of her eyes and the firmness of her step expressed it more.

She went directly to the front and mounted the breach. A cannoner lay dying. She took a lighted match from his hand and fired the cannon he had been unable to discharge. She then held the cross to her lips and cried, "Death or victory!" and again loaded the cannon. It was as if a leader from heaven had been sent to them. The Spaniards answered her cry by "Vive Agostina!"

"That was her name, I suppose," said Grace.

"Yes, she was called Agostina Zaragoz. She was very beautiful, I suppose, with the Spanish, brown-tinted skin, with black hair and eyes. It is not to be wondered that new enthusiasm filled the hearts of the men. The French were repulsed with great slaughter."

"Oh, wasn't that good?" said Kate. "I guess General Lefevre was coward enough to resolve to conquer the place by famine. The sufferings of the people were terrible. But now Agostina showed a courage greater than when she passed over the dying men to man the cannon. She went among the wounded and sick and ministered tenderly to them. She supplied the starving with food. She feared no danger. The French sent bomb-shells into the city, but none touched her. It seemed as if an invisible power surrounded her, keeping her from all harm. She was like an angel who walks the earth to bless it, and yet knows none of its dangers."

"Do you suppose," asked Grace, "that there is a power to keep them?"

"I do suppose," said Aunt Zera, "that there is a power from heaven that keeps people from even such dangers. I should call it the protecting power of spiritual magnetism; but I see Will's skeptical smile, so I will proceed: The French at last got possession of half the city, and Lefevre supposed that the Spanish would readily surrender. He therefore sent to the Spanish General this message:

"Headquarters, Santa Engracia: capitulation."

"I suppose that meant surrender," said Kate.

"Yes; it was rather an impudent demand, and the Spanish General received it in public when Agostina was present. He turned to her and said: 'What answer?'"

"I hope she was up to him," said Kate.

"Headquarters, Zaragoza: war to the knife!" was her answer. It is said by historians that the sending of this message was followed by the most dreadful scene ever recorded in the annals of war. A tempest of shot and balls filled the air; the city was on fire with the terrible bursting of arms. The Spanish fought in their own homes. Some streets were occupied by French and some by Spanish, and both determined not to yield. Agostina went from post to post, urging on her countrymen. She found them in the garden, in the market-place, in their own homes, and bade them fight for their sacred places. Her presence inspired them. It seemed as if she brought a host with her. For eleven days and nights this fearful contest continued, and then the French were obliged to abandon the place and leave the Spanish in possession. Agostina had been their deliverer."

"Good! good!" said Jeanie. "I always liked Napoleon before, and wanted him to triumph everywhere; but now I am glad that he lost the day."

"I don't call it Napoleon at all," said Will. "I guess it would have taken more than one woman to have frightened him!"

"I don't think the French were frightened by a woman," said Aunt Zera, "but the Spanish were inspired by one. They could fight when so noble a woman feared nothing, dared everything, and showed her love and care with her courage and daring. The name of the Spanish General was Palafox, and his first labor was to bury the dead and care for the wounded. He then told Agostina to choose her own reward."

"I suppose she asked for a good estate on the Ebro, or to be made a countess," said Will.

"You know better," said Grace. "I presume she asked to have a church built or some beautiful thing done."

"I know what I would have asked," said Kate. "I would have had an army to have gone after the French, and I would have led them."

"She simply asked to retain the rank that she assumed when she took the match from the hands of the engineer. Palafox made her a sub-lieutenant, and she was always called afterwards, The Maid of Saragossa. Three months afterwards the French renewed their attack on the city, and again Agostina was at her post. She took her station beside the very same cannon that she at first fired. At last a terrible pestilence broke out in the city, and what men could not do sickness could. After sixty-one days the city was obliged to surrender. Agostina was taken prisoner. But, fortunately for her, she took the pestilence and was supposed to be dying. Therefore she was not much cared for, and escaped."

"Oh, I'm so glad!" said Kate. "What became of her then?"

"Not much more is known of her after life, save that she died at the age of seventy-one. But her memory has been most kindly cherished. Byron's verses would alone make her celebrated. Her portrait has been also painted by a distinguished artist, representing her standing with Palafox and others; and a statue of her has also been carved."

"I wish I could see it," said Kate.

"I have a picture of her in my mind," said Grace. "But wasn't it splendid that she would not give up?"

"And I shan't," said Kate, "the next time I try to climb. Do n't look so sober, Will. I'd rather be the Maid of Saragossa than all the Miss Fix-ups you could find with diamond rings and money feet."

"And I would rather you would," said Will, and went his way to the barn.

A clergyman lately addressed his female auditory as follows: "Be not proud that the blessed Lord paid your sex the distinguished compliment of appearing first to a female after the resurrection, for it was only done that the glad tidings might spread the sooner."

"Has the railroad got in?" asked a gentleman to a bystander in the depot. "One end of it has," was the cool reply.

A literary man on retiring into private life said his connection with the press had thawed and resolved itself into adieu.

The Lecture Room.

THE SCIENCE OF PSYGRAPHOLOGY.

On Friday evening, Dec. 21, the Parker Fraternity, at their rooms on Washington street, were treated to an interesting lecture on Prof. J. H. W. Tooley, on the novel subject of *Psychography*. Even the technical term itself, *Psychography*, has not as yet found its way into the dictionaries; and naturally enough, for this, it would appear, is the first attempt that has been made at the reduction of what could be gathered upon the subject to the system of a science and an art. The word is of the Professor's own invention, and is of Greek derivation. Upon analysis we have *Psycho*, the soul; *grapho*, to write; and *logos*, discourse—the whole meaning of the word then being, *soul-discourse in handwriting*.

The lecturer's remarks in brief and substantially were as follows. We say substantially, for it is only their drift that for the most part we expect to follow, anticipating that we shall be betrayed into the interpolation now and then of an expression or illustration of our own.

The speaker commenced by saying that Nature is ever repeating herself in straight lines and curves. The straight line represented the cold side of life; the curve the warm side. We have winter and summer—the icicle and the flower. In the crystals of the icicle are represented straight lines; in the flower, curves; and the straight and the curve are being ever repeated in the constitution and unfolding of character. Men, primarily, may be unconscious that Nature thus repeats herself in them; still, not the less truly does she do it. And while men primarily in this wise imitate Nature and know it not, still at last it comes to pass that science, which is classified fact and demonstrated knowledge, comes in and breaks tangibly to their recognition that of which before they were unaware. It moreover strikingly discovers to them that what is the peculiar impress, in respect to lines and curves, of what a man does or thinks, is received from what he is; and that, further, would you know what a man is, you have but to translate the peculiarities of what he does and thinks. Now, as already implied, in the light of straight lines and curves, character primarily in its development is direct, irregular, explosive, sudden, angular.

But as it ripens and refines into perfect and harmonious manhood and womanhood, the curve more and more enters into their doings and thinkings; and as it does, the whole demeanor in thought and sentiment becomes more rounded, complete, beautiful. But stages and peculiarities in the development of character register themselves, as in everything else men do, in their handwriting. Even in the acquisition of the art of writing at all, Nature was observed to repeat herself; it being not-hooks and trammel-sticks, direct lines and angles, with boys and girls in the beginning, the excellence of superior penmanship coming afterwards. However, the finer observation, and the one vital to us now, that all through, from the Alpha to the Omega of the effort, from the merest attempt in the first instance to successful performance at last, the handwriting, so long as natural—that is, so long as not too greatly distorted by servile imitation of a copy—could not escape having stamped upon it the physical and mental—in a word, the *temperamental*—idiosyncrasies of the writer. The handwriting then only wanted an interpreter, and the character was exposed.

Lavater, in 1774 or thereabout, made the first attempt at the reduction of mind-reading to a science in what was undertaken by him in the direction of physiognomy. Later, Gall and Spurzheim made the next attempt in the direction of phrenology. And now the lecturer himself makes a third, on the basis of the temperaments. He lays great and unusual stress on the temperaments, believing them to be fundamental in the general economy. The development of the nervous is greater now than formerly. With every succeeding generation of men, brain-culture extends more and more into the arms and legs. If, therefore, you would get most accurately and significantly at character, it was of increasing moment with every generation that you do not confine your survey to the head, but extend it, scrupulously, to the trunk and extremities.

Beside the Nervous, the three remaining temperaments of Lymphatic, Sanguine and Biliary (called usually but improperly the Bilious), were mentioned; but as the outlining of these was necessarily brief, what was distinctive in his view of them from that usually entertained did not appear. Altogether, we may say that, as we understand it, it is the lecturer's attitude in respect to them, which is the distinguishing thing in the matter; as first, it is the *immense and increasing significance* which we are to attach to them in our estimates of character; and second, it is the *immediate and paramount* influence they exert in the *transmission of mental traits to handwriting*.

The Professor gave a brief history of his labors, from which it appears he commenced his researches and observations seventeen years ago, at a public house in Portland, and when recovering from typhoid fever. This landlord generously permitted him to observe the handwriting of persons as they registered their names, and then to sit at table where he could scrutinize their movements, &c. He said he did not by any means claim perfection for the science, only a creditable advance toward it. He named a Mr. Toft, of Savannah, Ga.; a Dr. Sprague, of Albany; and a Mr. Robert Gilmore, of Baltimore, who had each collected some twenty thousand, more or less, autographs and manuscripts for their literary curiosity, but with no object ulterior to that. If *Psychography*, as a science, has made any advance, we understand it to be due wholly to him. The great utility of a knowledge of the science and art in practical life, was insisted on as manifest. The business man needed it, the lover needed it, the friend needed it. But with what ease that knowledge could be acquired, either he omitted to state, or we omitted to hear.

At the conclusion of the lecture, several specimens of handwriting were handed him for examination. We had time to give attention to but three of them. The only instance, we think, in which the Professor was fairly tested, was in that of one Mr. Manly, a gentleman well known to the leading members of the Fraternity. So far as we know, the delineation of this character was very generally pronounced to be admirably correct. Some were even quite enthusiastic over what they thought to be its accuracy.

The Professor, it is understood, gives verbal or written descriptions of character upon request; and we advise that any, before they indulge too freely in ridicule of the new science, just put him to the test, and then, once he falls, they can ridicule with some reason, not before.

C. K. W.

Old cheese is said to be like the American dollar when it is "all mitty."

Prudence, industry, economy and prosperity go hand in hand.

NEW ENGLAND IN THE WEST.

BY THOMAS DUCHANAN READ.

What hears our great eagle? What frightens the fawn?
What startles the savage, dusk-red as the dawn,
Till he flies like the shadows, far westward forlorn?
While out of the East walks the glory of morn?
Whence this thund'ring roar, that awakens the skies,
Making gaps where the sunshine looks down
With surprise?

'Tis the axe of New England asserting its sway,
Like John, in the wilderness, clearing the way!
What homestead is this of the forest new-born,
Surveying well pleased its broad acres of corn,
While the porch to its lap weds the vines and the flowers,
These fair forest orphans, heretofore their bowers,
Where the laughter of children, the song of the maid,
Make a music that brightens the primeval shade?

'Tis the New England home, nestled calm as a dove,
Proclaiming its mission of labor and love.

Who rings the loud anvil, who guides the deep plow,
Where solitude nursed her dark children but now?
Who sows the new furrows with wide swinging hand,

With a gesture, as he were baptizing the land?
Who drives his scythe, like a brook on the plain?
Who drives the swift sickle—who garners the grain?

Who tames the wild stream, teaching labor and rest?
The hardy New Englander, blessing the West.

Who sits at your desk, 'mid the murmuring school,
With kindness and patience, the only true rule?
Who walks with his flock, like a shepherd of old,
Through the fields of the Sabbath that lead to the fold,

Then, like a good sower, with well sifted seed,
Distributes the truths of his liberal creed—
Completing the task which the school-man began?
'Tis the noble New Englander tilling for man!

Who is it dare give, with no fear of disgrace,
His hand to his brother, in spite of his race?
Who asks not the question, "Who tells by my side?"

Who deems not that color and heart are allied;
Who stoops to the needy o'er pillows of pain,
With wisdom and goodness dividing his gain,
In the great human battle doing all that he can?
It is still the New Englander fighting for man!

Who is it springs up when the gamut is rung,
No matter the source, if the war-hell is rung;
Takes his place, never asking the creed or the hue
Of his comrade—content if his courage prove true?

Who shares his last cup and divides his last crust,
Though fainting with hunger or thirst in the dust?
With a patriot valor, though veteran or youth—
Behold the New Englander fighting for truth!

And when the war ends you will find him again
In the front rank of Progress, the honored of men;

Though his sceptre be only the pen or the axe,
The hand of his purpose will never relax.
The fruit of his toil must he ever the best:
As to-day we behold in the land of the West,
He soars with the eagle, though delying the soil—
A dauntless New Englander working for God.

N. B. Starr and J. M. Peebles.

On Sunday morning, Dec. 15th, at the close of an interesting lecture on the subject of "Opinions and Beliefs," Mr. Peebles announced that the last grand spiritual painting, by N. B. Starr, would be exhibited at Metropolitan Hall in the evening, while the objects and incidents connected with that picture would be illustrated in connection with the subject of the evening's lecture: "The Theological Idea of Hell and Heaven."

At 7 o'clock, notwithstanding the slippery condition of the streets and sidewalks, galled with ice, making it somewhat dangerous to pedestrians, a very respectable and intensely interested audience in numbers and intelligence, gave patient attention to one of Mr. Peebles's best efforts. And oh how I and many others wished that all the dwellers in Cincinnati and Boston, and wherever the BANNER goes, could have heard that discourse!

The Progressive Spiritualists are generally pleased with Mr. P.'s lectures, and consequently are seldom absent when the lecture hour comes. The picture was an inspired one, and the lecturer was unusually inspired, while the audience inhaled the inspiration that pervaded the place and the occasion. At the close, Mr. P., who is more fitted for the task of furnishing your readers with an elaborated description of the lecture and the picture than almost any other person present, urged your correspondent to give the BANNER an article on the subject.

The picture was placed in the rear of the speaker's stand, in full view of the audience. The groupings of the figures were represented on a canvas, nearly, if not quite, three feet square. What thoughts, emotions and reflections were stirred in the minds of those who gazed quietly on that picture, and listened attentively to the elucidation, inspirationally and eloquently given, Mr. Peebles, after explaining the Jewish, Pagan and theological idea of hell and heaven, most beautifully and philosophically gave us the true spiritual heaven and hell, which were nothing more or less than conditions that each individual makes for himself while an inhabitant of the material plane; that each must give an account at the bar of his own consciousness "for the deeds done in the body;" that whatsoever each one sows in the flesh, that shall he also reap in the spirit. And from this he proceeded to add force to his subject, by describing the different objects on this remarkable picture.

The first scene, presented in the vision to Mr. Starr, was a group of four spirits, engaged at a game of cards.

Says the lecturer: You have played cards; so have I. While I approve of innocent amusements as a pastime and recreation, I disapprove the extremes that tend to wrong. Many persons have told me that they played cards to kill time. But is't there any other way to kill time than by gambling? How many are now groaning in anguish, who have been ruined by first beginning their career in killing time. They wrecked their fortunes, hopes and characters on the turn of a card, on the throw of a die; who would touch nor handle them more, could they but bring peace to their consciences. Playing cards for amusement even, has a powerful psychological influence on young and susceptible natures, and leads, almost invariably, to gambling in all its forms and phases. Killing time, by engaging in that species of pastime, is nothing more or less than squandering those golden moments and opportunities that should be employed to improve the physical, intellectual and spiritual of human nature.

The next, "Spirit in Prison," seen in the vision and faithfully represented on the canvas by Mr. Starr, is a miser, on whose features are expressed a sordid, selfish anguish, who, with long, bony arms and fingers, still clings in spirit-life to his strong box, or chest, in which his idol Gold-God was held by him, sacred and secure, to the time of the death-change. His character and condition were forcibly illustrated by the lecturer, as well as the hell his grasping avarice placed him in. The next object pointed out was the libertine, who, harassed by remorse, is haunted by the

spirit of his victim, as she is seen in the distance. From his distorted eyes rays of lurid light emanate, that at once reveal the horror of his condition, and which his position in the gloomy sphere and the expression of his features indicate. He who with selfish aims and ends makes a sacrifice of character, and destroys the earthly peace and purity of innocence, finds himself at last in a hell of his own creating, from whence his plea of ignorance, of violated principle, will not be admitted in excuse or extenuation.

Passing by other equally important objects represented in this remarkable picture, we come to one who, with sketch-book and pencils, indicates his occupation as an artist. He comes forth to delineate scenes in the spirit spheres. The wretchedness and gloom in which he finds these several groups, make the surroundings so dark that he asks for light to reflect on the souls of these unhappy spirits.

Then there comes the crowning glory of this picture: a lovely, transcendently beautiful "angel of light," in azure-tinted drapery, who, impressively, will be recognized as one whose mission when on earth was a medium lecturer on the Spiritual Gospel of Truth, the Philosophy of Spiritualism. She is not represented in form as she was known in the earth-life, but as a spirit of light to instruct, enlighten and elevate spirits in darkness. She lays one hand on the arm of the artist, and points with the other in the direction from whence the pure light of truth comes, and which is attainable by those who sit in the dark shadow of the valley of spiritual death, into which an evil life on earth had placed them. The artist-shades his eyes with the other hand—for the light surrounding this female spirit was much greater than that to which he was accustomed—and gazes with awe and wonder on the heavenly messenger. She had gathered around her, while among us, a superior, heavenly influence, by her earnest efforts and pleadings for all to seek the light which makes luminous and beautiful earth and heaven.

This is but a faint description of Mr. Starr's latest inspirational effort. He leaves, with his picture, for Detroit this week, and thence to other places in the Northwest. May success attend him.

Bro. J. M. Peebles has closed his labors in Cincinnati for the present. We regret his departure. He leaves many cheering and gratifying remembrances, while good wishes from honest, sincere souls follow him. The fruit of his good works will be felt here and hereafter.

DAVID H. SHAFER.

Cincinnati, Ohio, Dec. 1866.

Christmas in North Hanson, and Brigham's Hall in South Abington.

I wish, through the columns of the BANNER, to give its readers a slight idea of the friends in North Hanson. They are earnest workers, and an honor to the American Spiritualists. Under their auspices the Universalist Church has been converted into a spacious hall. Satisfactory dedication services were held there Dec. 24th, and it is now known as Unity Hall, and recently the friends gave a grand *Lovee* with good results. Not content with all these good things, willing hearts toiled on, and carried to a successful termination a Christmas celebration. "The night before Christmas" the large hall was crowded to witness the entertainment. Declarations, dialogues, tableaux and instrumental music occupied the earlier portion of the evening. Then the angel ones improvised a poem through the writer's organism, after which Santa Claus made his appearance upon the stage, and after a poetic address in keeping with his snowy habiliments, proceeded to the distribution of the gifts which hung in tempting array on two large trees. The quality and quantity of the gifts proved the expansiveness of the donors' souls, and selfishness seemed forgotten in the general harmony, while the happy countenances of all indicated it was "more blessed to give than to receive." Even I was remembered; and while I gratefully acknowledge the gift for myself and little one, I can never, in words, express the inner and more divine gratitude I feel for the sympathy and appreciation given so freely to me by the assembled friends. The gifts having been distributed, the remainder of the eve and night was devoted to dancing and discussing the merits of the liberal supper provided in the lower hall, the excellence of which denoted that the female portion of the community were possessed of both skill and taste in the culinary department.

Thus passed Christmas Eve at North Hanson, and the many wishes expressed at separating for "another good time just like this," gave additional weight to the testimony of the merry faces and unflagging spirits, that all were satisfied with their social entertainment. Thus North Hanson Spiritualists are living, and blessed with noble souls, are zealously working for the cause of truth; their enterprise cannot fail of bringing them a sure and rich reward. Speakers who may in future be called to that field of labor, may rest assured that they will find pleasant homes, true friends and hearty welcomes, and they cannot fail of being strengthened and refreshed by a visit among these noble friends of progress.

Now I will fulfill a long-neglected promise of telling the world of another instance of Christian liberty that exists in South Abington, in the form of Mr. Henry Brigham, tack manufacturer, in the village. Mr. B. has set apart one room in his manufactory for Sunday evening meetings, and the Christian principle is exhibited in the fact that all ministers, whatever their creed, are invited to speak. *Idea* and *lamp* are best light of, and candid investigation takes their place. That Mr. B. is a Christian gentleman, whatever his religious belief, and has a God-like standard of action, I need not say—his deeds speak for themselves. By invitation I occupied the platform one evening, and a discourse and poem were given by the spirits on subjects furnished by the noble proprietor of the hall; and although the large audience was composed mostly of unbelievers in Spiritualism, and nearly two hundred were obliged to stand during the evening, yet perfect quiet reigned, thus proving that the liberality of Mr. B. brought a rich reward in corresponding courtesy by those who frequented his hall. While true hearts like his thrill for humanity, we need despair. I should think the sectarianists who occupy the platform would necessarily learn lessons of charity and tolerance. So, brothers and sisters, let us work on; there is need of our efforts, need of unity of purpose, need of our working earnestly to extend the elevations of our BANNER and JOURNAL; and also of our casting aside envy, jealousy and prejudice; of giving slander and gossip the cold shoulder, and of striving steadily to uproot the weeds that grow in our own life-garden, before criticizing the condition of others.

Let us, then, march onward in the ranks of harmony, upholding our grand BANNER till its LIGHT baptizes many more souls into the realm of "peace on earth, good will to men." Let evil—so-called—do its worst, and hell open its chasms, to human rage; God is mightier still, and these only serve to make deeper and stronger foundations for the magnificent and eternal temple of Truth.

With many thanks to all my friends for their cooperation and kindness, I send to all my good will, and an assurance that whether in public or in private, the right—so far as I can see and know it—shall always find a supporter in

O. FANNIE ALLYN.

North Middleboro, Mass., Dec., 1866.

Banner of Light.

BOSTON, SATURDAY, JANUARY 12, 1887.

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SPIRITUALISM is based on the cardinal fact of spirit-communication and induction. 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 life beyond the material plane, and through careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God, and the spiritual world. It is thus catholic and progressive, leading to the true religion as at one with the highest philosophy. (London Spiritual Magazine.)

Miss Ellis and Her Manifestations.

Ever since the physical manifestations of modern Spiritualism began to excite the astonishment of intelligent investigators, these manifestations have drawn in their wake a train of professed exposures which after exciting some little question, and now and then shaking the faith of some wavering brother, have quietly died away leaving the great facts, established by the Spiritual phenomena, all the more impregnable through the collision. How often during the last sixteen years we have heard the cry of "the humbug exploded! Spiritualism finally done for! the trick explained," &c. Some timid brethren have really thought at such times that the whole fabric was tottering to its fall; so positive and circumstantial have been the professed exposures.

How often, since the absence of the Davenport Brothers in Europe, word has come to us that they have been thoroughly exposed and shown up. At one time it was a few rowdies in Liverpool who had discovered the trick. At another time it was a juggler in Paris who had found out some mechanical contrivance in the cabinet. There was no doubt of the fact that the mediums had been utterly confounded, and their *modus operandi* satisfactorily explained. And yet to this hour no man has been able to show in an open cabinet, and before the eyes of an audience, how it is possible for the Davenports to accomplish the marvels that are done through their mediumship; and their reputation was never higher than at this moment. In Holland nearly all the leading journals, even while they may not admit the Spiritual theory, frankly concede that the thaumaturgic achievements of these brothers are altogether inexplicable.

During the last year we gave some account of the physical manifestations produced through the mediumship of Miss Laura V. Ellis, a girl of thirteen. While she was tied and seated in a closed cabinet, things would be done, inexplicable except on the supposition that with a dexterity almost inconceivable she could withdraw her hands from carefully tied knots, and thrust them back again through all the complications in the space of five or seven seconds. In that time a ring would be taken from her lap and placed on her ear or some other part of her person; bells would be rung; instruments played on, and knots untied. That by long practice some of the supposed phenomena might be partially imitated, no one ever doubted. But as the major includes the minor, when we know that a medium has given evidence of genuine powers more wonderful than those required to move a table or untie a knot, we can credit her with not resorting to trick in the performance of acts not so remarkable that they may not be nearly or partially done by muscular twistings or an extraordinary sleight of hand.

We have no doubt that Miss Ellis has genuine medium powers. We do not believe that she has ever been detected in any attempt at deception; nor would it alter our convictions as to the genuineness of certain manifestations we have had through her mediumship were we to learn that she had been, at times, found guilty of an attempt to accomplish by trick what the supposed spirits might not help her in performing.

Our readers may recollect that a few weeks since Mr. L. L. Kelsey, of Middletown, Conn., offered through the BANNER a reward of \$500 to any one who would accomplish, without the aid of spirit power, certain things done through Miss Ellis. Mr. Von Vleck took up the gauntlet, and although all the conditions entitling him to the \$500 do not seem to have been complied with, he seems to have done certain things which have led Mr. Kelsey and others to believe that they have been imposed upon by Miss Ellis. The *Middletown Constitutionalist*, under the flaming caption of "RICH DEVELOPMENTS—CABINET MANIFESTATIONS A HUMBUG—SPIRIT MEDIUMS AT A DISCOUNT!" (how often have we heard that same old tune!) gives an enthusiastic account of the doings of Von Vleck. And to what does it all amount?

"Mr. Kelsey, who was present, asked to be allowed to tie the gentleman himself, see the cords, and then saw them to his elbow, and if he would take a knife which should be placed on his knee, open it, and cut himself free, he would pay him \$25 and acknowledge himself defeated."

Mr. Von Vleck, it appears, accepted the offer, and though bound to the best of Mr. Kelsey's ability, accomplished the trick in full view of the audience. How it was accomplished we are not distinctly told. Whether he took his hands out of the knots, or whether he twisted himself into a position to seize the knife with his hands yoked, or whether he did it in five seconds or twenty—on all these points we have no further information than that vouchsafed by Mr. Von Vleck himself, who "showed to the audience that nearly all of the knots tied were slip knots, which permitted him to slip his hands free, and then put them back. Some of the tricks were accomplished by muscular power only." Such are the explanations given as to the *modus operandi*; and these explanations do not cover all the phenomena presented through Miss Ellis.

Now let us get at the gist of the proceedings which have led the *Middletown* to denounce Miss Ellis as a trickster. Here is what the *Constitutionalist* says:

"A committee, consisting of G. T. Hubbard and J. N. Camp, Esqs., were appointed to see that the same conditions were complied with as in the Ellis affair. T. C. Canfield, Esq., Mr. Von Vleck and fastened him securely inside of the cabinet. When the door was closed, music was heard, instruments thrashed about, and in fact the same tricks performed as before. While his hands were bound, his head was fastened back, his feet tied, and a gag put into his mouth, with the door shut, talking and whistling was heard, yet when the door was opened, everything was found just as it was when the door was shut. Handcuffs were placed upon his wrists, and fastened back of him to the cabinet, yet a ring was changed from his foot and placed over his shoulders, all of which was done in as short a time as performed by the Ellis girl. In order to enter more fully into the 'explanations,' a second exhibition was given:

The hall was crowded. J. S. Dickinson, Chas. C. Tyler and G. T. Hubbard, Esqs., were appointed by the audience as a committee. The first trick performed was that of tying the hands in such a manner as to prevent him from releasing himself. This was done by Capt. J. S. Dickinson, and we will here state that Capt. John and Capt. J. G. Foster had practiced upon the knot to be tied, several times during the day, and they considered it almost impossible for any one so tied to release themselves. It took four minutes to tie, the hands being behind him. In just three minutes, Mr. Von Vleck came from the cabinet with his hands free. He then entered into an explanation of many of the tricks practiced by the Davenport Brothers and other noted 'mediums,' fully convincing the audience that they were all performed by mortal and deceitful mankind.

This is all that can be added by an unfriendly journalist, backed by all the opponents of Spiritualism, to prove that Miss Ellis is a trickster! No one charges that she was detected in any suspicious motion or act. But inasmuch as Mr. Von Vleck has come and performed, or been supposed to perform, similar things under similar conditions, and because Mr. Von Vleck says that there is no spirit agency in the business, therefore Laura is a humbug!

In the name of common sense why, when "the music was heard, and the instruments thrashed about," did not Mr. Von Vleck allow the doors of the cabinet to be open so that the audience could see for a certainty that there was no occult power at work in the production of the phenomena? "When the door was closed, music was heard," &c. "With the door shut, talking was heard," &c. Why not with the door open, if it was to be an exposure of trick? Why did not Mr. Von Vleck back his own word by his own deed? We do not say that he may not do it after a fashion—that he may not imitate the music, and the talking, and the removing of the ring—and yet have his hands tied; all we wish to know is, why did not he do it on this particular occasion?

"In just three minutes, Mr. Von Vleck came from the cabinet with his hands free." But what is the use of his going into the cabinet at all, if it is a trick that he is exposing? Miss Ellis does not claim to be able to do certain things in the open light; but Mr. Von Vleck does. If he refuses to show his precise mode of operating, after denouncing Miss Ellis and the Davenports as "miserable tricksters," he must not complain if an epithet, hardly more agreeable, should be applied to him also.

Mr. Ellis, the father of little Laura, is a plain man, of no literary or scientific pretensions, but with good natural abilities, and, as we believe, thoroughly sincere in his convictions as to the genuineness of his daughter's mediumship. He has of course had all sorts of opportunities to test her. He writes us under a recent date as follows:

"Mr. Von Vleck and one or two more of the same stamp are following me from place to place, claiming to expose Laura and all other mediums. After they have left, some of the half-way Spiritualists write me from all quarters to come back and exhibit again, &c., offering me considerable sums. They want the privilege of tying Laura in all manner of ways. Now you very well know that I have her bound in the most reasonable conditions consistent with my child's health and feelings. One condition being granted and fulfilled, a new one is invented, until something unreasonable being refused by me, all my previous concessions pass for nothing. Mr. Kelsey says that if Laura will be tied with her arms extended horizontally, and her fingers tied with small cords, and if then the manifestations occur, he will believe that there is a power and an intelligence at work outside of the medium. Now you very well know that all these conditions have been submitted to, and the manifestations have been the same. Should we go and grant the conditions, and everything be done as we might expect, a new condition would be asked, and there would still be room for cavil on the part of the hostile and the inexperienced. My family and myself have just come from a Spiritualist sociable, and I inquired of a number of the prominent Spiritualists what it was best for me to do. They all told me (Mr. A. E. Carpenter was the spokesman) that I should not be deterred or molested by any opposition that may be raised; or, if I go back, to advertise as before, and not submit to have conditions imposed except as they may be reasonable and consistent."

Mr. Kelsey offers Laura \$50 if she will come back and submit to certain conditions. We have known her to submit to conditions quite as stringent, and the manifestations went on with perfect success all the same. But mediumship is capricious. Brought in contact with an aggressive, hostile, or strongly distrustful influence, the best medium often fails to bring about the commonest and easiest results. We may have more to say on this topic at another time. Meanwhile let those who are exercised in mind in regard to it, possess their souls in patience. Spiritualism has not existed from the dim days of tradition and the earliest records down to the present time to be extinguished by any such explanation! As that offered by Von Vleck. We advise Mr. Ellis to do all that he reasonably can for the satisfaction of skeptics; but still to pursue the course which his experience and his reason tell him is the true one for the harmonious evolution of the phenomena.

We all know that there are unprincipled mediums as well as unprincipled spirits; and it may be that there are mediums so easily influenced that bad spirits find it an easy matter to make them resort to any deception—even to the denying of phenomena produced through mediumship, and producible in no other way. There have in fact been several mediums of this sort who, failing to excite the attention which they think is their due, by genuine manifestations, or blinded by pecuniary want to all sense of right, or through feebleness of individual will made the sport of deceptive spirits, have tried to produce an effect and to raise the wind by professing to turn "state's evidence" and to reveal the *modus operandi* of so-called spiritual manifestations. Sometimes these unfortunate persons have succeeded in partially imitating, by muscular effort or sleight of hand, some of the less important manifestations; but in no instance have they succeeded in producing, in broad light, and open to inspection, such an imitation of the more remarkable manifestations as to convince careful and experienced observers that these things can be done by the ordinary and explicable means of muscular expertness, trick or collusion.

Take the very common manifestation when the guitar is made to fly like a frightened bird about a room while the medium's hands are touched or held; a manifestation which so many persons have frequently witnessed. We have yet to see a tolerable imitation of this marvel, even with the liberty accorded to the imitator of using his hands in any way he may choose; a liberty which would of course vitiate the important condition.

Inasmuch as our sole object is truth, we are in favor of giving to all the phenomena and manifestations, believed to be spiritual, the most thorough sifting that human ingenuity can arrange and contrive. Indeed they have had this sifting, and yet Spiritualism never stood so triumphant as now. It is not therefore as enemies to our cause that we regard such "exposures" as Von Vleck; however we may question the sincerity of their professed explanations, and however we may regard them morally. We are for subjecting the phenomena to the most rigid scrutiny consistent with their proper and effective development. It

is idle to dictate conditions for the production of these subtle, evasive phenomena; to say, "Why not do these things in the light—why not tie up the medium in this way or that—why not produce these things just as I would have them?" The medium can no more answer these questions than the investigator himself. All that we know is, that under certain conditions, certain phenomena, involving intelligence and not producible by conscious human agency, take place. We must accept them or reject them with their conditions. If we consider those conditions so capricious or unreasonable that we do not choose to go any further, there let the matter end so far as we are concerned. We are confident, however, that the patient, humble, unprejudiced and persevering investigator, can accept the conditions, suspicious or unaccountable as they may at first seem, and, after much experience, fully satisfy himself that, after making all allowance for possible deception, there is a residuum of fact, for which no theory of trick, collusion, or imposition, can to any extent account.

"The Gospel Banner" Again, and Universalism.

This Universalist paper of Maine copies our paragraph relating to a "lack of ministers" in the denomination, and comments thereon in no very Christian spirit. If we understand the genius of Christianity as interpreted by its better class of exponents.

The editor says no "talented and far-seeing Universalist clergyman" has left the denomination, becoming a Spiritualist. We had supposed it generally conceded that S. B. Brittan, Adin Ballou, Wm. Fishbough, Fernald, Ingalls, Barrett and others were talented and exemplary men. Had they remained with him, working for his sect, his creed, and his church, he would have doubtless thought the same. His reference to a stampede from the ranks of the Spiritualist lecture-field toward Universalism is literally laughable. Who are they? How many? R. P. Ambler; that's all! Selah!

The editor of the Gospel Banner alludes to several persons that in the past claimed to be first Universalists, and afterwards Spiritualists. We deprecate personalities. They are not our forte, neither a field in which we delight to glean; but if forced into it, shall not hesitate to do the work thoroughly. We understand the history of Universalist clergymen and laymen, for full thirty years in the past down to the present; are posted even in regard to the Rev. J. M. Austin, author of "Voice to Youth," "Voice to the Married," &c., now temporarily residing in the State of Indiana. The Rev. J. H. Harter, of Auburn, N. Y., can give reasons and all necessary information.

That paper also speaks verbosely of "the unprecedented increase of their numbers, and the multiplicity of Universalist societies." Let us see. About the year 1770, John Murray, a true, noble and unsectarian man, first preached Universalism in America, and now the sect has some five or six hundred clergymen, some of which are avowed Spiritualists, and others are engaged in secular employments. Given this problem, then: If one hundred years produce six hundred clergymen, when will the world become converted to sectarian Universalism? Dating from 1850, the denomination, according to their Register, gained about seventeen ministers in fifteen years. At this "unprecedented" rate of increase, how long will it require this little sect, continually snubbed by the Evangelical denominations, to enlighten the races and redeem humanity?

Bro. Edwin Brown, of our city, who gave three months of time in assisting O. A. Skinner to raise funds for the building of the Warren-street Church, was telling us only the other evening of the numbers of Universalists that had become Spiritualists. Ay, here's the rub. Selfishness is the cancer that gnaws. Our "sect" suffers, and this is what troubles the Gospel Banner.

By the way, will its editor inform the public that his cousin (Quincy), editor and publisher of the National Banner in Cincinnati, devotes a column each week to the phenomena and philosophy of Spiritualism? And will he further give us an account of the spiritual manifestations that he has himself witnessed, particularly the "rocking of the cradle in his own house," when no visible hands were present?

Slang which is Popular.

Nothing goes so far to disprove the religious character of the modern theological sects as their coddling such newspapers as are forward to abuse the cause of Spiritualism. With the churches, that is as sure a passport as any to their favor. Let a paper only come down with its most vicious and vulgar epithets on our scientific religion, and straightaway it passes into theological favor. Even the New York Herald sees and knows this, and is sagacious enough to improve the hint which yields so profitable returns. The late discourses of Emma Hardinge in that city have been alluded to by that sheet in a manner absolutely disgraceful—atrociously infamous. The "clergyman" seen with that sheet in his possession hereafter, may be taken by all Spiritualists as a subscriber to its meanness, duplicity, vulgarity, and generally base character.

The conductor of the Herald, who continually boasts of publishing a model paper, the like of which is not in this country, has no business to send reporters to a spiritual meeting, and deliberately make a public attempt to bring a lady of Mrs. Hardinge's character into disrepute. He ought to know that it is a libelous act, for which he deserves richly to be held amenable to the law. Whether he is or is not, however, the fact stands out not the less plainly that he is a public libeler, whom the community will hold responsible for the vile aspersions to which he so recklessly gives currency in his columns.

Charlestown Meetings.

Bro. Peebles, editor of the Western Department of the BANNER, spoke in Charlestown, on Sunday, Dec. 30th, before the First Society of Spiritualists. The hall was packed to overflowing. Both of his discourses were deeply interesting, and full of that wisdom which might be expected from such a fine scholar and eloquent speaker, whose soul is open to the influx from the spirit-world of the divine truths of Spiritualism. In the evening the audience were so elated with the eloquence of Bro. Peebles, and his searching analysis of old theology and clear elucidation of the Spiritual Philosophy, that they were loth to leave after the services were over, until they had exchanged a cordial greeting with our bland and genial brother.

At the other side of the Square, in the same city, Mrs. Sarah A. Horton lectured before the Independent Society of Spiritualists, to overflowing audiences. Truly, the people of our neighboring city are anxious to become fully acquainted with the truths of Spiritualism. Both Societies also have a Children's Lyceum in successful operation. Mrs. Horton is one of our best trance speakers, and is admired wherever she goes, both for her lectures and her noble qualities as a true woman.

A Conference of Spirits.

Many who went to Mercantile Hall, in this city, on Sunday afternoon, Dec. 30th, intending to hear Miss Lizzie Doten's closing lecture, were unable to obtain admission, as the hall was filled soon after the doors were opened. A change was made in the usual programme on this occasion, the exercises being a conference of spirits, six of whom discussed the question, "How can spirits best promote the interests of mortals?"

A spirit with the assumed cognomen of Philo prefaced the discussion on the part of the spirits, and acted as umpire. After requesting the chairman of the meeting (Dr. H. F. Gardner) to note the time, and allow each spirit to speak ten minutes only, he proceeded to say, in substance, that great interest was felt in the spirit-world in regard to the affairs and conditions of the dwellers in earth-life; but that much diversity of opinion existed among them as to which was the best course to be pursued in order to accomplish the greatest amount of good. While in earth-life, he (the controlling spirit) was very deeply interested in the welfare of humanity, and devoted his time and energies to their behalf; he felt the same interest now, and was still laboring to elevate their condition. He then announced the first of the regular speakers, under the name of

Amos, who also felt as deeply interested in the question now as he did when in the earth form. He argued that the best plan to be adopted was to educate mortals in all natural things. From the natural they would readily gravitate to the spiritual. He would have parents idolize and worship their children, bringing out all that is noble and divine in them, and thus worship God. He would have their theology natural; would have them like little children, rather than be cramped and fettered by creeds, dogmas and the conventionalities of society. He sustained his views quite logically for the brief time he had to give them. He was followed by a spirit who bore the name of

Bernard. In introducing the subject, this spirit spoke of the manner in which he had assisted mortals, when in earth-life, who were in immediate want. It was his opinion now that this was the best course to be pursued. He wished to be near by on all occasions where there were disasters and distress, so that he might at once relieve all human suffering, as far as he was able. He would not confine his labors to this class solely, but mentioned other cases of a more protracted nature where spirits could help mortals, such as aiding mothers during their maternal periods, so that they and their offspring would suffer less at the time of birth. He would save the desponding, and cheer them on their journey of life with renewed hope and vigor. All his suggestions were of the practical kind. Then came

Christopher. This spirit differed entirely from the others. He would let mortals alone, to work out their own destiny the best way they could, without any interference from spirits. He considered the whole human family to be self-regulating machines, which would run best when let alone. If they did not go right, and made blunders, they would gain wisdom through such mistakes, which would be of far greater benefit to them than any aid rendered by spirits. He did not believe in scattering flowers in their pathway to cover up the thorns. The diamond might be buried in rough places. He thought it best for all to overcome the obstacles in their way without assistance; if not, let them take the consequences. He was sure all would be better off as soon as they got rid of the mortal body.

David was the next speaker, and he disagreed with the theory advanced by Amos. He would teach mortals to be spiritual, instead of natural; he would lead them up to the Infinite by the pathway of the sun, and show them the celestial beauties of the arcana; he would also teach them how to find the divine in their own being. He argued that by teaching mortals spiritual things, all things else of a high and exalted nature would flow unto them; then religion would become more acceptable, and men would draw away from natural things. The more spiritual one was, the more powerful he would be, for the spiritual, he said, would overcome the natural. When man arrived at this spiritual altitude, he would learn that there is no fatality in nature. He would not have mortals carried in the bosom of any one, but have them rely upon the Father. Teach them their own powers, and then they will not be bound by anything. Next came the moderate spoken

Emmanuel. He would teach mortals the good that flows from uses. Everything has its use, he said, and it should be the pleasure of mortals to find out what those uses are, and so apply them as to be of the greatest benefit to humanity. There are many mysteries in nature which mortals do not comprehend—fountains of knowledge full of uses, could they but be rightly applied. A man can advance the interests of humanity generally by advancing his own. He thought there were many spirits too ignorant to give suitable advice, and for that reason it was not best that such should commune with mortals. Good and intelligent spirits could instruct and elevate humanity.

Festus, who seemed radiant with sunshine and happiness, closed the discussion. He was so happy, he said, he could not find words to express his joy. He enjoyed life on earth, and enjoys it now in the spheres. He would have everybody happy; did not suppose all could escape the ills of life, but he would have all make the best of their condition, and try to be as happy and reconciled as possible. All could find the sunshine, if they would but earnestly seek with a determination to find it. If you must weep, said he, do it in earnest, but look upward, so you can see the sunshine overhead. He should try to make mortals happy, so they could better enjoy the calm and quiet bliss that awaits them. A true spiritual element would make one happy anywhere, he thought.

Philo, who acted as umpire, summed up the different ideas advanced, remarking that humanity was made up of different individualities; and though aiming for the same general result, each one would work in a different way to accomplish it. He did not accept Christopher's opinion that mortals would be better off without the aid of spirits. He said the two worlds were so intimately connected, and the interests of mortals and spirits so interblended, that the one could not do without the help of the other. The inhabitants of both worlds could and did greatly aid each other. He then brought together the practical ideas of each speaker, and wove them into a lesson of beauty and instruction.

The discussion was quite interesting, on account of the variety of speakers and diversity of opinion. As each spirit took control of the medium, the change in the manner, tone of voice and style of speaking was as perceptible as though one from the audience had stepped upon the platform.

The services closed with a very fine original poem, on "Life's Mysteries."

Our Washington friends must not forget that Bro. Peebles receives subscriptions for the BANNER OF LIGHT. We trust they will exert themselves in this direction.

Our Middletown Correspondent.

We should have stated, had not the quotation elsewhere published from the Middletown Constitutionalist seemed to render the statement superfluous, that Mr. Kelsey of that city has addressed to us a brief communication, the substance of which is, that he is "satisfied" that the manifestations witnessed by him through Miss Ellis "can be performed without the aid of spirit power; that he has withdrawn the \$500 offer, and now offers \$50" if Miss Ellis will come back and produce her usual manifestations after being tied in a manner prescribed by him.

If Mr. K. is "satisfied," we do not perceive the need of any further experiments. But we think he will live to see that he has been too hasty in his conclusions, and that he wrongs Miss E. in bringing against her a charge of fraud.

There are few good mediums against whom this charge has not at some time been brought, not only by the opponents, but by the friends of Spiritualism. A more extended experience has often satisfied these last that they were unjust and precipitate in their denunciations. The fact that Mr. Von Vleck may successfully imitate some of the phenomena produced through Miss Ellis, may prove that he is either an expert prestidigitateur or secretly a medium; but we do not see that it invalidates either the honesty or the mediumship of the young girl. We have treated this subject more at length in another article. We would add here, however, that this offering of money rarely settles the fact of any of these spiritual phenomena. They belong to a class of investigations to the consideration of which a very different temper must be brought than that stimulated or plucked by the thought of winning or losing money.

Of the loyalty to truth of Mr. Kelsey we have no doubt; though all that we know of him is what we derive from the two letters he has addressed to us. Let him be sure, however, that there is nothing lost by taking time before making up one's mind on these important questions of the genuineness of phenomena. We of the BANNER have passed through many experiences similar to those of our Middletown friends; and the result has been at once to teach us caution and to confirm our faith in the verities of Spiritualism. Not unfrequently, in our editorial experience, a letter from some correspondent, denouncing some medium as guilty of fraud, has been succeeded a few days later by a communication from the same writer taking the charge back and apologizing for it. By this we do not mean to intimate that there are no fraudulent mediums. That Miss Ellis is one, however, we do not believe.

The Papal Rule Over.

As the last regiment of Napoleon's troops left Rome, the Pope made them an address and gave them his blessing. The speech was so peculiar as to have attracted much more than ordinary curiosity everywhere. It was a prolonged complaint, if not whine. He said he had depended on the friendship of Napoleon to relieve him in his distress; and that it ought not to be withdrawn now, in this most critical turn of his fortunes. If such were to be the case, France would scarcely show herself to be a worthy daughter of the Church, as she had indeed been called. The Pope's day, as a temporal sovereign, has come; and that is all there is to be said about it. The sway of the Pontiffs is over. Whatever they may do spiritually is one thing; but it is certain that they will never regain that supremacy over rulers and States which has been so long—over a thousand years—the characteristic of their sovereignty.

These are revolutionary times. The age suffers nothing to stand that cannot satisfactorily respond to the challenge. The spirit of democracy gains ground everywhere. It is the one master which Papacy has never been able to overcome. Napoleon thinks he has dodged it, but it continually comes up before him like a ghost. All Europe is swayed by its rule; not at all times visibly and palpably, yet not less actually. It will not "down" at any man's bidding. It is a spirit of unrest, ever seeking out what is liberal, what is true, what is just. Before it neither Pope nor monarch can hope to stand. It is to rule the world. They can rule only as they are swift to do its service.

Ben. Shillaber.

In noticing the retirement of B. P. Shillaber, Esq., from the Saturday Evening Gazette, the Transcript pays him the following compliment: "Hosts of friends will miss his pleasant presence, his genial wit, his candid criticisms, his fine intellectual efforts, always warmed by the humane emotions of his heart. In prose and poetry Mr. Shillaber was always welcome; and the Gazette owed to his busy and bright pen, his keen sense of the ludicrous, and his fair and generous judgments, not a little of its acceptableness. Were we able to give expression to all the good will, respect and friendliness entertained in this community toward him, we should be sure that only from his own modesty would there come any protest that our tribute, however strong, was undeserved."

It gives us pleasure to fully endorse the above. We have known Mr. Shillaber long and intimately; first as fellow-apprentice in the office of the "Portsmouth Courier," several years afterwards as "jour." on the "Boston Post," and since as reporter, contributor, and editor of various papers. For fact and ability as an editor Mr. S. has few equals. His literary productions, both prose and verse, have deservedly won for him a world-wide reputation. We hope his facile pen will not remain idle for any length of time.

Hypocrisy.

The plous(?) Traveller refuses to publish notices of Spiritualist Sunday meetings, excepting double the usual price is paid. Reason: "Such notices had not ought to be printed at any price." Comment is unnecessary. Spiritualists, patronize those papers that do not continually malign you.

By the way, does the Traveller, which now turns up its royal nose at the Spiritualists, forget that it appropriated, several years ago, original matter from the BANNER OF LIGHT (a Spiritualist paper), forgetting to give credit for the same? If it does, we do not. The "bread-and-butter" morality of the Traveller is a very questionable commodity in the market at the present day, and its shadow is growing less and less every moment.

Corry, Pa.

We learn that Mrs. Emma Hardinge is positively engaged to deliver a course of six lectures in the Academy of Music, in Corry, Pa., commencing on Friday evening, Feb. 22d, and continuing over the following Sunday. Those in that vicinity who would hear this able lecturer should bear the above announcement in mind.

Vermont.

Our friends in Northern Vermont intended to hold their Quarterly Conference this week, at Glover, on account of the ill health of Mr. J. D. Siles, whom they expected to speak for them, and other speakers being scarce, it has been postponed for the present. So we are informed by Mr. O. French.

New Publications.

"SWINGIN' ROUND THE CIRCLE." By Petroleum V. Nasby. Boston: Lee & Shepard.
Everybody has read Nasby's inimitable political burlesques and exaggerations, and laughed over them till their sides ached. The present volume is a make-up of his various newspaper articles pertinent to President Johnson's tour of last summer. Their character is familiar to all, so there is no need of our stopping to recite any points of it in detail. There is more sarcasm and satire in Nasby than in Artemus Ward, and his genius for cacophony is not quite so marked. The illustrations in this volume are striking, and elevate the text by shedding a still brighter light of humor over it. Nasby styles himself a former "Pastor of the Church of the New Dispensation," and "Chaplain to his Excellency the President," as well as a "P. M. at Confederate X Roads."

AMATEUR DRAMAS. By George M. Baker. Boston: Lee & Shepard.
We have looked through this collection of original dramas, from the pen of Mr. Baker, with real pleasure. They have all been presented to the members of the Mercantile Library Association. The scenes and situations are dramatic, the characters are taken off in a lively style, the colloquy is good—rapid, pointed and terse, and the general effect striking. Parties who wish to avail themselves of fresh pieces for private representation will find in this limited but varied repertoire all that they desire. For parlor theatricals and evening entertainments and school-exhibitions they are finely adapted. The volume is a handsome and convenient one, the type clear and distinct, and the general appearance of the pages attractive.

THE WAY OF THE WORLD. By Wm. T. Adams (Oliver Optic). Boston: Lee & Shepard.
We are not going to give the reader a compendium of the exciting tale which this handsome volume tells, but must content ourselves with remarking that, as the first essay of its versatile and courageous author in a new field, it is a positive success. It is a New England story, full of character and incident, told with a rapidity of narrative which bespeaks both native vigor and long practice, and promises even better things, after longer study of his characters, in the future. We congratulate Mr. Adams on his success in this department of his literary labor; but must remind him that it is to be labor, and no holiday work, to hold the popular attention.

We have before us the first copy of the new and brilliant weekly and monthly magazine, "THE NORTHERN LIGHTS." It is a quarto in form, without covers, the weekly number making thirty-six reading pages, and well illustrated by the first designers and engravers. The contributors to this number are Julia Ward Howe, Edmund Kirke, Petroleum V. Nasby, Fitz Hugh Ludlow, F. W. Shelton, George S. Burleigh, E. S. Rand, Jr., and others not named. The title-page is very striking and expressive, the table of contents being placed below the full-size cut. We cannot do but that a magazine started with such manifest vigor and energy will soon find a wide support from an appreciative community of readers. The articles display talent and ability, the variety is apparent enough to whet the appetite, and the editorial part is well done. Success to the enterprise. It is published under the auspices of the American News Company, New York, of which Lee & Shepard are the Boston agents.

"OUR BOYS AND GIRLS" is the very happy title of the new juvenile Magazine of Oliver Optic, to be published weekly by Lee & Shepard, of Boston. It is, of course, a handsome publication; indeed, we have rarely, if ever, seen a sheet of the kind fairly worthy to be compared with it. Oliver himself commences the exciting story of a Cape Ann fisherman in this number, and Mrs. Howe and others are contributors. It will be conducted with tact and enterprise, and be certain to succeed. Its pages are profusely illustrated by our best artists, and the title-page is a striking design for juvenile eyes and imaginations.

THE METHODIST HOME JOURNAL is the name of a new and handsome candidate for public favor, published with the new year advent at Philadelphia. It is edited by Adam Wallace, who is perfectly conversant with the history and needs of the denomination for which he caters. It is a handsomely printed quarto, printed with fair type on white paper.

THE FRIEND has changed its form and dress, and taken on the regular magazine appearance. It is a progressive and really spiritual publication, full of suggestiveness in its articles, and a great improvement over its former self. We wish it continued success.

State Convention.

The Third Quarterly Meeting of the Massachusetts Association of Spiritualists will be held in this city, in Melrose Hall, (Tremont Temple), commencing Wednesday forenoon, Jan. 16, and continuing over Thursday, with three sessions per day—10 A. M., 2 1/2 and 7 P. M. Good speakers will be present, and we are pleased to learn that Mrs. Horton is to be one of the number. Portions of each session will be set apart for addresses and short speeches. It will be an interesting occasion, and no doubt the hall will be filled during the entire Convention. All are invited free.

Jersey City, N. J.

Our friend Dixon, who has fitted up a hall for the free use of lecturers in Jersey City, which we have before alluded to, informs us that he does not lecture so often as might be inferred from our notice, for he finds plenty of speakers who are willing to labor with him, "for the good of truth," "without money and without price." He has not, however, given up his original plan—while his strength holds out—of giving, every Sunday morning, a lecture illustrated by experiments on natural science, as basic to a natural religion. The Society and Lyceum are flourishing.

The Yacht Race.

The yachts Henrietta, Fleetwing and Vesta, which started from New York on a race across the Atlantic, arrived in England on the 29th of Dec. The Henrietta won the race, having made the trip in the unprecedented sailing time of thirteen days and twenty-two hours, being a day and a half less time than the steamship Java on her last trip. The people were quite jubilant on the arrival of the fleet, and the officers have been feasted and toasted. Even the Queen visited the sea-shore to take a look at the fleet.

Change of Name, etc.

The Religious-Philosophical Publishing Association, of Chicago, has changed the name of its Journal to that of "THE SPIRITUAL REPUBLIC." The form of the paper is also to be changed from quarto to octavo, as we learn from a "Supplement," received just as we were going to press.

ALL SORTS OF PARAGRAPHS.

Do not fail to read the grand essay on our first page. In fact, there is excellent matter upon every page. Do not praise us for making such a good paper, friends, we beg of you. Our soul is in the work—and work we must.

The lady friend who sent us, as a New Year's present, a set of elegant gold sleeve buttons, has our cordial thanks. May she remain in the form many years to come, and fully and harmoniously enjoy her many labors of love in the cause of down-trodden humanity.

Our friend Mead, job printer, 91 Washington street, has issued his annual Calendar Card—for 1867—in neat and convenient form for offices and counting rooms.

We have a few photograph copies of W. P. Anderson's spirit-portrait of the beautiful Indian maiden, known as "Forest Flower," or "Plinkie," who often controls Miss Nettle Colburn to give messages of love and wisdom to friends in mortal. Sent by mail for fifty cents each.

We have received from Geo. C. Rand & Avery, Printers, 3 Cornhill, Boston, a Calendar card for 1867-8. It is the most exquisite specimen of illuminated border and card printing we have yet seen.

ERRATUM.—In Mr. Behn's essay on "The Future of Spiritual Propagandism," in our paper of Dec. 29th, a few errors occurred. In the first paragraph the words "deviously true," should read "obviously true." In the tenth paragraph the sentence should read, "In regard to the second of these principles." In the next paragraph, "wasted protest," should read, "boasted protest." Bro. R.'s manuscript is generally plain and correct, but in the above instances it was very indistinct. We regret that these errors occurred.

De Tocqueville, in his work on America, says that to suppose newspapers only serve to protect freedom would be to diminish their importance—they maintain civilization.

Lowell is the largest New England city after Boston. We voted to make it one.

A clergyman "down east" asked a woman he had baptized as she was coming out of the water how she felt in her mind, and was somewhat surprised to hear her answer "Bully."

A gentleman having presented his Church with the "Ten Commandments," it was wittily said that he gave them away because he could not keep them.

The Russian-American Telegraph Company is making its way with wonderful perseverance through the upper countries of the continent. The last tidings of the working party came from Kamschatka.

A French paper states that a young girl at Tours has been lying in a trance for fifty-seven days, during which time her state has not undergone any visible change.

A Mrs. Woolworth has been dismissed from the Congregational Church in Winsted, Conn., because she got a divorce from her husband "without Bible cause."

It is said that a Roman Catholic Church, exclusively for the use of colored people, is to be built in St. Louis.

A decision, by the U. S. Supreme Court, on the right or power of Congress to exact an internal revenue license from a distiller or liquor dealer in Massachusetts, where their business is prohibited by a State law, is not anticipated before the 1st of March.

The total number of bathers in the free public baths in this city last summer was four hundred and thirty-three thousand, six hundred and ninety, and the cost of each bath was four cents. Another season will average less than half a cent.

STEAM REFINED LARD.—It came out on a recent trial at Cincinnati, that a most foul and disgusting practice exists among the manufacturers of steam refined lard. In the transportation of droves of hogs, by cars, to large markets, more or less of them, and sometimes many of them, are found to be dead on their arrival. They die from crowding, from disease, from suffocation, from being trampled upon; and from other causes. On their arrival these dead hogs, bruised, trampled upon, diseased and covered with filth, are purchased by manufacturers of steam refined lard. They are taken to the manufactories with others which drop dead in the streets; they are not dressed or in any manner, but are put whole into immense steam boilers or tanks, and the lard is extracted from them by the power of steam. This process extracts the lard perfectly from every part of the animal, even from the bones. After sufficient steaming, the most beautiful "Pure Steam Refined Lard" is drawn from certain parts of the boiler by means of faucets, while the filth and solid portions sink to the bottom or rise to the top. This lard is sold by nearly all the grocers and provision dealers.

Ninety-one soldiers and officers went out from Fort Phil Kearney recently, to attack the Indians in the neighborhood, but were surrounded by them and all killed.

A lady who is a thorough English and French scholar, desires a situation as governess, copyist, or to do any kind of writing. Will leave New England if a good salary is offered. References exchanged. Address Miss G., BANNER OF LIGHT office.

MASON & HAMILIN, cabinet organ manufacturers, have removed to their elegant and spacious new marble building, 134 Tremont street, a few doors from West street.

The January number of the Herald of Health, among fifty other articles, contains one from Henry Ward Beecher, on the importance of selecting healthy companions for husbands and wives if we would rear healthy children.

The Catholic Church in the United States is said to have three thousand eight hundred and eighty-four churches and chapels, seventy-four theological seminaries, and one thousand four hundred and four academies and schools, containing thirty thousand pupils. The Catholic population of the United States is estimated at from four million to five million—nearly as many millions as the Spiritualists number.

Physical Medium Wanted.

We have received a letter from our friend, Daniel Home Lyon, of London, asking if we know of any young man who is a reliable medium for physical manifestations, possessing a good moral character, and gentlemanly in his manners, who would like to go to England, where he would like this chance to go abroad, they can address a letter to "Daniel Home Lyon, Spiritual Athenaeum, 22 Sloane street, London, S. W., and they will learn all the necessary particulars.

New York Department.

444 BROADWAY.
WARREN CHASE, Agent.

Having assumed the management of the BANNER OF LIGHT BRANCH BOOKSTORE, located for the present at 444 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 Publications.

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,
444 BROADWAY,
NEW YORK.

N. B.—Send P. O. money orders and drafts, when possible.

Frankenstein's Battle-Fields of the American Civil War.

Never before in the world's history has the rapid march of momentous events been followed so closely by the twin geni, Art and Literature, who catch and portray for posterity the fleeting scenes of time, as in the progress of our recent civil war. Pen, pencil and photography sketched its scenes and incidents so rapidly, that while yet the pillar of cloud hung over the field of carnage, the illustrated papers reproduced, in thousands of broken family circles all over our land, the most vivid details of the conflict. These contemporary records, furnishing not only written memoranda but pictured scenes of important places, persons and events, will render the work of future historians a comparatively easy task.

Among all these efforts none are more worthy of the honor and gratitude of the American people than the bold, original and highly successful enterprise of Mr. George L. Frankenstein. In 1862 this gentleman conceived the idea of visiting every important battle-field, and painting landscape views of the entire locality on the spot. This he has finally accomplished, and we have been privileged to inspect the original pictures.

Whoever has visited these historical grounds know that many of the localities comprise some of the grandest and most beautiful features of natural scenery, so that, considered merely as landscape views, their artistic excellence would commend them to admiration. But, while reproducing the simplicity and beauty of Nature with rare fidelity, the artist has been true to his leading idea, to paint every point in the scene which concerned the progress of the battle, so that we might follow its progress, by the aid of written description, as though we were actually upon the spot.

"Boys in Blue," as by your comfortable friends, restored to the family circle again, you look upon these familiar scenes, now happily bathed in the atmosphere of peace, you can point out the very picket line where you watched and waited, the camp, the skirmish-ground, the intrenchments, and the scenes of sharp, decisive conflict. The series comprise all the great battle-fields lying between Gettysburg and Vicksburg, among them Antietam, South Mountain, Winchester, Gaines's Mill, Savage's Station, Malvern Hill, Fair Oaks, Seven Pines, Spottsylvania Court House, Fredericksburg, Chancellorsville, Wilderness, Cedar Mountain, Perryville, Pittsburgh Landing, Philo, Corinth, Inka, Stone River, Lookout Mountain, Missionary Ridge, Chickamauga, Knoxville, Franklin, Nashville, scenes of interest on the Mississippi River, between Vicksburg and Cairo and so on through the entire range of memorable fields, all of which we cannot now enumerate.

The views are to be reproduced in the highest style of chromo-lithography, with marginal notes and letter press descriptions of each battle by Mr. Frankenstein himself, and published in serial numbers by Richardson & Co., of New York.

The personal interest of so many thousands of our people in these various localities, their historical importance, and the intrinsic excellence and beauty of the views, will, we are sure, create such a demand for the whole series, as to prove not only the appreciation and gratitude of our people to Mr. Frankenstein, but, also, a handsome pecuniary return for his artistic labor of patriotism, fidelity and perseverance.

We shall be pleased to receive orders for this work either at the Boston or New York office, and furnish them, at the publisher's price, as soon as they are issued, which we understand will be soon.

New York, Dec. 31, 1866.

Personal.

Mrs. Susie A. Hutchinson lectures in Cleveland, Ohio, during this month.

Mrs. Fannie T. Young, a trance speaker, of this city, is located for the present in Chicago, Ill. Her address is 285 South Clark street. Mrs. Y. has been an efficient worker in the cause of spiritual progress in New England for several years past. Her protracted labors in New Hampshire during the last fall were crowned with good results. She will answer calls to lecture in the West, Sundays or week evenings.

Mrs. M. J. Wilcoxson is lecturing in Indiana. Her address is care of James Hudson, Terra Haute, Ind. 15th; after that, New Albany, care of Gardner Knapp, till Feb. 15th. She is doing a noble work.

Susie M. Johnson lectures in Oswego, N. Y., during this month.

John B. Gough delivers the next lecture of the course before the Mercantile Library Association in Music Hall, Wednesday evening, Jan. 16th.

Rev. Dr. Gray, Chaplain of the Senate, preached a sermon in Washington recently, on "The Ancient Female Spiritualist at Endor."

Major Gen. Samuel R. Curtis died at Council Bluffs, Iowa, on Wednesday night, from a stroke of apoplexy. He graduated at West Point in 1831.

Lieut. H. H. Wilson, 6th U. S. Cavalry, who recently died at Austin, Texas, at the age of 20, was the only child of Hon. Henry Wilson, United States Senator.

Bro. J. M. Peables speaks in Washington, D. C., during this month.

Mrs. H. F. M. Brown's address is care of the Spiritual Republic, Chicago.

Tallmadge & Co., Chicago.

We learn that our friends, Tallmadge & Co., have removed their book store from 109 Monroe street to No. 167 Clark street. They will continue to keep a large supply of spiritual and reformatory books and periodicals, and also the BANNER OF LIGHT for sale.

Philadelphia Lyceum's Christmas Gift to Mr. and Mrs. Dyott.

On Christmas eve the officers and leaders of the Children's Progressive Lyceum, No. 1, of Philadelphia, made an attack, in the shape of a "surprise," upon the hospitable domicile of Mr. and Mrs. Dyott. They began the attack by sending the Guardian of Groups, Mrs. Ballenger, as an advance-guard, to keep the family all at home by remaining to "tea," and while she and the rest were quietly discussing the prospects of the coming day and the contents of the supper table, the door-bell was rung and the servant in attendance announced the arrival of the whole corps of officers and leaders of Lyceum No. 1. Mr. and Mrs. Dyott were of course surrounded, "surprised" and completely taken by storm. Mr. Dyott at once interpreted the proceeding by supposing the party had mistaken the evening for that on which they held a "Leaders' Meeting" at his house. But this supposition was not admissible. There was no use trying to escape. So they surrendered, and, by invitation, ascended to the upper drawing room. Here the Assistant Conductor, Mr. George Ballenger, stepped forward to Mr. and Mrs. Dyott, and, in a most gentlemanly manner, presented them a splendid silver ice pitcher, a pair of beautiful goblets and a waiter. Upon the pitcher was most beautifully engraved the following:

"Presented to Mr. and Mrs. M. B. Dyott, by the Officers and Leaders of the First Children's Progressive Lyceum of Philadelphia, in appreciation of their uniform kindness and untiring devotion as conductor and assistant conductor of the Lyceum, December 25, 1866."

A similar inscription was upon the goblets and waiter. This agreeable testimonial ceremony was performed in well-chosen and eloquent words that spoke volumes to the recipients, and excited feelings of surprise and grateful and indescribable delight. Mr. Dyott was unfortunately "struck speechless," and so the only alternative left him was to (use his own language), to do as I have heard Mr. A. J. Davis do: whenever he deems it quite desirable to have a good speech he calls upon "Mary Davis" to speak in his stead." So, in imitation of this method, he fell back upon his refined and talented companion, "Mary Dyott," and called upon her to come immediately to his assistance; but her heart was also too full to make "a speech," although she did, in a few appropriate words, express for both their deep, heartfelt acknowledgments; and then all "visited," and enjoyed the happy occasion as only friends and faithful hearts can.

The Philadelphia Lyceums, Nos. 1 and 2, are making fine progress, notwithstanding they have no Sunday car accommodations, and for the present are compelled to assemble in halls not sufficient for their purposes. Yet the Children's Lyceums are growing and constantly improving.

A Note from Rev. Mr. Hayford.

I thank you, dear BANNER, for the kind mention you have made of me since I came out as an advocate of the Spiritual Philosophy. I thought I would write you a few lines to let your readers know how I am getting along. I have felt confident that the step I took was a step toward Light and Truth, an ascension into higher being. I felt that of myself I could do nothing; I therefore turned myself over to the spirits, and their beautiful influences have sustained me. I "thought" what I shall say in my lectures; often I know not the subject upon which I shall speak; but "the spirit" gives me utterance. I am gaining more and more confidence.

From speaking of myself, I will turn to speak of the Spiritualists of Washington. I spoke for them last Sunday and Sunday before last, and will speak again next Sabbath. Mrs. Townsend was engaged to speak here this month, but owing to the illness of her sister, who was with her, she returned to Vermont, and was unable to come here to speak. Next month Mr. Peables will speak to them. The Society of Spiritualists here is small, but their spirit is great. There are several mediums among them. Circles are held quite frequently. They hold meetings in Union League Hall every Sunday morning and evening. They have had several disappointments of late from various causes in getting speakers; but still they have managed to have meetings regularly. I must close for this time. Whoever comes here to speak, will find warm hearts and a good spiritual influence to help him. It is very important that the cause should flourish in this city; for none can tell the good that will flow to the nation from the agency of spirit-communication.

Thanking you, Mr. Editor, again for your kindness, I am, yours for the truth,
S. C. HAYFORD.

Washington, D. C., Dec. 26, 1866.

Genesee Association of Spiritualists.

From notices heretofore published in the BANNER, the public have been apprised of the formation of the above association, composed of the ten westernmost counties of the State of New York; that in addition to the officers (President, Vice President, Secretary and Treasurer) there were two directors located in each county, the whole forming a Board of Control; that there was held at Batavia on the 26th of October the first meeting of said Board, which adjourned to meet again in three months from that time, during which time subscriptions were to be circulated and other measures adopted to secure as speedily as possible facilities for inaugurating a system of itinerant lecturing, &c.

Notice is hereby given that said adjourned meeting will be held at the Eagle Hotel, Batavia, Friday, Jan. 25th, at 1 o'clock P. M., to be continued during the evening.

As this is expected to be a meeting of much importance, it is earnestly hoped that all the members of the Board of Control will be in attendance, and that all friends who have received subscriptions or funds for the Association, will report and forward the same to A. C. English, Treasurer, at Batavia, previous to the above meeting; also that committees which have failed to make the two directors requested of them, by a circular letter, will do so previous to that date.

We hope to be prepared to report substantial progress as the result of that meeting and the efforts preceding it; and as no important movement of this kind can succeed without united and persevering effort, we earnestly call upon all interested to contribute of their means and influence to insure that object of their Association.

President Genesee Association of Spiritualists.
Byron, N. Y., Dec. 27, 1866.

Antone—A Suggestion.

I would like to inquire whether there are any of your many readers that could give a biographical sketch of Antone's earth-life. I think it would be very acceptable to the readers of the BANNER, especially to those that have seen Mr. Anderson's pencil painting of him, or let each one give what knowledge he may be in possession of in regard to his life history.

W. V.
Buffalo, N. Y., Dec. 29, 1866.

State Convention.

The Massachusetts State Convention of Spiritualists will hold their Second Annual Meeting, on the second Wednesday and Thursday of this month (9th and 10th), at the Melrose (Tremont Temple), commencing at 10 o'clock A. M., to elect officers for the ensuing year, to hear reports of the Committee on Revision of the Constitution, and transact any other business that may come before the Convention.

All friends to the cause of progress are cordially invited to be present.

LYANDER S. RICHARDS, President.
EDWARD S. WHEELER, Secretary.
Boston, Mass., Jan. 3, 1867.

Card to the Public.

Dr. P. B. Randolph, universally conceded to rank as one of the greatest of living orators, will close his engagements West—where his genius and stirring eloquence have elicited the highest encomiums of the press—and start early in January on a lecturing tour through New England. All places desiring him to visit them, should make it known as early as possible to his agent for New England, DE. J. H. DREW, Worcester, Mass. 629-44

Card—The only Spiritual College for Invalids and Students.

My facilities in the large, new Institute now opened and fast filling up, enable me to warrant all invalids the most thorough treatment; first-class accommodations; a social, genial home; the best attendance; everything needful for body and mind; entire satisfaction, and cordialities of the most affectionate and experienced friends. Students, mediums, and healers are qualified, scientifically and otherwise, for the new practice, without using medicine, in from two to four weeks, and diplomas given free. Short ride from Boston. See Circular, with terms, engraving of the building, &c., lately in the BANNER. Patients and pupils received at all times. Dr. URBAN CLARK, Greenwood, Mass.

To Correspondents.

[We cannot engage to return rejected manuscripts.]
Dr. H. P. F. POPHAM GROVE, ILL.—\$3.00 received.
W. C.—The money for three subscriptions received.

Donations to Bread Fund.

C. B. Gove, Portland, Me., \$2.50
Mrs. Carter, Boston, Mass., 2.00
H. Courtney, Cambridgeport, Mass., 2.00
Friend, 4.00

Donations to the Jackson Fund.

To aid the poor and aged parents of the late Geo. M. Jackson.
Friend, \$6.00

Business Matters.

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

For Colds, Coughs, Bronchitis, and all affections of the Lungs, take JAMES'S CHERRY PECTORAL, which is sure to cure them.

JAMES V. MANSFIELD, TEST MEDIUM, answers SEALED letters, at 102 West 15th street, New York. Terms, \$3 and four three-cent stamps.

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

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

Special Notices.

This Paper is mailed to subscribers and sold by Periodical Dealers every Monday Morning, six days in advance of date.

MRS. SPENCE'S POSITIVE AND NEGATIVE POWDER, for sale at the BANNER OF LIGHT OFFICE, Boston, Mass. June 16.

The "January Thaw" often leaves many unpleasant memories, in the shape of sudden Colds and Coughs. They are, however, easily controlled by COOK'S COTTON BAL-SAM. It is agreeable to the taste, effectual, and no family with children subject to Croup can afford to be without it, as it is infallible for Croup if taken in season. 1w-Jan. 12.

PERRY DAVIS'S PAIN KILLER. Dyspepsia can be cured every day by the use of PERRY DAVIS'S PAIN KILLER. This is the most wonderful and valuable medicine ever known for this disease; its action upon the system is entirely different from any other preparation ever known. The patient while taking this medicine may eat anything the appetite craves. 2w-Jan. 5.

Allen's Lung Balm is composed of medicines which have a specific action upon the morbid secretions of the lungs, which causes the matter to be thrown off by expectoration, then the inflammation will be relieved and the cough soon subdued. For sale by CARTER, RUST & CO., Boston. Jan. 3.—2w

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

Remember that Mrs. Spence's Positive and Negative Powder is the greatest Family Medicine of the Age. See Certificates of Cures and advertisement in another column.

The most liberal terms, and also the sole agency of entire countries, for the sale of Mrs. Spence's Positive and Negative Powder, given to DRUGGISTS, and to AGENTS, male and female. See Certificates of Cures and advertisement in another column.

Physicians of all schools of medicine, use Mrs. Spence's Positive and Negative Powder. See Certificates of Cures and advertisement in another column. Nov. 24.

ADVERTISEMENTS.

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

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

MRS. E. D. SIMONS, MEDICAL.

CLAIRVOYANT, MAGNETIC & ELECTRIC PHYSICIAN, FOR MIND AND BODY.

1249 BROADWAY, corner 31st street, New York. Formerly a resident of Hartford and Bristol, Ct., and one well known through the New England States as a Clairvoyant and Physician of wonderful success, excellently qualified to cure all diseases, and to consult with and treat all that are suffering. The strong magnetic power possessed by the medium to remove disease by the hands, and the power of clairvoyance by mail exercises is thrown from the system by the clear magnetic light imparted. TERMS—\$3.00 for Examination and Prescriptions. Medical cases accepted and forwarded by mail or express. Mrs. E. D. Simons's Magnetic Lincture acts like magic in curing Bronchitis, Difficulties, Whooping Cough, and all pulmonary and throat troubles, and gives great remedy of the age. 30 cents, \$1.00 and \$2.00 per bottle.

Mrs. E. D. Simons's Anti-Rheumatic Pills—the best and most powerful Rheumatic Corrector ever known. They are composed of purely Vegetable extracts, and cure Rheumatism, Liver Complaints, and diseases caused by an impure circulation. Price, 25 cents per box. 100 boxes can be ordered by mail or express. Jan. 12.

NEW UNFOLDING OF SPIRIT-POWER! DR. GEORGE H. EMERSON.

Psychic and Magnetic Physician, DEVELOPED TO CURE DISEASES BY DRAWING the disease upon himself, at any distance; can examine persons; tell how they feel, where and what their disease is, and the time they will recover, by mail or express. He draws diseases, 65¢ thirty for \$10. Manipulations, 82¢ each. Treats patients at a distance by letter, by including the sum, and the name of the patient, in the letter. Address, DR. G. H. EMERSON, No. 1 Winter Place, off Winter street, Boston, Mass. Office hours from 9 A. M. to 5 P. M. 4w-Jan. 12.

WHISKERS AND MUSTACHES

FORCED to grow upon the smoothest face in from three to five weeks by the use of HENRY'S RESTAURATEUR CAPILLAIRE, the most wonderful discovery in modern science, acting upon the beard and hair in an almost miraculous manner. It has been used by the elite of Paris and London with the most flattering success. Names of all purchasers will be registered, and if entire satisfaction is not given in every instance, the money will be cheerfully refunded. Price by mail, sealed and postpaid, \$1.00. Descriptive circulars and testimonials mailed free. Address, RESTAURATEUR CAPILLAIRE, 25, rue de la Harpe, Paris. 4w-Jan. 12.

\$5

upon the great man told him that his shadow should go along with him down to earth, and he with him forever. There was, he says, all this time no words spoken between them, but they had a kind of mental intelligence of each other's thoughts, dispositions and proposals. "After this," he says, "he saw the great man no more, but supposes he now came down to earth to be born; but the spirit or shadow of the great man still attended him, and ever after continued to appear to him in dreams and visions, until he felt the power of God's word upon his heart, since which it had entirely left him." This spirit, he says, used sometimes to direct him in dreams to go to such a place, assuring him that he should there meet with success, which accordingly proved so. And when he had been there some time, the spirit would order him to another place, so that he had success in hunting, according to the great man's promise, made to him at the time of choosing this employment. There were some times when this spirit came upon him in a special manner, and he was full of what he saw in the great man, and then, he says, he was all light, and not only light himself, but it was light all around him, so that he could see through men, and knew the thoughts of their hearts. My Indian interpreter tells me that he heard one of the powows tell a certain Indian the secret thoughts of his heart which he had never divulged. These depths of Satan I leave to others to fathom, and don't pretend, for my part, to know what ideas to affix to such things.

It is amusing at this day to observe how closely good, pious, conscientious Brainerd unconsciously clung to his devil; what surprise he evinced when the Indian reformer declared his disbelief in its existence, and how quickly he attributed the wonderful experiences and powers of the powow to Satan. Is not his case another illustration of the same law which caused the Jews to attribute the marvelous works of Jesus to the devil? Now Christians aver that it was his deifiers, and not Jesus, who had the devil.

The experience of the powow, as above related, corresponds in some particulars with that of other remarkable mediums or mediators. Pythagoras declared that he had preëxisted, and recollected some of the forms in which he had ages previously been clothed while in the flesh. Jesus spoke of his preëxistence, and his intimacy with the Father of Light. Swedenborg conceived that the universe and the author of it existed in the form of a GRAND MAN.

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

Obituaries.

Removed from our midst, Dec. 11th, 1866, Climens H. Miller, aged 22 years.

What task is more painful than to record the premature death of one for whom we had dreamed beautiful dreams, and who seemed to possess every capacity to actualize the most extravagant expectations? His friends will not always regret Climens's departure, for our hearts were twined together by a long and sweet friendship, and it matters not how many or how dear the friends which heretofore blessed us, one will be sadly missed and deeply mourned. Not one who knew her will ever forget or cease to love her. Her serene, sweet face, her tender speech, her gentle ways, her pleasant smile, we will remember who has once known? It is so hard to become accustomed to things, even to things which we know are inevitable! How can we settle ourselves to the truth that she is gone from our hearth and fireside, to come to more as of yore, but beautiful belief—as a loving guardian angel, who holds us deeply dear!

She was conscious that she was undergoing physical death, and bore the pain with great patience. She talked calmly of it; said she would rather live, but if it could not be, she wanted to depart cheerfully, and she was touchingly careful not to add the pang of one complaint from her lips to the intense grief of her parents, brothers and sisters, to whom almost her last words were, "Kiss me."

Beautiful spirit! Think of us often, as with our own eyes Aggie you dwell in the heart of the heavens, tasting daily the unending joys of heaven. Give us some, O Aggie, let us feel your pains which await us, and the light is now resting upon your angel-brow which we are yet to seek. EMMA TUTTLE.

Mrs. Percy Chase, wife of Harvey Chase, Lowell, Mass., passed to the radiant shores of the Summer-Land, on the 11th of Nov., 1866, in the 75th year of her age.

For the last twelve years Mrs. Chase has been a firm believer in the philosophy of spirit-communication, and will have entered her spirit-world in a far better state of preparation than she otherwise could have done. She often looked forward to the period of her dissolution with longing and anxious desire, having suffered during the past year from wasting of the vital forces, imperfect respiration, etc. She was an affectionate and devoted wife, a kind and indulgent mother, and a peaceable neighbor. She had raised up a large family, who mourn her loss. Her patient endurance of the toils and sufferings of life were exemplary. She will reap her reward in the joyous progressive future. May the fact that she still lives be a source of consolation to all her relatives, but especially to Mr. Harvey Chase, whose faith in spirit-existence has long since been turned into knowledge.

A. J. Finney delivered an appropriate address on the occasion of her funeral.

(Mrs. Chase's death was occasioned by a gradual wasting of the vital forces, and not by lung fever as stated in our local papers.) THOS. C. CONSTANTINE.

Mrs. E. M. Allen, wife of Albert G. Allen, of Reading, Vt., passed from the mortal life, Dec. 29th.

She leaves four little children—the youngest of whom is but six weeks old—in charge of her dear companion, who deeply mourns her loss, and who will bear true testimony that she did break again in spirit and minister to their spiritual wants. A large and attentive audience were present at the funeral to take leave of the firm, and the fact that she still lives in the mediumship of your humble correspondent. Among those present were her aged parents, whose religious belief has long been "that the dead know not anything" till the body is restored again to the grave. A. F. BROWN.

Bellevue, Wt., Dec. 29, 1866.

New Books.

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THE LILY-WREATH
SPIRITUAL COMMUNICATIONS
RECEIVED CHIEFLY THROUGH THE MEDIUMSHIP
OF MRS. J. S. ADAMS.
BY A. W. CHILD, M. D.
Go and whisper to the children of earth, and tell them that what they term the fleeting vision, is but the soul's reality.
FLORA.
Price \$1, postage 16 cents. For sale at this office. Ap' 12.

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NEW COOK BOOK;
OR,
USEFUL AND PRACTICAL RECEIPTS FOR THE
HOUSEWIFE, AND THE UNINITIATED.
CONTAINING
EIGHT HUNDRED AND FIFTY-EIGHT NEW AND ORIGINAL RECEIPTS FOR COOKING AND PREPARING ALL KINDS OF FOOD.
Complete in one large volume, strongly bound, full gilt ornamental back. Price, \$2.00; postage free. For sale at the Banner office, 139 Washington street, Boston, and at our Branch Office, 54 Broadway, New York.
THIRD EDITION.
First Volume of the Arcana of Nature
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SECOND EDITION—JUST ISSUED.
Second Volume of the Arcana of Nature
OR THE PHILOSOPHY OF SPIRITUAL EXISTENCE, AND OF THE SPIRIT-WORLD. By HUDSON TUTTLE. Heaven, the home of the immortal spirit, is originated and sustained by natural laws.
The publication contains interesting and valuable work to pleasure in announcing to their friends and patrons, and to the world, that the second edition of the second volume is now ready for delivery.
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NEW EDITION—JUST RECEIVED.
THE PRESENT AGE AND INNER LIFE
A SEQUEL TO
SPIRITUAL INTERCOURSE.
MODERN MYSTERIES CLASSIFIED AND EXPLAINED.
BY ANDREW JACKSON DAVIS.
Author of "Nature's Divine Revelations," "Harmônia," etc., etc.
ED Price, \$2.00; postage 24 cents. For sale at this office and at our Branch Office, 54 Broadway, New York. April 28.
A FRESH LOT, JUST RECEIVED FROM THE INDIAN
THE WILDFIRE CLU
BY EMMA HARDINGE.
Oct. 16. Price \$1.25; postage 20 cents. For sale at this office and at our Branch Office, 54 Broadway, New York. Jan. 1.

INCIDENTS IN MY LIFE;

With an Introduction by Judge Edmonds, of New York.
Price \$1.25; postage free. For sale at this office. Aug. 16.

THE EARLY PHYSICAL DEVELOPMENT OF THE AMERICAN PEOPLE.

An obtain it. Address, DR. ANDREW JACKSON DAVIS, 3rd Street, Troy N. Y. 3m

Miscellaneous.

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RADICALLY CURE

SCROFULA, CATARRH, BRONCHITIS ;

FIRST AND SECOND STAGES OF

CONSUMPTION ;

RHEUMATISM, NEURALGIA, PARALYSIS, AND

EPILEPSY.

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

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

The Remedy is administered under the supervision of the Inventor, DR. C. L. BLOOD.

PHYSICIANS instructed in the use of the remedy, and furnished with all the appliances for a business with it.

CHARGES REASONABLE.

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6m **BOSTON.** Oct. 27.

DR. J. R. NEWTON

CURES IN MOST CASES INSTANTANEOUSLY !

PERMANENTLY LOCATED AT

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Office Hours, 11 A. M. until 2 P. M. daily, Saturdays and Mondays always excepted.

DR. NEWTON'S practice is mostly diseases given up as incurable. His treatment is *peculiar to himself*, although there have been many who have had the same magnetic power over diseases of the body and mind (the "Gift of Healing," yet few have seemed to possess it to such an extent almost incredible short of magic. It will not restore a lost member of the body or return principles of science; it is in harmony with all natural laws. Many eminent physicians of every other practice not only acknowledge this power, but receive the most strict principles of science; it is in harmony with all their patients. Dr. Newton does not profess to cure every case; he gives no medicine, and CATERS NO PAIN. In the treatment of these diseases and families, as well as advise it to their patients. Dr. Newton does not profess to cure every case; he gives no medicine, and CATERS NO PAIN. In the treatment of these diseases and families, as well as advise it to their patients. Dr. Newton does not profess to cure every case; he gives no medicine, and CATERS NO PAIN.

Paralysis, slow and uncertain, sometimes, though rarely, these patients have been fully restored with one operation; they are, however, always benefited. Deafness is the most doubtful of any modern treatment.

TERMS FOR TREATMENT.

Patients will pay in proportion to property—always in advance. No charge will be made for a second operation when it is found necessary. However, every cure, no case will be cured BE GUARANTEED. Those persons who cannot well afford to pay are cordially invited, "without money and without price."

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DR. C. cannot tell if he can cure until he sees the patient.

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Address, **TALLMADGE & CO.** Box 222 Chicago, Ill.

June 24.

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DEALER IN

PIANO FORTES, ORGAN HARMONIONS

AND MELODEONS

OF THE BEST QUALITY and lowest price in every particular to be the best made instruments in the country. They are fully endorsed by the Musical Profession. Our Pianos vary in price from \$250 to \$1,000, according to style of finish. And in the treatment of these diseases and families, as well as advise it to their patients. Dr. Newton does not profess to cure every case; he gives no medicine, and CATERS NO PAIN.

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MRS. N. L. CHAPPEL, the well known Lecturer on the "Laws of Life," has taken Rooms at No. 11 BOUTH STREET, Boston, Mass.
Mrs. C. has been a successful and successful student of those mysterious elements of being which, too often ignored, are the potent agencies of life, and she invites the attention of those who would be benefited by her instruction.
Diseases of Mind and Body often vanish at once when the cause of disturbance among the vital forces are discovered, and all their suffering are invited to call, as she offers her services as an *inspirational* and *Magnetic Healer*, and relies upon experience to confer great benefit upon all whose conditions demand her aid. She often gives evidence of spirituality, but never promotes.
EXPOSURE. MRS. CHAPPEL will also receive calls to lecture during the coming Winter.
Call or address MRS. CHAPPEL as above. Hours from 10 to 2 each day. Dec. 6.

DR. MAIN'S HEALTH INSTITUTE,
AT NO. 7 DAVID STREET, BOSTON.
THOSE requiring examinations by letter will please enclose \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. Jan.-Jan. 5.

MRS. R. COLLINS
STILL continues to heal the sick, at No. 19 Pine street, Boston, Mass. Dec. 8.

MRS. PLUM, Clairvoyant Physician, Test Act and Business Medium. Perfectly reliable. No. 3 Lowell street, Boston, Mass., between North and South streets, at 74. Admission 15 cents. For Examination of Diseases, \$1; for Test and Business, \$2; for Lost or Stolen Property, \$3; for Sealed Letters, \$1, with return stamps. Dec. 15.

MRS. A. C. LATIHAM, Magnetic and Clairvoyant. Has been successful in curing all kinds of ailments, by the laying on of hands, and by magnetic remedies. Also gives delineations of character. Terms \$1. Office, 221 Washington street, Boston, Jan. 12.

MISS NEELIE STARKWEATHER, Writing Medium. No. 7 Indiana street, near Harrison Ave., Boston, Mass., Dec. 10 to 12.

DR. W. B. WHITE, Synthetic Clairvoyant, Magnetic and Electric Physician. No. 4 Jefferson Place, leading from South Street East, Boston. 6pm-8pm. Dec. 8.

MRS. L. PARMELEE, Medical and Business Clairvoyant. 178 Washington St., Boston. 13pm-Dec. 1.

MRS. DORMAN, Clairvoyant and Healing Medium. No. 51 Hudson street. 3pm-Dec. 23.

SOUL READING,
Or Psychometrical Delineation of Character.
MR. AND MRS. A. B. SEVERANCE would respectfully request those who desire to know the true condition of themselves in person, or send their photograph or lock of hair, they will give an accurate description of their leading traits of character, and receive instructions how to change them, and what future life; physical disease, with prescriptions therefor, and what impulses they are best adapted to pursue in order to be happy in this physical existence, and to investigate, attending marriage, and hints to the unfortunately married, whereby they can restore or perpetuate their former love. What faculties require cultivation, and what to cultivate. Seven years' experience warrants them in saying that you can do what they advertise without fail, as housewifery work, and so forth. Sendings are particularly invited to investigate. Everything of a private character kept strictly as such. For Written Delineation of Character, \$1.00 and red stamp. Address, MR. AND MRS. A. B. SEVERANCE, Oct. 6, Whitecourt, Worcester, Mass., U.S.A.

DR. J. P. BRYANT
WILL HEAL THE SICK,
BY THE LAYING ON OF HANDS,
AT PUTZGERBORN'S HALL,
CORNER OF KEANY AND POST STREETS,
SAN FRANCISCO, CAL.
FROM 9 A. M. TO 11 A. M., COMMENCING FRIDAY, OCTOBER 12th, and continuing every Friday thereafter, FREE OF ALL. After the above hours he will receive patients at his Private Rooms, Bush street, between Commercial and Commercial streets, till 5 p. m., who will be charged nothing for their means. Nov. 24.

HEALING THE SICK,
BY THE
LAYING ON OF HANDS!
DOCTOR PERSONS, late of the Dynamic Institute, Mill Street, New York City, who has treated over 20,000 cases within the last three years, and whose cures have never equaled surpassed in the world's history, will heal the sick at
Adams House, Chicago, Ill., Dec. 23d, 24th, 25th, 26th, 27th, 28th, and 29th.
By special request, will be at Three Oaks, Mich., Dec. 27th, 28th, and 29th.
January 3d will pay for New Orleans location and time of practice will be made known hereafter. Dec. 22.

HEALING INSTITUTE, QUINCY, MASS.
Dr. G. W. F. KINGSLEY, assisted by MRS. E. KINGSLEY, July 1st, 1896, for the improvement of the afflicted in Body, Mind, Heart with or without treatment. Good Clairvoyant and Magnetic Physicians in attendance. Washington St., near Centre. Dec. 15.

DR. W. A. CANDEE,
THE HEALING MEDIUM will treat the afflicted for the next six days.
INDIANAPOLIS, IND.,
Commencing January 1st, 1897. Dec. 22.

MUSICAL SEANCES!
MR. E. P. KINGMAN and MARY J. CLARK, will give Violin, Musical Seances. Music produced by the invisible on Violin, Guitar, Piano and Bell, giving also other physical manifestations. Address, SOUTH ASHFIELD, MASS. Dec. 22-4w

HEALING THE SICK!
DR. D. A. DEANES, JR.,
No. 265 ADAMS AVENUE, DETROIT, MICH., cures all forms of disease without medicine. Nov. 17.

Healing by the Laying on of Hands!
DR. W. I. VESCELIUS, from Elmira, N. Y., will heal the Sick by the "laying on of hands," at ROCHESTER, N. Y., from January 3d to February 1st, 1897. 4w-Jan. 5.

MRS. HYDE, Business and Test Medium. Residing in New York City, 89 West 11th street, corner 6th Avenue, NEW YORK CITY. Has been successful in curing all kinds of ailments, by the laying on of hands, and by magnetic remedies. Also, Dr. Garvin's Compound Elixir, or first Solution ever known of Tar, given from the Spirit-World, for Scrofula, Consumption, Rheumatism, and a specific for Heart Disease (See REC. CHICAGO). 6w-Dec. 15.

FREDERICK MYERS, Physician and Medical Electrotherapist. Eleven years' successful practice in the treatment of DISEASES OF FEMALES, in New York City. Office, EAST TWELFTH STREET, corner of Fourth Avenue, NEW YORK CITY. Dec. 22.

JEANNIE WATERMAN DANFORTH, (formerly of Boston) Clairvoyant Physician and Trance Medium, 52 FORTH STREET, near the Bowery, New York. Dec. 8-9w.

B. WORTH, Successful Healing Medium will heal the Sick by the laying on of hands. (No medicines given.) No. 230 E. 7th street, New York City. Dec. 22.

DR. X. P. ALLEN, HEALING MEDIUM, Locust street, GLOUCESTER, MASS. 10w-Nov. 11.

INK
—AT—
A BIG PROFIT!
THIS INK resembles the French Violet; is made of strength, and sold in large bottles containing diluted ink, and in small bottles containing pure ink. It is used by writing; in five minutes changes to a purple color, and remains so until it is washed off. It takes well on other inks, and contains large profits to ship to in any part of the country. It cannot be copied, any particle of white, or grey, or teratizes well in inks or bottles exposed to the air. Cities and localities given as monopoly to those who buy the Ink.
References may be had by writing to those who are engaged in the business, viz.: J. P. Hunt & Co., Pittsburgh, Pa.; H. Deane & Co., New York City; J. P. Hunt & Co., New York City; Young, Des Moines, Iowa; A. Jones, Aurora, Ill.; D. C. Merrill, Monroe, Wis.; J. Cooper, Bellefontaine, Ohio. Dealers will follow suit, and will be glad to supply the very best quality of Ink. Specimens sent to any applicant on prepayment express charges. Address, W. S. KELLS, Mansfield, O. 3w-Jan. 5.

OCTAVIUS KING, M.D., Eclectic Dispensary, Botanic Drugist, 654 WASHINGTON STREET, BOSTON.
ROOTS, Herbs, Extracts, Oils, Tinctures, Concentrated Medicines, Pure Vitamins and Liquors, Proprietary and Patent Medicines, imported pure and genuine. The Anti-Diphtheria Syringe, the Anti-Croup Syringe, the Anti-Tonic, etc., are Medicines prepared by himself, and unsurpassed by any other preparations. A.B.—Particular attention paid to putting up SCRIBAL and other Prescriptions. 3w-Jan. 5.

A WONDERFUL BOOK
RICHES, Wisdom, Happiness, Marvels, Miracles and Mysteries, all combined worth \$5. Mailed free for 25 cents. L. N. WHITE & CO., 25 Chamber St., New York. 5w-Dec. 22.

A LADY who has been cured of great nervous debility, after many years of misery, desires to tell her story, and follow others, and obtain relief. A full description, enclosing a stamp, MRS. M. PERMIT, P. O. Box 10, Boston, Mass., and the prescription will be sent. 10w-Dec. 1.

WANTED.—A good girl, to cook in a private family. Apply to Mrs. J. H. Smith, 100 South Main street, Boston. 3w-Jan. 5.

FOR \$2, I will send, by mail, one copy each of the following books: "The American Crisis," and "Gloss of Spiritualism." For address, see lecturers column. WARREN CHARLES, Boston. 3w-Jan. 5.

DR. J. T. GILMAN PIKE, Hancock House, — Court Square, BOSTON.

