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BOSTON, SATURDAY, JANUARY 12, 1867.

PLEASURE AND PAIN;

OB, A CHAPTER FROM THE HARMONY OF MATTER, As Unfolded in the Circles of Spiritualists who meet at Brothers Chapman, Varley, and Etchells', Huddersfield.\*

BY THOMAS ETCHELLS, 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 pri-

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

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 calmly 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 loftiiest 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 en rapport with the real principles of its nature: those real, moving, invisible powers which are and ever were the only realities, and which over 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 few at least of those great openings which the ence. No imagination can prefigure its mighty human mind has of late years made into the beau- results." How successful this method may be in tiful workings of nature. I would more particularly instance those departments of science which decide, but are assured that by this means the within him the seeds of all future progress and decide, but are assured that by this means the within him the seeds of all future progress and decide, but are assured that by this means the within him the seeds of all future progress and the work, or infinitesimally small the life creature may be-from the tiniest microscopic life up to all we require for our present purpose. the largest sun which sparkles in the vast firmament of space-go where we will, examine what we will, in thus 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 microcosmatic powers of the human organism, which organism, all must admit, contains the seeds of all its future learning and greatness, declare that all such future learning and greatness 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 nine 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 ferce 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.

Paper by Drs. A. Fick and Wislicenses, upon the In the Philosophical Magazine for June, is a Origin of Muscular Power," which is equally

der. 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 exidation of arbuminous 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 "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 he 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 n this most wonderful discovery, that the sun is one grand bonfire, burning away like mad fiends of whom in times past we have been told so 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 volatised 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 this paper, permit me at the outset to refer to a of research is thus placed at the service of scigrain has been revealed by the spectrum, which is

> 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 han 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, support, and be used as a part or organ of the great whole, being made and developed to collect

THE ATMOSPHERE OF INTELLIGENCE, | tract, and refer you to the paper for the remain- | can not only be developed, live, move, and have | worker, Mr. Burns, whose bright face I am glad | contain a real moving, living power or force which its being without the use of those grosser sub- to see once more. He had walked about fifteen stances which have hitherto been considered ne- miles over our Yorkshire hills, which had bliscessary for sustaining life, but that it can be sup- tered his feet, and consequently much tired him. ported by those essences or forces, which are On entering the room as he did after the circle nothing more nor less than the *invisible* and con- liad been some time sitting, his first impression sequently the only real surrounding materials of its was to have windows, doors, and blinds opened, being ;—we are enabled to arrive at the conception of believing, as he stated, that neither mind or body another law of nature (excuse the expression,) and could be elevated by disobeying the laws of I must say, as great, as good, and as useful to health in shutting out the oxygen. We knew man, as that divulged by the mind of Newton- that this was not the time for argument, and as great as the law of gravity itself, which is, that simply expressed a wish that our brother would the atmosphere, or our earth surroundings, con- not be hasty in his conclusion, as the experiment tains all the necessaries of life-of higher life-and further, that through the ald 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 excruciating 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 they have fixed their telegraph wire, by which of the earth has its beds, strata, and unstratified portions. Higher still, the atmosphere is the real, he 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 yasi 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 clearly show that however solid the material, vast one hundred and eighty thousandth part of a 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, illow 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 "ne'er 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 earthy 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 Slaithewaith. tigate more intricate and occult powers which are silently waiting for man to receive the glad didings of great joy from angel minds. I cannot do better at this time than give you only one extended before the British Association of Progressive Spiritable Association of Progressive Spiritable Association of Progressive Spiritable Association, at the Second Cenvention, held at Newcastle-on-Tyne, lastly, seeing that the tadpole of the Association of Progressive Spiritable Association, at the Second Cenvention, held at Newcastle-on-Tyne, lastly, seeing that the tadpole of the Association of Progressive Spiritable Association of Progressive Spiritable Association, at the Second Cenvention, held at Newcastle-on-Tyne, lastly, seeing that the tadpole of the Association of Progressive Spiritable Association of Progressive Spiritable Association of Progressive Spiritable Association, at the Second Cenvention, held at Newcastle-on-Tyne, lastly, seeing that the tadpole of the hand, when in the daily papers of sumption of bread never exceeds the family prequired into the daily papers of sumption of bread never exceeds the family prequired though it.

Alsi seeing that muscle also is but another cord used to hold and maintain force thus collected; take of it. I was there at a scance, whon our full take of it. I was there at a scance, whon our full take of it. I was there at a scance, whon our full take of it. I was there at a scance, whon our full take of it. I was there at a scance, whon our full take of it. I was there at a scance, whon our full take of it. I was there at a scance, whon our full take of it. I was there at a scance, whon our full take of it. I was there at a scance, whon our full take of it. I was there at a scance, whon our full take of it. I was there at a scance, whon our full take of it. I was there at a scance, whon our full take of it. I was there at a scance, whon our full take of it. I was there at a scance, whon our full take of it. I was there at a scance, whon our full take of it. I was there at a

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 sent 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 means they can help us to communicate with the three laboratories, namely, Brothers Chapman's, Varley's, and Etchells's. 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 exhibarating 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 helr too." Well, say you, what about the result? I found them just as stated before we began. My hrs 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 nervecord, the cell, the muscle, spectrum analysis, the sun-picture, and last, though not least, the increased size of the tadpole, so heautifully 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 previous to entering the Laboratory. He most heartily attest, however, to the remarkable effect produced on his chafed feet and aching muscles by the harmonizing influences, or what Brother Etchelis calls "the surroundings of the cottage. Brother Burns described the air as presenting a peculiar "saponaccous" feeling to the hand, when moved through it.

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 presen 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

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 abou 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 be desired by your spirit-guides. Begin and continue your exneriments 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 band away." I 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 methough 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 Davenports came, which revived the idea; old history was examined, and even there 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 time 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 sung, 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 cooled down, motioned for a slate and pencil, and wrote in plainletters, "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 today 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 real-doydle 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 usually good meeting. Sister Ohapman put on her hat and walked on with the ladies to the railway arches, 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 goodnight; 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 youder!" "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 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 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 Hudderstield, 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 n't 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 oom 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 before 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 hed-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, 1866, 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 atter 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. Thope 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 questhe 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 -modfilm 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, ni-4rogen, 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 supe-

rior to steam as steam is superior to horse flesh. 'T 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 sions of our higher natures. We cannot step out 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 rehigher, ever smiling upon us and blessing us with mind and health upon this strange subject. I felt | peace, plenty and happiness. He it is in whose there was a meaning and a purpose underlying aname we this day call upon the sons and daughwhich would ultimately be brought to light. It | ters of progressive thought to no longer look upon their all-wise, all-good and eternal Father as a icalous, vindictive God! but rather let us from this very hour out forth our whole powers into the study of this living, moving, guiding, loving time. We had a medium with us, and the most | 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 SPIRIT-UALISM?

BY CALEB S. WEEKS.

To answer this question we must first determine what is meant by religion. I am not of those who nsist invariably on the definitions of the lexicographers. Words are arbitrary; language is too mperfect 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 maturer 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 rebind or bind

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 orignating, 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 aniinto the human plane. The religious feeling, pure difference consists in the various degrees of purity. ing the view of his benignant features and mis- eternal law of development and progress. representing his character. The difference in reworld 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 rightly apprehending its nature and meaning, we our religion; to make closer our new tie to the more perfect receptacle of his inspirations. 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 ence be determined. The old religions, however imperfectly was the master-piece of the work performed, that it lost its purity and became a dethan glorifying its "Creator."

The doctrines of the old religions are the leiess which will admit of a union with the good in sympathy or communion with God. He accomplishes his purposes in emergencies, and dispens- | guide, s his providences by especial manifestations of his power; and such doings are "super-natural," implying that his natural laws and doings are inmore reach the soul, but it must sustain itself as preservation as, under all the changes of language, they can be kept.

The legitimate fruits of such religions, so far as

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 affeeted 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 be led astray by following the intuitive impres- often phrased, rather than to the nobler sentiments, to be true and do right in disregard of posof our real selves. We cannot travel where the sible 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 conmolding our being, developing for the reception | sciousness the character of the true God. They of the ever-increasing and ever-glorious beautics | have an internal ideal, and it forces a measure of which he has in store for all his children in his its influence into even the theological conception great show-room and store-house of Nature. He of God. The benevolent feelings, also, to some is who is at all times calling his children up 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

> 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 limitatious 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 recep-

In the light of this religion Nature is seen to be (not a creation from nothing for his own glor, by a great almighty monarch of the universe, but) the equal and coëternal partner of the Father, the divine Mother of us all, loving and lovable. Man is shown to be not a mere creature, created mal nature, have experienced somewhat of this from nothing, merely to glorify an unnatural rebinding. With some the tie is stronger than father-a motherless orphan, who became dewith others, because more completely developed praved so as to dishonor rather than glorify him, as might have been expected of a motherless beand simple, is the same, in kind, in all men; the ing brought up by such a father; but rather the beautiful child of a real Father and Mother, pro-Some have less and some more of Pagan rubbish | jected from their own being, inherit ng their nabound in between them and the Father, and of ture and character, though as yet incomplete, but the fog of mythology surrounding them, distort. constantly unfolding under the influence of their

This religion shows that there are no especial ligious systems consists in the extent to which and miraculous revelations, because the general they are clogged and darkened by or freed from and natural are so full and perfect as to leave no such obstructions. Their different values to the 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 new religion, the question, What is the religion of unfolded, they are ever seeking access to all, and Spiritualism? is one of great importance; for, by | will enter, when the soul becomes large and free enough to receive them; that God's "free" (natshall be enabled to maintain constant harmony ural) "grace" is ever expanding and completing between our external thought and the spirit of the noblest work he has produced, making it a

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 huthem can its peculiarity of character and influ- man nature in aspirations to approximate the Divine Parents' perfections, an inspiring to manthey may differ in detail, are essentially one in ly effort by the full assurance of the sufficiency of spirit, and one in tendency, in so far as their dog- man's power; that these are God's means of supmatic theologies can maintain the supremacy, ply; a calming of the selfish impulses, teaching With them God is a great, august monarch, and them their legitimate function and their proper man his creature or subject. Or, at the best, he work—love for that human nature which is seen is an unnatural-father, with -imperious-will, ex- | to be the developing-image of God; a love-which acting temper and vengeful passions. Man is | elevates man above the sphere where selfish strife not begotten from his body, but both he and the controls, and thus rescues him from hell or disuniverse are "created" out of nothing, merely for | cord, and secures for him the real heaven of har-God's glory and not for man's good; and yet so mony 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 prayed being, requiring a miracle of atonement of his nature by doing wrong. It shows that the and of grace to save it from dishonoring rather 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 gitimate deductions from this error, or a mixture invulnerable to harm. It frees from the blighting of such deductions, with the promptings of the re-leffects of a morbid, mis-educated conscience ligious nature in its struggles to break from such | that condemns obedience to the legitimate unnatural superstitions, and find in God a good. | promptings of our nature. It shows that our true wants are God's orders for a supply; that man. With the old religions man has no natural our natural desires are right, and to be gratified, but always under the direction of wisdom, the natural

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 ferior and insufficient. Revelations of his will to devil; and nothing in his character and doings man's spiritual nature, are only once given, sets us an example for their use. It draws so through a few chosen, favorite receptacles of his closely this new spiritual tie to the Divine, that truth, after which the currents of inspiration no amid all the turmoil of selfish interests excited by temporal necessities, man feels the beating of well as it can on the old ones, in such a state 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 better natural influences permit them to ripen, drawn by an interest in the mere phenomena are are a sense of the usual absence of God from man, among its adherents, a consciousness of its essenwith occasional and dreaded periods of nearer ap- | tially radical nature constrains their acquiescence. proach; a debasing of human nature in slavish | Made up as they are of those who received their submission to an unloved Supreme to avert his first impressions from the old chilling religions, wrath—a feeling of human helplessness which with their souls but partially warmed by the life paralyzes the manly activities and checks manly of the new, they are nevertheless able (unpreceeffort; an arousing into feverish excitability the dented and alone among all the societies of men) selfish impulses in the effort to escape suffering; to rise so far above the influence of the spirit of not to become good for goodness' sake, but for the selfishness, faction and caste, which prevails in sake of safety to "get to" a " heaven" which the our social atmosphere, as to unanimously declare, blindest devotees of such religions cannot love, 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 in every department of life, and is why every step him is the truest and most accentable worshin. 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 Spirit-UALISM—crude and imperfectly developed as it is—hardly to the point where a majority of its recipients have become conscious that it is a reigion, yet such already is its reformatory power.

Ridiculous absurdities mingle profusely with it n the notions of its disciples, it is true: but it can carry them all; and, facing higotry 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 interpose between man and his God, and make complete this re-binding process when all mankind may know and enjoy the glorious religion of a natural, rational Spiritualism.

### WHAT ARE THE POWERS OF CAUSATION?

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 savan, to receive and accept it. Although it has made if any can be found, enlighten us fully about this greater progress than any other religion, it is not 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 inlirect manner? 'As it has become an established | accordance with them. 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 and is termed conscience; which is his inner life, actually present throughout the vast domains of in- his spirit or God-principle, that is implanted withfinite space, pervading and permeating all matter? in every human being, to be developed by its pos-And as all matter that chemistry takes cognizance sessor, and eventually to return to its parent of is reducible into the stomic, is it not a natural source. And the sooner man divests himself of and logical deduction to presume that inherent all grossness and materialism, which retards his within each atom of matter is the law directing progress spiritually, the sooner will he rise to a

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 individualthe peculiar formation and actualization of that to make the following statement: 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 a rumor affoat of his having been exposed, it was instance, is it not equally analogically true with determined by those attending to put him to the all other matter? Therefore may we not safely strictest test. This was done not because these conclude that the old idea of looking far away to rumors were believed, but because it was regard some God on a golden throne for the cause of ed that successful manifestations under sici cir every phenomenon that occurs throughout im- cumstances would be a safeguard against the mensity, is a mythological fable, fitted only for assaults of those who, whether from superficia the reception of minds wandering in ignorance habit of thinking, envy, or other causes, would

The laboratory of the chemist has only been able to reduce matter to spirit, without ever tellthe scientist with his analysis cannot enter. Comif we can but delve, will we assuredly find the any knowledge,

Although brief, yet believing that sufficient has ism. 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, mediumship, as well as his self-sacrificing charac hoping that thoughts may be elicited, and ad- ter, we heartly recommend him to the cordial re vancement in knowledge gained by a correct so- ception of all who love the heaven-born truths o lution of the question, "What are the powers of our beautiful Philosophy. causation?

It seems to me that seekers after truth might ing the medium, &c. The medium having forme learn enough of the nature and peculiar charac- his circle and placed himself upon his chair, som teristics of God to forever banish the popular eight or ten feet from the circle, was secured in theory of a "personal God," who is "angry with the following manner: A tape-string of about the wicked every day," and who "repented him- twelve feet long was passed through the arm self that he ever made man," and who "showed holes of his vest, being crossed and sewed togeth himself to Moses" (not our modern one) once on er in front; thence it was passed several time a time, and wrestled with him at another time, around each arm, and at the crossing sewed to hi upon whose face can no man "look and live," if cont and underclothes. It was then sewed to the they would but use the reason with which they leg of his pants and drawers; thence it was pu find themselves endowed, and not blindly be led, around the rounds of his chair on each side, an if not by blind, by designing creedists, under the thence extended to the floor and tacked. At ever sacred pretence of teaching truths that are essen- place of attachment, either to his clothes, the chai tial to their happiness here and in the next life.

a broader and a higher education, comes the sub- should get loose, he could not replace the sea lime satisfaction of knowing that many of the re- &c. Under this condition the usual manifesta strictions placed upon man's religious nature tions were had—such as playing on the accordeor were but the bars of interest and prejudice. Look | ringing the bells, spirits talking to and handling where we may, we now find that a mightier, a their friends. 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 | Spiritualists, but also to skeptics, three of who illumination, and in the language of one of old, I were allowed to secure the medium as above de would say, "Come and partake of the waters of tailed. There are many remarkable features i life freely, without money and without price." Springfield, Ill., 1866.

### WILY ALL ARE NOT SPIRITUALISTS.

BY G. W. F.

one's own self is a duty involved upon every inguide for all. To be good and to do good should the result should not be satisfactory in this short | room at the same time. life, we should remember that this is but the commencement or primary school of a never-ending 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 accordis a combination of all that is below him. There- ums. fore 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, develop-

ment 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 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 acceptation, 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 demon strated 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 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 Man should live in accordance with the im

pulses of his own soul, which speaks from within higher and nobler plane of existence in this life, and the better will he be prepared to enter the

#### W. T. Church a Genuine Medium.

BANNER OF LIGHT-The undersigned having recently enjoyed the privilege of attending a seization, it becomes self-evident that the cause of ries of scances held by W. T. Church, beg leave

About the 1st of November Bro. Church came to Decatur to hold circles, and, as there had been forever blast the character of one of the most ex traordinary mediums in the world. Before en tering into the details of the manner of securing ing us of the nature and capacity of spirit. Here Bro. Church, and of the character of manifesta tions, &c., allow us to remark that Bro. Church munications from the inner life are as frequent to | in his entire deportment, gave us the fullest proc the unlearned as to the metaphysician, linguist or of his strict adherence to the principles of up scientist. And wherever we find matter, therein, rightness, candor and honesty. His soul is deep ly imbued with the soul-inspiring principles o operating cause; silently and unseen though it our most beautiful Philosophy, and he is really may be, yet ever doing its work far more perfect | doing a great work in convincing skeptics, as wel than individualized intelligence of which man has as giving great comfort to those who have alread committed themselves to the truths of Spiritual

We would further add that, in view of our ful conviction of the genuineness of Bro. Church'

But now for the details of the manner of secur or floor, it was covered with fresh melted sealing With the spirit of the present age for attaining wax and stamped, so that if by any possibility h

Bro. Church held a series of circles in Decatu giving the most perfect satisfaction not only t the mediumship of Bro. Church, which place th manifestations upon the highest scale attained t as yet. We do not merely have the jingling of bells and unmeaning thumps on musical instru ments, but the bells (four in number) are mad to beat time to music very perfectly; and, als the accordeon is played most skillfully and swee To work out the true and sincere convictions of ly. The spirits go around and touch most of the in the circle (sometimes all) as palpably as ca dividual, and must be accomplished. . That all be done by any human hand. These wonderfor must work out their own salvation we believe to manifestations occur (as well as many other kind be true, and that the "Golden Rule" is the true not named here) when it is certain the media has neither the use of his hands nor feet. Ver he the great nim and object of mankind; and if often two or more spirits are heard and felt in the

Now in view of the wonderful exhibitions spirit-manifestations in Bro. Church's circles, wh existence. No two persons are alike, neither are is it that Spiritualists will so readily join in the two leaves of the forest or grains of sand upon | cry of "Impostor"? There are many of us wi the sea-shore alike; therefore all must necessarily knew that our little brother is no impostor, whi we also know that there are very few, if any, suc mediums in the world.

In the name of all that is beautiful, true an soul-cheering in the great truths of Spiritualism ance with the great law of Nature, that is manifest we beseech our brethren not to be too hasty throughout all her productions in the mineral, their denunciations of mediums. All we kno vegetable and animal creations, up to man, who of Spiritualism has been obtained through med

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

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## Children's Department.

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

"We think not that we daily see
About our hearths, angels that are to be,
Or may be if they will, and we prepare
Their souls and ours to meet in happy sir."
[LEIGH HUNT.

[Original.]

### AUNT ZERA'S STORIES.

NUMBER EIGHT.

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

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

"Shame," said Grace, "to compare anything so grand as that glowing forest to got-up fireworks! It was more like a vision of a heavenly city. I the hearts of the men. The French were repulsed 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 did n'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 an angel who walks the earth to bless it, and yet fields. Why, the other day I saw Kate up in a tree, trying to get a last-year's bird's nest! "And did n'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 was n'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

"I know what has set Will to wishing we'd and said: 'What answer?'" prink up," said Kate; "it's that girl from Washington that is at Mrs. Parker's. Her foot is n'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 Spanish, and both determined not to yield. Agosremember, Will, that you greatly admired those lines that Stephen read from Childe Harold:

Ye who shall marvel when you hear her talo, 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 ful contest continued, and then the French were do believe that the girl at Mrs. Parker's must look | obliged to abandon the place and leave the Spanlike the one he read about; but do tell us about | ish in possession. Agostina had been their deher, and then Kate and I shan't have a quar-

"It was Byron's description of the Maid of Saragossa," said Aunt Zera; "and as you say, I everywhere; but now I am glad that he lost the think I will take her to illustrate the subject that | day. we had up for discussion."

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

"Whether girls ought to spend their time in the | to have frightened him!" house sewing and crocheting, and when out of "I don't think the French were frightened by doors taking very quiet little walks, or whether a woman," said Aunt Zera, "but the Spanish they may climb trees, if they want to, or beat were inspired by one. They could fight when so

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 | dead and care for the wounded. He then told 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 flud 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 sub-

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 forts once. The city had also churches and convents, but they, too, were in ruins, and not fit to 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 Lefèvre 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 I months. The men endured every hardship, and the women every sacrifice, and the enemy could tory as follows: "Be not proud that the blessed

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 tion, for it was only done that the glad tidings 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 to a bystander in the depot. "One end of it has," 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; his connection with the press had thawed and rerulus of shattered buildings filled the streets; solved itself into adicu.

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

She went directly to the front and mounted the breach. A cannoneer 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

with great slaughter." "Oh, was n't that good?" said Kate. "I guess General What-did-you-call-him was a little ashamed to be beaten by a woman. I wish I'd been there. But do hurry and tell us what came next."

"General Lefèvre 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 starying 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 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

"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 tina 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 fearliverer.'

"Good! good!" said Jeanic. "I always liked Napoleon before, and wanted him to triumph

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

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 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

"She simply asked to retain the rank that she

the French, and I would have led them."

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

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

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

"And I shan't," said Kate, "the next tree I try to climb. Don't look so sober, Will. I'd rather be the Mald of Saragossa than all the Miss Fixups you could find with diamond rings and mousey feet."

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

A clergyman lately addressed his female audi-Lord paid your sex the distinguished compliment of appearing first to a female after the resurrecmight spread the sooner."

"Has the railroad got in?" asked a gentleman was the cool reply.

A literary man on retiring into private life said

1.

## The Recture 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 from Prof. J. H. W. Tooliey, on the novel subject of Psygraphology. Even the technical term itself, Psygraphology, 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, discoursethe whole meaning of the word then being, soul-

discourse in handwriting. The lecturer's remarks in brief and substantialy 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 unfoldment of character. Men, primarily, may be unconscious that Nature thus reneats 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

But as it ripens and refines into perfect and ings; 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. Even in the acquisition of the art of writing at all, Nature was observed to repeat herself; it being pot-hooks and trammel-sticks, direct lines and angles, with boys and girls in the begin- A dauntless New Englander working for God. ning, the excellence of superior penmanship coming afterwards. However, the finer observation, and the one vital to us now was, 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 cape having stamped upon it the physical and mental-in a word, the temperamental-idiosynwanted an interpreter, and the character was ex-

believing them to be fundamental in the general | that discourse! economy. The development of the nervous is | The Progressive Spiritualists are generally and extremities.

peraments of Lymphatic, Sanguine and Fibrinous (called usually but improperly the Billous), 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 stirred in the minds of those who gazed quietly matter; as first, it is the immense and increasing on that picture, and listened attentively to the significance which we are to attach to them in our | elucidation, inspirationally and cloquently given, estimates of character; and second, it is the imme- | Mr. Peebles, after explaining the Jewish, Pagan diate 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. The 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 | add force to his subject, by describing the differclaim perfection for the science, only a creditable advance toward it. He named a Mr. Tefit, 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 Psygraphology, 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. by gambling? How many are now groaning in it, the friend needed it. But with what case their career in killing time. They wrecked their that knowledge could be acquired, either he omit- fortunes, hopes and characters on the turn of a ted to state, or we omitted to hear.

At the conclusion of the lecture, several specimens of handwriting were handed him for examin- peace to their consciences. Playing cards for ation. We had time to give attention to but three of them. The only instance, we think, in which the influence on young and susceptible natures, and Professor was fairly tested, was in that of one Mr. Manly, a gentleman well known to the lead-forms and phases. Killing time, by engaging in ing members of the Fraternity. So far as we that species of pastime, is nothing more nor less know, the delineation of this character was very than squandering those golden moments and opgenerally pronounced to be admirably correct. portunities that should be employed to improve Some were even quite enthusiastic over what the physical, intellectual and spiritual of human they thought to be its accuracy.

The Professor, it is understood, gives verbal or written descriptions of character upon request; and faithfully represented on the canvas by Mr. and we advise that any, before they indulge too | Starr, is a miser, on whose features are expressed freely in ridicule of the new science, just put him a sordid, selfish anguish, who, with long, bony to the test, and then, once he fails, they can ridi- arms and fingers, still clings in spirit-life to his cule with some reason, not before. C. K. W.

Old choese is said to be like the American dollar when it is "all mitey."

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

### NEW ENGLAND IN THE WEST.

BY THOMAS BUCHANAN 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 for-While out of the East walks the glory of morn? Whence this thundrous roar, that awakens the

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 woos the vines and the

These fair forest orphans, bereft of their bowers, Where the laughter of children, the song of the Make a music that brightens the primeval shade?

'T is the New England home, nestled calm as a Proclaiming its mission of labor and love.

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

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

Who tames the wild stream, teaching labor and 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

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 toiling 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 toils 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, n the great human battle doing all that he can? It is still the New Englander fighting for man!

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 of his comrade—content if his courage prove true?

harmonial manhood and womanhood, the curve | Who shares his last cup and divides his last crust, more and more enters into their doings and think-ings; and as it does, the whole demeanor in 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, As to-day we behold in the land of the West, He soars with the eagle, though delving the sod-

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

On Sunday morning, Dec. 15th, at the close of an interesting lecture on the the subject of "Opinions and Beliefs," Mr. Paebles announced that natural—that is, so long as not too greatly distort—the last grand spiritual painting, by N. B. Starr, ed by servile imitation of a copy-could not es- would be exhibited at Metropolitan Hall in the evening, while the objects and incidents connected with that picture would be illustrated in concrasies of the writer. The handwriting then only nection with the subject of the evening's lecture: The Theological Idea of Hell and Heaven."

At 7 o'clock, notwithstanding the slippery con-Lavater, in 1776 or thereabout, made the first dition of the streets and sidewalks, glared with attempt at the reduction of mind-reading to a sci- ice, making it somewhat dangerous to pedestrience in what was undertaken by him in the directions, a very respectable and intensely interested tion of physiognomy. Later, Gall and Spurzheim audience in numbers and intelligence, gave pamade the next attempt in the direction of phre- tient attention to one of Mr. Peebles's best efforts. nology. And now the lecturer himself makes a And oh how I and many others wished that all third, on the basis of the temperaments. He lays the dwellers in Cincinnati and Boston, and great and unusual stress on the temperaments, wherever the BANNER goes, could have heard

greater now than formerly. With every succeed-pleased with Mr. P.'s leatures, and consequently ing generation of men, brain-culture extends more are seldom absent when the lecture hour comes and more into the arms and legs. If, therefore, The picture was an inspired one, and the lecyou would get most accurately and significantly at | turer was unusually inspired, while the aucharacter, it was of increasing moment with every dience inhaled the inspiration that pervaded generation that you do not confine your survey to | the place and the occasion. At the close, Mr. P., the head, but extend it, scrupulously, to the trunk | who is more fitted for the task of furnishing your readers with an elaborated description of the Beside the Nervous, the three remaining tem- 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 and theological idea of hell and heaven, most beautifully and philosophically gave us the true spiritual heaven and hell, which were nothing more nor 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 rean in the spirit." And from this he proceeded to ent objects on this remarkable picture.

The first scene, presented in the vision to Mr. Starr, was a group of four spirits, ougaged at a gaine 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 n't there any other way to kill time than The business man needed it, the lover needed anguish, who have been ruined by first beginning card, on the throw of a dice; who would touch not nor handle them more, could they but bring amusement even, has a powerful psychological leads, almost invariably, to gambling in all its nature.

The next, "Spirit in Prison," seen in the vision 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 sho is seen in the distance. From his distorted eyes rays of Inrid light omanate, 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, impressionally, 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-spirit shades his eyes with the other handfor 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. SHAFFER, 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. 9th, and it is now known as Unity Hall, and recently the friends gave a grand Levee 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. Declamations, dialogues, tableaux and instrumental music occupied the earlier portion of the evening. Then the angel ones improvised a poem through the writer's organlsm, 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 culin-

ary department. Thus passed Christmas Eye 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 liberality 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. Ists and isms are lost sight of, and candid investigation takes their place. That Mr. B. is a Christian gentleman, whatever his religious. helief, and has a God-like standard of action, It 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 andlence was composed mostly of unbelievers in Spiritual-hearts like his throb for humanity, we need rots despair. I should think the sectarianists who cocupy the platform would necessarily learn lessons of charity and telerance. So, brothers and sisters, let us work on; there is need of our efforts, need of unity of purpose, need of our working carnesdly to extend the circulations of our BANNER and MOUR-NAL; 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 criticising the condition of others.

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

With many thanks to all my friends for their 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 C. FANNIE ALLYN.

North Middleboro', Mass., Dec., 1806.

# Banner of Light.

BOSTON, SATURDAY, JANUARY 12, 1867.

OFFICE 158 WASHINGTON STREET,

ROOM NO. 3, UP STAIRS. WILLIAM WHITE & CO.,

PUBLISHERS AND PROPRIETORS. C. H. CROWBEL,

For Terms of Subscription see eighth page. All mail matter must be sent to our Central Office, Boston, Mass.

LUTHER COLBY, - - · · EDITOR.

All letters and communications intended for the Edito-ial Department of this paper, should be addressed to the

Spiritu alish is based on the cardinal fact of spirit-communion and indux: 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 recogners a continuous Divine inspiration in Man; it aims through a careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to tiod and the spiritual world. It is thus catholic and procressive, leading to the true religion as at one with the highest philosophy.—(London Spiritual Magazine. don 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 opcrandi 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 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. Kellsey, 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. Kellsey and others to believe that they have been imposed upon by Miss Ellis. The Middletown Constitutionalist, under the flaming caption of "RICH DEVELOPMENTS - CABINET MANI-FESTATIONS 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. Kellsey, who was present, asked to be allowed to tie the gentleman himself, sew the cords, and then sew them to his sleeves, and if he would take a knife which should be placed on his knees, 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. Kellsey's ability, accomplished the trick in full view of the nudience. 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 yet tied, or whether he did it in five seconds or twenty-on all these points we have no further information than that vouchsafed by Mr. Vou 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 phenom ena presented through Miss Ellis.

Now let us get at the gist of the proceedings which have led the Middletown sarans 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 lifts affair. T. C. Canfield tied Mr. Von Vieck and fastened him securely inside of the cabinet. When the door was closed, music was heard, instru-ments 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 "explanadions," a second exhibition was given;

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 con-sidered it almost impossible for any one so tied to lease themselves. It took four minutes to tie it, the hands being behind him. In just three minites. 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 adduced by an unfriendy 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

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 tied; all we wish to know is, why did n't 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

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 ame 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 heretofore submitted to all reasonable conditions, consistent with my child's health and feelings. One condition being grant-ed and fulfilled, a new one is invented, until, ed and fulfilled, a new one is investigated by me, all something unreasonable being refused by me, all my previous concessions pass for nothing. Mr. Kellsey 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. low you very well know that all these conditions hare been submitted to, and the manifestations have been the same. Should we go and grant the condi-tions, 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 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 tell me (Mr. A. E. Carpenter with the rest) to go on in the course I have marked out for myself and not be deterred or molested by any opposi-tion that may be raised; or, if I go back, to ad-vertise as before, and not submit to have conditions imposed except as they may be reasonable and consistent."

Mr. Kellsey 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 deny. ing 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 one 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 muscular expertness, trick or collusion.

Take the very common manifestation when the a room while the medium's bands are touched or held; a manifestation which so many persons have frequently witnessed. We have yet to see a 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, as now. It is not therefore as enemies to our cause that we regard such "expositors" as Von Vleck; however we may question the sincerity of their professed explanations, and however we may re-

The hall was crowded. J. S. Dickinson, Chas. C. Tyler and G. T. Hubbard, Esqa, were appointed by the audience as a committee. The first trick performed was that of tying the hands in the medium in the way or that why not produce 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. the removing of the ring-and yet have his hands | 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 t 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 canker 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 (Quinby), editor and publisher of the National Bauner 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 Popluar.

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 expletives on our scientfic religion, and straightway it passes into theologic 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 Sunexperienced observers that these things can be day, Dec. 30th, before the First Society of Spiritdone by the ordinary and explicable means of unlists. The hall was packed to overflowing. Both of his discourses were deeply interesting, and full of that wisdom which might be expected guitar is made to fly like a frightened bird about from such a fine scholar and eloquent speaker, whose soul is open to the influx from the spiritworld of the divine truths of Spiritualism. In the evening the audience were so elated with the tolerable imitation of this marvel, even 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 overflowand yet Spiritualism never stood so triumphant ing 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 gard them morally. We are for subjecting the speakers, and is admired wherever she goes, phenomena to the most rigid scratiny consistent | both for her lectures and her noble qualities as a with their proper and effective development. It 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 not only by the opponents, but by the friends of 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 precipitate in their denunciations. The fact and energies to their behalf; he felt the same interest now, and was still laboring to elevate some of the phenomena produced through Miss 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 this subject more at length in another article. educate mortals in all natural things. From the natural they would readily gravitate to the spirit- of money rarely settles the fact of any of these ual. 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, mean to intimate that there are no fraudulent and cheer them on their journey of life with renewed hope and vigor. All his suggestions were do not believe. 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 n't 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 natmore powerful he would be, for the spiritual, he at any man's bidding. It is a spirit of unrest, said, would overcome the natural. When man arrived at this spiritual altitude, he would learn 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 hu-

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 n't 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 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 plat-

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 BARNER OF LIGHT. We trust they will exert themselves in this direction.

Onr Middletown Correspondent.

We should have stated, had not the quotation elsewhere published from the Middletown Constitutionalist seemed to render the statement superfluous, that Mr. Kellsey 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, Spiritualism. A more extended expedience has often satisfied these last that they were unjust that Mr. Von Vleck may successfully imitate 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 We would add here, however, that this offering 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 piqued by the thought of winning or losing money.

Of the loyalty to truth of Mr. Kellsey 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 mediums. That Miss Ellis is one, however, we

#### 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 yearsthe 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" ever seeking out what is liberal, what is true, what is just. Before it neither Pope nor monarch that there is no fatality in nature. He would not 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 pres once, 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 Ga zette 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 85 reporter, contributor, and editor of various papers. For tact and ability as an editor Mr. S. has few equals. His literary productions, both prose and verse, have deservedly won for him . world-wide reputation. We hope his facile pen will not remain idle for any length of time.

### Hypocrisy.

The pious(?) Traveller refuses to publish notices of Spiritualist Sunday meetings, excepting double the usual price is paid. Reason: "Such notices had n't 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 one would work in a different way to accomplish 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 Acadamy 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, but on account of the ill health of Mr. J. D. Stiles, 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.

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#### New Publications.

"SWINGIN' ROUND THE CIRKLE," By Petroleum V. Nasby.. Boston: Lee & Shepard.

Everybody has read Nasby's inimitable politiover them till their sides ached. The present volnme is a make-up of his various newspaper articles pertinent to President Johnson's tour of last snmmer. 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 "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 Dec. 29th, a few errors occurred. In the first paare finely adapted. The volume is a handsome and convenient one, the type clear and distinct, and the general appearance of the pages attract-

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 Boston. We voted to make it one. 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.

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 con- | during which time her state has not undergone tents being placed below the full-size cut. We any visible change. cannot doubt 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 by a State law, is not anticipated before the 1st of Boston. It is, of course, a handsome publication; March. 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 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 publicait continued success.

### State Convention.

The Third Quarterly Meeting of the Massachusetts Association of Spiritualists will the held in this city, in Meionaon Hall, (Treme 12, Imple), commencing Wednesday forenoon, and h, and continuing over Thursday, with three ons per day-10 A. M., 21 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 26th 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 seashore to take a look at the fleet.

### Change of Name, etc.

The Religio-Philosophical Publishing Association, of Chicago, has changed the name of its Journal to that of "THE SPIRITUAL REPUBLIC." ment," received just as we were going to press. | will learn all the necessary particulars.

### ALL SORTS OF PARAGRAPHS.

Do not fail to read the grand essay on our first page. In fact, there is excellent matter upon cal burlesques and exaggerations, and laughed every page. Don't 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 har-moniously 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 Cardfor 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 "Pinkie," 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

> ERRATUM.-In Mr. Rehn's essay on "The Future of Spiritual Propagandism," in our paper of ragraph 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 importancethey maintain civilization.

Lowell is the largest New England city after

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 We have before us the first copy of the new | 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 Kamtschatka.

> A French paper states that a young girl at Tours has been lying in a trance for fifty-seven days,

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

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 dis gusting 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 the denomination for which he caters. It is a their arrival these dead hogs, bruised, trampled handsomely printed quarto, printed with fair 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 cleaned in any manner, but are put whole into immense steam boilers or tanks, and tion, full of suggestiveness in its articles, and a the lard is extracted from them by the power of great improvement over its former self. We wish 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

MASON & HAMLIN, cabinet organ manufacturers, have removed to their elegant and spacious new marble building, 154 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 be well cared for. If there are any such who would like this chance to go abroad, they can address a The form of the paper is also to be changed from letter to "Daniel Home Lyon, Spiritual Athequarto to octavo, as we learn from a "Supple- neum, 22 Sloane street, London, S. W.," and they

### New York Department. 544 BROADWAY.

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

Besides our own publications, our assortment will consist of all books published in the United States, which will be forwarded to any address

at the publishers' usual retail prices. Prompt attention will be paid to the mailing of Books and Periodicals to all parts of the world.

All subscriptions for the BANNER, by mail, must be forwarded to the Central Office, Boston, Mass. This will obviate much inconvenience that would accrue were we to mail the paper from the Branch Office.

All orders should be addressed: WARREN CHASE,

544 BROADWAY,

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

#### 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 genii, 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 cotemporary records, furnishing not only written memoranda but pic-

tured 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. 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

"Boys in Blue," as by your comfortable firesides, restored to the family circle again, you look apon 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 Mis-, sissippi 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 H. B. S. 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 nast. 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, till the 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 Bluff, 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. Peebles speaks in Washington, D.

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

C., during this month.

### 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 Lycoum's Christman Gift to Mr. and Mrs. Drott.

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 domicil 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 hold 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 Pro-gressive Lyceum of Philadelphia, in appreciation of their uniform kindness and untiring devotion as Conductor and Assistant Guardian of the Lyceum. December 25, 1866."

ceum. December 23, 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 Bro. A. J. Davis do: whenever he deems it outer desirable to have a good speech he calls unquite desirable to have a good speech he calls up-on 'Mary Davis' to speak in his stead." So, in imitation of this method, he fell back upon his re-fined and talented companion, "Mary Dyott,"

### A Note from Rev. Mr. Hayford.

I thank you, dear BANNER, for the kind men-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 three myself upon the spirits, and their beautiful inducates have sustained me. I with here tiful influences have sustained me. I "take no 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 gain-

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 meet her engagement. Next month Mr. Pechles will speak engagement. Next nonth Mr. Pechies will speak to them. The Society of Spiritualists here is small, but their spirit is great. There are sev-eral 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 trust the cause will prosper. 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-communion.

Thanking you, Mr. Editor, again for your kindness, I am, yours for the truth, ness,

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

### Genesee Association of Spiritualists.

From notices heretofore published in the BAN-From notices heretofore published in the BAN-NER, the public have been apprised of the forma-tion 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 are 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 for

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 counties which have failed to make the reports heretofore 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. J. W. SEAVER,

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.

Buffalo, N. Y., Dec. 29, 1865.

### 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 Meionaon (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. The Massachusetts State Convention of Spiritu-

transact any other dusiness that may come before
the Convention.
All friends to the cause of progress are cordially invited to be present.

LYSANDER S. RICHARDS, President.

EDWARD S. WHEELER, Secretary. Boston, Mass., Jan. 3, 1807.

### Card to the Public.

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

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

#### 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 ill invalids the most thorough treatment; firstclass accommodations; a social, genial home; the hest attendants; everything needful for body and mind; entire satisfaction, and certificates of the most astonishing cures on record. Students, memost astonishing cures on record. 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.

OR. URIAH CLARK,

Greenwood, Mass.

#### To Correspondents.

[We cannot engage to return rejected manuscripts.] DR. H. P. F., POPLAR GROVE, ILL .- \$3,00 received.

W. C .- The money for three subscriptions received:

Donntions to Bread Fund. 

Donations to the Jackson Fund. aid the poor and aged parents of the late Geo. M. Jackson 

#### 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, Bronchitts, and all affections of the Lungs, take Aven's Cherry Pectoral, which is sure to cure them.

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

CARTE DE VISITE PHOTOGRAPHS OF THE

LATE REV. JOHN PIERPONT for sale at our Bos-ton and New York Offices. Price twenty-five ents. Postage free.

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

#### Special Notices.

This Paper is mailed to Subscribers and sold by Periodical Desiers every Monday Morsing, six days in advance of date.

MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS, for sale at the BANNER OF LIGHT OFFICE, Boston, Mass. The "January Thaw" often leaves many unpleas-

ant mementoes, in the shape of sudden Colds and Coughs. They are, however, easily controlled by Cok's Cotton Bal-BAM. It is agreeable to the taste, effectual, and no family with children subject to Croup can affard to be without it, as It is infallible for Croup if taken in season. 1w-Jan. 12. PERRY DAVIN'S PAIN KILLER.

Dyspepsia can be and is 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 cat anything the appetite craves. 2w-Jan. 5.

Allen's Lung Balanm is composed of medicines which

have a specific action upon the morbid secretions of the lungs, which causes the matter to be thrown of my expectoration, then the inflammation will be relieved and the cough soon subdued. For sale by CARTER, RUST & CO., Boston.

Also, by the Dealers in Family Medicines generally Jan. 5.—2w)

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

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

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

Physicians of all schools of medicine, use Mrs. Spence's Positive and Negative Powders. See Certificates of Ceres 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 Postagerequired on books sent by mail to the following Territories: Colorado, Idaho, Montana, Nevada, Utah.

MRS. E. D. SIMONS,

MEDICAL CLAIRVOYANT, MAGNETIC & BLECTRIC 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 worderful success, excelled by none in the country, will be pleased to consult with and treat all that are suffering. The strong magnetic power possessed by the medium to remove disease by the hand, with the powerful remedles to use externally, disease is thrown from the system by the clear magnetic life imparted. TERMS-63,00 for Examinations and Prescriptions. Medicines accurately prepared and forwarded by mail or ex press. Mrs. E. B. Simona's Magnetic Liniment acts like magic in curing Bronchial Difficulties, Rhelmatism, and all inflammations, and study is the great remedy of the age. 30 cents, \$1,00 and \$2,00 per bottle.

Mrs. E. B. Simona's Anti-Billous Pilis—the best Blood Purifler and Stomach Corrector ever brought before the public. They are composed of purely Vegetable extracts, and cure Dyspepsia, Liver Complaints, and diseases caused by an impure circulation. Price, 25 cents per box. Medicines can be forwarded by mail or express.

NEW UNFOLDING OF SPIRIT-POWER 1 FOR MIND AND BODY,

NEW UNFOLDING OF SPIRIT-POWER !

DR. GEORGE B. EMERSON, Psychometric 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, at the same time. One examination 61; ten exercises to
draw diseases, 55; thirty for 810. Manipulations, 82 each.
Treats patients at a distance by letter, by inclusing the sum,
giving your name and address. Please address DR. GEO. B,
EMPRSON, No. 1 Winter Place, of Winter street, Roston, Mass. Office hours from 8 a. n. to 5 p. n. 4w\*-Jan. 12.

## WHISKERS AND MUSTACHES

SAMPLE FREE. With terms for round. Business light and genteel.

NO BOGUS JEWELRY,

NO BOGUS JEWELRY,
or any other humbing arrangement. Address, HARRISON &
CO., Box 10, VERNON, N. J.

1w\*-Jan. 12.

M ISS PHELPS, Inspirational Writer, Developing and Healing Meelum, No. 3 Tremont flow, Room
23, and No. 12 Howard St. Hours: 9 A. M. to 4 P. M. Developing Circle, 25 cents, at 4 P. M. daily; also on Tuesdays,
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Dec. 1.

## Message Department.

Each Message in this Department of the BAN-NER OF LIGHT we claim was spoken by the Spirit things, too. [Those you will probably never find whose name it bears, through the instrumentaliagain.] No. I do n't suppose I will. I do n't look

Mrs. J. H. Conant,

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

The questions propounded at these circles by mortals are answered by spirits who do not also

notice their names.

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

#### The Circle Room.

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

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

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

----

#### Invocation.

Oh Gol, thou Spirit who moveth upon the waters of life, thou whose being no soul can understand, thou who art everywhere present to thee we pray; not because thou desirest prayer of us, not because men have said that we must pray, but because there is an ever flowing fountain of prayer within our soul, and it must neurmur and sparkle in the sunlight of thine everlasting love forever.

Oh our God, we do not ask thee for gifts because thou dost not abundantly bless us, but because we are thy children and thou art our parent. We ask thee for blessings, not, oh our God, because we cannot receive them without asking, but because it is good to ask. And oh grant, thou Spirit of all Truth, that these thy children who have gathered here to learn something of that Promised Land whither their feet are tending, grant that they may open the windows of their souls, that the sunlight of thy love may stream in through all the darkened chambers, illuminating their entire being and causing them to live anew. Grant that every soul may bring fresh tlowers, fresh buds and blossoms of soul-truths, unto thine altar, asking thy blessing upon them.

Grant, oh our Father, that they may lift their souls in thanksgiving to thee, for the blessing of their day that men call modern Spiritualism, Oh grant that they may understand that it is a blessing indeed. Grant that they may know that this is the angel that shall rend in twain, the veil that hides the land of light and glory from their sight. Oh bless them with a consciousness of the presence of angels. Bless them, oh our Father, through their own soul lives. Bring unto their inner lives that Holy Spirit of resignation, that it may bear them over the rough waves of Time. and at last land them upon the shores of that Promised Land, where there is no night, no day, where their loved ones will meet them, where their own spirits will rest forever. Amen. Nov. 13.

### Questions and Answers.

CONTROLLING SPIRIT.—Your propositions, Mr. Chairman, we will hear,

OUES .- Will the spirits please tell us, if they can, any facts in the life of Jesus and his childhood, that we do not know, that will enlighten us with regard to his history?

Ans.-Jesus being human as well as divine, must of necessity have passed through childhood as all other children pass through childhood. You are not to suppose because history has wreathed around his brow fair flowers, fadeless blossoms of perfectness, that there were no exhibitions of the imperfections of childhood with him, for we assure you that he was a child like other children. And if we have been rightly informed, he was in temperament exceedingly angular, possessed of a keen nervous temperament, sensitive to good and sensitive to the opposite. The manifestation of such a temperament must of necessity have been sometimes depressed, sometimes elated. But this child, Jesus, was watched over by those Intelligences that had charge of him from his conception; and they did so skillfully guide the little bark along the waves of life. that notwithstanding the waves of opposition run very high at different times, they did so skillfully guide it, that they were enabled to land it upon a shore gilded with Wisdom and Truth. History has given you but one side of the picture of his life. The other you have not and perhaps it is well that you have not obtained it, for now the Christian world has need of a something that to them is altogether divine to worship; but the time will come when the soul will be prepared to worship whatever God has made, calling it all good because of God.

Q .- Are the sect called Unitarians likely to increase in numbers and influence since the adontion of their more liberal creed? or will it be like the putting of new wine into old bottles?

A .- Mind is growing, and growing very much faster than creeds. When mind shall have outgrown creeds, creeds will fall like dead letters at their feet. But while mind has need of creeds, creeds will be in existence. With regard to this particular subject, there, are many differences of opinion. For ourselves, we are not prepared to say whether or not it will advance the cause, or the contrary.

Q .- By C. J. Siller. Mr. Tuttle says, "That the most vigorous individuals only, survive the struggle for existence." He states that higher organizations were and are constantly developing from lower. I wish to ask, supposing man to be the latest and highest development, why were not all species and varieties merged in man? Why did not all here culminate? and what prevented all lower and less nearly perfect existences from perishing in that struggle for life, wherein he has stated all such do, and must inevitably become annihilated?

A .- Man is said to be a microcosm of the universe. And we believe it to be true. We believe that man holds within himself all that is beneath him. Every conceivable form of life, every conceivable kind of life may be found in man. There is no such thing as annihilating any kind of life. It only changes form.

### Henri Preshieu.

I was not acquainted with this way. I have not any experience about it at all. I feel myself somehow unsettled all the time, and I not likely to stay without trying to do something to make myself better off.

I was on the way from New York to New Orleans to meet my brother who was connected me the privilege of stating my case myself. I rules-whatever it is and wherever it is any

and on my body that is lost to him; and he is in a great deal of trouble on that account. [Were hours did not suffer. you on board the Evening Star?] Yes, sir, I was; and I was drowned; lost my body, and lost my again.] No, I do n't suppose I will. I do n't look for that; I only look for some way to meet my brother, as he's in a bad way altogether. He do n't know what he shall do. I was have a little talk with the folks about coming, perhaps half a dozen times; was told how I should come, and what nized a religion, but not the religion that my broabout it. And I was got permission to come this

I suppose there are these kind of folks in New Orleans, like as can give us the right of speak through them. [Or write.] Well, I not care whether it be write or speak, but they will try any one that I can use, a good one, none of your broken down ones. I want a good one, for your broken down ones is like a bad fiddle what makes a screeching sound. No; I want no broken down one. I was told how I should seek out some good medium what was adapted to me. Oh, they's all good; they's all good. I don't mean to say that any of them are bad, you know, but I want somebody that is adapted to me, that I can come straight through, you understand. Yes, I not like to have you go away thinking I was talking about anyhody, for I not mean to.

I do n't know what my brother will do. I do n't know the mediums' names. I don't know what will he do. [Let him seek out one] Let him thine inspiration is still in our possession. Thereseek out? Suppose I not like the one he get? [Impress him to go to another.] That is the work I have to do, I suppose. That is a long way to get around.

brother, Frederick Preshien, in New Orleans. I want to come to him. I want to tell him about the papers I have bringing unto him, what he sent for me to get. Six weeks before I start, he write for me to get him certain papers. I see to the business, get the papers, and I take them and start for New Orleans. But the devil must come up some way. I don't know, there's trouble all it may be, perhaps it is so. Well, it's not very good care they take of me, anyhow.

that they are straight, that I can tell him some-Henri had n't that viol with him. He's trying heaven. Oh let the bright shores of the promdid have it, and the ocean now is kissing it, I sup-

Oh well, it's a queer world you live in, anyway. bad deeds all the time of my life; and I say my Morning-Land of Life. Amen. prayers. After all, I's not die. I sure I live. Oh I'm a mystery to myself, and everybody' a mys-

When I was told I was to come here and speak this way, I said, "I don't know about that; I

ness finished here, and when I do I'll be happy. Anyway I go, but I have this trouble. He is in trouble, and it troubles me to see him so.

to be crabbed: I don't mean to say that God is not doing everything right, you know; but somehow I don't understand anything; that's it.

Well, Monsieur, I have nothing to recompense [Your good-will is sufficient.] Well, Monsieur, I give you much of that. Monsieur, all I have'I give you. Bon soir, Monsieur. You send, I supmagazine, or paper? [Paper.] Is it religious, or Nov. 13,

### Frances Adelaide Hill.

The existence, sir, of two little orphan children be successful.

died in New York City, where I had gone because | manifesting. I thought I could do better there than anywhere

I want, sir, if I can, to reach one James C. Hill, and redeemed spirits? sking him to give of what the Lord has given letter which he must, I think, have received. I ing. want to tell him, also, 't is his brother's wish; and if he considers it, and brings the dictates of his conscience to bear upon it, I know he will not refuse. nowhere. am Frances Adelaide Hill, and I died in New York, one year ago. Oh, if I could only go to tell us of heaven? him! But that you never allow, do you? [Not earnestly that he may do as I wish him to, I'll go, in heaven. and wait. But can I come again, if I wish? [Yes. Does your brother-in-law know where your children have been placed?] In one of the public institutions. [Can he find them readily?] Oh yes, he can; because he knows, I am quite sure, what course would be taken with regard to them in way will be shown him.

### Alfred Winnens.

with me; and I have some papers in my trunk | was sick, as night as I can now tell, about eight lody else

hours, and died peacefully, and for the last two

I would like that my brother, Thomas Winnens, of Liverpool, England, should know how I died. Tell him that I. Alfred Winners, am no more of earth, but am in a state able to communicate with friends here. I am happily situated, and have no desire to return, and find no inconvenience from being in the spirit-world, though I was not a member of any religious fraternity. I recogther recognized, and he is disturbed, no doubt, about me. I would inform him I am well, and safe in the hands of our common Father, God. [You had better give your age, and some more facts, that you may be recognized.] I was twenty-seven years of age, with the addition of two months and over, I think. I had no business here. I came, as many others come. I had been here once before-twice before, I should say; this was the third time. Nov. 13.

Scance opened by Rev. Augustus Pope; closed by C. A. Randall.

#### Invocation.

Our Father, we would breathe a prayer of thankfulness for even this day of shadows; for thou hast not hidden thy smiling face, nor hast thou withholden thine inspiration. The sun of thy love shines all the same through darkness as well as through sunshine, and the life-giving power of fore it is that we thank thee for this day, as for all other days. And while Nature presents its shades and its sunbeams to thy children mortal, oh grant that they may learn of her a wondrous lesson of Well, I am Henri Preshien, and I come to my truth. Grant that she may be to them a teacher and guide, who shall unfold to them the book of their own being, and the road to understanding. Our Father and our Life, looking out through Nature's temples we behold thee everywhere, permeating all forms, and existing in all places and under all circumstances. And when we hear thy children talking of death, we know that they have not learned thee fully. We know that they have the way. Well, I was thinking, I not go in that not as yet comprehended thy greatness and thine steamer anyway; but I get through with my bu- infinite love toward them, for as thou art everysiness and I go. That is a bad move, that is, where, death can be nowhere. Our Father, may They say guardian angels take care of every-thy ministering angels, who in this generation do body all along the way, but I not believe it. Oh throng the earth, minister unto the needs of all thy children everywhere. Let their mortal prisonhouses answer to the call of the angels, and ad-Well, I should tell him that I had the papers, mit the guests of the upper life into the holy sanctuary of their souls. Then shall they know what thing about them, if he'll let me come to him. It life is, so that they shall know death only as an is much better than nothing at all, very much idle story. Then shall they fear no longer to cross better it is; that is so. He tells me to bring him the uncertain sea of change. They will gladly the viol what was our father's, and you'll have answer the summons, giving out their right hand it all in good tune. Well, I will say I had it, in confidence to the angel that is to lead them He's been thinking all the way, Oh dear, I hope over, expecting to realize their fondest hopes of to find out whether I had it with me or not. I ised land be revealed to their vision so perfectly and so fully that no one shall doubt the existence of that land; that no one shall query in their souls whether there is another world. Oh let that shore You die, and you don't die, anyway. Oh, it's a come so near to their mortal lives, that the waves queer world you live in. When the steamer was that dash upon it in glory shall bathe their feet, sinking, I knew I must die, and I think of all the and put a new song upon their lips, a song of the Nov. 15.

### Questions and Answers.

Ours.-Is mortal man endowed with wisdom sufficient to propel him through the air at will? ANS -Perhaps we do not understand the quesdon't know how I 'll do that at all." But now that tion. It is a very strange one, very vague and in-I find myself speaking at this place, I come to distinct. The physical body is, in its normal state, this conclusion, Monsieur: that life is but a very subject to the law of gravitation; therefore, under simple thing, after all, when you understand it all normal circumstances, it must of necessity [You'll understand it now you're out of the body.] gravitate toward the centre of the earth. But if by Ah, you don't know much of it in the body or reason of certain chemical combinations the body out of it. Oh well, Monsieur, I hope I will learn a be changed from its normal to an abnormal state, great deal. I don't like to be doing one thing, thereby releasing it from the power of the law of and not doing that thing either. I not like that. gravitation, then it will become lighter than the Oh, I am very much obliged, Monsieur, that you tatmosphere, and can be made to serve the will. let me come here to-day. I not want you to think Disembodied spirits have often given this mani-I am not grateful; I am, Monsieur; I am very festation with certain media, but the media are grateful. I'm cross in myself. I not got my busi- i never in their normal condition when such manifestations take place. Mind, we have always taught you, governs matter. But mind, like everything else, needs to be unfolded, developed in Monsieur, I do n't mean to be cross; do n't mean wisdom, intelligence, power, ere it can become a nower, ere it can exercise a legitimate power over

matter. It has the power, but does not know how

to use it. Q.-We are taught in the Sacred Word that you with. I can give you nothing but my thanks. heaven is a place of rest, where ransomed spirits are continually praising and glorifying God. This employment surely would be their highest privilege and enjoyment; but the returning spirits pose. You will print in a paper; that is it. 1s it speak of heaven as a place of labor. How is this? A .- Heaven is by no means any particular lowhat is it? [Spiritual.] That is well adapted to cality; nor is it dependent upon any particular condition. When a soul is satisfied with itself and its surroundings, it is in heaven; it matters not where it is. That soul may be in heaven in this room, as well as anywhere else. We do not nere on earth, brings me here to-day. The oldest | believe that a soul could find heaven in that state s seven years of age, and the youngest is three. I of rest that means inactivity, for the soul must be have been trying ever since I left them to find active in order to be happy. The rest that the some way to come back. I did not want to come soul needs is the rest of pleasant action; to be rein this public way, because I feared I might not moved from those scenes of action that are unpleasant to it. There are as many conditions of The father of these children died of wounds re- heaven as there are souls to enjoy heaven, as you ceived in the war. So you see they are left among will all learn when you shall have laid off the strangers. I was born in New Hampshire, but I crude material temple through which you are

Q.-Will the controlling spirit describe heaven, tell us of God, and of the employments of angels

A .- All spirits are being perpetually redeemed. him to assist in taking care of his brother's orphan There is no special time of redemption, no special children. He resides in Utica, New York State, place whither souls go to be redeemed. When And the children-oh, they are cared for at the you commit an act that in any sense infringes expense of the public. He knew of it, for when I upon your highest ideas of right, immediately knew I could n't live, I got a friend to write to your better nature arraigns your lower nature at him. And now I'm in hopes that he will pay the bar of Wisdom. You are tried, and never acmore attention to my communication than to the quitted until you have paid the uttermost farth-

> God is that Infinite Spirit of Life pervading all forms, existing everywhere, and yet understood Q.-Why do spirits, when they return, never

A .- Perhaps those who have favored your cor-

with this medium.] Well, then, hoping, praying respondent with a return, do not deem themselves

### William Harris.

I hail, sir, from the 11th New Hampshire; settled up my account at Petersburg.

My name, sir, is William Harris, and I'm from Dover. I can't preach you an Orthodox nor case I died and left them without protectors there. Methodist sermon, nothing of the kind, because Oh, sir, he has only to manifest the will, and the I haven't had any experience in that line; but I can let my folks know that I can come, and that's worth more than all the sermons that were ever preached, from the time of Jesus to the present I would inform my friends, sir-if you will al- day. Now contend against that successfully, if low me so to do-of the manner of my death. I you can. I say it's worth more to know that I died, sir, of cholera, on the 21st of July last, at the can come; and if I can come, anybody else can. cholera hospital, New York. The knowledge of I'm not at all unhappy; not disturbed about

my death-correct knowledge-has not reached myself; for I'm quite sure I shall be taken just my friends. Will you be kind enough to allow as good care of by the Great Supreme Power that

I suppose some of my connections are disturbed | did n't know who it was; but do n't you see that because they think I have been sent into low the little birdie was so charged with our life, that quarters in the other world. But I assure 'em it she could n't help thinking of us when she took off; and they need n't worry about me.

I have no sort of an education, never had one; but I managed to get along when I was here. I wasn't cut out for a preacher, nor lawyer, nor anything of the sort. I could work with my hands. I could shoot a "greyback" as well as any other soldier, but I could n't preach.

Now I suppose you have not forgotten the Irishman, Murphy, that used to come to you from Dover? [No.] Well, you see as how he fetched me here and showed me the way. At first I thought he was-he was fooling; but I very soon learned that he wasn't, and I got here nicely. I thought it would be a good thing to come here and let the folks know I was well off, and that I could come back, and they need n't give themselves any trouble about me.

My body is in a trench-what there is left of it-and I'm here, right here; ready to serve you, or Uncle Sam, or any one else that is in need; I'm just as ready now as ever. I'm in the way of wanting favors myself sometimes, and it's but fair I should be willing to grant them to others. That makes things even, quite even,

I suppose I could talk in other places besides here; and if the folks aint afraid of dead folks, let'em give me a chance to come to them. If Sarah, or Ann Maria, either one of them—they aint afraid of dead folks, they used to say—aint afraid to come up to it, why, let them come up to the scratch, and so prove that they meant what they said. I'm dead, I am, after the usual way of dying; but I'm alive, anyway, too. How are you going to reconcile that? And I'm sober. They'll be glad to hear that. I was, all the time I was in the service. You'll be kind enough to send that over the wires for me. That'll be acceptable, I know IVour each. over the wires for me. That 'll be acceptable, samuel Rhodes, to his parents; Capt. Jee Seward, to his son I know. [Your age?] Thirty-two, sir. I've a great deal to say to the folks, but I have no rollsh.

I would be very thankful if you would say, sir, that Cyrns H. Campbell, who lived in Weldon, East Tennessee, is very desirous to meet and talk with his friends.

Tell them I'm in possession of facts that they desire to know. If I can only have the privilege of coming to them, I will give them to them.

#### Eph, Hayes.

This is the second or third time I've tried to reach my friends from this port. [What is the trouble?] Oh, their skulls are thick, I suppose; can't drive an idea through.

Quite a number of times, within the last few ise if there was any truth in this Spiritualism I It's very hard to describe that locality, inasmuch as we can only do so by comparison; and there's nothing here to compare it to. It is what we which was a cont of bear's skins dressed with the need. Our surroundings are just such as we hair on and hanging down to his toes, a pair on

I found more truth in this Spiritualism than I ever supposed there was; for I hardly believed

or what I'm doing? So as I happened to know with in it. what they were thinking of, I thought I'd speak

This is Washington street, Boston? I believe I'm quite near the old place. My name is Hayes -Eph. [We have heard of you.] You never heard any good of me, I venture to say.

lowing me to come here in this way. If I can do you a good turn in any way, just call on me, and I'll answer it wherever I am. Good-day. [Can't you make your message more definite?] No; that will do. If they want anything more definite, let 'em come to me—that is, where I can talk to them. I have kept my promise good by coming the let the late of the l

I made no agreement as to speciality of persons; I only promised to come. I've tried to come, and have almost succeeded; then I've gone that the latter would forever hover around those away from here, and tried to impress parties that I walls, and in vain attempt to get in. He was I promised to come to, that I could come back. I promised to come to, that I could come back. dians as a precise zealot, that made a needless But it was a failure. I did n't understand the noise about religious matters." modus operandi, so made a bad job of it. I'll tell you now I made about as bad a job of it as I made of a certain little earth affair that took place between a friend of mine and myself. Well, I was quite sick then; was n't fit to do business, anyway; and it seems by some little misunderstanding in regard to the conversation that passed between us, I got him into a pretty tight place, and he's rather querying whether I meant it or not-as to whether I designed to do that-or was so sick that I did n't know what I was about. 1 had no reason to consciously make such a move on the checker-board. I made it because I knew in and I'll meet it, that 's all. Nov. 15.

### Fannie Bullard.

I want to tell my mother it was me that brought the little bird the other night. And the reason it died, was because I-the electrical influence of me was too strong for it, and it could n't live.

how we are with her; that's all; and how we are coming home to talk; just as soon as we can get a medium, we are coming home. [Where did belief of this is, that the great man told him that helief of this is, that the great man told him that helief of this is, that the great man told him that helief of this is, that the great man told him that helief of this is, that the great man told him that helief of this is, that the great man told him that helief of this is, that the great man told him that helief of this is, that the great man told him that helief of this is, that the great man told him that he helief of this is, that the great man told him that he helief of this is, that the great man told him that he helief of this is, that the great man told him that he helief of this is, that the great man told him that he he was born. get a medium, we are coming home. [Where did you find the bird?] We found him out on the ground; and it was ever so late, and we brought him to mother, and she took him in and put him in a cage, and he died. He could n't live. He was so charged that he could n't obey the law—my teacher says—of his own nature. [Did your mother take it in at the door?] No, the window. [Your mother did n't know it was you?] No, she

World at that the great man told him that he ledie of this is, that the great the great that such and such things, and it woman, meet with auch and such things, and it woman, meet with auch and such things, and if my driver. At this he was displeased, and told the must come down to earth, be born of such is woman, meet with auch and such things, and if my driver in the says, the should once in his life be guilty of my driver. At this he was displeased, and told the must come down to earth, be born of such is here if the great man such and such things, and if my driver. At this he was displeased, and told the must come down to earth, be born of such is here if the great man such things, and if my driver. At this he was displeased, and told the must come down to earth, be born of such is here if the great man such things, and if my driver. At this he was displeased, and told the must come down to earth, be born of such is here if the great man such things, and if my driver. At this he was displeased, and told the must come down to earth, be born of such is here if the must come down to earth, be born of such is here. The my driver man replied, I have said it, and it shall be such and such and such the great man replied. I have said it, and it shall be such and such and

'tisn't so. I'm very well off indeed, very well it in her hand. So she thought of us, and wondered if it was anything to do with us. And it I'm going now. My throat is n't sore at all, I

had it when I was here before. I'm well now.

Scance opened by William E. Channing; closed by "Cousin Benja."

#### MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

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

Taesday, Nor. 20.—Invocation: Questions and Answers:
Johnnie Joice; Wm. Frazier, to friends. in Titusville, Pena.;
Henry Stuart Burnet, son of Col. Henry Burnet, of Louislans;
Joe, formerly a slave in Burnet's family.

Thursday, Nor. 22.—Invocation: Questions and Answers;
Edward Blake, to his Uncle Henry, Aunt Susan, &c.; Annie
Joffreys, who died on the passage from Calcutta to New York,
to Dr. Daniels and friends; Chariotte Blackburn, to friends
in England: Dennis Connelly, of the 22d Massachuseits, to
his brother Daniel.

Monday, Nor. 26.—Invocation: Questions and Answers;
John Sherier, to friends in Pennsylvania: Lleut. Col. McFarland, of the 19th Iowa, to his friends; Charite Poor, to his
friends in Charlestown; Matilda Chase, of Provincetown, N,
S., to her mother, and brother John; Ann Murray, to her
children.

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

great deal to say to the folks, but I have no relish for making it public. They know I can come; if they want to have anything to say to me, furnish the go-cart—that's all.

Cyrus H. Campbell.

Cyrus H. Campbell.

Nov. 15.

Nov. 15.

York City.

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

Tuesday. Dec. 18.—Invocation: Answer to Question on the origin of the Gulf Stream; Hiram Jarvis, of the 5th Misson, in Maryland; Fannie Powers, to her mother, residing on Columbia street New York City.

ters in Maryland; Fannie Powers, to his mother and signal Columbia street, New York City.

Thurdsay, Dec. 20.—Invocation: Questions and Answers; Edith Wilde, to her parents: Guild Hodekins, to his brother Philip, sister Nellie, and uncle Stephen Guild: Davis Algers, to Thos. Algers. Richmond, Va.; White Antelope (Indian), to the Warrior Shivington.

Monday. Dec. 24.—Invocation: Questions and Answers; Horace Winthrop, of the 35th New York: Annie Webster, to Mary Ann, her mother; Isabella Palmer, of Boston, to her parents, on Shawmut Avenue; Michael Downey, of Congress street, Boston, to his family.

Thursday, Dec. 27.—Invocation: Questions and Answers; Major Alexander Cartwright, to his federals.

Thursday, Dec. 27.—Invocation: Questions and Answers:
Major Alexander Cartwright, to his friends; Ike Rollin, to
Sam Brown, of Detroit: Mary Ellen Brooks, to her parents
in Manchester, N. II.; Johnnie Joice, to the Chairman.

#### Indian Mediumship.

The following statements are from David Brainerd's journal of a work of grace among the Indians in the provinces of New Jersey and Pennsylvania, written in the year 1745. Brainerd was a months of my life here, I made a sort of a prom- | minister of the Gospel, and was sent by a Scotch society to propagate Christian knowledge. The would come back and report when L should go. book is now very scarce, and these extracts will, And I promised, also, if I came at all, I would think, be interesting to Spiritualists and to stu give a description of the place over the river. dents of psychical and religious phenomena. The first relates to an Indian reformer: "He made his appearance in his pontificial garb

need. The surroundings of each individual dif-fer from every other. half black, the other about the color of an Indian's skin, with an extravagan mouth cut very much awry, the face fastened to bearskin cap, which was drawn over his head. that the spirit, if it lived at all after death, could discoursed with him about Christianity, and som come back and talk. But so it is. It's a fact, we of my discourse he seemed to like; but some of it come back and talk. But so it is. It's a fact, we can do a can come, and when we get posted we can do a taught him his religion, and that he never would turn from it, but wanted to find some that would turn from it, but wanted to find some that would turn from it, but wanted to find some that would turn from it, but wanted to find some that would turn from it, but wanted to find some that would turn from it. I hardly know, as yet, what I am to do in this join heartly with him in it; for the Indians, h new world. I'm thoroughly disgusted with the said, were grown very degenerate and corrupt life I led on earth, and I don't know what I shall He had thought, he said, of leaving all his friends life I led on earth, and I don't know what I shall do. It's very hard for a man that's run in one would join with him, for he believed God hap particular groove here, to get out of it for awhile some good people somewhere, that felt as he did after death. But I don't like it, and I'm going to get out of it. I didn't see happy days enough when I was in it to want to keep in it now. It was rather a matter of necessity while on the so that he could not live among the Indians, bu earth. But it's not now, and I'm going to get into some new business, I don't know what. I see the friends that I need to talk it is the friends that I need to talk it is the friends that I need to talk it is the friends that I need to talk it is not now, and I'm going to get into the woods and lived alone for some new business, I don't know what. I see some of the friends that I used to talk with on these things, are wondering what I'm doing now serve him, and loved all men, be they who they -keeping a hotel? or standing behind the bar? would, so as he never did before. He treated me with uncommon courtesy, and seemed to be heart. in it. And I was told by the Indians that he op posed their drinking strong liquor, with all his power, and if at any time he could not dissuade them from it by all he could say, he would leave them, and go crying into the woods. It was man ifest he had a set of religious notions that he had looked into for himself, and not taken for granted upon bare tradition, and he relished or disrelished I'm obliged to you, sir, for your kindness in al-lowing me to come here in this way. If I can do

> The next extract is yet more interesting, and affords much food for thought. Brainerd is speak ing of an Indian powow or diviner, a sort of persons, he says, who are supposed to have s power of foretelling future events, of recovering the sick by stroaking their hands over the diseased

nd that the difference between the was this: that the former were ad eautiful town with spiritual walls

eable to the nature of spirits, and

and charming persons to death. "It seems to be such a mystery of iniquity that I can't well understand it, and so far as I can learn, the powow himself has not any clear not thought that there now himself has not any clear now the power in the state of the tions of the thing, now his spirit of divination has gone from him. The manner in which he says he obtained this spirit of divination was this: He was admitted into the presence of a great manner in the former of the control of the what it was. I was too sick to make any; so if sired to do him good. 'T was not in this world he has get any account for the large frame and the presence or a great man who informed him that he loved, pitied and de what it was. I was not in this world has get any account for the large frame and the large he has got any account to settle, let him bring it in and I 'll meet it, that 's all. says, was clothed with the day, yea, with the brightest day he ever saw, a day of many years yea, of everlasting continuance. This whole world he says, was drawn man blue so that in him the he says, was drawn upon him, so that in him the earth and all things in it night be seen. Everything that was beautiful and lovely in the earth died, was because I—the electrical influence of me was too strong for it, and it could n't live.

I am Fannie Bullard. I've been here. I've lies shadow or spirit. This shadow, he says, was as lovely as the man himself, and filled all places are lived been here. Won't you—you'll say been here once before. Won't you—you'll say so, won't you? And tell my mother 'tisn't no bad sign, and she mustn't worry about it. It 'tisn't any bad sign; it's good; it's to tell her how we are with her; that's all; and how we

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upon the great man told him that his shadow upon the great man told him that his stated 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 state of the great man will attend the state of the great man will be stated the great man will be stated to the stated the stated the great man will be stated to the stated the sta the spirit or shadow of the great man still attended him, and ever after continued to appear to him in dreams and other ways, 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, according him that he should there must with suc. 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 arms when the spirit has second the second provided provided the second provided provided the second provided provided the second provided prov ment. 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." 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 derful experiences and powers of the powow to Satan. Is not his case another illustration of the to the latter as it is different from them. same law which caused the Jews to attribute the marvelous works of Jesus to the devil? Now Christians aver that it was his decriers, 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, Climena 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? Especially is it painful to write of Climena'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 hereafter bless us, one will be sally 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 pure presence—who will not always remember who has once known? It is so hard to become used to things, even to things which we know are inevitable! How can we settle down to the truth that she is gone from our hearth and fireside, to come no 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 calinly of it; said she would rather live, but if it could not be, she wanted to depart cheerfully. She was tonchingly careful not to add the paing of one complaint from her lips to the luteuse 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 and your Aggle you dwell in the heart of the heavens, tasting daily the uninding loys of immertal life. You are safely through the 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.,

of Nov., 1866, in the 75th year of her age.

of Nov., 1866, in the 75th year of her age.

For the last twelve years Mrs. Classe has been a firm believer in the philosophy of spirit-communion, and will have entered her spirit-home in a higher state of preparation than she otherwise could have done. She often looked forward to the period of her dissolution with longing and anxious desires, having suffered a number of years from a 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 has trained up a large family, who monrn her loss. Her patient endurance of the toils and sufferings of life were exemplary. She will reap her reward in the Joys of a 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 knowtedge.

S. J. Finney delivered an appropriate address on the occasion of her fungral.

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

Mrs. E. M. Allen, wife of Albert G. Allen, of Reading, Vt.

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### Medicul.

SPIRITUALISM ALWAYS RADICAL AND REVOLUTIONARY.

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

A comparison of all the other recognized spirit-ual methods of curing the sick and the diseased, with the methods of the schools, will show a dif-ference equally profound and radical, and a superiority of the former over the latter equally great.

As the most prominent and important of all the other recognized spiritual methods of treating disease, we would refer to the Positive and Negative system, which, as is well known, was projected through the mediumship of Mrs. Amanda M. Spence, and is embodied in the Positive and Neg-ative Powders which bear her name. In princi-ple, in practice and in results the medical schools of the day present us nothing that bears the remotest resomblance to them. They embody a deeply radical and revolutionary movement, as widely different from the system of mere drugs and chemicals as is the laying on of hands; while in results, or curative effects, the difference is so that a comparison is hardly possible. I make in results, or curative effects, the difference is so vast that a comparison is hardly possible. I make this statement with premeditation and deliberation, and with a full knowledge of both sides of the question. Being myself an educated physician, and having been for several years a Professor in one of the oldest medical schools in the West, I fully understand the old system, and I know the full extent of its curative powers; and, moreover, having had the sole external management of the spiritual system of Positive and Negative ever since its projection into the world, through the mediumship of Mrs. Spence; and having durthe mediumship of Mrs. Spence; and having dur

the mediumship of Mrs. Spence; and having during the past two years and a half, successfully treated thousands of patients, far and near, in all parts of the United States and Territories, with the Positive and Negative Powders, I fully understand the spiritual system, and know the full extent of its wonderfully curative and healing powers. I am justified then in instituting a comparison. That comparison shows the spiritual system, as embodied in Mrs. Spence's Positive and Negative Powders, to be superior to the old systems in the following prominent and most im-

portant respects, as well as in all others:

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

profession themselves.

2d, In its practical operation. Whoever has watched in the sick-room of a patient under the old system of treatment, or, still better, whoever watched in the sick-room of a patient under the papers.)

This. C. Constantie.

Mrs. E. M. Allen, wife of Albert G Allen, of Reading, VL., 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 mourn her loss, yet are comforted with this truth, that she can come back again in spirit and minister to their spiritual wants. A large and attentive audience were present at the funeral to take leave of the form, and receive consolation through 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 old body is restored again from the grave.

Rethel, VL., Dec. 29, 1868.

THE LILY-WREATH

OF

SPIRITUAL COMMUNICATIONS:

RECEIVED CHIEFLY THROUGH THE MEDIUMSHIP

OF MRS. J. S. ADAMS.

ance or equilibrium of the diseased organ or or-gans, restore them to perfect health.

Bd, In its results. I have already published, in the columns of the BANNER, testimony and evi-dence, in the form of certificates and reports from private individuals and also from physicians, suf-ficient to convince every candid render that the spiritual system, as embodied in Mrs. Spence's Positive and Nagative Banders, in a for superior Positive and Negative Powders, is as far superior to the old systems in its results, or curative effects, as it is in its scientific principle and in its practi-cal operation. And yet the evidence thus far pub-lished is but a small fragment of that which is in my possession. Diseases of all kinds, the most my possession. Diseases of all kinds, the most complicated as well as the most simple, diseases hereditary as well as acquired, diseases which are incurable as well as those that are curable by the old methods, all alike have readily yielded to the singular and extraordinary healing and curative power of the Positive and Negative Powders. Blindness, Deafness, Paralysis, Rheumatism, Neuralgia, Hip-joint disease, Dyspopsia, Epilepsy, Fevers, Scrofula, &c., &c., have given way under their magio touch, and often so speedily and so completely, that I myself have, at times, been as much surprised and delighted as the pa-

and so completely, that I myself have, at times, been as much surprised and delighted as the patients themselves, at results so unexpected, because so far transcending what I had been accustomed to witness in the private and hospital practice of the old system of medicine.

Each being the facts with regard to the Positive and Negative Powders, it is my intention to persevere in holding them up before the public until every family and every adult man and woman shall test their virtues for themselves, and thus, from personal experience, learn and appreciate their full merits. And in furtherance of this object, I take the liberty of referring the reader to the published testimonials which will be found in another column of the BANNER, and I also extend to all persons who reside in, or who may visit New York, a cordial invitation to call at my office, No. 37\delta St. Marks Place, and, if they desire more evidence, it will afford me much pleasure to lay before them such a mass of letters, certilientes and recover as a will satisfy the more events as well satisfy the more events. lay before them such a mass of letters, certilicates and reports as will satisfy the most skeptical that I have said naught in exaggeration of the merits of the spiritual system, as embodied in Mrs. Spence's Positive and Negative Powders, PAYTON SPENCE.

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> THE HISTORY OF THE

Miscellnneous.

FOR THE

### HEALING OF THE NATION! THE GREAT

SPIRITUAL REMEDY!

MRS. SPENCE'S

### POSITIVE AND NECATIVE POWDERS.

Akron, Summit Co., Ohio, June 11th, 1866. PROF. P. SPENCE—Dear Sir: My disease, as I stated in my first letter, was Difficult and Paintill Urington, which commenced last fall, and continued through the winter, at intervals of a week or two, increasing in intensity at through them is carried into the blood; thus, as soon as the blood will carry it, it reaches 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 bave to experiment with it for mouths 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.

Between two first two, as soon as the box arrived. I had not taken half the Ponders, when I discovered that the said complaint had utterly and silently disappeared, not even hidding me good-bye. 1, of course, was very glad to dissolve such unpleasant partnership.

I will add that I am now 70 years old, and for

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

Prof. Spence Adams, Mass., Sept. 20th, 1868.

Prof. Spence About Positive Powders worked like a charm. I think there is no medicine on earth that will reach the Prostate Gland like the Positive Powders. I was almost immediately relieved. I have tried many different kinds of medicine for the relief of irritate ferent kinds of medicine for the relief of irritated and swollen Prostate Gland, but found no sure relief until I found it in your Postitive Powders. Truly they are the greatest wonder of this age of progress. No person thus afflicted should be without them. They came to me like an anyel of mercy, and in the right-lime.

Yours in truth, JAMES M. CARTER.

Salem. Marion Co., Ill., Feb. 25th, 1866. PROF. SPENCE-It has been my misfortune to

PROF. SPENCE—It has been my misfortune to have tried Botanic, Homeopathic, Hydropathic, Eclectic, and all kinds of medicine, yet received no good from any of them; but when your Powders came, they were used immediately, and they effected greater good in less time than any other medicine I have used.

Yours truly, J. Mc. N. WHAM.

Bennington, Marion Co., Jowa, Oct. 13th, 1866. PROF. PAYTON SPENCE-Sir: I have used your Regative Powders in a case of Amaurosis (Blindness,) and one box worked a complete cure. The case is that of my little girl, now thirteen years old. She has labored under scrofulous sore eyes for about 8 years. About one year ago she got her right eye hurt, and to that and the long con-tinued sore eyes, is to be attributed the **Annu-**rosis. She could not see out of one eye for about six months so as to distinguish any object; and the other was affected so badly that in a few months she could not have seen at all. I had lost all hopes of ever curing her eyes; for I had tried so many and such various cures, or pretended cures, which did not benefit her, that I was almost tempted not to do anything more, but was induced by a friend to try your invaluable Negntive Fowders. which cured her completely. May the great and beneficent Being reward you according to the great work you are doing.

Yours, &c. W. P. Cowman. months she could not have seen at all. I had lost

White Hills, Conn., Feb. 11th, 1866. Dr. Spence—Dear Sir: I have been troubled with the Neuralgia for the last 15 years, and at times have been laid up with it for six weeks at a time. I have used your Positive Powders for Neuralgia and Sick Headache. They for recuration and Sick Rendache. They relieved me almost immediately. I have tried nearly all the patent medicines that have been recommended for those diseases; but the Positive Powders are the only thing that slid me any good:

Yours for the truth,

LIBBIE G. BARRETT.

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

My wife was taken with the **Rhenmatism**, so that she could scarcely raise her feet from the floor, but had to slide them along on the floor. She used but six **Positive Powders**, and was Yours truly,
JAMES P. CUNNINGHAM.

JAMES P. CUNNINGHAM.
The magic control of the Positive and Negative Powders over diseases of all kinds, is wonderful beyond all precedent.
THE POSITIVE POWDERS CURE Neuralgia, Headsche, Earache, Toothache, Rhemmatism, tiout, Coile, Patins of all kinds; Cholera, Diarrica, Bow el Complaint, Dysentery, Nausea and Vomiting, Dysepsia, Indigestion, Flatinchee, Worms; Suppressed Menstruation, Patintful Menstruation, Falling of the Womb, all Fennie Weaknesses and Derangements; Cramps Fits, Hydrophobia, Lockjaw, St. Vitus' Bance; Internitient Fever, Billons Fever, Yellow Fever, the Fever of Small Pox, Measles, Scarlatina, Eryshelas, Phenmonia, Pleurlsy; all Inflammations; cutte oretzonic, such as Indammation of the Langs, Kildneys, Womb, Bladder, Stomach, Presente Giand; Cutarria, Cousamption, Bronchitis, Coughs, Colds; Scrottia, Nervousness, Sieepiessness, &c.

der, Stomach, Prostate Gland; Catarri, Consumption, Bronchitis, Coughs, Ceds; Nerofain, Nervousness, Sleenlessness, &c.

THE NEGATIVE POWDERS CURE Parallysis, or Palsy: Ammurosis and Deafness from paralysis of the nerves of the eye and of the ear, or of their nervois centres; Double Vision, Catalopsy: all Low Fevers, such as the Typhoid and the Typhus; extreme Nervois or Miscular Prostration or Reliaxation.

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

The Positive and Negative Powders do no violence to the system; they cause no purging, no manusen; no vomiting, no marcotizing; yet, in the language of S. W. Richmond, of Chenos, lit., "They are a most konderful medicine, to alled and yet so efficacions."

As a Family Medicine, there is not now, and never has been, anything equal to Mirs. Spence's Positive and Negative Powders. They are adapted to all ages and both sexes, and to every writery of stekness they to occur in a lamily of adults and children. In most cases, the Powders in a lamily of adults and children. In most cases, the Powders as physician can reach the patient. In these respects, as well as in all others, the Positive and Negative Powders are

THE GREATEST FAMILY MEDI-CINE OF THE AGE!

In the cure of Chills and Fever, and of all other kinds of Fever, the Positiva and Negative Powders know no such thing as fall. In view, therefore, of the approaching slekly senson, we say to the people of the West, and the South, and other sections of the United States that are annually scourged by the Chills and Fever, and other Fevers, in the summer and autumn, "of prepared in time; teep the Positive and Negative Powders always on hand, ready for any energency."

mergent." To Adjents, male and femals, we give the Sole Agency of entire countles, and large and laberal profits.

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

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

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Six boxes, \$5; twelve boxes, \$9.

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Diseases of Mind and Body often vanish at once when the causes of disturbance among the vital forces are discovered, and all those suffering are invited to call, as she offers her services as an inspirational and Augustic Healer, and relies upon her experience to confer great hencit upon all whose conditions demand her attention. She often gives evidence of spiritions demand her attention, She often gives evidence of spiritions demand her attention. She often gives evidence of spiritions demand her attention. She often gives evidence of spiritions demand her attention. She often gives evidence of spiritions demand her attention. She often gives evidence of spiritions demand her attention. She often gives evidence of spiritions demand her attention. She often gives evidence of spiritions demand her attention. She often gives evidence of spiritions demand her attention. She often gives evidence of spiritions demand her attention of the second spiritions demand her attention. She often gives evidence of spiritions demand her attention of the second spiritions demand her attention of the second spiritions demand the second spiritions demand her attention of the second spiritions demand attention of the second spiritions demand spiri

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

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

Zin—Jan. 5.

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MISS NELLIE STARKWEATHER, Writing Test Medium, No. 7. Indiana street, near Harrison A. J. Oct. 21. Oct. 21. DR. WM. B. WHITE, Sympathetic Clairvoyant, Magnetic and Electric Physician, No. 4 Jefferson Place, leading from South Rennet St., Hoston. 6m°-Dec. 8.

MRS. L. PARMELEE, Medical and Business Clairvoyant, 1179 Washington St., Boston. 13ws-Dc. 1. MRS. DORMAN, Clairvoyant and Healing

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Or Psychometrical Delinention of Character.

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them in person, or send their autograph or lock of hair, they
will give an accurate description of their leading traits of char
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Everything of a private character KEPT STRICTLY AS SUCE.
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Oct. 6. Whitewater, Walworth Co., Wisconsin.

DR. J. P. BRYANT WILL HEAL THE SICK, BY THE LAYING ON OF HANDS, AT FUZZGIBBON'S HALL,

CORNER OF KEARNY AND 1966.

SAN FRANCISCO, CALO,
PROM 9 A. B. Off A. B., commencing FRIDAY, October
12th, continuing each day, Sundays excepted. FREE TO
ALL. After the above hours he will receive patients at his
Private Rooms, Rush street, between Octobernia and Comppolatin Rotels, till 5 F. R., who will be charged according to
their means. CORNER OF KEARNY AND POST STREETS,

HEALING THE SICK,

BT THE LAYING ON OF HANDS!

DOCTOR PERSONS, late of the Dynamic Institute, Milwankee, who has treated over \$3,000 patients within the
last three years, and whose cures have never neen surpassed
in the words's listerty, will head the sick at

Atums House, Chicago, Dec. 23d, 24th, 25th, 26th,
30th, 31st, and dannary let and 2d.

By special request, will be at Three Ouks, Mich., Dec.
27th, 25th and 20th.
January 3d, 1867, leaves for New Orleans; location and
time of practice will be made known hereafter — Dec. 22.

HEALING INSTITUTE, QUINCY, MASS. TMIIS HOUSE was opened by MRS. A. J. KENISON, July I. 1st, 1866, for the improvement of the affleted in Body and Mind. Board with or without treatment. Good Clarvoyant and Magnetic Physicians in attendance. Washington 87, near Centre Dopot.

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

MR. E. F. KINGMAN and MARY J. CLARK, will give Masterlasenees. Music produced by the invisibles on Violin, Guitar, Dram and Bells, giving fiso other physical manifestations. Address, SOUTH ASHFIELD, MASS, Dec. 22.—4w

HEALING THE SICK! NO. 265 JEFFERSON AVENUE, DETROIT, MICH., cures all forms of disease without medicine. Nov. 17.

Healing by the Laying on of Hands! DR. W. I. VESCELIUS, from Einfra, N. Y., will heal the Sick by the "laying on of hands," at ROCHESTER, N. Y., from January 3d to February 1st, 1861. 4w\*-Jan. 6.

NRS. HYDE, Business and Test Medium, has 185. HYDE, Business and Test Medium, has removed to 8 w. 19th street, corner 6th Avenue, NEW YORK, Mrs. H. bus also made arrangements to give Clairwoyant Examinations made by letter—hame, age, sex only required—83 00. Medicines accurately prepared and put up for patients. Also, Dr. Garvin's Compound Elair, or first Solution ever known of Tar, given from the Spirit-World, for Scrofula, Consumption and Dyspensia, and a specific for Heart Diseases, &c. (SEE CIRCULAE.)

PREDERICK MYERS, Physician and Medical Electrician. Eleven years necessful practice in the treatment of Diseases of Females, in New York City. Office, 72 EAST TWELFTH STREET, corner of Fourth Avenue, NEW YORK.

4w-Dec. 22. JEANNIE WATERMAN DANFORTH, (form-

erly of Boston.) Chairvoyant Physician and Trance Medi um, 52 Fourth Street, near the Bowery, New York. Dec. 8-6w\* M RS. COTTON, Successful Healing Medium, by the laying on of hands. (No medicines given.) No. 235 E. 78th street, near 3d Avenue, New York, 3m—Dec. 22.

DR N. P. ALLEN, HEALING MEDIUM, LOCUST 1000-NOV. 11. VIOLET INK

A BIG PROFIT!

THIS INK resembles the French Violet; is made double strongth, and sold in barrels of 42 gallons; when diluted, makes 84 gallons, for forty-two dollars—25 per cent, off the first year to introduce It. Casks to be at my order. It is red while writing; in five infinites changes to a purple, then becomes black. Is limpled, flows well, durable as any other link; writes and copies splendidly. It takes well where offered, and pays dealers large profits to ship it to any part of the States. It cannot be excelled in any particular. It never moulds or deteriorates while in casks or bottles exposed to the air.

Cities and localities given as monopoly to those who buy by the barrels.

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References may be had by writing to those who are engaged in the business, viz., J. P. Hunt & Co., Pittsburgh, Pa.; Hendicks & Potter, No. 449 Olive street, St. Louis, Mo.; S. W. Young, Des Moines, Iowa; A. Jenks, Aurora, Ill.; D. C. A. Merriil, Monroe, Wis.; J. Cooper, Belledinaline, Ohio.

Contracts and arragements made this winter to be ready for spring trade. Specimens sent to any applicant on prepaying express charges. Address.

Mansfeld, O., Bec. 4, 1968.

S. W. EELLIS.

Mansfeld, O., Bec. 4, 1968.

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Medicines, Pure Wines and Liquors, Proprietory and Popular Medicines, neuranted pure and genuine. The Anti-Serof
ula Panacea, Mother's Cordial, Itealing Extract, Cherry
Tonic, &c., are Medicines prepared by himself, and unsurpassed
by any other preparations. N. B.—Particular attention paid
to putting up Spiritual and other Prescriptions. 3m—Jan. 5.

A WONDERFUL BOOK!

RICHES, Wisdom, Happiness, Marvels, Miracles and Mysterfes, all combined worth 85. Malled free for 25 cents. L. N. WHITE & CO., 25 Chamber St., New York. 5w Dc.22. A LADY who has been cured of great nervous debility, after many years of misery, desires to make known to all fellow sufferers the sure means of relief. Address, enclosing a stamp, MRS, M. MERITIT, P. O. Box 58s, Boston, Mass., and the prescription will be sent free by return low—Dec. 8.

WANTED.—A good girl, to cook in a private family of four. One that understands her business can have a good situation and expenses paid to Saint Louis, by addressing a letter to JOHN J. UTLEY, Mt. Louis, Mo. The best of references required. Prefer a Spiritualist. 24° Ja. 5.

FOR \$2, I will send, by mail, one copy each of my four books, "Life Line of the Lone One," "Furtive Wife," "American Urisis," and "Gist of Environmental Charles, "And Charles Charles."

DR. J. T. GILMAN PIKE, Hancock House, - - - Court Square.

# Banner of Light.

WESTERN DEPARTMENT:

We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the Banner of Light. Letters and papers intended for us, or communications for publication in this Department, etc., should be directed to J. M. PPRELES. Local matters from the West requiring immediate attention, and long articles intended for publication, should be sent directly to the BANNER office, Boston. Those who particularly desire their contributions inserted in the Western Department, will please to so mark them. Persons writing us this month, will direct to Washington, D. C., care of Dr. J. A. Rowiand.

#### The New Year.

"Ring out the old; ring in the new." Arising early, making full confession, squaring accounts, shaking hands with the departing year, and saying, "Farewell, farewell forever," we turned over a new leaf, and booked ourself for the voyage of 1867. Something like a billion of fellow-mortals did the same. Well, good cheer to them; pleasant be their sail, and peaceful their port of final entry into sweet fields, and up on to the evergreen table-lands of Immortality.

The past is dead. Its yesterdays, whether glittering with show, robed in the purple of royalty, or draped in the gloom of mourning, are no more. Infinity acknowledged it in solemn silence. The midnight stars sung the dirge. The agone eternities received the remains. It is well. The thought saddened us for the moment; for the grand old Past, with its defeats and victories, its experiences of sun and shade, good and ill, conspired to make us what we are. There is much in the old to reverence; much in the past to love and tenderly cherish still-some things to regret, perhaps; but no matter about that now. We will not review it; will not think of the slippery places where we stumbled; will not count the broken rounds in the ladder below us, nor sing the mournful refrain, "It might have been." Destiny-a glorious destiny, pointing to the blessed to-morrows, laughs at such childish songs. It is absolutely grand to live in this inspirational now -to live conscious of the mighty interests that lie ingermed in the living present, and fully aware, too, of that immeasurable future that stretches in golden radiance along the unexplored shores of the Eternal Ages. Change is a law of the universe, and progression the destination of all souls: for God is over and in all. How full of hope, thenhow fresh with budding promise, and how rich in prophetic visions of peace, temporal and spiritual, on earth, with the speedy triumph of the right, is this nineteenth century! How clear the circle of growth-investigations, individualizations, disintegrations, and revolutions, all preceding higher and diviner constructions. The coming man must be a constructor-must put new wine into new bottles-new ideas into new and broad organizations, and reëstablish society upon a better basis. To demolish, at times, is well; but there is much that is infinitely better. He that strips away the rags and tatters, should provide a new suit. He that dethrones, should enthrone. He that wastes the works of the fathers, should be a masterbuilder; and he that crushes creeds, dancing on dying traditions and rotting chivalries, should not leave the souls thus stripped of external vestments houseless and homeless; but provide for their wants by constructing free institutions, building harmonial homes, and broad organic systems, based upon the law of divine order, and the impersonal principles of universal justice and fraternity, sympathy and love.

Spiritualism, as a phenomenon from the objective, and a philosophy from the subjective side, rightly interpreted, while destroying the worthless in institutions, constructs the better and builds wiser, conserving the good and beautiful in all systems, and the truths of all the ages. It grapples with the great giant formalisms of the hour, re-asserts the lost independence of man, and demonstrates immortality. Its watchword is Progression. It underlies the mightiest movements of the age, and its destiny is certain victory; for the inspiring powers encircling and permeating the movement, are spirits, angels, celestial hosts, and the Infinite God! It is for us to make it practical in our lives-a practical power in the land for the redemption of our dear humanity.

Brothers, sisters, readers, all, a happy, happy New Year to you. And oh, how cold are words, how dull the most polished sentences to express the deep emotions of our soul! We want to get hold of you, clasp your warm hands, look into your eyes, and say, right from our spirit's central being, "God bless you," and angels of wisdom guard you from dangers and the dismal deeps of temptation; and also guide you along pleasant paths, by still waters, and up on to the mountains of the beautiful to the very gates of heaven-that heavon of peace and rest that the good and pure in heart ever enjoy even on earth.

Our weekly talks to you in these columns during the past, though high purposed, have been far below our ideal; the angels helping, we hope to do better this year-will certainly try. Strong and golden already is the chain of friendship that encircles us; for we are all one banded brotherhood, laboring by diverse methods to the self-same end, the holiness and happiness of every mortal and immortal intelligence. Let us be cautions, then, how we question motives, cherish ill, gratify selfish aims, fan the fires of suspicion, pronounce harsh judgments, or deal in scathing invective: rather let us present the record of firmest principle, purest purpose, sweetest charity, severest trust, and holiest influence-yea, let us forget and forgive, bless and be blessed, and like that blameless, unselfish, ancient brother of ours, "Go about doing good."

We come to you all, then, this pleasant New Year's morning, holding in our right hand the olive branch of Peace, and lifting the other toward that angel-realm musical with life and love, prayerfully ask the Father's ministering angels and all the holy loved ones gone before, to bless you this and through all coming years-bless you temporally and spiritually, scattering flowers along your pathway, and inspiring you daily and hourly to lead calm, pure, divine and Christ-like lives, preparatory to becoming pillars in that living Temple of God that knows neither beginning nor ending of years.

Boston, Jan. 1, 1867.

### N. Frank White.

Bro. White, writing encouragingly from Rockford, Ill., assures us that in other Western cities where he has been called to dispense the living Gospel, the truth is marching forward in rapid strides. January and February he speaks in Louisville, Ky. Societies in Southern Ohio and Indiana can secure his services for week-day evening lectures by writing him early in January. Keep him in the harness Sundays and weekevenings. Speakers are made to speak. He is willing and worthy, and practically lives what he so eloquently preaches.

Longfellow, in his Spanish Student, truthfully says that "hands of invisible spirits touch the strings of that mysterious instrument, the soul. and play the prolude of our fate."

The Lord Jesus Invited to Build a Bridge.

Taking the vote of last autumn's elections as a standard, Cincinnati, in population, is the fourth city of the Union. New York, Philadelphia, Brooklyn, and then the "Queen City" of the West. At present the citizens of this city and Covington, Ky., are feeling a manly pride in the construction of a suspension bridge, connecting the cities above named. It is not only the grandest achievement of the kind in the West, but of the United States, being not only a splendid and substantial structure, but a noble monument of human ingenuity and modern art. The strength I know that, though I sit and weep as mournful of this bridge is equal to thirty-three million six hundred thousand pounds, and would therefore support thereon at one time twenty thousand people of the average size and weight. Its length is two thousand two hundred and fifty-two feet Height of towers from foundation, without turrets, two hundred feet; turrets, thirty feet. Height of bridge above low water, one hundred feet. Width of bridge in the clear, thirty-six feet. Diameter of cables, twelve and one-quarter inches. Amount of wire in the cables, one million pounds. Towers at base, eighty-six by fifty-two feet. Towers at top, seventy-four by forty feet. Strands in each cable, seven. Wires in each strand, seven hundred and forty. Wires in cables, total, ten thousand three hundred and sixty. Weight of wire, five hundred tons. Estimated total cost, \$1,750,000.

This bridge completed, the Rev. A. D. Mayo made it the speciality of a discourse. For while the Orthodox depend in winter time upon spasmodic revivals to recruit and enlarge their Zion, Unitarians, with similar motives, resort to sensational discourses and lecture courses to replenish their churches, now wilting under the weight of dying traditions. Mr. Mayo said the "first day the bridge was thrown open to foot passengers, sixty thousand people passed over it. The following day was one of the brightest Sundays of the season. It is said that not less than one hundred thousand people passed over the bridge that day. Probably not one-fifth that number of per sons were gathered in all the churches of this city for the public worship of God on that day." Certainly; and nothing could be more natural. Ver bose pulpits and sepulchral-toned priests, frigid with infidelity touching the present, but swallowing like young birds the "paganized gospel" of the past, cannot inspire men. These Cincinnati clergy could not touch the deep soul-wants of these "one hundred thousand people," hence they walked out 'neath the bright sun into God's vast cathedral, worshiping the Infinite through nature

After speaking of "here and there a hummock of a great or little sect," he says:

Then will all our bridges, and all our high ways, and all our footpaths, converge to one broad avenue, which shall lead to the Suspension Bridge that links the shores of earth and heaven. \* \* \* \* Oh come quickly, Lord Jesus, and build this bridge from earth to heaven!"

Accepting the testimony of the Old and New Testaments, the testimony of the sages of Rome, the seers of Greece and Egypt, in connection with the most positive evidence of multitudes of living witnesses, among which are the readiest writers and closest thinkers of the age, the "shores of earth and heaven" have never been unlinked-the chasm has ever been bridged, and over this mediumistic bridge, up the shining ladder that Jacob saw in vision, mortals have been ascending, putting on immortality, and immortals have been descending as ministering spirits to the children of men. In view of this, how strange the ejaculation, "Oh come, Lord Jesus, and build a bridge from earth to heaven!"

Jective, but rather to those subjective conditions that relate to passing from an earthly state of mind into that beavenly from of soul at the state of the state audibly responded, he would have doubtless said, Mayo, build your own 'bridge'; weed your own garden; construct your own pathway; cultivate your own fields; do your own work; sanctify yourself." Oh, we are sick of this sectarian whine and cant—"Lord Jesus, make thy face to shine upon us;" "Lord Jesus, fill the widow's cruise with oil, and remember the poor everywhere;" Lord Jesus, dry up the dramshops of our land; Lord Jesus, do this, and do that; and to cap the climax, the Rev. Mr. Mayo, in a very gentlemanly manner, invites the Lord Jesus to go into the bridge-building business!

Mayo, it is your business and mine to build oridges, dry up dramshops, teach the ignorant, reclaim the erring, remember the poor by giving them the necessaries of life in the spirit of the Nazarene, and make our own faces to shine by holy living and constant prayer-prayers not mouthed merely, but lived and practiced in daily

### Cincinnati, Farewell!

During the year just gone we have made our headquarters in this Western city, forming, at first, acquaintances which finally ultimated in friendships and cordial attachments that must be as lasting as life. We like, ay, more, we love our friends with all the warm, gushing affections of our nature, and the saddest words we ever breathe are," Good-by, and the good angels guard you!"

Three months of the year we have spoken in that city, and always to thoughtful, reflective and highly appreciative audiences. Memory brings before us now many, very many faces that never missed a lecture. These were—such are the substantials of a society. Others come and go, reminding us of the trickster's dollar-" now you see it and now you don't." Age and wisdom, however, lessen curiosity, sober the thoughtless, and give permanence to human aims and efforts. We shall ever cherish sweet and kindly remembrances of the good people of Cincinnati.

### Editor's Appointments.

We speak each Sunday of the present month in Washington, D. C. Local matters from the West requiring immediate attention, and long articles intended for publication, should be sent directly to the Banner office, Boston. Those who particularly desire their contributions inserted in the Western Department, will please to so mark them. Persons writing us this month, will direct to Washington, D. C., care of Dr. J. A. Rowland.

### Detroit, Michigan.

By letter just received from Bro. H. N. F. Lewis, we learn that Mrs. Willhelm is speaking to great acceptance in the city above-named. He justly says, "She is one of our best speakers, and in every respect a most estimable woman." She remains in Detroit speaking through the month of January. May rich blessings attend her, and the good people to which which she ministers, in word and deed.

[Original.] LOVE'S GRAVE.

BY EMMA TUTTLE.

Oh, I can bear to think of it when summer's warmth is glowing In melting clouds and shining dews and tender

floods of grief, When the violets are living, and the fragrant clover blowing,

And not a tree is there alive but is in perfect

The hand of Grief about my heart, her anguish

in my eye.

The robins are rejoicing and the larks sing in the meadow. And the air is full of music in the church-yard

where you lie.

I half forget that you are gone, our pretty, blueeyed darling, With an oleander blossom resting on each tender

cheek: With your red mouth sweet and mobile, and your voice a singing, starling,

And your soul, a very angel, looking through your eyes so meek.

I can think of it in summer, but this winter night 't is snowing, And all the life of Nature, like your sweet blood.

is congented. How wearily, how drearily the snarling winds are

blowing! Your grave is just a snowdrift heaped upon a

barren field!

#### E. V. Wilson.

This earnest worker, who has recently been doing such good service in New Boston and adjoining localities, speaks in Cincinnati during January and February. He is a great favorite with the Spiritualists of this city, and ever speaks to a crowd of anxious, listening souls. The facts at his command and the tests he gives in public are truly wonderful. All such sowers reap harvests of plenty.

#### A. W. Pugh's Temperance Lecture.

It should have been stated, in publishing Bro. Pugh's article relating to Temperance, with the principles underlying the movement, that it was written for and delivered before the "Sons of Temperance" in Cincinnati. The production was suggestive and able, and we bid him, with every other man laboring in behalf of the Temperance reform, a hearty God-speed.

#### SPIRITUALIST MEETINGS.

Boston.—The members of the Progressive Bible Society will meet every Sunday, at 23 P. M., in No. 3 Tremont Row, Hall 23. Evening meeting will commence at 74 P. M. Inn zs. Evening intering will commence at 14 f. M. CHARLESTOWN.—The Children's Lyceum connected with he First Spiritual Society of Charlestown hold regular sesions, at Washington Hall, every Sunday afternoon and evening. A. H. Rienardson, Conductor; Mrs. M. J. Mayo, Guardson.

THE INDEPENDENT SOCIETY OF SPIRITUALISTS, Charles-THE INDEPENDENT COURT OF SPIRITUALISE, United town, hold meetings every Sunday afternoon and evening, at Mechanics' Hall, corner of Chelsea street and City square. Seats free. Children's Lyceum meets every Sunday at 10% A.M. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian. Speakers engaged:—Horace Scaver, Jan. 13; Mrs. C. Fannic Allyn, Jan. 29 and 7; N. S. Greenleaf, Feb. 3 and 10; Nettle Colburn, Feb. 17 and 24; Mrs. Sarah A. Byrnceduring March. Colburn, Feb. 17 and 24; Mrs. Sarah A. Byrnes during March. Chielsea. — The Associated Spiritualists of Chelsea hold regular meetings at Library Hall every Sunday afternoon and evening, commencing at 3 and 7M r. M. The Children's Progressive Lyceum assembles at 10% A. M. J. S. Dodge, Conductor; Mrs. E. S. Dodge, Conductor; Mrs. M. A. Ricker, Fugitar speaker. The public are invited. Seatsfree. D. J. Ricker, Sup't.

LOWELL.—Spiritualists hold meetings in Lee street Church, afternoon and evening. The Children's Progressive Lyceum meets in the forenoon. Speaker engaged:—Mrs. N. J. Willis during January.

NEWYON CORNER, MASS.—The Spiritualists and friends of

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

Sunday.

WORCSTER MASS.—Meetings are held in Horticultural Hall
every Sunday afternoon and evening. Children's Progressive
Lyccum meets at 114 A. H. every Sunday. Mr. E. R. Fuller,
Conductor: Mrs. M. A. Stearns, Guardian. Speakers engaged:
Dr. W. K. Ripley during January; Mrs. E. A. Bliss during SPRINGFIELD, MASS .- The Fraternal Society of Spiritual-

SPRINGFIELD, MASS.—The Fraternal Society of Spirituallets hold meetings regularly every Sunday at Failon's New
Hall, to wit: Free Conference in the forencon at 11 o'clock,
Progressive Lyceum meets in the afternoon at 2 o'clock; Conductor, II. S. Williams; Guardian, Mrs. Mary A. Lyman,
Lecture in the evening at 7 o'clock. Speakers engaged:—
Mrs. Nellie T Brigham, Jan. 20 and 27; W. K. Ripley during
February; A. T. Foss during March.

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

SALEM, MASS.—Meetings are held in Lyccum Hall regular-y overy Sunday afternoon and evening, free to all. MABLOORO, MASS.—Spiritualists hold meetings in Forest Hall every other Sunday at 14 p. M. Mrs. Yeaw, speaker.

FOXEGRO', MASS.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M. Lyceum meets every Sunday at 11 A. M.
PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Weybosset street, Bundays, afternoons at 3 and evenings at 7M
o'clock. Progressive Lyceum meets at 12M o'clock. Lyceum
Conductor, L. K. Josiyn; Guardian, Mrs. Abbie II, Potter.
Speaker engaged:—Fred. L. II. Willis during January.

PUTNAM, CONN.—Meetings are held at Contral Hall every dunday afternoon at 1% o'clock. Progressive Lyccum at 10%

In the forenoon.

NEW YORK CITY.—The First Society of Spiritualists hold meetings every Sunday in Podworth's Hall, 806 Broadway Seatsfree. Speaker engaged:—Mrs. Emma Hardinge during January and February.

THE SOCIETY OF PROGRESSIVE SPIRITUALISTS hold meetings every Sunday, morning and evening, in Ebbitt Hall No. 55 West 33d street, near Broadway. The Children's Progressive Lycoum meets at the same hall every Sunday afternoon at 2% o'clock—Dr. D. B. Marks, Conductor. Speakers wishing to make engagements to lecture in Ebbitt Hall should address P. E. Farnsworth, See'y, P. O. box 8679, New York.

TROY. N. Y.—Progressive Spiritualists hold meetings in Har-

Thoy, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River streets, at 10½ A. M. and 7½ P. M. Children's Lyceum at 2½ P. M. Monroe J. Keith, Conductor; Mrs. Louisa Keith, Guardian.

Oswgoo, N. Y.—The Spiritualists hold meetings every Sunday at 2M and 1M F. M., in Lycoum Hall, West Second, near Bridge street. The Children's Progressive Lyccum meets at 12M F. M. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian. JERSEY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10½ a. M., upon Natural Selence and Philosophy as basic to a genuine Theology, with scientific experiments and illustrations with philosophical apparatus. Lyceum in the afternoon, Lectur in the evening, at ½ o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

Vierland, N. J.—Friends of Progress meetings are held in the new hall every Sunday at 10 A. M. Children's Progressive Lyccum holds Sunday session at 1 o'clock P. M. Mr. Hosea Allen, Conductor; Mrs. Deborah Butler, Guardian. HAMMONTON, N. J.—Meetings held every Sunday at 101 A. M. and 7 P. M., at Ellis Hall, Belleview Avenue.

A. M. and 7 P. M., at Ellis Hall, Belloview Avenue.

PHILADELPHIA, PA.—Meetings are held in the new hall in Phoenix street every Sunday afternoon at 3 o'clock. Children's Progressive Lyceum every Sunday forenoon at 10 o'clock. Prof. I. Rehn, Conductor.

The meetings formerly held at Sansom-street Hall, are now held at Washington Hall, corner of 8th and Spring Garden streets, every Sunday. The morning lecture is preceded by the Children's Lyceum meeting, which is held at 10 c'lock, the lecture commencing at 11½ A. M. Evening lecture at 7½.

The Spiritualists in the southern part of Philadelphia hold regular meetings at No. 337 South Second street, at 10½ A. M. and 7½ P. M., and on Wednesday evening at 8 o'clock.

BALTIMORE, MD.—The "First Spiritualist Congregation of

and 15 r. m., and on Wednesday evening at 8 o'clock.

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

her notice. CHICAGO, ILL.—Regular morning and evening meetings are add by the First Society of Salritualists in Chicago, every held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 10} A. M. and 7} P. M. Washington, D. C.—Meetings are held and addresses devered in Union League Hall, every Sunday, at 11 A. M. and M. P. M. Speakers engaged: —J. M. Peebles during January; irs. M. S. Townsend during February.

LOUISVILLE, Kr.—The Spiritualists of Louisville commence their meetings the first Sunday in November, at 11 a. M. and Mr. M., in Temperance Hall, Market street, between 4th and sith. Speakers engaged:—N. Frank White during January and February; Charles A. Hayden during March and April; Neille L. Wiltsie during May.

SAN FRANCISCO, CAL.—Mrs. Laura Cuppy lectures for the Friends of Progress in their hall, corner of 4th and Jessie atreets, San Francisco, every Sunday, at 11 A. M. and 7 M. P. M. Admission free. Children's Progressive Lyceum meets in the same hall at 2 P. M.

LECTURERS' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY EVERT WEEK IN THE BANKER OF LIGHT.

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

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

C. FANNIE ALLYN will make engagements to speak in Massachusetts for the remainder of the winter. Address, North Middleboro, Mass.

MRS. N. K. Andnoss, trance speaker, Delton, Wis. GEO. W. ATWOOD, trance speaker, Weymouth Landing, Ms.

Dr. J. T. Amos will answer calls to lecture upon Physiology and Spiritualism. Address, box 2001, Rochester, N. Y.

CHARLES A. ANDRUS, Flushing, Mich., will attend funerals and lecture upon reforms. Mrs. Sarah A. Byrnes will speak in Salem, Mass., during January: in Williamatic, Conn., during February; in Mechanics' Hall, Charlestown, Mass., during March; in Somers, Conn., during April: in Plymouth, Mass., May 5, 12 and 19. Would like to make further engagements. Address, 87 Spring street, East Cambridge, Mass.

MRS. M. A. C. BROWN will speak in Jamaica, Vt., during January. Address as above, or Ware, Mass. MES. A. P. BROWN will speak in Woodstock, Vt., Jan. 13, 20 and 27. Will also speak weck evenings, if desired. Address, St. Johnsbury Centre, Vt.

MRS. H. F. M. BROWN, P. O. drawer 6325, Chicago, Ill., care of Spiritual Republic. J. H. BICKFORD, inspirational speaker, Charlestown, Mass M. C. Bent, inspirational speaker, will answer calls to lec-ture in the Western States. Address, Berlin, Wis., care of J. Webster.

MRS. EMMA F. JAY BULLENE, 151 West 12th st., New York. MRS. E. A. Bliss will speak in Worcester, Mass., during February. Address, 259 North Second street, Troy, N. Y. REV. ADIN BALLOU, Hopedale, Mass. A. P. BOWMAN, inspirational speaker, Richmond, Iowa,

DR. J. K. BAILEY, Quincy, Ill., will answer calls to lecture ADDIE L. BALLOU, inspirational speaker, Mankato, Minn. Warren Chase will speak in Newark, N. J., Jan. 6 and 13 He will receive subscriptions for the Banner of Light. DEAN CLARK, inspirational speaker, Brandon, Vt. MRS. LAURA CUPPY is lecturing in San Francisco, Cal.

DR.L.K. COONLEY will remain in New England until March l. Will receive subscriptions for the Banner of Light, and sell Spiritual and Reform Books. Address, Newburyport, MRS. MARIETTA F. CROSS, trance speaker, will answer calls to lecture. Address, Hampstead, M. H., care of N. P. Cross. P. Clark, M. D., will answer calls to lecture. Address, 18 Marshall street, Boston.

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

MRS. AUGUSTA A. CURRIER will answer calls to speak it New England through the summer and fall. Address, box 818

Lowell, Mass.

Albert E. Carpenter will answer calls to lecture, and also pay particular attention to establishing new Lyccums, and laboring in those that are already formed. Will lecture in Plymouth, Mass., Jan. 6, 13 and 20. Will answer calls to lecture week evenings in vicinity. Address as above. MRS. AMELIA H. COLBY, trance speaker, Monmouth, Ill.

MRS. JENNETT J. CLARE, trance speaker, will answer calls to lecture on Sundays in any of the towns in Connecticut. Will also attend funerals. Address, Fair Haven, Conn. MRS. D. CHADWICK, trance speaker, will lecture, hold sé-ances, give tests, and prescribe for the sick. Address, box 272, Vincland, N. J.

Dr. James Cooper, Bellefontaine, O., will take subscriptions for the Banner of Light. IRA H. CURTIS speaks upon questions of government. Address, Hartford, Conn.

THOMAS C. CONSTANTINE, lecturer, Lowell, Mass. MISS LIZZIE CARLEY, Ypsilanti, Mich.

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

CHARLES P. CROCKER, inspirational speaker, Fredonia, N. Y. THOMAS COOK, Huntsville, Ind., lecturer on organization. Miss Lizzie Doten will lecture in Ebbitt Hall, New York, uring January and February. Will make no further en-agements. Address, Pavillon, 67 Tremont street, Boston. Andrew Jackson Davis can be addressed at Grange, N. J. Mrs. A. P. M. DAVIS, formerly Miss A. P. Mudgett, will an swer calls to lecture. Address, box 1155, Bloomington, Ill.

MRS. E. DELAHAR, trance speaker, Quincy, Mass. DR. E. C. DUNN, lecturer and healer, Rockford, Ill. J. T. Dow, lecturer, Cooksville, Rock Co., Wis.

DR. H. E. EMERY, lecturer, South Coventry, Conn. A. T. Foss will speak in Portland, Me., during January; in Plymouth, Mass, during February; in Springfield during March. Will answer calls to lecture week-day evenings in the vicinity. Fermanent address, Manchester, N. H.

MISS ELIZA HOWE FULLER will answer calls to lecture whorever the friends may desire. Address, LaGrange, Me. MRS. MART L. FRENCH, inspirational and trance medium will answer calls to lecture, attend circles or funerals. Fre-circles Sunday evenings. Address, Ellery street, Washingtor Village, South Boston.

DR. H. P. FAIRFIELD, trance speaker, will answer calls to ecture. Address, lowa City, Iowa, box 256. J. G. Fish, "East Jersey Normal Institute," Red Bank, N.J. MRS. FANNIE B. FELTON, South Malden, Mass.

RRY. J. FRANCIS may be addressed by those wishing his ser-ices in Southern Iowa and Missouri, at Novada, Iowa, till DR. WM. Fitzgibbon will answer calls to lecture on the science of Human Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy. Address, Philadelphia, Pa.

MRS. CLARA A. FIELD will answer calls to lecture. Adress, Newport, Me.

C. Augusta Firch, trancespeaker, box 1835, Chicago, Ill. ISAAC P. GREENLEAP will lecture in Taunton, Mass., Jan 13 and 20; in Chelsea during February. Address as above, of Kenduskeag, Me.

MRS. LAURA DE FORCE GORDON will receive calls to lecure in Colorado Territory until spring, when shedesigns visit-ng California. Friends on the Pacific coast who desire her ervices as a lecturer, will please write at their carlies con-venience. Permanent address, Denver City, Col. Ter. N. S. GREENLEAF, Lowell, Mass.

Mgs. Dg. D. A. Gallion will answer calls to lecture, under pirit control, upon diseases and their causes, and other sub-ects. Address Dr. J. Gallion, Healing Institute, Keckuk, Iowa. DR. L. P. GRIGGS, Evansville, Wis.

DB. L. P. GRIGGS, Evansville, Wis.

MRS. EMMA HARDINGR Will lecture in New York (Dodworth's Hall) during January and February: in St. Louis during March and April; in Cincinnati during May; in Chicago during June, July and August. Mrs. Hardinge takes the Atlantic and Great Western Road going West, and can give a few more week evening lectures and one more Sunday, on her journey. Address, 8 Fourth avenue, New York.

DR. M. HENRY HOUGHTON will speak in Alstead, N. H., from Jan. 6 to Jan. 12. Will speak week evenings in the vicinity of Sunday appointments. Address as above. MRS. SUSIE A. HUTCHINSON will lecture in Cleveland, O.

REV. S. C. HAYFORD, inspirational speaker. Address, Girard Avenue R. R. Depot, Philadelphia, Pa., care C. Mallory.

J. HACKER, of Portland, Me., editor of the "Pleasure Boat" and the "Charlot," is desirous of perfecting a line of appointments for meetings through Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania and Ohio, in neighborhoods where the people desire to hear practical truths. Address him at once, Portland, Me. CHARLES A. HAYDEN, 82 Monroe street, Chicago, Ill., will receive calls to lecture in the West. Sundays engaged for the

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

Miss Julia J. Hubbard will speak in East Kingston, N. H. Jan. 13; in Haverbill, Mass., Jan. 20 and 27; in Uxbridge, Feb 10, Address, box 2, Greenwood, Mass. W.A.D. Hume will lecture on Spiritualism and all progressive subjects. Address, WEST SIDE P. O., Cleveland, O. LYMAN C. HOWE, trancespeaker, Clear Creek, N. Y.

J. D. HASCALL, M. D., will answer calls to lecture in Wisconsin. Address, Waterloo, Wis. consin. Address, Waterloo, Wis.

D. H. Hamilton lectures on Reconstruction and the True
Mode of Communitary Life. Address, Hammonton, K. J. MRS. ANNA E. HILL, inspirational medium and psychometri-cal reader, Whitesboro', Oneida Co., N. Y.

Jos. J. Hattinger, M. D., inspirational speaker, will answer calls to lecture in the West, Sundays and week evenings. Address, 25 Court street, New Haven, Conn. MRS. F. O. HYZER, 60 South Green street, Baltimore, Md.

DR. E. B. HOLDEN, No. Clarendon, Vt. B. S. HOBBS, Oswego, N. Y., will answer calls to lecture. MRS. LOVINA HEATH, trance speaker, Lockport, N. Y. Moses Hull, Milwaukee, Wis. DR. P. T. JOHNSON, lecturer, Ypsilanti, Mich.

Miss Susie M. Johnson, feeling, in common with others of her class, a strong Westward impulse, proposes opening the ensuing year in that large field of labor, and solicits early spilleations from those who desire her services, that she may, as far as practicable, economize in travel. Permanent address, Millord, Mass. Will lecture in Oswego, N. Y., during January; in Cleveland, O., during February and March.
W. F. JAMISSON, inspirational speaker, care of the R. P. Journal, P. O. drawer 525, Chicago, Ill.

WM. II. JOHNSTON, Corry, Pa. O. P. Kellogo, lecturer, East Trumbull, Ashtabula Co., O will speak in Monroe Centro the first Sunday of every month MRS. ARNA KIMBALL, trance speaker, will answer calls to ecture in and near New York. Address, 826 Broadway, corlecture in and ner 12th street.

GEORGE F. KITTRIDGE, Buffalo, N. Y. J. S. LOVELAND will speak in Sturgls, Mich., during March MRS. E. K. LADD, trance lecturer, 178 Court street, Boston B. M. LAWRENCE, M. D., will answer calls to lecture. Adiress, 54 Hudson street, Boston, Mass. Miss Mary M. Lyons, inspirational speaker—present ad fress, 38 East Jefferson street, Syracuse, N. Y.—will answer

ME. H. T. LEONARD, trance speaker, New Ipswich, N. H MRS. F. A. LOGAN will answer calls to awaken an interes in, and to aid in establishing Children's Progressive Lyceums Present address, Salina, Onondaga Co., N. Y. MRS. ANNA M. MIDDLEBROOK, box 778, Bridgeport, Conn.

MRS. SARAH HELER MATTHEWS. Address, East Westmore DR. JAMES MORRISON, lecturer, McHenry, 111. MR. & MRS. H. M. MILLER, Elmira, N. Y., care W. B. Hatch LEO MILLER, Canastota, N. Y. i Prof. B. M. M'Conp. Centralia. Ill.

B. T. Munn will lecture on Spiritualism within a reason able distance. Address, Skaneateles, N. Y. ERMA M. MARTIN, inspirational speaker, Birmingham, Mich.

LORING MOODY, Maiden, Mass.

CHARLES S. MARSH, semi-trance speaker. Address, Wone-Woc, Juneau Co., Wis.

Miss. Mary A. Mitchell, inspirational speaker, will answer calls to lecture upon Spiritualism, Sundays and weekday evenings, in Illinois, Wisconsin and Missouri during the winter. Will attend Conventions when desired. Address, Care of box 221, Chicago, Ill.

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

J. WM. VAN NAMEE, Monroe, Mich.

GEORGE A. PEIRCE, Auburn, Mc., will lecture in North Turner Bridge, Me., Jan. 13 and 20. J. M. PEEBLES, box 1402, Cincinnati, O.

L. JUDD PARDEB, Philedelphia, Pa.
A. A. POND, inspirational speaker, North West, Ohio. MRS. NETTIE M. PEASE, trance speaker and test medium Detroit, Mich.

MRS. J. PUFFER, trance speaker. Address, South Hanson, dass. Is engaged for the present, every other Sunday, in J. L. Potten, trance speaker, Cedar Falls, Iowa, box 176. DR. D. A. PEASE. JR., Detroit, Mich. MISS B. C. PELTON, Woodstock, Vt.

MRS. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich. LYDIA ANN PEARSALL, inspirational speaker, Disco, Mich. DR. W. K. RIPLEY will speak in Worcester, Mass., during January. Address, box 35, Foxboro', Mass.

DR. P. B. RANDOLPH, lecturer, Worcester, Mass., care of Dr. J. H. Dewey. J. H. RANDALL, inspirational speaker, will lecture on Spiritualism and Physical Manifestations. Upper Lisie, N. Y. G. W. RICE, trance speaking medium, Brodhead, Wis. A. C. Robinson, 15 Hathorne street, Salem, Mass., Will an

MES. FRANK REID, inspirational speaker, Kalamazoo, Mich. MRS. H. T. STEARNS may be addressed at Detroit, Mich., care of H. N. F. Lewis. Will make engagements to lecture for the winter in Ohio and Michigan. ABRAM SMITH, Esq., inspirational speaker and musical me-dium, Sturgis, Mich.

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

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

DR. WM. H. SALISBURY. Address, box 1313, Portsmouth, N. H. SELAR VAN SICKLE, Greenbush, Mich. Miss Martha S. Sturtevant, trance speaker, care Ban ner of Light, Boston. MRS. FARNIE DAVIS SMITH, Milford, Mass.

MRS. SUSAN E. SLIGHT, trance speaker, will lecture for the society of Spiritualists in Yarmouth, Me., till further notice J. W. SEAVER, inspirational speaker, Byron, N. Y., will an H. B. STORER, inspirational lecturer, 75 Fulton street, New York. PROF. S. M. STRICK, inspirational speaker. Address, Peo-ria, Ill.

MRS. MARY LOUISA SMITH, trance speaker, Toledo, O.

MRS. M. E. B. SAWYER, Baldwinsville, Mass. Miss Lottie Small, trance speaker, will answer calls to lecture. Address, Mechanic Falls, Me. MRS. M. S. Townsend will lecture in Philadelphia during January; in Washington during February. Address as above, or Bridgewater, Vt.

J. H. W. TOOHEY, 42 Cambridge street, Boston. Mrs. Sarah M. Thompson, inspirational speaker, 25 Banl street, Cleveland. O. FRANCIS P. THOMAS, M. D., lecturer, Harmonia, Kansas. HUDSON TUTTLE, Berlin Heights, O.

BENJAMIN TODD, San José, Cal., care of A. C. Stowe. N. Frank White will speak in Louisville, Ky., during danuary and February; in Cincinnati, O., during Marchiand april. Calls for week evenings will be attended to. Address

MRS M. MACOMBER WOOD will speak in Somers, Conn., Jan. 12 and 20; in Taunton, Mass., Jan. 27 and during Febru-ary; in Oawego, N. Y., during April. Address, 11 Dewey street, Worcester, Mass.

street, Worcester, Mass.

F. L. H. WILLIS, M. D., will lecture in Providence, R. I. during January. Address, cars Banner of Light, Boston.

A. B. Whitting may be addressed at Albion, Mich., during January; Monmouth, Ill., during February; and at 431 Sixti street, Washington, D. C., during March.

MRS. B. E. WARNER will lecture in Sturgls, Mich., during January; in Beloit, Wis., during February, March and April Address accordingly, or box 14, Berlin, Wis.

F. W. Wesser will speech to Chapter 10. during Lepust. E. V. Wilson will speak in Cincinnati, O., during January and February; in Louisville, Ky., during March. Address Babcock's Grove, Du Page Co., Ill.

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