VOL. XX.

BOSTON, SATURDAY, JANUARY 19, 1867.

Original Essays.

THE AGE OF VIRTUE.

BY GEORGE STEARNS, BY GEORGE STEARNS, TEMPORAL OBSTRUCTIONS TO ITS EVOLUTION, AND HOW TO REMOVE THEM.

> THE MISSION OF REFORMERS. SEVENTH SECTION CONTINUED.

Artistic Maternity. From the principle of procreative power, that ante-natal development is the unavoidable issue of maternal experience, the inference is plain and forcible that every organ of embryonic individuality must be produced by the activity of a corresponding organ in the constitution of the mother. Hence normal generation is to be effected through the harmonious action of all the involuntary powers, as well as the liberal and equal exercise of all the voluntary faculties, of the maternal body and mind. This must be the guiding prinple in Artistic Maternity, which accounts for all its rules of practice. The purposed mother must begin her work with cultivated habitudes of "Temperance in all things;" and these she must conserve to the end of being and continuing to be a personal imbodiment of Health and Sanity. She must not only violate no physical law of life, but practice the Art of Living so perfectly as to incur no indisposition of body or mind. How to must know how as an element of maternal preparation. She must also have procured "the Magic Staff" of EQUANIMITY, and become so accustomed to its use as to be able to resist all provocations to abnormal excitements, to suppress all unadvised emotions, and to keep a tenor of complacent tranquility which is proof against either abrupt elation or casual depression of spirits. This would not be desirable, if indeed it were possible, as the effect of stolidity, indifference, or constraint of conscious impulses; but it must be the product of a wise self-government, preventing a conflict of motives, and establishing rational and moral order in the operations of mind, through the harmony of Reason and Conscience and their joint ascendency over the appetites and affectional susceptibilities of human nature. By Equa nimity I do not mean a monotony of feelings, but the stability of cheerfulness through self-possession; and by Tranquility I mean nothing like stagnation of mind, but rather that composure of mental cravings which consists with perpetual to another exercise. Let this be written on a satisfaction. To compass these ends, which are also means to the reach of maternal aims, the ar- ing day. tistic mother must be integrally active as well as orderly in self-conduct, and be content only in at six o'clock, at the family board, concluding natural endowments. The best method, if not seven to eight may be divided between the toilet only means, of practicalizing this intention, is a and the plane forte, or other instrument of music. daily routine of manual and mental employments, Two or three favorite airs will form an excellent adanted to the systematic exercise of all the vari- prelude to ous organs of mentality. A general notion of the manner and consistency of such employments

of their proposed application which I am about to present. The model mother savors the spirit of the poet's

With all the wise who make the most of life, she

has been already suggested in the foregoing men-

tion of their distinctive implements; and the use

of these is sufficiently discernible in the project

pretty maxim,
"Rise with the lark and with the lark to bed."

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gives to sleep the murky hours of night, and finds her best occasion for great attempts in the top of the morning. But what is so nicely said is loosely conceived for practice. The lark's example is merely seasonal and sectional. Some other rule for apportioning time must take the place of this in the winter of every climate, and all the year with hyperborean settlers. That better rule, whatever it be, must be deduced from the study of Man and his diverse temporal relations: or rather from the three-fold aptitude of all sentient | publish. Capable writers spend as much time in beings for Action, Passion and Rest, according to revising as in originating their compositions. If which, this designation being most pertinent to the readers of good books were privy to the ashuman nature, the day, as appropriate to Man's siduity of their authors in pruning and perfecting uses, is ideally divided into three equal parts, their best effusious of thought, something of the making of the twenty-four hours eight for Busi- fame of Genius would be transferred to Study, as ness, eight for Diversion and eight for healthful Sleep. Thinking, Feeling, Reposing-Working; Playing, Resting-Labor, Pastime, Slumber: this is the natural order of sentient experience; and its rationale is brief. The author of "the Great | make her diarean record tasteful rather than ex-Harmonia" imputes it to "the positive and negative influence of the sun," in effect of the Earth's ing it after revision with a fair and legible chirorotation. This may be the external cause of what graphy. Having allotted an hour to this exercise is inherently established in the Constitution of of the lingual powers, she will turn with a sense Man. The prime law of life is dual: action must of restful transition to alternate with inaction. Sleep is an exigence of | EXERCISE IV. A LESSON IN MATHEMATICS. sentient being, of which activity is the pith; this having the two-fold expression of Action and Passion, which may be either simultaneous or consecutive. The reason for aiming to make them in the main temporally distinctive, and for putting Work before Play, is founded in the common experience of augmented physical and mental vigor immediately after sleep, which determines the wisdom of doing in the fore part of the day whatever requires the largest outlay of ability and effort. It becomes a rule of prudence, therefore, to appropriate the ante-meridian hours to what we dignify with the appellation of Labor, whether manual or intellectual, and the post-meridian to artistic and recreative employments; devoting to insensible thrift of soul and body (in our New England climate,) the drowsy hours from eight to four in summer, and from nine to five in winter. According to this philosophic rule of conduct, the artistic mother will rise before the sun, while many stars are glittering in fair Aurora's crown, resolved to make the most of Now by suiting Action to her predetermined Order of the

Day, beginning, it may be, with EXERCISE I. THE MORNING WALK.

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It quickens respiration, producing warmth of corgans of abstract reasoning will be fitly relieved, of the vocal powers of her offspring. It should able family whose household gods were Thrift, mal spirits, together with a quicker circulation of the blood; and thus the mind, in neurotic contact with all these physiological experiences, is sensibly elevited and cheered as well as consciously.

ing air is peculiarly exhibarating; and this effect of its inspiration is manifest in the hilarious caroling of birds, in the frisky manners of brutes, and in the transcendent verdure and fragrance of plants and flowers. A daily resort to this medicated bath of Nature is the most available antidote to the ill effects of a sedentary occupation. Mothers should never omit it in pleasant weather. When it is stormy, rough or cold, or the walking is bad, an indoor gymnastic performance is preferable to unhealthy exposure abroad; though that is but an imperfect substitute for the bracing atmosphere of a summer morning and the feast of eyes and ears with rural sights and sounds. The only feminine objection to this exercise is the morning's dewiness; and that the prudent lady-walker leaves behind, with other relics of Fashion's fooleries, by daring to show herself in the comeliest dress that Woman ever wore-the modern Bloomer. In this yet to be American Costume, with her feet clad in light rubber boots, the most fragile of the fair may 'run and not be weary, walk and not faint"may "run through a troop" of flowers, and "leap over a wall" of the berry pasture, alertly as a boy and with as little dread of drabbling dew. This delightful exercise will prove invaluable to do this I do not propose to tell her now; but she the artistic mother in its immediate mental effect preparatory to her

EXERCISE II. A DIAREAN COMPOSITION. This should be a spirited account of her own experience from day to day—an effusion of conscious enjoyment, made up of grateful emotions, complacent reflections and joyous anticipations consequent upon comprehending the manner as well as matter of her chosen work, and cherishing an enlightened interest in it. Other subjects will be touched upon, according to the writer's leading taste or casual turn of thought. I name this as the central theme, not only for its promise to be the most prolific with the least study, but more especially for its tendency to engage, together with a quorum of the intellectual faculties, the largest variety of other organs of mentality. The inmediate object of this exercise in fluency of thought and expression, or facility of composition. Let meditation rule the hour, and let the pen. with no constraint of judgment, write freely what the mind indites. Criticism and revision belong waste sheet, to be copied after review the follow-

This exercise should be followed by breakfast with a free conversation. The next hour from

EXERCISE III. A LITERARY CRITICISM.

This exercise is intended to cultivate a commendable style in writing, including logical consistency, grammatical propriety, and the elements of literary taste. The subject should be the diarean composition of the preceding day. What was written with ardor should be reviewed with deliberation: first, with regard to the purported sense and tenor of dicourse; next, as to the fitness of words to represent their intended meaning, the structure of sentences for strength, perspicuity and euphony, and correct spelling; and finally, in respect of figurative expression, eschewing gaudiness, oddity and affectation.

Good writing is generally a product of free thinking followed by careful expurgation. I think it was Pope who said the world, that seemed to swallow his writings with bad digestion, ought to he as thankful for what his better judgment consigned to the flames as for what it allowed him to the chief resource of esthetic as well as intellectual talent, and the grand implement of literary success. Let the artistic mother practice upon this established principle, sparing no pains to tensive—not lengthy, but elaborate in style, copy-

This may consist in either a solution of problems or a study of theorems. The object is to tax the reasoning faculties, though only with success. For this purpose a text-book of arithmetic, algebra or geometry should be employed in the manner of hard students at school, excepting only the aid of a living teacher. It is exercise that is maternally wanted rather than the mother's advancement in this order of intellectual pursuits. In this case, therefore, the task of the acting pupil is optional with herself. She may, if she choose, direct her attention to that part of any branch with which she is already familiar, exploring the unknown no faster than the way to its discovery is paved by what she knows. But let her be in earnest. Interest in the study, though only for its generative effect, is the telling part of this exercise; and that is best insured by intrinsic desire to learn. If this be in any wise special, it may be advisable to humor predilection, and sometimes to choose a question in metaphysics instead of mathematics. It matters little what the subject is, provided the maternal mind be duly bent upon comprehending what is sufficiently hard to

penetrate. Having thus wrought out a purely

body, and through this a genial flow of the ani- and those of external perception profitably em- consist of three parts: first, a forcible and distinct ployed, by resorting to

EXERCISE V. A LESSON IN PHYSICS. This may consist in conning a chapter of some treatise on geomethy geology, meteorology, astronomy, mineralogy, botany, zoology, chemistry, obysiology, phrenology-any branch of natural history; or one in any department of natural philesophy, as mechanics, statics, hydrostatics, dynamics, optics, acoustics, pneumatics, etc. This catalogue presents a wide field for choice as guided by scientific predilection; but whatever the subject, it should be studied, as well as the preceding, with intent to memorize its items of explication. These, if rare or novel, should be sensibly illustrated by resort to the cabinet and laboratory either of art or Nature; and since the mother may not be prepared to apply this method of dealing with every branch of physics, she should choose her subjects with deference to her means for actual demonstration.

This lesson will occupy the hour from ten to eleven, when a most agreeable relaxation of mind, as well as a genial and healthful employment of the muscular powers, will be found in

Exercise VI. A Turn at Light Gymnastics. This exercise should be taken with a modicum of caution. Having no practical acquaintance with the art to which it relates, only a rational understanding that the kinetic provisions of the former constitute an estimable resource of health, as well as of physical development, I do not venture to say precisely what series of maneuvers is best adapted to the maternal organism, in the exercise here proposed. Trusting the better judgment of the self-acquainted and professionally educated mother to make the proper selection out of the many which gymnasts have invented. I forbear to restrict her freedom by more than the negative rule, to attempt no difficult feats—to take no attitudes of body, and make no motions of its members, which do even momentary violence to the nervous or muscular system. Swinging, dancing, rope-jumping, gesticulation, and all natnral posturings of the body, are wholesome if not prolonged. The series of maneuvers should be sufficiently varied to bring into playful action all the muscles of the body for half an hour, and be followed by a musical performance till the hour for diamer; then nothing else should rival appe-Ite from twelve to one.

The manner at table should be exemplary. No the maternal palate; but the family dietary should conform to the mother's need of restricted indulgence, in favor of vivacity as much as sustenance; and the master of ceremonies should guide the otherwise free conversation at meals nal encouragement, serenity and self-respect. In ble. For this reason a ramble for health's sake things mentioned are trifles in themselves; but it interest: as the prospect from the top of a neighto modify the issues of parentage.

The forenoon having been devoted to intellectual employments, the afternoon should be discreetly divided among the artistic and susceptive organs, beginning with

EXERCISE VII. SILENT READING.

It is the special object of this exercise to interest the moral sentiments, inducing grateful emotions | through its constant change of visional scenery, it and an amiable impression of the affectional organs. For this purpose a narrative of virtuous conduct, such as often occurs in biography as well as story, may be used to advantage. This implement, however, should be plied with the greatest caution. The mother should never allow herself to read at random, nor with that latitude of curiosity which is becoming in any other but the maternal predicament. Some books are unsuited to her purpose, and others are quite at variance with it: for which reason promiscuous reading should be studiously avoided. Prof. Combe, in his "Constitution of Man," relates the case of a woman effort whereby the affectional capacities are augwho unwittingly spoiled one of her children by a prolonged reading of Homer's Iliad in the season of her pregnancy. Facts of this kind are more common than people are aware of, and would oftener come to light if mothers knew how to trace out the causes of maternal failure. To prevent all contingency of unhappy excitement in reading, let the acting mother defer her choice of books, when new ones are sought, to the judgment of her conjugal partner; and let him assume the responsibility of providing for her literary wants, by making such selections from his own readings as will serve the ends of this exercise. The selection for the day should be novel to insure its perusal with interest; and I recommend solitary as well as silent reading, as favoring denth of impression. This attitude of mind should be sustained for an hour, but give place at two o'clock to

EXERCISE VIII. PAINTING OR DRAWING. I mention these arts together because of their practical relationship and frequent combination. Let the mother choose her subject for the easel, and paint or draw for very love of the art, if possible. The feminine mind is rarely devoid of taste for the exercise here proposed, though many a mother will find herself incapable of excellence in it. Let such bear in mind that the measure of procreative power in this direction is not that of execution merely-not the objective beauty of a picture, but the ardor of subjective endeavor to produce it. If a mother can only daub, she should none the less ardently try to paint, that her offspring may be better endowed in effect of her aspiration.

The hour for this exercise may occasionally be devoted to some other art; as embroidery, crocheting, wax-work, ornamental writing, etc. But only one of these employments should be chosen for the nonce, to be superseded as three o'clock

EXERCISE IX. A PERFORMANCE IN ELOCUTION. Walking is healthful and agreeable in itself, rational experience for the space of an hour, the though mainly intended for the fetal development dwelt humble though prosperous and respect. fectuate their calling. But bliave said that Abili-

enunciation of all the elements of speech, as well as the dipthongs and consonant combinations; secondly, reading aloud select passages of prose and verse adapted to variety and breadth of vocal inflections; and thirdly, a short declamation with oratoric tentation and gesture. A perfect elocution is one of the most admirable of personal acquirements. It is the taking part of what is called a good address, which commands attention and insures at least a hearing for one's cause. In fact, speech is an art that everybody attempts to practice, but few indeed know how to employ it to the best advantage. All have frequent occasion to speak, and wish to speak to the purpose Inability to do so may often be due to mental deficiencies, or faulty education; but I think its prime cause is the indifferent elecution of mothers. I dare say that the mother of no stammerer was ever accustomed to the vocal exercitation here proposed. Let the artistic mother test its utility. The next hour may be devoted to

EXERCISE X. THE MOTHER'S CONFERENCE. This must consist with a visit from one of six matrons whom the artistic mother has chosen out of her circle of feminine associates to be her maternal advisers. They should be of diverse ages over twenty-five, and selected with sole reference to their established character for friendship, experience and interest in the maternal art. These should visit the mother singly and in serial order once a week. The object of this arrangement is to establish a constant source of sympathy in support of maternal aspiration, as well as an available resource for the mother's occasional want of advice, which this expedient for a daily consultation with her peers is apt to prevent. Let the mother entertain her visitor, and compass the best means of self-enlightenment by providing for the occasion some worthy topic of conversation which, having been proposed a week in advance, both will be prepared to discuss with interest and to mutual edification.

The hour for this exercise having been diligently improved, let it give place, at five o'clock, to an orderly out frugal repast in the name of supper, seasoned with a lively yet gentle conversation and linked with urbane pleasantries to

EXERCISE XI. THE EVENING EXCURSION. This may be either vehicular or pedestrian, at the option of the mother. If the former, it should be conducted by her husband; if the latter, let forbidden dishes should be allowed to tantalize her have at least an agreeable companion. The exercise is recommended for its tendency to promote harmony of mind no less than for its salubrious effect upon the body. But to answer either purpose, one of which is hardly to be realized without the other, it must be so planned as to with reference to the paramount object of mater- promise a certain pleasure not otherwise attainais not prudent to slight their incidental tendency | boring hill; a view of some rural curiosity not accessible by carriage; a search for specimens in natural science; an inkling of fancy for a nosegay, or of taste for eying Nature's face, if not forpicking berries. An aimless walk is only jading to the powers of locomotion; but a ride is always pleasurable in itself. By its gentle exercise of the muscles and stimulation of the perceptive organs generates a sense of harmony and gratification that one is careless of comprehending. All women should have this exercise as the best preventive of hysterics and female complaints in general. To mothers who take it daily it will emulate the elixir of life-will prove a tonic of maternal suscentibility more cordial in its effects than a glass of old Madeira, and no less wholesome than the cup which Hebe used to kiss and proffer to the gods. But let not the pleasure of riding defeat its proper use. Let the drive terminate promptly within the hour alloted to it, that its animating mented and attuned, may be turned to the best account in

> EXERCISE XII. A CONCERT AT HOME. This, though the last, is not the least important, nor less so than any other, of the sorial employments in the maternal order of the day. Music is a most effective means of domestic concord. Considering its practicability and cheapness, it is wonderful to remark how rarely it is employed by parents, either as a resource of recreation or as an auxiliary of family government. Its availabilty to the same ends in the schoolroom has become generally established. It is observable that children are more inclined to sing, and oftener detheir own singing, than adults; and I infer from this that the latter's indifference to music is due to habitual disuse rather than deficiency of vocalpowers. The prime reason why many large families make little music is, not their inability to form"a choir, but the all-absorbing business of getting a living. But I assure the worldly-wise that no industrial interest is averse to music; that no honest business can be as well done without harmony of mind as with it; and that a family concert at the close of every worker's day, while it would cost nothing, would never fail to beget that very composure of the mental impulses which is essential to perfect sleep, whereby the wearled powers either of body or mind are reinvigorated and prepared for renewed exertion to whatever ends of human labor. Its fitness to subserve maternal aims would seem to be inferable from the least attention to this truth, with which almost everybody is familiar. Yet I have never known but one family who turned this lesson of Nature to its highest practical account; and even in that instance its generative effect was merely circumstantial to artless parentage, and incidental to no procreative purpose on the part of either parent.

From the spring of 1855 to the fall of 1857 it was my fortune to tenant a cottage in the city of This exercise will be profitable to the mother, Lowell, in close proximity to another wherein diurnal routine of exercises which alone can ef-

Love and Music. The parents had formerly come from England; and three daughters, the youngest a nursling and the oldest in her tenth year, had been born to them in their adopted home. Mr. and Mrs. Platt were good-natured, modest, unpretending persons, with no disposition for display; but they were rich in each other's domestic endowments, and mutually adapted to the conjugal relation. This was the principal but not the only reason why the whole family was a model of harmony and affectional interest. I have known other parents, equally worthy of each other, whose children were irascible and discordant. But my very admiration of this household, which grew constantly out of my first acquaintance with it, was the cause of my wonder at length if a quarrel ever rose among its little ones. Never, to my knowledge, though I could not call them quiet. My study, in which I was much of the time engaged in writing, was nearest of all our apartments to their kitchen. I was in fact in the auditory of their daily conversation, without being less averse to noise than most thinkers. Yet their gentle words and cheery songs were no hinderance to my vocation. I heard all without attending to anything they said. Nay, the humor of their speech and kindliness of their demeanor operated to a helpful impression, even as the music of birds. I was influenced to write, if not with greater facility, at least in a happier vein of conception. Of this I was pleasurably conscious, and often spoke of it in my own family, imputing the domestic concord of our agreeable neighbors to their love and practice of music. The mother was accustomed to singing by turns the whole day. When weaning the baby I observed that her method was never to rebuff its puling, but to beguile its privation with a song. Pretty soon baby would be singing too. Mr. P. was also a natural singer, and might have been a vocalist of repute. But circumstances and mechanical ingenuity made him him an artisan, in which capacity he was employed in the repair-shop of the Merrimac Corporation. Being released from his occupation only at "bell-time," there was great utterance of joy when he came in, though rarely set to music-till evening; then there never failed to be a concert in the kitchen. "Old Dog Tray," "Kitty Clyde" and other heroes and heroines of song were celebrated with touching pathos as well as tuneful taste. Father, mother, Hannah and Estmerolda formed a complete quartette, while Ann Claudine enlarged the symphony with a liming imitation now of one part and then of another, but always to a perfect chord. So broad was the compass of musical variety which the chorister was capable of achieving; so copious and miscellaneous was his memorized collection of psalms, hymns and popular ditties, including some of the most striking adaptations of sound to sense, and, as a listener would think, all gradations of both so saying I may seem to deal in trifles; and the should always have its goal, or object of sensible from "Bangor" to "Over the bills where spices grow "-from " Hark! they whisper-angels say," to "Pop! goes the Weazel"; and so apt withal were his interchanges of musical effect; that the interest of the whole family was always wellsustained for about an hour; and that, unless some unusual occurrence prevented, in the evening of every day, so long as we continued to be neighbors. Thus was verified to my mind the possibility of a diurnal concert at home with such domestic and procreative results as parents can not always fail to appreciate.

This exercise must be the prelude of sleep. Let it last not over an hour, and end with the family's prompt repair to bed, that circumstances as well as the mother's condition may favor her sound repose. Let not Reason and Conscience be proner than Sense to slumber. If conjugal love be wakeful, let it be with no remissness of principle regarding the ante-natal rights of children. Let the husband pray, if need be, for marical continence; but let the wife prefer her own motherly purpose to any masculine sense of paternal responsibility, and be always ready to enforce the law of maternal chastity. So shall her dreams be pictures of innocence, and her waking as the

onening of a letter from one's absent best-beloved.

There can be no doubt that the maternal office

enlarges the common want of sleep; and this want can never be retrenched consistently with health and longevity. Yet no mother who sleeps well will be likely to sleep longer than seven hours. But I know of no good reason for rising, as some writers have ascetically advised, with the daily birth of consciousness; as if to enjoy the bed were only a sluggard's pleasure. Every person who has anything to do in this world should take some time to review the progress of one's work and consider the prospect of its successful com; pletion. No great work was ever accomplished without a previous plan and a proper attention to the method of its performance. Thought must precede all effective action; and the best opportunity for thinking which diurnally occurs in my own experience, is the last hour of night after waking, and the first of day before rising. By devoting this hour to retrospection and premeditation of their daily conduct, artistic mothers will be prepared, as they can so well in no other way, to actualize the foregoing projection of their art.

Here at length is the end of my proposed endeavor to put the earnest in a way to learn for themselves whatever it is needful for mothers to know and do to effectuate the most exalted purnose that one can entertain. If I have succeeded in evolving the true praxis of Artistic Maternity, what hinders its immediate adoption by parents. and through that the normal birth of all future generations? Nothing but the present intellectual weakness and adverse condition of most women; in other words, their want of a professional education and implements for their work. Of the women of Christendom, the leaders of the civilized world in the nineteenth century, hardly one in a hundred is either able or disposed, though none but would be disposed if able, to practice the ty is the offspring of Endeavor. Implements await the call of their user. Woman lacks only the motive to learn, not capabilities for acquiring, whatever intellectual qualifications are requisite to the fulfillment of her supereminent mission. This thought will be exalted in the next section. The immediate object of this and the last preceding is the reader's rational assurance that Woman's Ignorance is the root of Man's Depravity, as being the occasion of all those maternal failures whereby the latter is generated; and therefore that there is no earthly cure for human depravity, other than the extinction of its incidental cause, in effect of the Mental Illumination of Woman.

"THE SHUT-EYED MEDIUMS." BY THOMAS R. HAZARD.

Mr. Tooley spoke in regard to the course required to commend Spiritualism to the intellectual and reflective. There must be perfect candor in regard to facts. He had been required to submit to criticism, because he had known it to be a duty to criticize others. We shall not succeed in com-mending our ideas and philosophy to the hard, sensible intellect of the age, unless by culture we are able to state our knowledge, according to the method of science and the rule of order. There must not only be phenomena, but analysis also. The shaking and jumping, the gabblings and twitchings of shut-eyed mediums, were not con-We cannot move without careful, strict clusive. We cannot move without careful, strict and close discrimination. We must exhaust the department of detail, then we can collate a system. We need vigorous, clear-headed thought, rather than trumpery manifestations of a character as varied as absurd.—Banner of Light, Nov. 17, 1826.

Thus spoke Mr. Toohey at the third quarterly meeting of the Massachusetts State Convention of Spiritualists. Doubtlessly Mr. Tooley would include the rapping, the tipping, and other physical mediums with the unfortunate "shut-eyed mediums," for whom he expresses such supreme contempt.

Truly this is a fast age. Centuries passed after the great advent of Spiritualism with Jesus of Nazareth, before any of its professed followers ventured to express contempt for the "shut-eyed mediums," the only "rock" out of which a true belief in the immortality of man has ever "been hewn" in a form that could commend itself to the "hard and sensible intellect of the age." Nor were the wolves, greedy of lucre and rule, who had introduced themselves in sheep's clothing among the simple-hearted followers of the Nazarene, able to "organize" the "shut-eyed mediums" wholly out of the fold, until they enticed a Pagan Emperor of Rome, under promise of pardon for reeking crimes too foul to find absolution in a heathen church, to come to their aid! But now in less than the fifth of a century from the second great advent of Spiritualism, we find a priestly-inclined order of men insinuating themselves among us already, rampant in fancied spiritual knowledge exceeding that communicated by the angels through the "shut-eyed mediums" and other " weak and foolish things," that God has ever chosen to "confound the wise" and strong, and the "hard and sensible intellect" in every age of the world.

The progress of Spiritualism, under the ministrations of these divinely appointed " weak things of the world," it seems has not been rapid enough to meet the "ideas and philosophy" of Mr. Toohey and his school. Twenty years have not yet passed away since the first "pine table rapping" was heard in the little, unpainted, one-storied wooden temple in Hydesville, and yet through the agency of these rapping and "shut-eyed mediums" more millions of converts have been made by the angels to a belief in the continued existence of man, than there have been thousands by all the so-called Christian organizations in the same period. This, too, notwithstanding that their "ideas and philosophy" have been sustained by the expenditure of countless millions of gold, and commended throughout the world by hundreds of thousands of "cultured" Popes, Bishops, Priests, Ministers and Missionaries, whose lives have been devoted inculcating their "knowledge according to every known method of science and rule of order," which Mr. Tooliey deems indispensable to "commend our ideas and philosophy to the hard and sensible intellect of the age."

Nay, so far from this "method" having proved itself adapted to meet the " hard and sensible intellect of this or of any age," it is notorious that its effect has ever been to drive men of strong minds in disgust from the organized churches into infidelity or unbelief, from which they have been extricated in countless instances through "trumpery manifestations" of Mr. Toohey's "shut-eyed me-

What unprejudiced man of strong discriminating intellect has ever listened to the nicely adjusted doctrinal special pleadings of the most talented and cultivated divine, whose mind has not been reached and influenced more by points too evidently purposely avoided by the speaker than by those discussed? And yet how many of us have witnessed strong men, who would laugh to scorn all the arguments and proofs that learning and science could adduce and arrange in "order" to prove the immortality of the soul, how low in humility, in tenderness and tears, before the broken, imperfect communication of some loved spirit-child, wife, husband, parent or friend, perhaps long since consigned to death and annihilation. This, too, communicated with evident difficulty and exertion, and in words scarcely intelligible, amidst "the shaking and jumping, the gabblings and twitchings," of one of Mr. Tooliey's despised "shut-eyed mediums," but yet containing evidences "conclusive" enough to satisfy a mind that all the logic and "method of science" could not reach, that their dear departed ones still lived and loved, and under certain mysterious conditions were able to convey their thoughts to friends in earth-life.

But the course Mr. Toohey is pursuing is not new. It is what has attended every successive wave of spirit influx that has been granted by our Heavenly Father to man, in his progress toward virtue, knowledge and truth. The spiritual birth has ever been of lowly origin; the infant has ever been nursed at its coming in a manger by the poor and despised of the day, and its life has ever been sought by the rulers and would-be rulers of the earth. In Judea death awaited the "shuteyed medium" who ventured to reveal aught from the spirit-world that tended to lessen the dignity, the power or emoluments of the priesthood. Such "mediums" were branded in that day with the enichets of witches and wizards, and were stoned to death

Jesus of Nazareth, the greatest revealer of spiritual truth the world has ever known, did many mighty works through a power not recognized by the priesthood, and was accused of being possessed of a devil and crucified on Calvary. Of his twelve chosen apostles, or mediums, it is recorded that eleven were put to death for exercising their spiritual gifts in opposition to the will of

the priesthood. Paul, who was forced to become a "shut-eyed medium," and witness some "trumpery manifest ations," before he could be made to see the truth, shared a like fate at Rome. And the children of "the fathers who killed him "now, as of old, build sented me a copy of it, which he said was King

Through the whole course of the thousand years that the Romish priesthood held away in Europe and elsewhere, no mediums were permitted to exercise their spiritual gifts unless they were and every "shut-eyed medium" that dared so much as "peep or mutter" anything not allowed by the "Holy Church," was summarily consigned to the prisons of the Inquisition, and from thence to the stake.

The intrepid Luther, who holdly withstood the who escaped from their united toils and died a natural death. Very soon the priesthood, under another name, assumed control of the Protestant Church, and proceeded, as has ever been their wont, to burn and slay every "shut-eyed" witch, wizard or "medium" that ventured to speak as the "spirit gave utterance."

George Fox, the healing, hearing, seeing and speaking medium, now appears on the stage, and denounces without fear and without stint all hircling priests and their steeple houses.

the day he is soon cast into prison, and hundreds of his fellow believers share the same fate, or are whipped, banished or hung. Such, however, was their influence in that day of increasing light, that it was a saying in England that "one Quaker could shake ten miles of country around him," By degrees, as persecution grew less bitter, the priesthood of Fox's church gradually acquired power under the name of ministers and elders, and truths not recognized by authority, and thus stopwas wittily said by one of its members, instead of one Quaker being able "to shake ten miles of country," it now takes "ten miles of country to shake one Quaker."

Again, we find the "spirit of truth" giving utterance through the lips of Emanuel Swedenborg, only, as in every previous instance, to be quickly nurdered by an organized church and priesthood.

Let Spiritualists learn from the unvarying exneriences of the past, and trust to the counsel of no man or order of men who would bring into contempt the humblest and most helpless of our 'shut-eved" or other mediums, for it is only through the ministrations of such, weak and faulty as some of them may be, that we have obstate of existence, and through whose spiritual gifts and "trumpery shut-eyed manifestations" more consoling and conclusive proofs of immortality have been obtained than have been learned through all the " collated schemes, theories and sys-Priests, Bishops and Popes, under pretence of divine worship, but the practical effect of which has ever been, wherever opportunities have afforded the means of carrying their schemes and systems" to their natural results, to enable them to mislead, plunder, persecute, torture and murder mankind, as all history and the experiences of every age and country on earth abundantly testify.

Vaucluse, R. I., Nov., 1866.

HOW I BECAME A SPIRITUALIST. NUMBER THREE.

BY H. SCOTT, M. D.

I never regretted leaving the Church. I am glad that I passed through It; the experience has proved invaluable to me. The feeling of conscious freedom, as I stood emancipated, disenthralled, owing no allegiance to any creed, not to be called upon to respond to the dictum of any Convention, was truly compensating. I never that the author of my being me with reason and judgment for my own guidance. It was sweet peace to me to feel that I was free, and that my thoughts were not to be myself earnestly to explore the grounds of the faith I had professed.

To illustrate, I take a character allegorically, which will be a faithful mirror of my experience up to the present.

Many years ago I arrived on this planet for the first time. I was in the vigor of intellect, but utterly ignorant of the languages of the beings amongst whom I was suddenly thrown; neither had I the least knowledge of their laws, religious, or institutions. When I had acquired their languages so as to communicate, I was told that the race was called man, and that they possessed immortal souls that would live eternally in another state of existence after the death of their bodies. and that there were two places of destination for departed souls-one of ineffable happiness in the presence of the great God in heaven, where all the dwellers were angels and happy spirits; the other a region of darkness and fire unquenchable. in which those who went there should suffer endless torture, surrounded only by devils and damned spirits, called hell. To gain heaven or be doomed to hell, was to be the result of the choice of each one for himself, as they believed and practiced prescribed doctrines, which were all written down in a book called the Bible.

The reason for this disposition of souls was stated to me as follows: It was said that about six thousand years before, God created the world, and that having made man at first a single pair, he had passed him out of his hands a pure and holy being like himself; that he had placed him in a beautiful garden, upon the fruit of which he was to subsist, but that there was a single tree that was forbidden to him, and that if he did so eat, he would die. My informant went on to say, that God had placed also in the garden a snake which came to the woman and told her that God had died, and that the eating of the fruit of that tree would make her as wise as God himself. Whereupon she took and ate, and gave to the man, and he ate also; and that man then lost his purity of character and became a condemned and lost sinner; and that for his disobedience God had cursed him and driven him out of the garden,

He said that his curse extended to every soul of posterity descending from this pair, as long as time should last. The Creator becoming conscious of the lost condition of his handiwork, summoned the entire Godhead to the work of providing a plan by which the curse could be removed and man restored to favor, or at least a condition that could be pardoned. This plan, he said, was given to the world in writing, and was God's revealed word and will, and was a true book and infallible, and contained the best and only agreement that the whole Divinity could devise, so deeply had man sinned; but that at best it was but a conditional restoration, resting upon obedience and acceptance by man himself.

My informant said that every requirement was so plainly written in the book, that the simplest mind could easily understand it all; and he pre-

monuments" to his memory, and worship at his James's translation, and was the only true word of God. I searched its pages dilligently and earnestly, with a desire to acquaint myself with what would be required of me to escape the doom of hell and find an entrance into heaven, but the obscure passages and discrepancies accumulated prostituted to the interest of the priesthood. Each on my hands so rapidly, that I was driven to seek explanation from minds better informed than my own. I presented my difficulties first to an Arminian preacher. He told me that it was all very simple: that salvation was offered to all upon the simple act of faith. Only believe and be converted, and you are saved. If any are lost, it will be Pope and threw an inkstand at the head of his their own fault. But I could not see how I was prototype, was the first public medium of note to believe till my mind was convinced; and, desiring to believe and be saved, in my perplexity I turned to a Calvinist divine. "Oh," said he, "God's plans were all fixed before the foundations of the world; he has elected to eternal life those who are to be heirs of salvation. If you are one of God's elect, you are saved; if not, you are damned. Faith is the gift of God; if you are chosen, he will, in due time, give you that faith; you can do nothing of yourself to obtain it; all your own righteousness is filthy rags in his sight. The tares and all man's works will be burned up Through the influence of the ravening priests of as stubble, in the great and notable day of the Lord."

The Baptist Doctors of Divinity gave me similar opinions concerning God's method of the redemption, with the addition, that, after I had believed, I must be immersed; that is, plunged bodily under the water; that there was no other way into Christ's Church.

There were many other sects of professors to whom I applied. They all called themselves Prorganized a suppression of their "shaking and jump- testants, in contradistinction to Roman Catholics. ing," or semi-trance mediums, (hence the name of | They all held in their hand the same King James Quakers, applied to the society in derision by some | Bible, and vehemently demanded compliance Mr. Tookey of the day,) who gave utterance to with their interpretation of its plain passages, which they said were a lamp to our path. They ped all progress in the Quaker Church, so that, as all admitted that Jesus shed his blood to save man from endless death; but about its efficacy, the extent of the atonement, the part that man was to act in working himself into favor with his offended Maker, the use and intention of water in haptism, as well as a thousand other things about which they all differed, quarreled and unchristianized each other, were thrown into such a medley of confusion as to utterly confound and bewilder me. The Universalist ridiculed all their wisdom, and said that God punishes all sins in this life, and takes all to the same heaven at last.

About this time I fell in with a true Catholic priest, deeply learned in traditional and Biblical knowledge. He tendered me sincere commiseration when he learned the mazes through which I tained all that we know and believe of a future had been led. Said he: "My dear child, God has but one church, and we are that church. We have the keys of heaven and hell. The Bible that has been shown you is a miserable Protestant forgery. All out of the Catholic Church are heretics and will be lost. You must come at once intems" that have been concocted by usurping to the true church. We have the only authorized Bible; but you cannot understand it without an instructor. I will unfold its mysteries to you; but we cannot allow the people to read the Bible without the instructions of God's anointed priests, whom alone he has commissioned to teach the truth."

> I asked him what assurance he had to give me: r how he proposed to satisfy my mind that his interpretations would be infallible; or that he was specially commissioned by God, to the rejection of all other professed teachers of the truths of heaven.

SUGGESTIONS FROM REV. CHARLES A. ALLEN.

TO THE EDITOR OF THE BANNER OF LIGHT-Allow me to make a few suggestions with reference to some of your criticisms upon my lecture in your number of Dec. 22. I am gratified to find that our views harmonize so nearly on the points. discussed, but in one or two respects you seem to have misunderstood my meaning

You are rather unkind in saying that I "indulge in insinuation" respecting the Spiritualist movement. I am quite sure that every unfavorable controlled, or my expressions punished. I gave criticism in the lecture was set forth distinctly and candidly, and in no way insinuated. My purpose, certainly, was as far as possible from anything of the kind; and whatever charges I had to make, were intended to be stated squarely and clearly, without any kind of insinuation.

As an illustration of this remark of yours, you refer to my criticisms upon certain Polytheistic and Atheistic tendencies in the Spiritualist movement; and you think that these criticisms are inconsistent with the passage in which I said that other doctrines than the belief in spirit-communieation should be regarded rather as the peculiarities of the few, than as the characteristic views for which all are equally responsible." But there is certainly nothing in any part of the lecture that is not perfectly consistent with this statement. I was particularly careful to say that these mischievous tendencies were not necessary consequences of Spiritualism proper, but only frequent or occasional accompaniments that needed to be pointed out for the instruction and warning of those who might be liable to fall into them. Of "the disposition to attribute a peculiar religious authority to alleged instructions from the spirit-world," I said, I know that this has been discouraged and dis-

avowed by many of the more thoughtful, and therefore it is not right to regard it as an essential part of Spiritualism." Of the tendency " to neglect or deny the doctrine of the Holy Spirit (the presence of God in all souls, and the supreme authority of our immediate religious communion with him)," I said, "This is a tendency of the popular forms of Spiritualism, not a necessary consequence; for I know intelligent Spiritualists who hold this Christian doctrine as firmly as I do." And further on, I remarked that "this tendency has sometimes assumed an appearance of Atheism," and that certain language was sometimes used by Spiritualists with a meaning, as it seemed to me, that would reverse the vast religious growth of humanity, and turn the world back from its Christian Monotheism to a kind of Pagan Polytheism." I did not charge Spiritualists generally with Atheistic views, for I have heard such views advocated by only one or two persons. But I had thought it to be plainly the tendency of many Spiritualists, and the real meaning of the teachings of some, to espouse a virtual Atheism in their apparent Polytheism, to shut out an Infinite Intelligence in their theories of the universe, and really to believe in no God but the "Spirit Congress." I may have been mistaken; I thought that I was not. But I certainly should not make Spiritualism proper or other Spiritualists responsible for such errors of a few, any more than a Unitarian would be held responsible for the peculiarities, whether conservative or radical, of any of the preachers of that denomination. And I criticise the errors and mischiefs that accompany the Spiritualist movement,

deplorable accompaniments. I grant what you remark, that "all science

no more plainly than I have criticised the Unita-

rian and Universalist movements, in which there

have certainly been serious errors, and sometimes

ought to be the handmaid of Religion." Science thereby may become religious, but not Religion. Geology and Astronomy supply us with grand evidences of the Creative Wisdom and Power; they have thus religious uses; but they do not become Religion in its proper sense. So we can find, in other sciences beside the investigations of Spiritualism, reasons for a conviction of continued existence, or for the probability of immortality. Chemistry supplies such an argument. But neither Chemistry nor Spiritualism thereby become Religion; and may not even be religiously used, but may allow men to continue in atheistic views, or more often in practically irreligious lives. Illustrations of this truth are abundant among all classes of thinkers.

I cannot make my meaning clearer than by an

extract from the lecture: " It may be replied that Spiritualism gives con clusive evidence of certain religious truths, and that to many persons it gives the only satisfactory evidence of these truths that has ever been presented. I grant that many have been thus convinced of the reality of continued existence after death. But I do not see how such a conviction is necessarily a religious belief, any more than our reasonable assurance of awakening after a night's slumber. These two convictions seem to me in this respect precisely alike. Neither is religious, in any proper meaning, except as it is based, not upon external evidence or the probabilities of argument, but upon that personal faith in the Infinite Goodness and Wisdom which on the innuite Goodness and Wisdom which comes only through the quickened insight of a true and loving soul. There is nothing religious in the mere confidence of living a few days or a few ages. It is only when this confidence is connected with devout convictions concerning God that it becomes religious."

And I understand you to grant that the reasonable assurance of awakening after a night's slumber is not necessarily religious, though it may often 'take on the sanctity of a religious belief." It takes on this sanctity, however, only when the assurance is grounded on a religious faith in a good and wise Providence. Only in this way can it awaken grateful feelings and quicken the religious life, and become itself religious.

It is true that a belief in continued existence may help to awaken the religious nature. I conceded this in saying of Spiritualism that "it has also in many cases done a true work of Christian conversion, kindling the religious nature," &c. But the same effect might be produced by many other causes, such as the death of a friend, or sudden adversity, or an acquaintance with the wonders of geological science. All such influences are not indeed grounds of the religious faith that they awaken, but rather occasions of its awakening. The ground of religious faith is always the insight of the awakened soul into the truth of the Divine Goodness, Wisdom and Grace, and its consciousness of communion with the Infinite

I do not understand that there is really any difference of opinion between us on these points, for you seem to concede in one place or another all my chief positions.

You question my remark that the "chief alleged discovery of Spiritualism had been believed in long before on other grounds than those of the senses." I forgot, at the moment, the view of Spiritualists, that all recorded angel-appearances were exactly similar to modern Spiritualist communications, and that the early history of the race abounded with such appearances. Of course, until there is proof to the contrary, no one can rightly assert that faith in a future life may not have originated among all nations, in such revelations. When I wrote the above sentence, I was thinking of the recent phenomena of Spiritualism only, and meant to say that previously to these men have found a firm belief in immortality by reasonings of various kinds, or by the assurances that are supplied, as I have already explained, by religious faith, being at the same time absolutely incredulous of the possibility of angel-appearances at the present time, such as are recorded in the elder ages of the world.

But it is still an important consideration that there is a vast difference between the probability of immortality and the certain assurance of it; and that nothing but a true religious faith in the Infinite Goodness and Wisdom can give us this assurance. I did not say, as you allege, that Spiritualism has no religion in it because it gives no certain assurance on this point. You do me injustice here. I said that Spiritualism, the belief in spiritcommunication, is one thing; and Religion, the immediate faith in a good and wise God, is another thing. One may prove continued existence after death; the other gives us our only assurance of endless existence.

You say that Religion can generate the same imaginary doubts respecting immortality that Spiritualism fails to solve. No, not true Religion, not a genuine faith in the Heavenly Father of Jesus; but an imperfect, half-blind faith, or a religion darkened by false views. The only "healthy mind" (of which you speak as competent to wave all such doubts) is that which is inspired and strengthened by a true faith, in having gained by its own gradual insight a firm and placid conviction of the Eternal Goodness and an absolute reliance upon it.

" I know not what the future bath Of marvel or surprise; Assured alone that life and death His Mercy underlies. And so beside the Silent Sea

I wait the muffled oar; No harm from Him can come to me On ocean or on shore. I know not where His islands lift Their fronded palms in air;

I only know I cannot drift

Beyond His Love and Care." Without such a faith, the mind may be brave and quite willing to run risks; but, though it believe in a life beyond the grave, it can have no absolute assurance of an endless existence. And

in many of the dark passages of life, to be without such an assurance is to be wretched. Finally, you mistake in saying that Rev. Mr. Hayford's views of religious authority and mine. are "precisely similar." My statement was that "direct communion with God" is the "only absolute authority for any religious truth;" but Mr. H. describes religion as "reliance on our power of communion with God and angels." I have never said anything about communion with angels as a part of religion. There is a momentous difference between immediate communion with God and any supposed communion with angels. The former is internal; the latter external. The former is truly spiritual, having for its medium the soul or properly spiritual nature, by which the finite is related to the Infinite; the latter can only be effected in some such way as finite spirits communicate with one another in the bedy, by the use of organs, which are as truly material as our eye and ear, though more refined. It is a serious

Written for the Banner of Light. BURIED LOVES.

BY J. BOMBER, JR.

Tis the night before my wedding, And Memory's beams are shedding Light o'er my boyhood's treading— Treadings on that sunny shore. And the moon her rays is flinging, Weird thoughts and shadows bringing, While to manhood's heart are clinging

'Avaunt, ye haunting vision!" I cry with stern decision; But a voice in sweet derision Resounds about my room; As before my eyes there prances, With smiles and roguish glances,

The loves I loved of yore.

And around my chair there dances Those sweethearts of the tomb! "We are thy loves of boyhood, Of thy toyhood, of thy joyhood, Of thy sweet-remembered boyhood!" Sing these sprites of spirit-land: And we crave to be remembered. Though earth-vows we have surrendered!"

And each one a white hand tendered

With a grace serene and bland.

Here trips a fairy maiden, With the rose and lily laden. Oh, sprite from boyhood's Aiden, No more I sigh for thee! On me her eyes are bended, Smiles with her tears are blended; Yet a broken yow, ne'er mended, Floats over Memory's sea!

Next comes a form that's queenly; But she smiles on me serenely; Yet her raven eyes still dream'ly, Still dream'ly on me bend. Ah, me! that sight of her again Should wake in grief Love's sad refrain!

I hear it in Æolian strain:

"I love thee—as a friend!" Passing years have found me older, Passing years have found me bolder, Passing years nor find me colder, Colder to the smiles of love.

But the golden dreams of boyhood Vanished with the days of toyhood; And youth soon found new joyhood At the feet of royal Jove.

Oh! how charming seems the story Of those sunny smiles of Glory! Though old am, I and hoary, It is sweet of it to dream! Ha! again I see the battle! Hear the bugle notes, the rattle!-Ah! like clouds from field of battle,

Faded Glory's bloody sheen! Gone are those martial graces-Gone are those smiling faces— Gone all those dreamy traces Of the loves I loved so well! E'en manhood bends the willow Above their mossy pillow,

As a sigh floats o'er the billow-"Ye Buried Loves! farewell!" Farewell, each ghostly shadow! Far down in Memory's meadow, Where hopes both gay and sad grow, Is found a silent grot; In it blooms a flower so lonely,

So beautifully homely. That its modest title only Is plain "Forget-me-not!"

But, anon appears before me, As Luna's rays glide o'er me, A form which love has bore me, Bore me through Misfortune

I greet her with embraces, I kiss the tear-drop traces-Ah! Plighted Love soon chases, Chases other loves away! I will wed my soul's Ideal,

Sigh no more for the Unreal-Far from my bosom be all Hopeless hopes expelled! And upon Love's moonlit ocean Shall arise no harsh commotion, For there lingers no devotion For those Buried Loves dispelled! St. Albans, Vt.

Christmas Thoughts.

Once more I greet the BANNER from the apos tolic home—one of these green, flowery onses that enliven the senses and cheer the soul of the modern disciple. Oh, how could we frail beings of mortality meet the simoons and trade-winds of this fitful life, but for the sweet and holy hospitalities which angels kindle into song along ou pathway! God bless the noble, unselfish souls, who, scorning corruption or betrayal, so tenderly and truly lift the cross from the weary form, and clothe the dusty traveler in robes of sacred sym pathy. Breaking through the cloud of dark be-trayal, comes the sweet promise, "I will never leave thee or forsake thee." On this bright Christ-mas morning, the light of the higher life has called into bloom and deathless beauty unnumbered graces and holiest affections, and I rejoice to heat the joyous notes of childhood, as the yearly call of old Santa Claus are recorded, and the wellstored stockings are emptied of their contents. Oh, it does one's soul good to hear the unbroken music of this glad morning! And the deep blue sky, lightly robed in fleecy clouds, holding in its immense depths the wealth of a clearer day in the great Future, when our feeble labors shall ripen into golden fruitage, and the sad-eyed and neglected children of this, our beautiful world, shall all be gathered into Santa Claus's charmed circle, seems a prophet, mighty with its unspoken reversions. seems a prophet mighty with its unspoken revelations! Oh, this it is which causes the pangthe wan-faced, hungry-visaged, unclad, unloyed children of the world, where Christian temples children of the world, where Christian temples cast no Christmas gifts or kindly glow to the unwelcome, abandoned, and intruding orphans of this Christian(?) age! What wonder that the angels come early for them, and call from false states and employments the Simons, Andrews and Marys of to-day, that they may fish from the turnible waters of unsanctified life "these little ones." God grant the "seventies" may be multiplied. God grant the "seventies" may be multiplied till these imperilled souls, these wandering un-fortunates, are clothed in the best robes of our Father's house, and the jeweled ring of great promise flashes its mandate in the face of human selfishness, waking the means of the upper empire. Then will the "atruggling apostle of to-day have joy in heaven!" Then will the furnace fires of inave joy in heaven!" Then will the furnace fires of to-day be lost in the rising glory! Then will exities and proscriptions of the chosen ones be set to deathless music! Then shall a new song be put in our mouths, and we shall know why the true ones were "betrayed by parents, and brethren, and kinsfolks"! Then shall the homeless ones find welcome amountly many many long, and then and mischievous confounding of things to speak of communion with God as similar to supposed communion with the spirit-world by vision or through mediums. Respectfully yours,

CHARLES A. ALLEN.

Montpelier, Vt., Dec. 26, 1866.

As you value your eyes, don't put out a kerosene lamp by blowing down the chimney. An explosion is very likely to be the result of doing so.

And kinsfolks"! Then shall the homeless ones find welcome among the many manisons, and then shall the bereaved walk arm-in-arm with the "lost" but "found," and lift the snow-white ban-uner of Peace o'er the free millions of the earth!

Welcome, then, ye refining fires; welcome, then, ye modern inquisitions; and welcome, then, ye modern inquisitions; and welcome, then, ye refining fires; welcome, then, ye modern inquisitions; and welcome, then, ye refining fires; welcome, then, ye refining fires; welcome, then, ye refining fires; welcome, then, ye modern inquisitions; and welcome, then, ye refining fires; welcome, then, ye modern inquisitions; and welcome, then, ye refining fires; welcome, then, ye modern inquisitions; and welcome, then, ye refining fires; welcome, then lost of the come, ye refining fires; welcome, then in the lost of the come, ye refining fires; welcome, then in the lost of the come, ye refining fires; welcome, then lost of the come, ye refining fires; welcome, then in the lost of the lost

Children's Department.

BY MRS. LOVE M. WILLIS. Address care of Dr. F. L. H. Willis, Post-office box 39, Station D, New York City.

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

[Original.]

A TRUE STORY. DEDICATED TO THE CHILDREN.

Dear children, I wish to tell you an incident of my own life, which has always brought me sad and melancholy reflections. It transpired when I was quite young, but never will its memory pass from my mind. If it helps one of you to be kind, loving and gentle to the despised and oppressed, then I shall feel that my labor has not been in vain.

Years ago I attended school in a little red schoolhouse at the foot of a high, steep hill. Tall forest trees waved their branches over its roof, while in front we could look out on broad, level fields of waving grass and grain stretching far away in the distance. We used to have merry times in that old school-house, but the memory of one incident has overshadowed the joy I might otherwise derive from their rememberance. The first day that I ever attended school there I saw a pale-faced, sad-looking little girl, who sat alone in a corner of the room. No one appeared to notice her: she seemed to be a solitary one among that large concourse of children. As soon as I found an opportunity I inquired who she was.

"That is Mary Blowers," was the answer; "her parents are low people, and we girls don't have low twitter in the spring, or the sweet notes of anything to do with her."

"What is the matter with her parents?" I in-

family."

"Oh, they are very poor and dirty, and live in an old hovel. Nobody that thinks anything of glad, happy children. themselves will go there or associate with the

That was an all sufficient reason in my mind why poor Mary should be despised, and, therefore, I shunned her as much as possible. When the children were enjoying their many sports and plays, Mary was only a silent looker on. She did not seek to intrude herself upon us, for she knew with what feelings she was regarded by her school-mates. From all our amusements she was as much excluded as though she had not been a member of the school. We were thoughtless children, and did not realize how lonely the poor little girl must be with no companions but her own sad thoughts.

Many of the scholars treated her unkindly, calling her nicknames and twitting her about her family; but she bore it all meekly, and never retorted or used harsh words in return. Poor Mary! how much more did she need sympathy and kindness than any of the rest of us who had kind parents, pleasant homes and all that made life desirable. She had none of these-no friends to sympathize with her, and yet her heart was as full of affection and tenderness as any little girl's in the whole school.

As the days passed on, poor Mary grew paler and thinner; a dark circle appeared around her eyes, and she had a dry, hacking cough, which to any experienced person would be a warning of that terrible disease, consumption. But we thoughtless girls little realized that soon her seat would be vacant and her sad blue eyes would no more meet our cold, scornful gaze.

The pleasant summer days passed rapidly away, and the cold, bleak winter came. When the scholars again met in the little red school-house, Mary occupied her old seat in the corner; but even the snow and the rain, little Mary came regularly to school, although her home was some two miles distant. I do not like to think of those days when we were so merry and gay; when our mirthful voices must have echoed sadly in the heart of the | thousands of years ago. little girl who could take no part in our sports and amusements. She would often watch us with longing eyes when we were merrily pelting each other with snow-balls, sliding down hill on the boys' sleds, playing drop the handkerchief and other games with which school children frequently amuse themselves. She would have liked to join us, but our cold, forbidding manners toward her warned her that her company would not be welcome.

Thus the winter days passed on, and the last day of school came at length. The boys gathered evergreens, with which we trimmed the schoolhouse, and our declamations, dialogues, &c., were unusually interesting. We felt a little sad at great good while living. Hence, they had a great leaving the old school-house even for a short time, but the thoughts of the merry holidays we should have reconciled us to that, and we were expecting soon to all meet again when the pleasant summer months should come.

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When school closed, there followed a busy, bustling scene of packing books to carry home and bidding each other good-by. All seemed happy and merry but little Mary. She stood apart from the rest, unnoticed and uncared for. At last one of the girls chanced to see her, and inquired indifferently if she was expecting to come to school in the summer. Deeper grew the sadness in those large blue eyes as she mournfully answered:

"I shall never come to school any more." "Indeed!" was the half-scornful reply. "So

you are about giving up going to school are you? You know so much I do not wonder!"

Mary made no answer, but shortly after we saw her sitting alone, weeping bitterly. Oh, that we had gone to her with kind words and loving hearts, kissed the tears from those pale cheeks | had no frequent and copious rains there as we and given her the sympathy for which her soul so much yearned. But no; we only looked at beneficent work, a fearful famine and much miseach other significantly, as if to say, "What a ery was the result. Hence, you see, the Nile bebaby!" and then we turned and left her. Not one came so important to them, that the people defiled of all that large number of girls addressed her a word of sympathy and kindness. Mary did not it rich offerings, beautiful flowers, and rare and venture to speak with the girls of her age, but as she left the school-house she passed by a group of little children who were chatting gaily together. In low, sad accents she said:

"Good-by, children; I shall never see you

Before they could realize the import of her words, she was gone. In less than a month news came that she was dead. I saw her in her coffin. Very beautiful she looked in death, as though the serenity upon those marble features. The long lashes rested peacefully upon the pale cheeks, and a smile wreathed those cold, silent lips, while the fair, delicate wild flowers of early spring were twined in her dark brown hair.

Children, may you never shed such bitter tears girl whom I had treated with such cold neglect. I finds its place in almost every home, the master-

Oh, how I longed for her to return to life, if only for one moment, to ask her forgiveness for the past. But it was now too late! Those cold lips would no more unclose to utter the words I so longed to hear. Little Mary was now with the angels, where she would never know any more pain or sickness, where she would never more meet with unkindness or neglect. Kind, tender voices now would fall upon her ear, and gentle, loving faces meet her eye. She is no longer friendless and alone, for bright angels are her companions. Those that were with her when she died said that her last words were of her school and school-mates, and it was her request that the latter should all be present at her funeral. I trust I learned a lesson upon that solemn occasion which I never shall forget. It was to be kind to all God's creatures, rich or poor, high or lowhowever sinful and degraded, for some of those poor creatures may stand much higher in the sight of our Heavenly Father than we.

Years have passed by since then, but the memory of Mary will remain with me until my dying day. And I trust that you, dear children, may learn, from this simple story, to be kind to the down-trodden and oppressed; and, believe me, you will never regret it, for every kind and gentle word that we speak we shall be rewarded by the feelings of happiness that will spring up in our hearts, causing our lives to be bright and joyous, and when we cross over the River of Death we shall find a home of blessedness and peace.

LILLY DAY.

[Original.] SOMETHING ABOUT MUSIC.

What little child does not love music? I cannot conceive of a little boy or girl so deficient in musical taste as not to love to hear the swalthe robin and the wren. Most children have favorite tunes of their own that they love to whistle or to hum. To me, there is no sweeter music than that made by the clear, ringing voices of

The first music in the world was the music of nature, and what grand and glorious music that was. If what the wise men of science tell us be true-and we cannot doubt it-this music sounded for ages before there was one human being to listen to its sweet harmony. It was the music made by the air, by the whispering breezes, by the soft sighing zephyrs, the sweet babbling of the brook and the waterfall, the gentle hum of insects, the joyous carol of birds, and the thousand other voices of nature.

We are told in a grand old book that was written ages ago, that when this beautiful world of ours was in the sweet freshness of its first life, the morning stars sang together for joy at its marvelous beauty. I am sure this must have been glorious music-this music of nature. People go in throngs to hear the wonderful organ in Boston Music Hall, that pours from its great pipes, under the control of some skillful player, the famous notes of the old masters of music, Beethoven, Mendelssohn, Handel and others. And very many of them have, perhaps, no ear for the music nature is all the time furnishing us with; music that is more wonderful, and more beautiful by far, than man has ever composed.

And as we have already said, long before man had an 'existence, this music, more sweet and thrilling than any ever produced by the most perfect instrument of brass, or of silver and gold, that human ingenuity ever invented, chanted forth continually the praises of the great and glorious Life-Giver, the Spirit of all beauty and truth whom men call God.

But it is interesting to know of the first efforts of man to join in this harmony of nature. There is no positive evidence that man played on any instrument or sung-until the world had been we could not help noticing the increasing paleness | made many thousand years, and even then, there of her face and her thin, wasted form. It made no is but little that we can get hold of to prove his difference, however, in our treatment of her. We love of music; and yet we cannot suppose that all were all as cold and distant in our deportment to- this while the glorious music of nature was gorard her as ever. In spite of the cold weather, ing on and man alone was slient, taking no part

Egypt was one of the most wonderful of the old nations of the earth, and we learn from her monuments that music was cultivated there many

There are two obelisks, or shafts of stone, at Rome, that were brought from Egypt by the Emperor Augustus after he had conquered it in war. Upon one of them there is carved a musical instrument with two strings and a neck to it, somewhat resembling our violin. Many other musical instruments were represented, such as lyres, harps, citharas, but this was the only one like the violin, capable of having the strings shortened during the time of playing, by means of a neck or finger-board.

These curious Egyptians were in the habit of deifying, or making Gods of people after they were dead, who had done their fellowmen any many Gods, and among them was one called Mercury, and it was said that he was Secretary to their Supreme God, whose name was Osiris. He it was who first formed a regular language, and gave names to the most useful things. He was the inventor of letters, and he was also the father or founder of the Science of Astronomy.

He must have been a genial, pleasant man, for he loved to see people happy, and so he invented games for them, such as wrestling, leaping and dancing. He invented the lyre and gave to it three strings, to represent the three seasons of the year, for in Egypt and in Greece they only had three seasons, Winter, Spring and Summer.

The Nile was the great river of Egypt, and every year it overflowed its banks and abundantly watered the fields of the Egyptians, depositing upon them a rich, black mud, that made them very fertile. Were it not for this, their country would have been a barren wilderness, with nothing beautiful or productive in it, because they have, and if at any time the Nile failed to do its that also, and worshiped it as a God, carrying to costly gifts which they cast into its waters.

Oftentimes after the overflow of the Nile, when the waters had returned to their natural channel, many dead animals would be found along its banks. Mercury walking there one day, struck his foot against a tortoise-shell. The animal had died and the flesh had wasted away, leaving only the cartilages and tendons, which had contracted so that they were tightly drawn like the strings of a guitar, and when his foot struck it, it gave departing spirit had left its impress of heavenly forth musical sounds, which so pleased him that he set to work and invented a lyre, which he made in the shape of a tortoise-shell, and strung with the dried sinews of dead animals.

Since then we have had many wonderful musical instruments invented by man. The grand organ, that rolls out its magnificent peals like the as I did over the lifeless form of that innocent thunders of heaven, the sweet-toned plane, that

ly violin, whose notes are capable of expressing every emotion of the human soul, and that speaks almost in words to the human ear, the liquid flute, the sentimental guitar, the poetle harp-all these we have to appeal to our love of sweet sounds, and to help attune our spirits to the harmonies of the universe.

And more than these, we have the human voice with its sweet tones, more wonderful by far than any instrument made by man.

Some of you may have heard some of the great singers of the world. How men and women will throng to hear them. Jenny Lind, Patti, Parepa and many others, by the magic power of their voices, will hold listening thousands spellbound; will draw tears to the eyes of strong men, by the pathos they will throw into some simple ballad, and will make men and women better, more gentle and loving for having listened to them.

And, dear children, you all have a measure of their power. You all have voices that are capable of expressing the sweet, gentle harmonies of your nature, or its harsh, discordant passions. Each of you is a delicate instrument made by the Master Musician of the universe, capable of giving forth the most exquisite melody or the most shocking discords.

Cultivate your love of sweet sounds in nature and in art. Cultivate your love of harmony in all directions, for by so doing you will attune your souls to the harmonies of the universe, and your whole life will be one continued strain of sweet music.

[Original.]

THE TELEGRAPH.

It is a wonderful power that now carries messages from one end of the globe to the other in an instant of time. A short time since, a message arrived in America from Alexandria in Egypt. some time before it was sent; for you know it is ten o'clock in Egypt about six hours before it is ten o'clock here; so if you were to start a message from there at ten o'clock, it would travel faster than the sun, including all detentions, and reach here before ten.

All this has been accomplished within a few years. Many years ago people would light a fire on a hill to spread some intelligence. Afterwards in France they contrived other methods. One of these was to place on two high hills an upright post with movable arms, placed so that their positions could be readily seen. The different positions of these arms stood for the different letters of the alphabet.

A man was stationed to watch at one of these posts, and with a telescope he was to read the letters, which could be formed into a sentence. As soon as he had done so, he repeated them, and they were read by some one on a hill at a greater distance beyond him, and in turn repeated. Thus information traveled more rapidly than was possible by horse.

But how far in advance of this method is the present one of sending by electricity, which travels as quickly as thought. It seems as if nothing could be more wonderful or perfect than the present method; but I doubt not some boy is now living who will discover some more perfect way.

> Written for the Banner of Light. JANUARY 1, 1867.

> > BY S. B. KEACH.

Winged thoughts that come like birds.

Half form themselves in words, Or press upon my heart like beating wings; Like birds that fain would rest, They flutter to my breast, Each trembling with the message that it brings.

I gaze; the storm is there; ve the new-born year a weeping sky; The freezing winter rain Taps on the window-pane, Like beaks of little birds imploringly.

Out in the lonely air

Out through the stormy air, I bade them wander far Beyond the city, field, and flood away; My full heart beats in pain,

They all return again, Like birds that find no rest, return to me.

Ah, Hope! the year is new; Swift messengers and true, Reveal to me the messages ye bear. O'er years long past and gone, Your glancing wings have flown;

In joys that crowned the past I used to share. Winged thoughts that come like birds Half form themselves in words, Yet only mock the hopes those years have known;

Unseen to mortal eye, And all their mournful record now is "Gone."

Yet one bright messenger Comes from another sphere; memories of the bitter past, Adieu! Hopes that are perished lay All in her grave away, And newly hope while yet the year is new.

Buried full deep they lie

I have taken our glorious Banner ever since its first issue, and never have asked any space for my poor thoughts, but I wish now, through its columns, to present a few suggestions to the Spiritualists of Josephson County, N. Y. When I see the advance of the Spiritual Philosophy in other parts of the country, and new organizations are being formed in so many other places—as in the Northwestern counties of this State—an inquiry comes up in my own mind, why cannot we take some public action on the subject of Spiritualism so as to occasionally have some public lectures in our county? We have not had public lectures

To Spiritualists in Jesserson Co., N. Y.

on an average, more than once in a year in this county, I feel confident, and but few private ones. Warren Woolson has, by private effort, spoken a few times in the southwest part of this county.

Now I wish to make this suggestion: that the spiritualists of Watertown, (that being the county seat.) take the subject into consideration, secure a suitable room, and issue a call through the BANNER, for the Spiritualists of Jefferson County to convene, at the time and place selected, and talk over the subject, compare notes, and see if we cannot occasionally have public lectures, if nothing more. Who will move in the matter?

VALENTINE PARKER.

Henderson, Jefferson Co., N. Y., Jan., 1867.

Death of a Lyceum Lender.

The announcement of the decease of Mrs. Olive D. Ives, late Leader of Stream Group, having heen received by the officers and leaders of the Children's Progressive Lyceum of St. Louis, Mo., assembled in Leaders' Meeting, the following results of the control of th intions were adopted:

Resolved. That we unanimously express our sorrow for the emoval from our midst of a kind and loving Leader in the syccum, and an efficient and faithful laborer in the cause of regress.

Resolved, That while we mourn the departure of a true lend and agreeable companion, we are sensible that, according to her own beautiful belief, she has exchanged an inferior

ing to her own beautiful other, she has exchanged in mostly for a superior existence.

Resolved, That we tender our sympathy to the husband and friends of our departed sister, and express our appreciation of her worth and ability.

Resolved, That a copy of these resolutions be sent to the finily of the deceased; also to the Branes of Light and Religio-Philosophical Journal for publication. W. G. SMEATHERS, MARY A. FAIRCHILD, Committee. St. Louis, Mo., Dec. 19, 1866.

Correspondence.

Vermont, Fulton Co., Ill. This is one of the old towns of Central Illinois, and is located in one of the healthlest and best farming counties of this Empire State of the West, It is, unfortunately for its commerce and growth, as yet, over twenty miles from any railroad, and in a triangle where three could reach it by about thirty miles of track. It is also fourteen miles from the navigable waters of the Illinois river, which has been the outlet for its immense crops of grain and stock, to which can now be added, also, wool and fruit. The country is a mixture of prairie and timber, with plenty of wood and coal, and well watered with brooks among its rolling lands. It is a section well adapted to New England farmers, who would find a rich reward from its soil for their labor and skill. It can be best reached by stage, twenty-two miles from Bushnell station on the C. B. & Q. R. R., from Chicago. Whoever would know more of it can write to History and the station of ram S. Thomas, Vermont, Fulton Co., Ill.
I found here some of the best and truest friends

of our cause I have met in the West, and some of the best mental soil for the seed of new and im-portant truths I have ever found. I found it, and some of its inhabitants, kindred and acquaint-ance of Vineland, N. J., and it might easily be made, like that noble town, a lighthouse to en-lighten the country for a long distance around on the signs and subjects of human progress in moral, social and religious growth. I had long desired and often promised to visit the place, partly from my love of the name, Vermont, which is to me one of the dearest words in our language, but it was so far from my routes of travel that I had failed to reach it until the last engagement I could make in the State, and even then had to take the time from my engagement at Rock Island, and winding round the snowy path, soon found my-self among the quiet and happy homes of this rural village, beyond the reach of the locomotive's whistle, and where no letters will reach me for a few days, so I can and do really enjoy some of the best social visits of the expiring year, even though I give six lectures during my six days' stay. So far we have had large and very intelligent audiences in the old Protestant Methodist church; that society having "gone up," and needing a church no longer, it seems to have fallen to our friends as the heirs, and, I trust, a wiser generation, not of Christians, but of religious rationalists and ra-

tional religionists.

I close my visit here and engagements in the West just in time to reach my Egyptian home in company with Old Santa Claus, who goes there to visit three of my grandchildren, and has promised to accompany me and insure my safety on the cars and down the chimney. Two days after I reach there I must hid adieu to this noble and most rapidly progressing State of Illinois—rapidly progressing not only in wealth and population, but in political, social and religious reforms. I do not know any State in the Union that can compare with it in all these, and few can in any one of the progressive marches. I believe Spiritualism is stronger now in Illinois, in intellect and numbers them cany two or pechany than all the numbers, than any two, or perhaps than all the Protestant sects, and a full match in members for the Catholic, and of course in intelligence several times their strength, for it is well known that in that respect collectively the Catholic falls far be-low some of the Protestant sects, but in honesty of belief and devotion no doubt they are number one, where there are no Pagai worshipers of idols. The people of Illinois are becoming rapid-ly enlightened in religious matters, as well as in politics, and dispensing with the sectarian shackles that have so long fettered and encumbered their progress, and in no place have I found more or better signs of this progress than in this section of Fulton County, and I hope our speakers and mediums will not forget that there is a little Ven-MONT out here between the Illinois and Mississippi rivers, where the new religion can be preached and proclaimed to listening ears and inpreached and proclaimed to listening ears and m-telligent minds. Fools, fanatics, impostors and sectarian bigots need not come, for the people are too intelligent to feed on lunsks. Mrs. Withelm, Bro. Hume, Dr. Dunn and Dr. Griggs have been here and done good service each in his and her re-spective sphere and field of labor. Dr. Dunn held spective sphere and field of labor. Dr. Dunn held a public discussion, that did much good by being prolonged in private long after the champions parted, and Mrs. Wilhelm left a deep impression on many hearts that would gladly welcome her back here, and keep her as long as she could stay, even for life, with a salaried ordination to preach in freedom her own views, in an open church, which would usually be crowded by those in whose hearts the echoes would not die out in this life.

Farewell, kindred hearts and genial homes. I cannot promise myself the pleasure of another visit till my spirit reviews the scenes and journeys of its earthly life. WARREN CHASE. of its earthly life. Vermont, Ill., Dec. 22, 1866.

Notes from Mrs. Butteninson.

I have just received a picture of Charles A. Poor, who, you will remember, passed from your midst on the 21st of November, aged forty-six years. Perhaps no one was ever more truly loved, or more worthy of it. As I gaze upon his pictured likeness, it brings vividly to my mind the beautiful charm which death left upon his features. Never did I feel so reluctant to put mortal form into the earth, as while standing upon the platform speaking to the multitude, and gazing down upon the still yet expressive features of the dead. But oh, what joy to turn from that serene countenance and behold the still more beautiful resurrected spirit! Oh that all could have seen him then, for surely, after gazing upon his more intensified life and joy, no one would have wished

him back to unteriality.

I lectured three evenings during Thanksgiving week to the people of Austerdam, N. Y., where a few sonis are seeking to burst the bonds of sectarian bigotry; but the shell of old theology has crusted over so many times in its sluggish growth that it will need some sharp battle-axes brought to bear upon it ere the first ray of light can pene-trate to the vital principle of Christianity, which must lay somewhere within its organism. Should

you know of a missionary who is anxious to do good, send one to Amsterdam, N. Y. I reached this city Dec. 2d, and was welcomed by warm and loving hearts. There are many noble workers who, with the aid of J. S. Love-land, have started a Lyceum, which, if it prospers as well for the next three months as it has for the last six weeks, will surpass all others in the country. "Look well to your laurels," ye eastern friends, or the West will outstrip you in every

race begun.

J. B. Fayette, a spirit artist, resides here, who has in all probability taken more pictures which have been recognized than all other artists combined. Yet his modesty is so great that he has not allowed publicity to be given. His terms are within the reach of all, only ten dollars a picture, and you run your own risk of getting a correct likeness. They are oil paintings of about cabinet size, and are well worth the money as a fancy picture if for nothing more. Hundreds have race begun. picture, if for nothing more. Hundreds have been made to shout for joy, by seeing loved faces mirrored by him upon canvas—faces which they supposed would never more in this world leave

supposed would never more in this world reave their impress on aught animate or inanimate. My letter is growing long, yet one thing more would I gladly call the attention of the public to, i. c., concerning our poor children. Is there no way by which each of our large cities could make a home—a real home—for the destitute children, a home which should in every respect be like a father's house to them, and equally self-supporting? We have plenty of alms houses, wanderer's homes, &c., &c. Still they are not homes. Last summer I rescued three children from the haunts of vice and crime in the city of Boston, and by great exertion procured good homes for them in the coun-

try; yet an individual can do but little.

If the liberal minds of each city would unite
their forces, it seems to me they might in a few
years have a permanent and self-supporting home for all the little shivering bodies and starving souls who peer so wistfully at us as we turn the corners of streets. Poor as I am, I will willingly give a large percentage of my earnings yearly until the home can be made to support itself (I mean in Boston). Who will think the matter over?

Susie A. Hutchinson.

Oswego, N. Y., Dec. 27, 1866.

Matters in Portland and Vicinity.

Thinking that some of your numerous readers might wish to hear how our noble cause is progressing in Maine, I take my pen to send a few words in regard to its progress in Portland and vicinity. Spiritualism is not dead here, although only one-third of the latter.

it has been at rather a low ebb; but, like the river which meets impediments in its onward flow, though it is stayed for a time, gathers more strength to remove those obstacles, and rushes on

with renewed force.
Our cause is progressing; it never looked brighter than at the present time. We have meetings every Sunday, at "Sons of Temperance" Hall, every Sunday, at "Sons of Temperance" Hall, and circles are established in different parts of the city, at Westbrook and at Cape Elizabeth; and the increasing numbers which attend these meetings, show to us that there is an increasing interest felt among outsiders—shows that there is a want within the human soul that the churches cannot supply; and while they are listening to the words of inspiration which flow from the medium's lips, their countenances seem to indicate that their souls are being fed.

Our President and his assistants have been untiring in their efforts to awaken a new interest in our beautiful faith, and as we see the fruits springing up from the seeds which have been sown, we all feel that we can go forward with renewed courage, and while we gird on the armor of Faith and Truth, we will send forth the pure inspiration of our hearts as a beacon light to guide all wanderers home.

Westbrook. Mc., Dec. 29, 1866.

Westbrook, Mc., Dec. 29, 1866.

Springfield Children's Lyceum. An interesting and beautiful episode occurred

An interesting and beautiful episode occurred in the Springfield (Mass.) Lyceum last Sunday, an account of which I send you.

After the opening exercises had closed, and the members were ready for marching, the writer of this, in behalf of the Guardian, Mrs. M. A. Lyman, stepped forward, and with a few remarks, such as were suggested by the occasion, presented to the Lyceum a beautiful banner, which the good sister, in the fullness of her love for the children and the Lyceum cause generously gave them

and the Lyceum cause, generously gave them.

The banner is made of heavy blue silk, trimmed with gold frings and tassels, with an inscription on both sides in gold letters, in these words: "We join bands with the angels." The Conductor re-

Join names with the angels." The Conductor returned his sincere thanks in the name of the Lyceum members, adding that "he carnestly hoped they never should disgrace it."

This beautiful banner, with its blue, emblematic of the arching heavens, which are the dome of the temple of the Great Father—its gold aptly significant of the burnleyd. cant of the burnished sunbeams that herald the rising of the glorious sun of Truth, glying peace on earth and good will to man-its inscription deeply expressive of the universal brotherhood of man and our intimate relation and union with the angel world—was received by all with emotions of joy and eyes glistening with molsture, showing that each soul was touched, and the bond of union among the members of the Lyceum made

of union among the members of the Lyceum made stronger by the generous gift. At such times as these the better part of man's nature is most apparent, and he becomes for a moment a dweller in the harmony and joys of heaven.

The Lyceum here is making rapid progress, in point of numbers and discipline. It has already considerably more than doubled its numbers since it commenced, and also attained a remarkable degree of proficiency in the various exercises. The old and the voding are alike interested, and Senior Liberty Group already numbers several whose heads are whitened by the frosts of many winters. These noble men and women are not ashamed to be seen marching with the children, nor of taking a part in the lessons and other exercises. I know that some say, almost with a sneer. cises. I know that some say almost with a sneer, "Such things are all well enough for children, but they are beneath the dignity of older people."
Nay, my friends, the Lyceum is the army of Peace, and age is no disability in those who would volunteer, but all alike may fall into the rarks and "he people," to the control of Peace. and "be marching along" to the tune of Eternal Progress. Prompted by feelings of love for their children, as well as self cultivation and the influence of example, these true reformers go forward regardless of the speech of others.

The grand secret of success in the Lyceum movement is the interest manifested by the parents, and unless parents do work with the children little may be expected or hoped for. In Springfield they seem to be conscious of this fact, and are determined that failure shall not occur in and are determined that failure shall not occur in consequence of a lack of effort on the part of the senior members. The corps of officers and leaders are of the right stamp—good, earnest workers. The Conductor is a man of marked ability, and eminently fitted for the place he so well fills. The Guardian I have already spoken of as the donor of the banner, which act speaks louder than words of her interest and desire to aid the good work. In view of all these facts, I predict for them the most complete success.

most complete success.

But I am writing too much, and will stop here with an earnest prayer that all Lyceums may last indicate the one of which I have be

A. E. CARPENTER Springfield, Mass., Dec. 24, 1866.

The Re-awakening in Springfield,

The beginning of a new year seems to be an appropriate time for Spiritualist societies to examine their condition and report progress for the encouragement of each other; and, as the prospects in Springfield never were brighter, perhaps a few words in regard to our situation may not be en-tirely yold of interest to the spiritual fraternity.

During the month of November last, Bro. F. L. H. Willis favored us with several of the most able and interesting lectures ever delivered before a Springfield audience, which drew large houses and infused new life into the old pioneers of the and indused new the into the old ploneers of the cause, and made a visible and lasting impression upon a goodly number of those who have heretofore stood aloof, apparantly "waiting for the waters to be troubled that they might step in and be healed."

Closely following Bro Williams that carried

Closely following Bro. Willis came that earnest closely following Dro. Willis came that carries and faithful worker, Bro. A. E. Carpenter, who has been laboring with us during December; and the practical results of his labor among us are illustrated in the establishment of a flourishing "Children's Progressive Lycoun." We com-menced with less than twenty children, and the numbers have already increased to about seventyfive; and the older members of the society jo with the children in the interesting exercises with a will, and apparent determination that the Lyce-um shall not fail for lack of sympathy and en-couragement from them. We have a full set of equipments, and everything is in good working condition; and, unless all present appearances and indications are deceptive and unreliable, the Springfield Lyceum is to be a permanent institu-

In this connection I desire, in behalf of myself and the friends hero, to publicly express our heartfelt thanks to Bro. Carpenter, for the earnest that he has put forth in our behalf—for the good that he has brought us—and to recommend him to the spiritual fraternity throughout the country, both as a lecturer and faithful worker in the cause of Spiritualism, and especially in the Lyceum, where he is not only willing to spend his time and energies, but desires this kind of labor, for which he is especially well adapted. Those who contemplate inaugurating the Children's Lyceum would do well to give Bro. Carpenter a call. With him there is no such word as fall.

Spiritualists have long enough speculated upon fine-spun theories, and it is high time they were up and doing something practical for humanity. They have done well to dig deep down among They have done well to dig deep down among the traditional creeds and theological rubbish of the past, in order to find a solid foundation on which to erect the great spiritual temple of the future; but is it not time to commence building? They have sown the seed long and well, but "is not the harvest ripe and all ready for the reapers"? Thanks to the Great Spirit, Spiritualism to be a compared to compared to be a compared to be a compared to be a compared to b ers"? Thanks to the Great Spirit, Spiritualism is neginning to show practical results—to bear fruit. Thanks to the angels who gave the beautiful Children's Lycenm to the world, through the mediumship of our good Brother, A. J. Davis; and thanks to Brother Carpenter for successfully inaugurating and making it a living reality in Springfield.

The following resolution was unanimously adopted in the Lyceum, and ordered to be forwarded to the BANNER for publication:

Resolved. That we tender our sincere thanks to Bro. A. E. Carpenter for his labors with us in forming a Children's Progressive Lyceum, and we commend him to the friends overywhere, as a most carnect and efficient laborer in the work of organizing Lyceums and in the cause generally.

H. B. WILLIAMS. Springfield, Mass., Jan. 1, 1807.

A manufactory for making printers' type of vulcanized India rubber has been started at Dalston, England. This new kind of type is said to be quickly made, and to be fully equal in quality and durability to the common type, the cost price being SECOND ANNUAL CONVENTION or THE

MASSACHUSETTS STATE ASSOCIATION OF SPIRITUALISTS.

Held in Trement Temple, Boston, Mass., January 9th and 10th, 1867.

[Reported for the Banner of Light.]

In response to the Call issued by the President, the Association convened in Fremont Temple, the Meionaon being occupied by the Convention of Iron Molders. The Convention was called to order by the President, Mr. Lysander S. Richards. At the call of the President, the Recording Secretary, Mrs. Josephine Mayo, read a full report of the proceedings of the Quarterly Convention held at Lawrence. The Convention unanimously accepted the report of the Recording Secretary.

The Treasurer's report was called for, read and accepted.

At the suggestion of the President, the Corresponding Secretary's report to the Executive Committee was read before the Convention.

The report of the Secretary was followed by the reading of the Constitution by the Recording Secretary, and new members were admitted.

Mr. Talbot inquired what arrangements had been made for sending out agents of the Association. The President answered that no definite action had been taken, but that the Convention could make arrangements at the proper time, when the state of the treasury warranted such ac-

Mr. N. S. Greenleaf, of Lowell, moved that a committee of five be appointed to nominate offi-cers for the ensuing year.

Dr. C. C. York, of Charlestown, wished to inquire whether the subscriptions at Lawrence three months ago constituted subscribers members of the Association

Mr. A. C. Robinson Inquired concerning the date of the first Annual Convention. The President called upon the Recording Secretary for information, when it was ascertained that be Convention met the 18th and 19th of January,

Mr. Robinson stated his opinion that those who subscribed during the year were entitled to mem-bership until the full year had passed, which would entitle all to the privileges of this Conven-

Prof. Tooliey urged the importance of immediate attention to financial matters, as funds alone were wanting to give vitality and activity to the Association. He moved that the Convention resolve itself into a committee of the whole, to raise at once the amount needed to give a firm finan-

cial basis to the Association.

Dr. H. F. Gardner said he was not a member of the Association, but as outsiders were admitted to a hearing he would volunteer a few remarks, as he wished the success of the movement, when properly organized and forwarded. He thought misunderstanding would be avoided by deferring the election of officers until a full attendance of members and the public could be had, as would soon be the case. He urged a systematic course in all business are referred.

in all business operations. Mr. Lawrence spoke of the need of a revision of the Constitution before further action was taken, especially as pertains to the matter of the amount of subscriptions, which he argued should not be specified, as there were those who were unable to ay even the dollar required, while the wealthy felt their responsibility cease when they had con-tributed that small sum; whereas, if it were left to their impulse and conscience, the treasury would be the gainer thereby.

Mr. Toohey, rising to a point of order, moved the postponement of action upon the Constitution until after the report of the Committee of Re-vision had been heard; that all business be deferred until afternoon, and the morning devoted to purposes of general conference.

Mr. Toohey's motion was seconded and agreed

Dr. H. F. Gardner thought the hearing of the Committee's report upon Revision would open an ample field for discussion and conference. He should be glad to listen to that report.

Mr. A. E. Carpenter moved the reconsideration of Mr. Toohey's motion, and the reading of the report by the Committee of Revision. Mr. Carpenter's motion was seconded and adopted, and upon the Call of the President, Prof. Toohey, as Chairman of the Committee of Revision, read the Preamble and Declaration of Principles.

Mr. A. E. Carpenter moved that the report of the Committee on Revision be accepted and dis-

cussed, article by article.

Motion seconded and carried.

solve itself into a Committee of the Whole. Sec-

onded by Mr. Carpenter, and carried.
Mr. Lysander S. Richards was chosen Chairman of the Committee of the Whole, the Corresponding Secretary of the Convention acting as Secretary of the Committee.

The Preamble was read by the Chairman, and

adopted without discussion. The first and second articles of the revised Declaration of Principles

were read by the Chair.

Prof. Tooliey urged the importance of free criti-

cism and discussion.

The Chairman declared the freedom of the discussion, and stated that although the right to vote in Convention was confined to members, yet all were welcome upon the broad platform where on he stood.

Dr. L. K. Coonley, of Vineland, N. J., wished to make some criticisms upon the second article, and hoped the discussion would receive all the attention its nature demanded; he was not certain he fully understood all the article; he understood all the article; stood it was an endorsement of the "Whatever is, is Right" doctrine, and thought it tended to estabis hight doctrine, and thought It tended to establish a belief in fatalism, and weaken the idea of moral responsibility. This he would avoid, as we should recognize the development of character in purity, as essential to usefulness.

Mr. Isaiah Ray took exception to a statement of Mr. Coonley's, that the will of the majority was the rule of right; he did not always agree with the motto, roxpopuli, voz Dei.

Mr. Loring Moody, of Malden, agreed with Mr. Ray; thought if the majority were right, we had best desist from our efforts. He understood and agreed with the first and second articles, and would only ask that the statement be made plain

and simple.

Dr. Simonds inquired why so many points were brought into discussion, as he understood that the point upon which Spiritualists were all agreed was the fact of spirit intercourse.

Prof. Toohey responded to Dr. Coonley, defining the idea of "the correlation, equality and universality of law, as understood by scientific men and close thinkers everywhere." He affirmed the need of affirmation, and said that definition was required of us, by our position before the was required of us, by our position before the

E. S. Wheeler rose to respond to Dr. Simonds, and earnestly asserted that Spiritualism was not a mere chaos of phenomena, and had grander uses than the development of merely sympathetic spirit-intercourse; he was glad of sympathy, but Truth was better. The favor he asked of spirits was not help in material matters; as far as they were concerned, he should live until he died, but his prayer was for Light and Truth for himself, and for all the race. The facts of Spiritualism cand for all the race. The facts of sprittanism, caree open to observation, by which we gained knowledge, which developed into science; from science we drew our philosophy, and from selence and philosophy, natural religion arose in regular order and with mathematical precision. Hence Spiritualism could not be restricted to one fact; it was the basis of a harmonic, universal system, enfolding every department of being resting upon the obvious and material, and reaching, appeared and outward to the ultimate and in-

stinite.
Isaial: C. Ray, Esq., of New Bedford, moved that

the question be laid upon the table.

Motion seconded and agreed to.

Mr. A.E. Giles, Esq., of Boston, moved that the
Committee of the Whole rise.

Motion seconded and carried. Mr. A. H. Bichardson moved that the Conven-

tion adjourn.
Metion seconded and carried.

Convention adjourned until 24 o'clock P. M. Aftersoon Easton.—At the hour of meeting a fine Lycauma near the city, who, with their Conduct—defined, I feel it a du I beg whoever prints be just to the fact in Lycauma near the city, who, with their Conduct—Church, in Boston."

ors and Leaders, banners, badges and regalia, had assembled, as per announcement of the Commit-tee of Arrangements, to gratify the Association with an exhibition of their beautiful and interest-

ing performances. The Convention was called to order by the President at the hour appointed, who announced that the order of the afternoon would begin with an exhibition of the Progressive Lyceum by the children, before the Convention. For nearly two hours the closest attention of a large audience was held by the exhibition. The well-trained voices of the children, in concert with the organ. made music which moved the spirits of all who listened. The beauty and precision of the gymnastic exercises draw round after round of ap-plause from the interested spectators. The declamations of the children, whose ages varied from the little pet of four or five years to the well-grown miss in her teens, were uniform only in their general excellence. The little orators held the keys with which genius unlocks all hearts, and, whether rehearing the lessons of Spiritualism in its religious phases, repeating the poetry of sentiment or exciting mirth by the comical and witty were successful and happy in each and all. Certainly Spiritualism shall not want its teachers and preachers, its poets, its sons and daughters of talent and genius, in the future, for the Lyceum has something more, even, than the promise of them all within its sacred keeping. But little could be done in the way of marching

and evolution, owing to the way the hall was permanently fitted up; but the best was made of conditions, and that which was done gave token of what might be effected under more favorable circumstances. All present joined in the heartiest expressions of delight with the exhibition, and the cordial thanks of the Convention were unanimously given the Lyceums, not only for the pleasure of the spectacle, but for the pure, sacred and beautiful lessons so sweetly taught in the language of the poets by the dear voices of child-

After the close of the exhibition the Convention came to order, and Prof. Tooliey suggested the importance of appointing a Business Committee. The suggestion was thought pertinent, and, upon the motion of Mr. Toohey and its acceptance, the President proceeded to appoint its members. Prof. Tooliey, Mr. Isaiah Ray, Mrs. J. C. Bowker, Mr. A. C. Robinson and Mrs. Fannie B. Felton were

named for the Business Committee.

The discussion of the report of the Committee upon Revision was continued in Committee of the Whole, with Mrs. Willis in the chair, until a late

hour of the afternoon.

Dr. Coonley, Mr. Sprague, Mr. Bacon, Dr. H. F. Gardner and John Wetherbee, Esq., took part in the discussion.

E. S. Wheeler, as one of the Committee of Revision, in the absence of the Chairman, explained the ideas sought to be conveyed by the phraseology of the articles under discussion.

Prof. Toohey, from the Business Committee, reported the order of proceedings for the evening

sion and in part for the following day. The rising of the Committee was followed by

an immediate adjournment to meet at 74 P. M., in the Meionaon Hall. [The report of the Convention will be continued in our next.]

Correspondence in Brief.

Jersey City.

In your issue of the 29th ult., you published an erroneous statement, which I wish to correct. Its importance is perhaps more than appears on the surface. You say, in noticing our Society in this place, that "Mr. Dixon lectures himself whenever he is unable to procure any one else." There is experimental lectures every Sunday, as you may experimental tectures every Status, as you may see by the programme in your own notice of "Spiritualists' Meetings." I am very feeble in health, and sometimes I have been so that I could not lecture without great exertion; still, only in one or two instances have I failed to meet my engagements. I have never seen the time when I could not get speakers who are ready to labor for the good of truth, without "money or price"—yes, plenty. But I am not prepared to abandon my original plan, at least while I have strength to carry it out, viz., to give a lecture illustrated by experiments on natural science, as basic to a rational religion, every Sunday morning. This new method of teaching on the "Lord's day" could not fail to cause considerable talk amongst the "unco gude." I understand that many prayers

have been offered for my conversion ! Thus, you see, that I cannot let the idea pass, that I only lecture when I can get no one to talk

condition, with high hopes of great progress; that the future of Spiritual Philosophy in this place is vidual consciousness while operating grandly by glorious in prospect.

I am, yours in fraternal love, Jersey City, N. J., Dec. 31, 1866. Jos. Dixon.

Dr. Mayhew Coming East.

Having completed my labors in the West for the present, I have returned East, and purpose spending three months or thereabouts in Maine, to which field of labor I have been called. I would be glad to receive invitations as soon as convenient from other friends in that State within the next month, so that I may arrange my route for greatest convenience, and omit to visit

route for greatest convenience, and omit to visit none who desire my services.

My lectures are connected, and embrace the following themes: The Being called God; Origin of Man, Physically, Spiritually; The Change, Origin, Constitution and Conditions of the Spirit-World; Ministration of Angels; Sacred, Secular and Personal Consequence of Spirit Influence to Humanity. These lectures are of a religious to Humanity. These lectures are of a religious

cast, yet are highly scientific and philosophic. I shall be happy to respond to the inquiries or calls of any friends in that State, or on the route I am, yours for truth and humanity.

JOHN MAYHEW, 50 Montgomery street, Jersey City, N. J. A Worthy Laborer.

I would call the attention of the friends in Springfield, Mass., and vicinity, to Bro. A. Everett Willis, as a healing medium of remarkable powers. He has met with marked success in several difficult cases, and is highly spoken of by those who have had occasion to employ his services. I know him to be one of the most extrest workers in the cause of Spiritualian and willing workers in the cause of Spiritualism, and willingly commend him to the people, as one inspired by a desire to serve mankind, as well as the unseen ones who assist him. Give him something to do. A. E. CARPENTER.

Personal.

Col. C. A. Gordon and his wife, Laura De Force Gordon, the popular lecturer on Spiritualism, will start in a month or two from Denver City, Colorado, overland for California, by the way of Virginia City, Carson City, Utah, &c. Friends on the route will do well to secure her services for lectures. It is not often that the opportunity to hear such a talented speaker in that region will occur.

Mrs. Fannie T. Young spoke in Crosby's Music Hall, Chicago, Bunday forenoon, Jan. 6th.

At the close of N. Frank White's course of lectures in Chicago, a complimentary resolution was unanimously passed by the audience. He speaks in Louisville, Ky., during January and February. Dr. F. L. H. Willis has returned to New York and entered upon the practice of his profession. His address is P. O. box 39, Station D.

The Unitarians have held in respect, as one of their spiritual lights, Rev. C. A. Bartol, D. D. But the Doctor disclaims affiliation with them. He says in the Christian Register: "The Church I have is sometimes published as 'Unitarian.' Neither it nor any of its ministers have ever belonged to the Unitarian denomination or Association. I look little at the names I and mine are called; but as Unitarianism is now theologically defined. I feel it a duty to state our position-and I beg whoever prints ecclesizetical information to be just to the fact in our case. We are the 'West of Congress. He remains there through the

Bunner of Light.

BOSTON, SATURDAY, JANUARY 19, 1867.

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ROOM No. 3, UP STAIRS.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS. WILLIAM WHITE. CHARLES H. CROWELL.

For Terms of Subscription see eighth page. All mall natter must be sent to our Central Office, Boston, Mass. LUTHER COLBY, - - - EDITOR.

All letters and communications intended for the Editor all Repartment of this paper, should be addressed to the

SPIRITI ALISM is based on the cardinal fact of spirit-commun Spiritrialism is based on the cardinal fact of spirit-communion and infux; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and destiny, and its application to a regenerate life. It recognizes a continuous Divine inspiration in Man; it aims, through a careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to the true religion as at one with the highest philosophy,—[London Spiritual Magazine.

The Soil for Spiritualism.

don Spiritual Magazine.

Spiritualism never would have taken a start under a monarchy. The seed would never have sprouted in such a soil. It required the largest possible mental freedom to give it the impetus which it could not have progressed without receiving at the right time and way. It could not have stopped to break and bear down the barriers of an aristocratic form of government, but must needs find all things to its hand. The popular education here had been right for it. The public sentiment was notoriously ripe for its reception. The common heart yearned for some proofs, with more and profounder meaning in them, that the souls which had passed from their embodied forms still lived, and communicated freely and gladly with us who were left behind. What a thrill of joy struck all hearts, as they became at once convinced by the multiplying evidences furnished by Spiritualism that there was really no distance between, no separation, no forgetfulness! How it brought all together once more, and filled every believing soul with gratitude to overflow-

It is no assumption whatever to affirm, that since the memorable year 1848, when Spiritualism began its impressive manifestations in this country, and rapidly arrested the attention and compelled the serious thought of millions, it has vrought a wonderful influence in the public mind, and entered in a very large measure into the movements that indicate and compel universal progress. We have not begun to say all there is to be said of it, when we remark that it is a source of profound consolation and comfort for such as have lost friends and relations, or have hitherto lived in a painfully harrowing doubt of the future. It is an inspirer and guide of present action, supplying thoughts for the information of our conduct, and resources for the developing character. Were we to leave the active agency of Spiritualism for the past fifteen years out of the account, in estimating the extent and rapidity of our growth as a people, we should be inexcusably forgetful of an element in the case which has proved of the highest importance.

We need but look through the ecclesiastical institutions of this time, and observe their natural tendencies, to see how true is this estimate respecting the agency of Spiritualism. Once it was held that the pulpits contained about all the influence there was exerted over the people. It is much changed now. The press has come up with its powerful claims, which cannot be set aside. And Spiritualism, with its free itinerant lecturing system and its influential press, has snatched from theology a good share of what it was wont to monopolize by its claim. This latest social and I am happy to say we are in a very prosperous religious power, permeating all strata of human ss while operating grandly by its sweeping and comprehensive philosophy, is not to be set down among the second-rate influences of the latter half of the nineteenth century, much less among the insignificancies of the age. It has been assailed with unbelief, with sarcasm, with affected ridicule, and with every imaginable weapon employed by scoffers who are faithfully doing the work of the social power behind them. Yet it stands its ground still. It is not shaken or compromised. It is as energetic as ever, as much alive with its influence, the same progressive, growing, active, sleepless power as ever. A gift to man for which he will never cease, in this sphere or the other, from rendering back his heartfelt thanks.

It is proper, therefore, that as Spiritualism sprang from a generous soil, in the matter of thought and sentiment, so it should give back, with interest, the advantages it received, and take up and carry forward the characteristics which form the present age. In this regard, it will be true to itself and its divinely appointed mission. All who come within the circle of its ennobling and exalting influence will be the better and greater and truer for the contact. 'All public purposes that are reached by its spirit are elevated and advanced immediately. It matters not that this is not done professedly; it is all the same if it is performed indirectly, and without calling for any special remark. Spiritualism lives in the heart. It is no mechanical organization, set up for personal benefit and select aggrandizement. It is as free as the air, or the sunlight, and as broad as the heavens themselves. Such a religion, such a philosophy would have looked in vain over aristocratic or monarchical soil to find rest for the sole of its feet. There was none for it except where republicanism gave unshaken guarantees of the largest liberty of thought and utter-

The Candian Insurrection.

The Cretans hold out against the Turks like men who are devoted to their cause with all their souls. Their enemy has been besieging a body of them for some time past, so that starvation or surrender threatened to be the only solution of the case. A magazine exploded in the fortress, destroying the lives of the greater part of the valiant garrison, and carrying with them down to death thousands of their Turkish beleaguering host. It is believed that Russia has edged on this insurrection of the Greek Christians against the governing Turks, in the hopes of driving in an entering wedge for its own advantage. We are quite prepared to credit the rumor. But it is something to tell of, that both France and England, who a little while since took such a deep interest in Turkey as against Russia, have nothing to offer in the present case.

Mr. Peebles in Washington.

Bro. J. M. Peebles was greeted with an overflowing audience, in Washington, D. C., last Sunday. Among his auditors were many members month.

Rev. C. A. Allen and the Banner.

In noticing a recent discourse by the Rev. Mr. Allen, of Vermont, on Spiritualism, we replied to some of his strictures at the same time that we takes exception to some of our expressions; but are so slight they are hardly worth talking about. to have been led to very much the same conclusions that most Spiritualists have attained to through their experiences, external and internal.

tion on the great facts which Spiritualism accepts, of this city—a bright little fellow of nine years is to lead substantially to those theistic views which Mr. Allen entertains and eloquently expresses. Still the mediation of angels is a belief which the Catholic Church has always upheld, and which the experiences of most Spiritualists largely sanction. Mr. Allen lays too much stress, we think, on the supposed difference between him and Mr. Hayford, inasmuch as the latter describes religion as "reliance on our power of com- formed his task with the ease and confidence of munion with God and angels," while Mr. Allen would make "direct communion with God" our only absolute authority. That the Supreme Spirit makes use of all grades of intermediate spirits in dealing with mortals, is most probable. A truth may none the less come to us from God because it may pass through intermediate intelligences to adapt itself to our own state of sympathy and reception. Light is light still, though it come to us through clouds.

Is it consistent altogether with real humility to revolt at this idea of intermediate agencies? It may be more flattering to our dignity and selfimportance to think we receive an influence or an inspiration direct from the Ineffable One, rather than mediately from some one of his myriad an- as it obviated the necessity of drawing that amount gels; but a higher spiritual insight may reconcile from the treasury of the Association. Over \$600 us to the latter thought. We do not think that were raised to carry out the objects of the Asso-Spiritualists are often apt to "speak of communion with God as similar to supposed communion then proposed to raise the sum to \$1,000, so as to with the spirit-world by vision or through medi- put two missionaries in the field, and measures ums." And yet the "Thus saith the Lord" of many of the ancient seers probably simply meant, success we did not learn before going to press. "Thus saith the spirit impressing me." But we will not rashly rush in "where angels fear to tread." May not the thought of Mr. Hayford be after all, the more consistent with a devout hu-

The Indian Commissioner.

Since his Report on the condition of the Indians, there has been an organized plan on foot to remove him from office. All because he is unflinching in the discharge of his duty, and has the courage to speak out his opinions. This plot is coneocted and worked up by contractors and their allies and dependents, who swarm in Washington to fill their pockets at the expense of any honest man's fame and the lives of the Indian tribes beside. These contractors and speculators cant almost with certainty on effecting the removal of the Commissioner, and to that end relax no effort either day or night. The whole reason for their purpose lies in the fact that he is resolved to put a stop to their swindling the Government and the poor Indians.

The Cheyennes and Arrapahoes have very re cently been deprived of all their land. There is not an inch of soil left to them, and Government has none to set apart for their use and acceptation. In all its reservations, it cannot find an of posterity on a generation that could freely lend itself to such practices? Out of all the "outrages" perpetrated by the Indians, who shall say that the red men were not provoked by our treatment of them, and only visited upon us the measure of their hatred and indignation?

Man Exhibited at the Great Fair.

specimens of Man taken from all quarters of the globe. The idea originated with the Archbishop of Paris, who proposed that the instruments and agencies by which the Catholic Church made its way so successfully among the heathen, should be collected into a comparative view, thus exhibiting at a glance the means and the results, and enabling the visitor to obtain a more impressive if not exact idea of the progress made by religion and civilization. Some English Protestant gentlemen at once caught the suggestion, and proposed that the same thing should be done by their religion and its fruits, and their proposal was ac-

Thus the world that goes to the Universal Exhibition at Paris next spring, will be able to have a bird's-eye view of the progress of mankind, not merely from a religious but from a social, physical and intellectual point. It will be the most interesting show ever made of what men would most like to see and comprehend. So unique a study was never presented to the human mind. with tangible illustrations accompanying it. Any quantity of disquisitions can be made upon such a light, and, it is likely, will be. Napoleon's plan. therefore, for making the Paris Exhibition of 1867 a remarkable one above any that have gone before it, is likely to be wholly successful.

Cruelty to Children.

Prof. Agassiz has written to the Society for Preventing Cruelty to Animals that turning turtles upside down is extremely painful to them. and prevents their eggs from hatching; also that beef loses its nutritive properties if the cattle are kept long without food before being killed. One of the cold mornings of last week, says the editor of the New York Herald of Health, while we were shivering in an overcoat, an elegantly dressed female entered the boat, leading a little boy whose clothes were belaced and beflounced in a most fantastic fashion, but whose bare legs were blue, while his knees knocked together, and his teeth fairly chattered from the chill. If the Society for the Prevention of Cruelty to animals are not entirely engrossed with the sufferings of turtles and calves, it would be well for them to look after these young bipeds whose heartless mothers freeze and torture them for fashion's sake.

Our Office in New York.

No. 544 Broadway has been newly fitted up and neatly arranged, and will be kept open for the reception of customers and visitors, every dayexcept Sunday-from six A. M. to eight P. M Every Spiritualist visiting the city, is invited and expected to call and see Warren Chase and the BANNER Bookstore, where information of all kinds appertaining to our work will be collected and distributed. Do not forget the place, nearly opposite Barnum's Museum, up stairs.

Thoughts weighed in silence are most likely to develop into wisdom. Alterial 🔾

The State Convention.

The fourth quarterly meeting of the State Convention of Spiritualists, held in this city last week, was largely attended, and a success. The expressed our warm commendation of the general two days' sessions (with one exception,) were all tone of his remarks. In our columns to-day he held in Tremont Temple, large hall, instead of the Melonaon. The audiences filled the hall at most we think it is quite apparent that our differences of the sessions. An exhibition of the exercises of the Children's Lyceum by the Charlestown and By meditation, study and insight, Mr. Allen seems | Chelsea schools, was an interesting feature of the Convention, and gave general satisfaction. The recitations by the young misses and lads were finely done. We were especially pleased with We think the tendency of an intelligent medita- the manner in which Master Warren H. Doolittle, performed his part. He recited an address to the Convention and the pretty poem entitled "The Spirit-Land," for which he received the marked approbation of the large audience. A number of clairvoyants or seeing mediums present—among whom was Mrs. J. H. Conant—were much pleased to witness the happy group of spirit-children that hovered around our little friend while he permature age.

The following named persons were chosen officers for the ensuing year: President, Lysander S. Richards, of Boston; Vice President, J. H. W. Toohey; Corresponding Secretary, Edward 8. Wheeler; Recording Secretary, Miss Sarah A. Southworth; Treasurer, John Wetherbee; Executive Committee, I. C. Ray, Esq., of Bristol Co., Miss Susie A. Willis, Essex Co., Mrs. Josephine Mayo, Middlesex Co., Mrs. L. B. Wilson, Suffolk Co., Thatcher Hinkley, Barnstable Co., Mrs. Martha P. Jacob, Worcester Co., Harvey Lyman, Hampden Co.

The rent of the hall, \$150, was paid by several Boston Spiritualists, which came quite opportune. ciation-\$300 being raised at one session. It was were taken to carry this into effect, with what A report of the proceedings of the Convention

will be found in another column.

The Spiritual Republic.

The above is the title of the reconstructed Religio-Philosophical Journal. It is now printed in octavo form, and makes a good appearance, although in the latter respect the number before us is not an improvement on the previously neat appearing sheet. It contains about the same amount of reading as the Journal did. We cordially greet our co-laborer with the right hand of fellowship, and wish it complete success. Just such a paper is needed to second our efforts in promulgating the important truths of Spiritualism, and to push ahead all needed reforms. The field is large—the work immense-and will require the hearty cooperation of all Spiritualists and reformers to insure a successful harvest. The spiritual papers should be better sustained, and then their labors will be far more effectual.

The editor, in his introductory greeting, says: 'The SPIRITUAL REPUBLIC is devoted to Radical Reform. It accepts the great Spiritual Movement of the century, evidenced on the one hand by the decline of institutionalism, and on the other by the uprising of the people in search of spiritual life and light; as a concrete embodiment of means to the attainment of all present desirable acre to give to them. Everything is done that can be done to force the Indians into a war with the whites, which puts us entirely in the wrong. We consent to dishonor our flag by such a course, and disgrace ourselves. What will be the judgment seeks the good of human life. Independent of any and all political parties, we shall persistently domand justice at the hands of the Government for all the people, without distinction of race, col-or or sex. Socially we shall demand equal rights and opportunities, as between the sexes, deeming worth the only true qualification for position, and the lack of it the only restriction therefrom."

In regard to the children's paper, the REPUBLIC says: "It is with pleasure that we inform our The special, and perhaps the central feature of readers and friends generally, that Mrs. H. F. M. the Paris Exhibition is that it will contain a fair Brown has, after being disconnected from this representation of the present advanced state of office for nine months, again resumed her labor civilization, by bringing into open comparison with us. She will hereafter have charge, editorially, of the LITTLE BOUQUET. Address, Drawer 6325, Chicago, Ill."

Preparations for War.

The conduct of Napoleon, in reorganizing the French army on the Prussian plan, by which onehalf (four hundred thousand men,) are maintained as an active army, and the other half (four hundred and thirty thousand men,) are drilled in camps at home, but kept subject to instant call to active service, has the effect to unsettle the mind of all Europe. They are compelled, of course, to keep up a corresponding armament, which entails enormous expense and puts further off than ever thoughts of permanent peace. When Napoleon first got upon the throne he had erected, his proclamation to France and to Europe was, that the Empire was peace. It was not long be-

fore he was actively engaged in exhaustive wars, He went into the Crimea with England, and fought Russia for two years. He declared war with Austria, on behalf of Italy. He plotted with Bismark for an advantage on the European map, only to find himself outwitted by that bold but, no doubt, treacherous minister. Now he is arming France to the utmost of its arm-bearing capacity, and thus publicly makes a standing declaration of his purpose to sound the alarm of a general war whenever it shall suit his convenience. Thus he compels the other powers to keep up warlike preparations, that they may at all times be ready to defend themselves when he brings down his menacing hand. The idea is just this: that Napoleon feels most humiliatingly that he has lost the lead and control in European affairs, and intends to regain it just as quick as he can do so.

The West and the East.

The first of a regular line of steamers has recently sailed from San Francisco to China, thus making the East and the West immediate neighbors by the agency of steam. It is truly a grand accomplishment. The large export trade in tea will be likely to reach New York, and Europe too, by way of the Isthmus hereafter, and the Pacific States will export of their stocks of flour, wool, lumber, and other native products in exchange. Chinese labor will likewise flock to the coast in large installments, though it will go back home again in the end, whether dead or alive. Travel, too, will set from India and China across the American Continent, and Europeans will shortly come and go by this way, the Pacific railway being the great attraction. We are but at the opening of our destiny, with Europe on one side of us and Asia on the other.

Parents, and those who ever expect to be, will find suggestions in the article on our first page that will be of invaluable benefit to them, if heeded. Many may not be able to comply with all the suggestions made, but they can in part, at least, and the result will be self-evident.

A Worker.

Rev. Henry Morgan delivered his eighth anniversary discourse in the Tremont Temple, Jan. 7th, to a very large audience. After detailing the difficulties attending his early experiences as a denominational preacher in this city, Mr. Morgan said he broke away from the ties which bound him and determined to "push his own boat." He said: I preached one sermon every Sabbath in Music Hall, one in Wait's Hall, South Boston, and one each Sabbath evening in a lager beer saloon on Washington street. The saloon would hold about two hundred persons, and the bar was open at the time of preaching. The first night there were not sober ones enough to keep the drunken ones quiet. Thus two antagonistic spiritualities were striving for the mastery-Lager Beer and the Holy Ghostl After preaching here several weeks, the proprietor declared that his customers were leaving, and I should have to take the hall altogether or else give up preaching in it, for the two machines would n't run in the same groove. When he made the grand confession that rum must succumb to the power of the Gospel, it was the proudest moment in my life. I said, 'Now I shall succeed in Boston.' Then the city authorities tendered me the free use of Franklin Building, near Dover street, which I have occupied to this day. They have found the grant a cheap police investment." In the course of his lecture Mr. Morgan spoke at length on the advantages in an economical and a moral sense of street reforms over public institutions.

"Eight years' experience of missionary labor has demonstrated," said the speaker, "that street reforms are cheaper and more effications than those of public institutions. To reform one idle and victous man whose family is dependent on and victous man whose farmly is dependent on charity, saves the State the time and wages of the man. Such reformation pays. In fifty years the State of Massachusetts has expended about eighteen million dollars for supporting her dependent and criminal classes. Could these classes have been made productive, they would have added to the wealth of the State five times that are not at the state of the the wealth of the State five times that amount. In nine years the State has expended, for juvenile delinquents at Westboro' and other places, eight hundred and fifty thousand dollars, being an average of four hundred and ninety-four dollars per head. Supposing that one in four of these hove actually reforms then the cost per head will boys actually reforms, then the cost per head will be one thousand nine hundred and sixty-seven dollars. The State has not wealth enough to re-form culprits at that price. What is most needed is to restrain crime in its inciplency. The boys of our streets are educating now to fill our jails and prisons at a future day. Congregating them in public institutions will not reform them. By huddling firebrands you increase the flame. Plants rearred in bothouses won't stand the storm. Be dling preorands you increase the name. Figure reared in hothouses won't stand the storm. Reforms to be genuine must be voluntary and in the face of temptation. Boys must learn to resist while the bait is before them. The school-ship Wastboro' Reform School cost sixty-nine thousand dollars. The Westboro' Reform School cost sixty-nine thousand dollars. Street reforms, Sabbath schools and night schools are cheaper than either. To educate three hundred boys evenings, and reform them while they are earning their own livings on the street, saves the State fifty thousand dollars a year. Such reformation pays. Volunteer teachers with moral suasion, battling against sin and ignorance, are more likely to succeed than hired officials. Chistianity individualizes; despotism

Miss Johnson's Lectures in Bangor.

Miss Johnson has been delivering a series of lectures before the Spiritualists of Bangor, Me., during the past month. The editor of the Times stepped in to hear one of them, and from the following comments which appeared in his paper we should judge he was a little shocked at finding that she did not preach old theology. He says:

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"Last evening we stepped in at Pioneer Chapel, intent upon hearing the lecture which Misa Snais Johnson, trance medium, was announced to deliver. This chapel was formerly the place in which the Universalist Society worshiped, and bears the unmistakable marks of time and hard usage. The attendance was not large, but the most respectful attention was paid to the services, which consisted of singing some 'pennyroyal' hymns to the accompaniment of a melodeon, the reading of a poem, and the delivery of a lecture or sermon by Miss Johnson—the last while ostensibly in a trance state. We have not space to refer to this discourse as we would like. Miss J. is
a pleasing and impressive speaker. Her manner
is graceful, and though her rhetoric and her gramis graceful, and though her rhetoric and her gramas graceful, and though her record and her grammar are in fault at times, she possesses a wonderful command of language, and displays excellent taste and judgment in its use. In point of ability we have heard many poorer sermons, but here our commendation ceases. The doctrines she promulgated were of the most radical character, and although the progress has proposed her register with seeming. mulgated were of the most radical character, and although she enforced her points with seeming candor and apparent logic, many of her statements were calculated to shock the Christian believer and the correct moralist. Occasionally she made a sharp point and hit upon a fact which struck home to the straight-laced, self-righteous Pharisees of our day. But the discourse, as a whole, may be characterized as a pot pourri of infibility atheirs materialism rationalism. with whole, may be characterized as a pot point of the fidelity, atheism, materialism, rationalism, with a sprinkling of the Christian philosophy—just enough to give it tone and enable its sophistries to take a deeper hold upon the credulous listeners. Still, the true and the false, the sacred and to take a deeper note apose of the sacred and the blasphemous, the scriptural and the natural, are so blended and wrought out—so attractively proclaimed from the lips of an eloquent woman—that we do not much wonder that Spiritualism is making headway in a rivalship with the musty creeds of the past, and the unsatisfying character of many of the present."

Conventions.

The Managers of the National Anti-Slavery Subscription Anniversary notify their friendsthe friends of the negro and of universal liberty that the thirty-third Anniversary will be held in Music Hall, Boston, on Thursday, Jan. 24th, 1867. The aim of this effort is to give the American Anti-Slavery Society the means to continue its operations, and especially to sustain the publication of the National Auti-Slavery Standard. The call is signed by over thirty of the prominent workers in the above cause.

There is to be a Convention of those favoring Equal Rights and Absolute Justice, irrespective of color or sex, in Philadelphia, on Thursday, Jan. 17th, 1867, at 10 o'clock A. M., in the Franklin Institute, Seventh street, above Chestnut. Able speakers from abroad are expected to be present.

A Convention of the Pennsylvania Peace Society will be held in the Franklin Institute, Seventh street, above Chestnut, Philadelphia, Jan. 18th, 1867, at 31 and 71 o'clock P. M.

Cancelling Stamp.

We are particularly pleased with the "Dial Self-adjusting Cancelling Stamp," patented and manufactured by B. B. Hill, Springfield, Mass. It is the most perfect and convenient thing of the kind we have seen, and is the only one having a dial to indicate the dates to be stamped, and does away with the inconvenience of type setting. Its construction is so perfect and simple that there is no danger of its getting out of order. The dates are changed monthly by merely turning solid wheels having the months and figures on the circumference. Business men will readly perceive the advantages in this machine for the dispatch of business, and cannot but appreciate it when once used. Any one wishing this machine may remit to us twelve dollars, the retail price, and we will forward one promptly; or they can send direct to

Discretion in speech is greater and better than eloquence.

New Publications.

THE SAPPHIRE: A collection of graphic and entertaining tales, brilliant poems and essays, gleaned chiefly from fugitive literature of the nineteenth century. Edited by Epes Sargent.

This is the second issue of the "Gem Series," which was commenced a few months ago with the publication of a most attractive volume entitled the Emerald. The plan of the series is to sift from the vast and various accumulations of fugitive literature, past and passing, all that is eminently worthy a place in good libraries, including fresh original translations from eminent French and German raconteurs. As might be expected from the fine taste of the editor, this plan is admirably carried out. The Emerald fairly sparkles with good things, and its companion volume, the Sapphire, which is now before us, does not fall below it in brilliancy. We hardly know what to select among its rich and varied list of contents as most worthy of mention. Perhaps the most striking among the stories is "The Lightning-Rod," an original translation from the French of Charles De Bernard-one of the best things of the kind that we have met with for many a day-full of wit and pungency, and a deeply interesting story withal. The celebrated essay, entitled "The Stars and the Earth," affords abundant food for our deeper and more serious thoughts, and cannot fail to be read with absorbing interest. The poetical selections are of the highest order. In fact, there is not a dull page in the whole book. Its outward appearance is fully in keeping with its contents. It is handsomely printed, and bound in neatly ornamented covers, making a most beautiful holiday gift, at the low price of \$1,25. It is also furnished in paper covers at 75 cents. John L. Shorey, Boston, is the publisher, and he proposes to continue the series with the Amethyst, the Topaz, &c., &c., uniform in style and size, but each complete in itself. If the succeeding volumes fulfill the promise of the Emerald and the Sannhire, the Gem Series will form the richest repository of the most characteristic literature of the age ever published.

NORTHERN LIGHTS, an Illustrated Magazine. The second number of this promising candidate for public favor has made its appearance. It is an improvement on the first number, and bids fair to be a complete success.

THE RADICAL, for January, is a capital number, and full of the best thoughts of some of the liberal thinkers of the day. It can be had at our

THE AMERICAN ODD FELLOW, for January, enters upon its sixth volume with renewed vigor. The Order to which it is mainly devoted, should be proud of such an ably conducted and neatly printed organ. It should be a traveling pass-word to all parts of the land.

OUR BOYS AND GIRLS Magazine continues to make its weekly visits, much to the gratification of the juveniles.

The Traffic in Spirituous Liquors.

Our new Mayor believes in the enactment of a license law. He says in his inaugural that" It is the part of wisdom to deal with facts as we find them. If we cannot wholly prevent an evil, we should do what we can to mitigate it. A license law not impracticable, but reasonable in its provisions, with penalties so severe and capable of so summary infliction as to insure obedience to it, and placing the traffic only in the hands of per-Runs why that be bolden recessable estminally and pecuniarily, to observe its requirements, would, in my judgment, be the most effectual means which can be adopted for the correction of the great and growing evils of intemperance."

ALL SORTS OF PARAGRAPHS.

Maria Smith sends us three dollars for the

A friend who attended the Convention of the Massachusetts State Association of Spiritualists in Tremont Temple one evening last week, says he observed that a prayer meeting was being held in another part of the building at the same time. He wishes to know if it was for the purpose of redeeming the sanctuary from the contaminating effects of Mr. Fulton's "wicked Spiritualists"?

SUITS. What suit is the most useful? A tailor's suit. What the most detestable? A law-suit.

What do marriageable young ladies long for nost? Suit-ors.

What do newspaper publishers condemn most? Libel suits.

What is the most suit-able for all? Knowldge.

Does it follow when a man follows suit he is a trump? What is the most un-suit-able thing in the

world? A scolding wife. What does a retreating army fear most? Pur-

Print the above, Mr. Editor, if suit-able. DIGBY.

An "unknown friend" who sends us five dollars to add to the fund for furnishing the BANNER to those who are unable to pay for it, says: "It is the never-ending, digestible Bread of Life."

Another contributor, speaking of the support given to our spiritual publications, and the hard struggle they have for existence, says: "I cannot help thinking that the four millions of Spiritualists are more liberal with their talk than with their dollars."

BAD MANUSCRIPT. - Editor Quinby, of the Gospel Banner, thinks some of his correspondents are unreasonable, when they request him to be "very particular" to have their articles correctly printed. He gives the following description of one where the manuscript apparently begins thus:

"Br. Quanbog—Helpt zankny song frog dog nauget poppet so long, &c." It closed with—"Be careful, as I write in haste." The seven last words he deciphered after three

sittings of an hour each. We have "gone through" ten bushels of just such stuff the past year.

The Protestants of France are about to divide into sects corresponding to the Orthodox and Unitarian of this country.

The following extract is from a sermon on Atonement, by Rev. Leonard Withington, D. D., of Newburyport, and published in the Herald of that city:

"An eternal heil is the prison into which every unpardoned sinner falls, and this is appointed by the infinite wisdom of God, whose tender mercies are over all his works."

The Rev. gentleman goes on to describe this hell, which he says "Burns with fire and brimstone, forever and ever. No end; not a drop of water granted to cool the burning tongue," &c.

Why does the rallway clerk cut a hole in your ticket? To let you pass through.

A "GOLDEN" RAG-PICKER.—A woman about forty years of age, whose life for the last ten years was apparently one of extreme poverty, and whose existence has been devoted to the gleaning 544 BROADWAY. of dust-heaps and the refuse matter that comes within the province of the rag-picker, died in Charlestown last week, leaving about \$10,000 in gold, which she kept secured in a bag attached to her dilapidated petticoat. Just as she was about ner dilapidated petiticat. Just as she was about to shuffle off her mortal coil, she had the old petiticat brought to her, from which she detached the golden pile of sliners which had for a long time, no doubt, fed her grasping cupidity; then she gave one or two gasps, seized frantically hold of a portion of her cherished treasures and expired. Whather she obtained he gold from her industry. Whether she obtained the gold from her industry and self-imposed poverty, or whether it was an inheritance from a deceased relative, is not known.—Boston Herald.

Poor soul! Her gold was of no more use to her in this life than so much dirt; and as she went into the spirit-world still grasping her worshiped keeping her in the same sordid condition as in her earth-life. Until she can throw off this incubus her soul will make no progress in the spheres. Too many are making worldly accumulation of money order when practicable, or draft when the wealth their only aim in life, who will weefully regret it when they pass to the spirit-world.

A'great fire occurred at Yokohoma, Japan, on Nov. 26th, 1866, which destroyed two-thirds of the town. Thirty-five lives were lost. Total loss between three and four millions of dollars.

James Stephens, the Fenian head-centre, has withdrawn from the Order, after filling his pockets with the hard earnings of honest Irish men

A wife asked her husband if druggists kept dye-stuffs for sale. He replied, "Most druggists keep little else but die-stuffs."

8. W. Jerome's, the New York banker, expenses are estimated at a thousand dollars a day. That makes \$365,000 per year.

Ishmael Pasha, of Egypt, has proclaimed a Constitution for the people, and the "Congress" is now in session. This is an important event among the benighted nations in the East, and shows plainly the direction in which things are tending.

The Jews of New York are up for a reformation in their religion. It creates wide dissensions in their synagogues.

The Pope has decided to appoint four more bishops for the United States, on account of the increase of population.

More than half the income tax comes from three States-New York, Pennsylvania and Massachusetts.

The amount of money contributed last year to the charities of Boston by the State Legislature, and private individual subscriptions, so far as can be ascertained, is not far from \$15,000,000. The amount is represented as greatly exceeding similar contributions in the city of New York.

The late snowstorm Sunday kept more people from church in the morning than it did from sleigh-riding in the afternoon.

I DREAM MY DREAM.

I dream my dream; the setting sun Sinks to the endless sea; I dream my dream; the day that's done Is like life's mystery.

I dream my dream when all around The glow of heaven is shed; I dream my dream when Night's profound Rosts o'er the silent dead.

I dream my dream! Afar I hear The Sea's tumultuous roar: I dream my dream, and wait the hour That blus me dream no more.

A steamboat arrived in St. Louis with 195 barrels of whiskey, two tons metallic burial cases, and two tons tombstones. Fine illustration of

to her father's home a few weeks since, and on Monday she appeared in Court and asked for a divorce.

The Providence Journal, in commenting on the recent decision of Judge Ames, of this city, adverse to the claims of a person who was injured by the cars on Sunday, on the ground that said person ought not to be riding on Sunday, says: A man who rides on the cars in Massachusetts on Sunday, must do so upon his own temporal as well as eternal risk and responsibility."

The total number of emigrants arriving at New York during the year 1866, will not vary much from 230,000. With one exception this exceeds all previous years.

The Hicksite branch of the Society of Friends at Philadelphia, are erecting a spacious college at Westdale, Penn., for the education of their own children. It will costupwards of \$200,000.

Broad street, in Phiadelphia, is ten miles long, with a width of one hundred and thirteen feet, and straight as an arow.

FORICASTINGS. Darling little tirce years Edio
Went to bedthe other alght,
Down upon he little pillow
Laid her hen so golden bright,
Rested thoughth for a moment,
Raised her ager eye to me:
"When I growlo be a woman,
Mamma, whise mother shall I be ?"

Simon S. Barry, a lew, was acquitted in the Superior Court in this city, on an indictment for violation of the Sunlay law, on the ground that persons observing theseventh day of the week as the Sabbath, were no liable to the penalties of the statute, if they dsturbed no other person in their labor on the Saibath.

A writer in the Banter of Peace says the Church Almanac for 1863 reprts 154,118 Episcopalians in the United States? Yet this is the very Church some of whose digntaries boastingly proclaim that it will swallow up all "the sects," and be "the American Chuch" after a while. Just think of it as swalloving up 1,600,000 Methodists, 1,200,000 Bantists, 70,000 Presbyterians, 306,000 Congregationalists, 20,000 Lutherans, and over 6.000,000 of Spiritualits, to say nothing of the millions who are dail accepting the truths of our glorious Philosophy.

The population of tussia for 1866 is estimated at 82,272,000, a decreas since 1865, when the population was reported \$84,257,000. In 1860 the reported population wa77,674,000. Russia, like almost every other Ecopean nation, grows but slowly in population.

A man lately heard nother gravely inform two comrades that a severy-four pounder is a cannon that sends a pound ball exactly seventy-four

Pouring cold wateron the face and head, it is said, destroys the effet of narcotic poisons. A girl poisoned with ludanum in England was saved in this way, afr all other remedies had failed.

WARREN CHASEAgent.

In taking charge of the office and business of the BANNER in New York, I do not feel like a stranger to its readers, as I surely am not to its proprietors; and to those who have known me in any business capacity, and my connection with the book trade and subscription lists, I need say nothing, except that I am now ready and in a position to attend to any business properly connected with this office, and will forward at the earliest possible date any books ordered which can be obtained in this city or Boston on receipt of the price and postage on bound books. All pamphlets, &c., will be sent at the prices, without postage. idol, it will hang like a millstone around her neck, Subscriptions for the BANNER OF LIGHT may be sent in orders for books or private correspondence to me at all times, and the papers will be mailed from the office in Boston. Send Post-office amount reaches ten dollars, and always carefully WARREN CHASE, address,

544 BROADWAY, NEW YORK.

City Items.

Full houses and large audiences attend the lectures of Emma Hardinge at Dodworth's, and Lizzie Doten at Ebbitt Hall. Ladies draw best and most on outsiders, and bring in some loose trash that is not benefited at the time, but may be in the future. For intrinsic merit and appreciation by good judges, few courses of lectures are superior to the course just closed by Dr. Storer at Ebbitt Hall. There are several lesser meetings and discussions and circles in the city, Sundays and week evenings, and much interest and inquiry after mediums, all of which goes to show an undercurrent that is "sapping and mining" Orthodoxv.

The Herald is greatly alarmed for its pet religion, Roman Catholicism, by which it can be weekly and weakly pardoned for its daily sins, which the charity of no other church could cover. It is a pity it has not the great toe of a Pope here to kiss once or twice in a while; it might then be excused from so heavy a penance as it has in attacking our speakers and cause, and throwing its bilge-water on the noble and truly devoted spirit, Emma Hardinge. But it will repent when we are popular, and trim its sails to the breeze, as usual.

Our friends in Brooklyn have secured Una Hall, on Myrtle Avenue, and are collecting speakers. Warren Chase lectures there the third and fourth Sundays of January-20th and 27th. The cause seems brightening up in Brooklyn, and in Newark, N. J., and also in Jersey City. There is some hope yet of Gotham, notwithstanding liquor, political corruption and the Herald. The weather has been fine, and the streets crowded and noisy since New Year's to the 5th.

A Capital Inducement to Subscribe for the Banner.

Until March 30, 1867, we will send to the address of any person who will furnish us new subscribers to the BANNER OF LIGHT, accompanied with the money (\$3), one copy of either of the following popular works, viz: "Spiritual Sunday School Manual," by Uriah Clark; "History of the Chicago Artesian Well," by George A. Shufeldt,

Jr.; or "A B C of Life," by A. B. Child, M. D.
For new subscribers, with \$6 accompanying,
of the following useful books, viz: "Hynnus of
Progress," by Dr. L. K. Coonley; "Poems," by
A. P. McCombs; or the "Gist of Spiritualism,"
by Hon. Warven Chase.

cause and effect.

Blackwood is down on the higher class of England, for making pleasure the chief pursuit of their lives.

The logical sequel to a claudestine marriage has just been reached in Chicago. About the first of October last, a young girl of highly respectable parentage, aged about rifteen years, eloped with a young man aged twenty-three. The girl returned to her father's home a few weeks since and on

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

Jackson Davis's "Morning Lectures."
For new subscribers, with \$15 accompanying, we will send to one address one copy of "Supramundane Facts in the Life of Rev. Jesse Babcock Ferguson, A. M., L.L. D., including Twenty Years' Observation of Preternatural Phenomena," edited by T. L. Nichols, M. D. English edition. The price of this work is \$2.50, and twenty cents postage.

The above named books are all valuable, and

Dersons sending money as above, will observe that we only offer the premiums on new subscribers—not renewals—and all money for subscriptions as above described, must be sent at one Send only Post-Office Orders or National Currency.

Donations to Bread Fund. Friends. 1.50
B. Courtney, Cambridgeport, Mass 3.00
Friend, Tiverton, R. I. 5.00
Henry Anderman, New Philadelphia, O. 3,00

Donations to Fund to Send Banner Free to the Poor.

Almon Andrews, Osage, Iowa 8 59
"Unknown Friend," New York 5,00
Friend, Philadelphia 5,00

To Correspondents.

[We cannot engage to return rejected manuscripts.] D. & V., DOWNIEVILLE, CAL.-Will exchange with pleasure.

Married. In Stonington, Ct., Dec. 13th, by Rev. A. G. Palmer, Allen Jewett, of Hampton, and Miss Fannie E. Wheeler, of Stoning-ton.

Business Matters.

Our Society has a FEROTYPE GALLERY at 739 Broadway, New York.

MR. O. T. SLAYTON, of Stowe, Vt., has opened Rooms at No. 30 E. Houston street, New York City, where he is prepared to examine clairvoyantly and treat magnetically all diseases that can be reached by such means. MR. SLAYTON is a young man who has been very successful, is highyoung man who has been very succession, and ly recommended, and deserving of patronage.

W. C.

CARD.—THE ONLY SPIRITUAL COLLEGE FOR INVALIDS AND STUDENTS.—Large, newly furnished edifice. Short ride from Boston. See Circular, with terms, engraving of the building, &c., lately in the BANNEL. Patients and pupils received at all times. Dr. URIAH CLARK Greenwood, Mass.

Dr. W. K. RIPLEY, of Foxboro', Mass., may be consulted at HANCOCK HOUSE, Court Square, Boston, on Thursday and Friday, Jan. 17th and 18th, from 9 A. M. to 5 P. M. Room 3.

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

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

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

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

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

Special Notice.

We feel compelled to urge upon our subscribers the imperative necessity of writing the name of their State plainly. Many omitthe State altogether, and not a day passes that we do not receive one or more letters with an omission of either the Town, County or State, and often the writer does not even sign his own name. We can sometimes ascertain the name of the State from the Postmaster's stamp on the envelope, but not often, as in many instances the impressions are so light as not to cancel the stamp at all. The delay of our subscribers' papers is mainly attributable to their own neglect in these particulars, and we earnest-ly hope, for their own as well as our convenience, they will read and heed and profit by this notice.

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

ABRAHAM JAMES .- Fine carte de visite photographs of this celebrated medium (the discoverer of the Chicago 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 Morning, six days in advance of date.

J. BURNS, PROGRESSIVE LIBRARY 1 WELLINGTON ROAD, CAMBERWELL LONDON, ENG.

KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS. MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS, for sale at the BANNER OF LIGHT OFFICE, Boston, Mass.

The Atlantic Cable was considered a mammoth enterprise, but never has or will elicit the commendation that has attended the success of Coe's Dyspersia Curr. It is getting a world wide fame, simply from the fact that it cures. One bottle often does the work effectually; ^hat the same time it

will not injure the most delicate constitution. 1w-In. 19. PERRY DAVIS'S PAIN KULLER. Every day affords new proofs of the peculiar effects of this preparation. In cases where a disordered co.:dition of the stomach, liver and bowels, is combined with great debility, nervous weakness, and intense melancholy, its effects are

most beneficial and wonderful. It should be kept by every 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 Nega-tive Powders are the Grentest Family Medicine of the Age. See Certificates of Cures and advertisement 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 Caret and advertisement in another column. Nov. 24.

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

ADVERTISEMENTS

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

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

CLAIRVOYANCE.

press to any address in the United States or Canadas, on receipt of \$1,50, one bottle of his celebrated DYSPEPSIA CURE. This medicine is warranted to cure hyspepsia, Loss of Appetite, Foni Stomach, Liver Complaint, Jaundlee, &c. Try one bottle. Price, \$1,50, or four bottles for \$5,00. The has also on hand a Coucii Mixture, the effects of which, in the cure of Couglis, Colds, Asthma, and all diseases of the throat and lungs, are truly wonderful. Price, \$1,50 per bottle, or four bottles for \$5,00. These medicines are prepared from clairvoyant prescriptions, and are purely of a vegetable character.

N. B.—Patients wishing to test the Doctor's clairvoyant pawers, can do so by sending a lock of their hair, their name, age, and \$1 to DR. S. D. PACE, Port Huron, Mich; or one bottle of either the Dyspepsia Cure or Cough Mixture, and a clairvoyant examination on receipt of \$2,00.

20.—Jan. 19.

THE MAIDEN IN THE SPIRIT-LAND, THE MAIDEN IN THE SPIRIT-LAND,
OR, an Answer in Brief to a Thomsand Letters. W. P. Anderson claims that while in a trance state, controlled by the spirits of deceased persons, showing how they appear in the next world. THE MAIDEN is admitted to be the rich tire of its kind ever produced. Copies sent to any part of the United States, at 25 cents each, with circular.
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AN ILLUSTRATED MONTHLY MAGAZINE.

DEVOTED to disseminating a knowledge of the Sentiments, Principles, Operations and Condition of THE INDEPENDENT ORDER OF ODD FELLOWS.

Published in New York City,
THE ARRIGAN OF ORDER OF ORDER OF STATES
THE ARRIGAN ODD FELLOW IS. the Official Organ of the
Grand Lodge of the United States,
Bluce the commencement of this Magazine (Jan'y 1, 1862), it
has received the most fattering commendations and cubegiums
from scores of subscribers, and the Grand Lodges of

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California, Michigan, Kentucky,
Connecticut, New York, Canada West,
Indiana, New Jersey, Wisconsin,
Maine, Rhode Island, Oregon,
Maryland, New Hampshire, Illinois
Pennsylvania, Ohio,
and others, have endorsed and recommended it to the patronage of all the brethren throughout their respective jurisdictions, while the
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at its session in 1862, adopted it as an organ for communicating more directly with the Fraternity at large, and recommended it to the patronage of Odd Fellows everywhere.

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Address, Jolin W. Okk,
April 21.—tf

Message Department.

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

Mrs. J. H. Connat,

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

The questions propounded at these circles by

mortals, are answered by spirits who do not annonnce 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

The Circle Room.

much of truth as they perceive—no more.

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

MRS. 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.

Our Father, thou who speaketh unto us through the mediumship of our Mother Nature, thou whose voice we hear in the winds and the waves, thou whose perfectness is everywhere exhibited, thou whose wondrous love presents itself under all circumstances and in all places, unto thy chiidren, oh thou who art our life, unto thee we pray; coming unto thy shrine and laving thereon the deepest and the holiest thoughts of our being as offerings unto thee.

Oh Lord, we will not ask thee to bless them, for we know that thou wilt. Even as thy blessing comes to us through the sunshine, through the shade, through sickness, through health, through sorrow and through joy, so, oh Father, we will trust that thou wilt bless our offerings. These thy children have gathered here to-day to learn something of that spirit-world whither they are tending. They question of that land. They ask to know where it is? and who is the King of kings and Lord of lords dwelling there? Oh, do thou so quicken their understanding that they shall not fail to know thee on their right hand and left; that they shall not fail to understand thy voice everywhere. Oh, open the windows of their souls and let the sunlight of thy love stream in and warm all the cold and darkened places there. If they sorrow, give them to understand thats orrow is but the harbinger of joy. If they doubt, oh, let the sunlight of thy faith immortal drive away the mists and fogs of doubt, that they may see clearly the gleaming shores of that promised land.

Father, the unspoken thoughts of thy children rise unto thee like the fragrance of sweetest flowers. Oh God, our Father and our Mother, too, wilt thou baptize the hearts of these children with a consciousness of thy presence; and we ask no greater, no holier, no more perfect blessing.

Questions and Answers.

CONTROLLING SPIRIT.—Your queries, Mr. Chairman, we are ready to consider.

Ques .- By G. Adams, of Franklin, Mass.: Why were wizards and those having "familiar spirits" forbidden by the Mosaic law to act as mediums for spirit-intercourse, while seers and prophets were allowed to do the same thing?

Ass.-Why do Church creeds to-day, which are founded upon Mosaic law, reject the same things, ignore the same power? The light then shone in darkness, and the darkness comprehended it not: and it does the same to-day.

Q.—By the same: What constituted a prophet, in distinction from a witch, wizard and those who had a "familiar spirit"? For instance, why was not the woman of Endor properly called a prophetess, instead of a witch?

A .- Simply because she was outside the Church. The band of churchdom was not around her. Her gifts were practised outside churchdom: therefore she was the witch and not the prophetess. Q.-Why are there no tides in the Mediter-

ranean Sea, or our large inland lakes? A .- There are, only they are so far beneath the surface as to be overlooked. It is a very great mistake that there are no tides in those localities. CHAIRMAN.-The water in Lake Huron rises for a number of years, then falls again.

A .- We presume that may be attributed to the action of the heavenly bodies on the water.

Q.-Does such action attract a large body of water there, or depress it?

A .- Sometimes it depresses, sometimes it attracts a large body of water there, as a natural consequence.

Spirit.-We have been requested by a friendwho, at the present time, is residing in that modern Sodom called Washington-to answer the following question: "Tell us fairly and candidly what you think concerning the talked-of impeachment of President Johnson?" Well then, it is easier to talk of impeachment than it is to impeach. We do not believe that President Johnson will be impeached, and for this reason: we do not see that he has committed any act, according to the Constitution, worthy of impeachment. So, then, unless there is an amendment to the Constitution, there can be no impeachment of Mr. Johnson: or unless he commit some overtact during the interval, that shall transpire between the present and the Congressional term. It is stated by certain politicians, that he has committed acts worthy of impeachment. Very well; if the Constitution defends those acts, who shall go successfully against him, and at the same time uphold the Constitution? Congress cannot; the people cannot. The House of Representatives may find certain acts very much against him, but we believe it will also find, when submitted to the Senate for trial that Mr. Johnson has only used the large legal area that the Constitution granted him. He has vetoed Northern bills by virtue of the Constitution. He has smiled an approval of Southern Legislatures, with the Constitution at his back. He has made very extravagant speeches. Now what is to be done with him? Why, amend the Constitution, surely, and then, according to the amendment, depose blm. We cannot see any other way. But, knowing as we do that the people at the North, and South also, hold rigid allegiance to the Constitution as it is, knowing that they are averse to any amendments thereof, however much Northern liberals may desire to set aside Mr. Johnson, unless they are willing to amend their idol, the Constitution, they cannot, in our opinion, set him aside. He is here defended by the Constitution. He talks under its defence. He does all these things that are brands of fire to Northern

liberals, with the Constitution as his direct sup-

port. It is very possible that the framers of that

important document did not foresee the poison

that would leak in through these numerous loopholes that they in their ignorance left. But, for our part, we believe that as the framers of that important document were not entirely exempt from kingly influence, it had its influence also on the framing of that document. They did not deaire to anticipate such a contingency; did not want to deal with it, and so there was a mere tacit understanding laid down there, but nothing special. With regard to negro slavery, you all know what the Constitution says about that. It says, virtually, the same thing for such contingencies as the present. We do not wish to be understood as upholding Mr. Johnson in his course of action, for we do not believe that he has taken the wisest course. We do not believe that he has right; but we do believe that he is so thoroughly tinctured with Southern ideas and Southern institutions, that he cannot but act, to a certain extent, in conjunction with the South. We have ever forseen this, and we have always told you what the result would be; and we told you people of the North, seven years ago, that your Constitution was too small for you as a people; that you had outgrown it. We told you that parchments did not grow, but your nation would grow intellectually, morally and politically. Now, what is to be done? Why, enlarge the moral boundaries of your Constitution, and, as the sailor would say, give the ship sea room. If your idol has a head too small, there is no other way but to take it off. There is no other way to do and to do right. Nov. 19.

Lieut. Henry R. Merrill.

A strange sensation pervades my mind as I contemplate the position I am in to-day.

But a short time ago I was in the possession of my own body, doing military service against this portion of the country. To-day I am here in spirit, in the possession of all my own faculties, asking your aid as Northerners, that I may be heard by my friends at the South.

I understand it is necessary that we give certain facts by which we may be identified to our earthly friends, such as our name, age, place of residence, time of death, &c.

My name, sir, Henry R. Merrill, I was Lieutenant in the 10th Virginia Cavalry, Company I, and I was shot, I believe, by a squad of your mon from the 3d Massachusetts Cavalry. I was twenty-four years of age, and I hailed from Portsmouth, Virginia. In Savannah I now have a wife and one child, mourning my loss. I have also in Virginia an aged mother. I have one brother and one sister, and I am anxious to open communication with them.

I cannot say I am positively unhappy in this spiritual world, nor can I say I am very happy. I have been more or less tortured with the troubles that my friends have been called to pass through of late, and I have thought if there were any way by which I could return again, if merely to open communication with the friends I 've left, I wanted to do so. For that purpose I've visited this place quite a number of times, hoping to do so. At your last gathering I was here present, and I followed the subject, the medium, in her wanderings about town after she left this place, until I was at last brought into direct rapport with earthly things, by her coming in contact with an old army blanket that was around me at the time of my death. It was a perfect God-send to me. It furnished me with sufficient power to understand where I stood, and what I should do in order to be successful here. I don't understand the law, I only know that there was a something about that old blanket, a certain power that enabled me to come here and speak. IIt was your earthly magnetism.] So I have been told, but I know so little about those things, that it seems to me a very vague idea. It is nearly a years? it can't be possible. They tell me it is love to Mrs. Conant. two, but I can't realize it. Two away from my friends, two years? Well, it is, then; yes, two Well, sir, all I can ask at your hands, is that

you will deal with me as you do with others. [Do you want your communication sent to any particular one?] Yes, I would like very much that it be sent to Josiah Merrill, Savannah, Georgia. I want my friends to understand that I wish them to furnish some way for me to come to them personally. I come here because I can do no better. But I want to come to them at home. That is my earnest desire. Nov. 19.

John Sweeney.

Well, sir, I am here, and I am trying to get somewhere else. It is a long road, they say, that has no turn; and it's a very hard one that we can't get all through with sometime.

I not come back, sir, to do anything at all toward annihilating the Catholic religion, but I only come back to say I can come, and that there is no power in the other world to hinder me; and

I don't think there is any power in this world. Now, before I went to war I have a talk with Father Riley, of New York, and he said something like this; something about, well, I don't know what I said. I said something about coming back, I should come back; but he understood me to say, if I was killed I should come back But I did n't sav so at all. He took it that I said so, and he began to preach a sermon to me about the wickedness of the spiritual doctrine that talked about folks coming back, when there was no such thing. "If there was, now it would be a fine thing to come back to your friends," I said. He says to me, "There's no such thing. It is the most damnable delusion that a people ever believed in. God never permitted any spirit to come back, save those ancient prophets, such as St. Peter and the like." Oh the keys were in the hands of St. Peter, and they were all locked in He not open the door to let any one out. He only open it to let them in.

Well, now, I just come to say, the doctrine that denies the coming back of spirits, is the most damnable delusion that a people ever knew. Because here it is, I know I can come, and I am just as well satisfied I am myself and nobody else, as I am satisfied that I can come back.

Now I don't know what further proof I can give] Father Riley that it's me. Let him come where I can talk to him as I do here. Let me friends meet me this way, then if there is anything that arises upon their part for want of proof, let them out with it, and if I can't meet it successfully, it is my fault, that's all,

I do n't know what in the deuce ever possessed me to go to war. I was a tallor by trade, but I laid down the needle and goose to shoulder the musket. I possessed all the qualities of a soldier, I had to go. There was no getting away from it. I come to this conclusion: that what is intended for us to do, we've got to do anyway. Oh that is the doctrine of fate, I suppose they'll say. Well,

I see plenty of folks on our side who want to come back, but don't know how to; and they're waiting until something turns up, then it's just as nisy as can be. [There's a great deal of truth in what you say.] Well, it's me own truth, anyway. Well, I dug it out of me own experiences.

My name is Sweeney, sir, John Sweeney. This is Boston, I take it. I once work here, once work here for Skinner. Well, I have a better offer in New York, and I went there.

Now the most I want to do, is to prove that I can come back, you know, to Father Riley first, then, you know, whatever goes out from that source, oh is looked kindly upon, whatever it is. If the priest was to say that Spiritualism was true, no matter, oh the Lord! you'd see the whole Church going into it, head, neck and heels. Now, as I said before, I do n't want to do anything toward annihilating the Catholic religion, but I do want them to know that they can't shut the doors on them that die, by any law. No, there is none. We can come. It is just as natural to come and even acted up to his own highest conceptions of go as it is to die. I'd like to see the one that can stop a person from dying when death's got hold of him. I'd like to see the one that can stop persons from coming back. Nobody can do it; not St. Peter himself. Well, sir, first through Father Riley I come, and

afterwards to me folks. I know they will believe in him, not in me. I am a sort of a nonentity now. [You want to talk with Father O'Riley first?] Father Riley-Riley, sir, without the O. Maybe he'll be wanting me to make him a nice suit of clothes when he gets to the spirit-world, and I don't know but this is the best I can do for him, as he'll need clothes there. Yes, sir; they say that your clothes are made out of your earthly deeds: that is to say, the clothing of the spirit comes out of the experiences, and I am sure he'd not like to wear poor clothes there. Oh, they'll have need of tailors, I tell you; yes, sir; and I could always make him clothes when he was here. He was satisfied with them; and won't you ask him if he don't want me to make him another suit of clothes? [Yes. He'd better give heed to what you say.] Yes, I think so, too. Oh, he's a very good man, but he's willfully blinded, like a good many others that are willfully blinded. Everything that they don't understand, doesn't have an existence. It's like this—I was going, but I must tell you about this. They're very much like an old uncle of mine, when he was told about the steam carriages of England, going by steam and not by horse power. "Oh," says he, 'it's a lie; 'taint so, noway; can't be so at all." He'd never seen them himself, and that was the extent of his knowledge. And it's just the same way with Father Riley: He says 'tisn't so; it can't be that spirits come back. That was the way with my uncle. [He has made no investigation.] The devil of an investigation! No indeed. And that's what makes the thing so absurd. If he would investigate, and then say so, there would be some sense in it. But at all events I am here, right straight back here, and at all events I think I know meself. Well, sir, good-day to you.

Mrs. Eliza Smith.

[Shaking hands with the chairman.] I'm deighted to come here; delighted to be able to add my testimony to that of others, in regard to the me? Yes, it is glorious! [Can you hear me speak distinctly?] Oh yes. [You're not deaf now?] Well, I was afraid I would take it on here, but I have n't. Oh. I'm delighted to come.

Tell all my friends-tell all my friends that this beautiful religion is a reality. It is true, more than true. Tell them so. They wondered if I should n't be terribly disappointed? Tell them | much he suffered!" I want to tell 'em I did n't no! no! I'm rejoiced! I am perfectly happy in the society of those I loved, and those who loved me. Oh, tell them not to mourn me, not to mourn me; and of all they do, not to blame the Doctor too much. Oh, don't, for my sake. Oh, tell my child not to blame the Doctor too much, for he is obeying the law of his nature, as I did mine. Oh, just as free as the air, seems to be; and anybody year-will be a year, I think, in February. Two tell them to have charity. You will do this? My who knows how to breathe, can come back. I

William Richardson.

Invocation.

Almighty Spirit, who hath neither beginning nor end, grant that thy kingdom, which is a kingdom of Wisdom and Love, may soon be established over all the earth. Grant that the people of all nations may no longer bow down to any shrine, save the shrine of Everlasting Truth. Grant that they may worship no longer at the foot of any cross, save that of abstinence from all sin and all unholy deeds. And, oh Lord, grant that those souls who have received the first fruits of the kingdom, through modern Spiritualism, may write a new creed upon the tablets of their souls, which shall be love to thee, through a love of all mankind. And grant, oh Lord, that the rising generation, those bright buds and blossoms that are growing in the gardens of human life, may be so carefully nurtured and trained in the way of wisdom, that when they shall arrive at mature years, they may understand thy way, worshiping thee by the light of divine wisdom, who art our past, present and everlisting future.

Questions and Answers.

QUES .- By M. Ryan, of California: Do not the aws of Nature cease to junish with such keen effect after a person becomes considerably dissipated, or after the body is generally debilitated? Ans.-Whosoever becomes indebted to Nature

by an infringement upon her laws, will not by any possibility be released until they have paid the uttermost farthing. Tiere are certain conditions into which the human body may be thrown whereby the keenness of the blow may be avoided: but the debt must be pild, nevertheless.

Q.—By the same: Does acontinual wish to die have any effect in hastening that result?

A .- Mind acts with great potency upon matter. Therefore it is very possible that such a perpetual wish may have the effect tospeedily dissolve the copartnership that exists beween mind and body. Q.—By the same: Suppos I am a great violator of the laws of my being, aid consequently I am destined to suffer a great dal as a penalty thereof. Now suppose I go to Dr. Newton, and he cures me in five minutes; des not this healing so

A .- The only atonement hat is such in reality, comes through suffering. When we commit an act of violence against our conscience, we suffer in mind, in spirit. Whe we commit the sin against our physical life, to suffer bodily pain: and we do not believe that he suffering will cease until there is no longer ned that the individual should suffer. For we beeve that the laws of the Almighty are exceedinly exact. Nov. 20.

quick look like the atonemat for sin?

Johnnie oice.

Thought I would come gain, sir, if I had permission, to ask you if yo had done anything about what I was here taling about? [Are you Johnnie Joice?] Yes, sir. [I met the gentleman whom I referred to on the stairs yesterday, he having just returned from Europe.] Yes, sir; I knew he had; that's why came. [I will try to see him, and ascertain with he is willing to do has got a new wife, and she's-she's not

about the matter. He was anxious in regard to kee; she's a Georgian, she is, and she do the matter before he left.] Is he just as anxious folks that come from the North; and so I now, sir? [He did n't say anything about it yesterday.] Did he say when all parties were coming home? [Do you know whether they are at home now?] I do n't think they are, sir. [I expect he'll be here again in a few days.] Yes, sir, expect he will, too. [When I see him, my houghts will go out to you.] Yes, sir; your thinking of me when you met him, just fetched me to you, and I came, but I could n't get any clear idea of what you said. [It was nothing in regard to you.]

I came here to-day, and I asked the gentleman in control if I could come. He said he did n't see but that I could. I thought it would n't do any harm. you know, to just ask you if you'd done anything. I'd like to have you tell that gentleman what's a detective, I'm very much obliged to him. Belle is, too; and he won't be sorry for his efforts. And tell him I shan't leave him at all. Belle don't stay with him so much. She only comes when she wants to impress him with anything that I can't, because she do n't like to-she do n't want to stay here to have anything to do with it. But do. I don't care anything about having him hung. The most I care for is my mother; I want her to have the money, the reward, because she needs it, or will need it. And then I only want just the chance of talking to him about fifteen minutes, that 's all, and then he may go to heaven, if God will have him there. I don't care where he goes. I won't do anything to harm him, anyway, but I want him to be-I don't want him to be where he'll have the chance of doing the same thing on somebody else, because it's awful, sir. You can't have any idea how awful it is.

Well, sir, when you see him again, I'll come Nov. 20. around. Good-day, sir.

William Frazier.

Stranger, I left folks in Titusville, Penn., and I should be glad to reach them, if I could.

I want you to tell them that I was killed at the mining—at what's that place?—I got it and can't speak it. You know that place that the "grevbacks" mined? You Yankees aint so sharp at thinking, are you? Can't you think for me? Oh, know, but I can't speak it. [At the South?] Why, yes; where they mined-the "rebs" didwith a view to blow us up. [Richmond?] No, no; I've got it, and I haven't got it. Well, never mind, I'll go ahead and come back on that again. I was n't taken prisoner, as was reported-not at all. I was wounded twice, and died on the field. I was n't taken prisoner. The report was that I was taken prisoner, as all the rest were. It was n't so; was n't so at all. I know the "greybacks" got possession of the ground after the "Unions" had fallen back. But then our troops came up so quick, the "rebs" had no chance to take any prisoners-nothing of the sort; do n't think there was anything; don't know but there was, but do n't think so.

I believed in the Methodist persuasion when I was here, but since I come to the spirit-world, I truth of this glorious religion. Mrs. Smith, Eliza, can't know where I stand, anyway. I only want to Smith-Mrs. Main that was-you've forgotten | let the folks know I did n't suffer much. I do n't mean to do anything out of the way in coming

My name is Frazier, sir - William Frazier. When I hear the folks saying, "Poor William! nobody knows what became of him; nobody knows how much he suffered in being taken prisoner!-oh, I'd give the world to know how suffer but a very little while; was n't taken prisoner at all; no, Bir.

I have a pass to come back here, so I thought I'd use it. All the boys seem to have it, and the rebs" have got it as well as we. I do n't know who gives them the pass, but this coming back is Nov. 19. don't know anything about it myself. I suppose he folks will want to know , and I can't explain Scance opened by Theodore Parker; closed by | They'll want to know how I come back here. If I left my body at-it was Petersburg. I can't tell how I came back. They'll be distressed, in trouble about my coming back. Tell them I come. talking, talking; got baptized-no, that aint it got immersed-no, that aint it. Well, got enveloped in a body they call a medium, and talked just as I used to. That's all I know about it. I can write, and think I can make the concussions they call sounds. I think it's easy enough. I've watched the operations, and think I can do it, if the folks give me a chance. Anyrate, I want them to do it. That's the most of it.

Well, Mr. Chairman, I must say, as old Paul said, "Gold and silver I have none; but such as I have I give you"; that is my good will.

I did n't go to war because I wanted to kill any body, or felt that we were all strong; but I went, stranger, because I could n't do any other way. I thought if it was n't right, God would make a way for me to get out of it. But he did n't. I had to go and fight. Now do you understand why I Nov. 20.

Henry Stuart Burnet.

Will you be kind enough to say, sir, Henry Stuart Burnet, second son of Colonel Henry Burnet, living in Louisiana, a short distance from New Orleans, desires most earnestly to communicate with his family and friends? Nov. 20.

Joe (a Slave.)

How do, Massa? Oh, Massa Burnet he like to know. He have no much sense. He's not tell his people where he died. They want to know it. [Do you know?] Oh, yes, I know, He died up the Red River. You say that he was out after dark, and was shot by his men. They want to know. He should think they'd want to. Oh, he's talk too little. He not say enough. You tell his people, won't you? [How do you know about him?] Oh, I was little Joe, and I know all about him. Oh, I know all about him. Joethat's my name. I was in Massa Burnet's family. They all know me. I know him, too. He's not talk enough.

I give you-I give you-I give you good will, too. I's no afraid to come where the Yanks be. They have—they have no hard thinks to us. Oh, Massa, he was n't afraid. He was big. He not like to talk to you.

I was in the spirit-land, and I said I should come and tell his people how he was killed. And then they say the Yanks did it, and they did n't. His men did it, but they did n't mean to; but then they never told it was themselves. Oh, yes; he was out, and he no business to be. [Were you in the spirit-world when he was shot?] Yes, Massa, I was. I was dead then; yes. [You are pretty lively now.] Oh, I be. I was n't never asleep. I was n't all black, and I was n't all white. Oh, they knows me good. They knows me a heap, too; and I do n't see why we should n't come and talk as well as other folks. We-we-we gets the permission to come, and who is to say we not talk here? I is not afraid; and I should go-I should go down to Massa Burnet, and I should tell him a heap of things, sir, and he like to know. Oh, Massa, he's old. He is old; and he has got-he

say when I go there I 's ever been here.

I know Massa Henry wants to make these round things—what is it, Massa, you where all sit round? [A circle,] Oh, ye when he does, I shall go, but I sha n't tell been here, because they would tell me to go and if I had been here, go back and talk w

But you know Massa Henry not say muc way. He wants his people to know he Oh, you's the post-office man. He put hi in, then his people get it.

The last thing he's done to me was to r ears. Massa, he did hurt, I can tell yo toted all his things for him, and he's right to pull my ears. I can talk faster th and get in a good many small places that I because he's feel big, I can. [Was you long while, that he pulled your ears?] He to tote something over-tote it over to n Brown's, and I did. And he told me t right straight back, he says. I did n't he say that, so I stayed; and when I come ! pulled my ears. It's the last thing he went away in the morning. [Did he kno were in the spirit-world?] No; he said, v seed me there, "Oh, Joe, you here?" He knew I come there. [What caused your Oh, I was sick. I got a heap sick two do n't know what kind of sick, Massa; cs what kind of sick I was. I go now. No

Séance opened by Father Henry Fitz closed by Charles Taylor.

MESSAGES TO BE PUBLISHED,

Thursday, Nov. 22.—Invocation; Questions and Edward Biake, to his Uncle Henry, Aunt Susan, &c Jeffreys, who died on the passage from Calcutta to N to Dr. Daniels and friends; Charlotte Biackburn, in England; Dennis Connelly, of the 22d Massach his brother Daniel.

Monday, Nov. 26.—Invocation; Questions and John Sherler, to friends in Pennsylvania; Licut, Coland, of the 19th Lowa, to his friends; Charlle Poc friends in Charlestown; Matilda Chase, of Province S., to her mother, and brother John; Ann Murrachildren.

S., to her mother, and brother John; Ann Murra children.

Tuesday, Nov. 27.—Invocation: Questions and Charles M. McCook, to his mother; Wm. Falkland, Falkland, Charleston, S. C.; Maria Louise DeJean the Evening Star, to her sister Josle, in New Orlean Monday, Dec. 3.—Invocation: Questions and Major Thomas Weir, to his wife, children, and Rob Polly Truman, of Montpeller, Vt., to some of her Charlie Jenkins, of Chester Square, Boston, to his par Cutter of Medford, Mass., to isaac B. Rich.

Tuesday, Dec. 4.—Invocation: Questions and Major-General Robert McCook, of Ohio; Harriet, wreel Shelton, to her husband in New Jersey; Wm. Garfield, of Jefforson. O.

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

needs in Norfolk, Va.

nday, Dec. 10.—Invocation; Questions and
Wallace Carrington, who died in Florence
ds in London, Eng.; Tom Hunter, of Goldsboro
Js; Minnie Thompson, lost on the Evening S
r, Samuel C. Thompson, me Thompson, lost on the Evening S cl C. Thompson of New York; Micha

to his sister Many.

Tuesday, Dec. 11. — Invocation: Questions and Samuel Rhodes, to his parents; Capt. Joe Seward, Joe: Augusta Jennings, to her aunt, Carrie Dempste York City.

Written for the Banner of Light. HOME.

BY CORA WILBURN.

I dream of thy sunlit portal, Wide opened to welcome me: Of the beacon-light on the mountain. O'erlooking the beautiful sea. I wait for Life's summoning angel. The long-evoked, heavenly guest, Commissioned to bring the glad tiding Of ultimate joy to my breast.

Evermore the deep prayer of my spirit Ascendeth in plending to thee! Oh, God of the star-worlds, Eternal, And Lord of the beautiful sea! Divine Mother-heart of compassion! I wait for Thy mandate of love; For the messenger bird of Thy promis The heaven-sent harbinger dove.

For I have been tossed on the billows Tempestuous darkness of strife, And my soul has grown weary of conf 'Gainst the legions and demons of li The first prayer of my innermost years The rose-dream of earliest youth, I await its calm, holy fulfillment,

Fruition of beauty and truth. Unbar, oh thou sunlit portal, In welcoming glory to me! Serene beacon-light on the mountain. Beam over the beautiful sea! Come, radiant Angel! divinely Arrayed in the garb of the blest; Out of the valley-shades guide me Unto the sweet haven of rest.

A Card.

TO ALL SPIRITUALISTS AND INVESTIGAT

Rockland, Me., Jan. 2, 1867.

THE SPIRITUAL PHENOMENA: the undersigned, were appointed Third National Convention of Spiritualist vened in Providence, R. I., August 21st to 1866, to act as a Committee of investigation, the following provisions, and for the following purposes, to wit:

Whereas. We have in this contury a revival of phenow known as the "Spiritual Phenomena;" and, Whereas, They appear in their present aspects so coed with the vital human relations and experiences, it are rendered difficult to define and state with exacertainty; and. are rendered difficult to define and state who exercisely; and,
Whereas, In the promulgation of the Spiritual Phile
and the foundation of institutions for its practical appl
it is required that facts be clearly defined and laws undithat nothing shall be supposed or admitted on appea

therefore, Resolved, That a committee of five be appointed President, whose duty it shall be to examine the spiritu nomena, in their physical and psychological characte and report to the next National Convention of Spiritu I. The different phases of phenomena.

2. Do all manifestations called "spiritual" proceedings.

spirite?
3. If not, what proportion of the modern manifes probably originate with spirits, and what part can be a ed for by other causes? and such other statistical many contribute to the hetter definition of our relation. The Resolution was adopted, and the Committee of the Constituted as follows: F. L. Wadsworth, Was A. Danskin, M. B. Dyott, J. S. Loveland, and Mr. Clark.

In order that we may proceed to the gr extent, and with the greatest certainty and faction, in the performance of the duty assure, we do hereby call upon and invite all Stalists and investigators of the spiritual phenomena.

na, to note and forward to either member o Committee: 1st. Any peculiar phenomenon that they

2d. The exact circumstances under which

observation was made,
3d. Any evidence in their possession that direct bearing, either for or against the split origin of the phenomena referred to.

We may observe, perhaps, that general s ments of the phenomena, so widely spread the country and the world, will help us but! What we prefer is close analytical statement which there will be no margin of probability, 6 which there will be no margin of proceedings for or against, but as nearly as possible clear dence, that will prove, or disprove, the legitic of the spiritual hypothesis, as a means of accing for any particular phenomenon, or claphenomena.

Trusting that we shall have the hearty supplies that we shall have the hearty supplies.

of those whom we address, in the performant this responsible duty, we subscribe ourselves F. L. WADSWORTH, Drawer 6325, Chicago, M. R. Drower Dittled this Bo. M. B. DYOTT, Philadelphia, Pa.
J. S. LOVELAND, (for address see list of turers' appointments.)
MRS. E. C. CLARK, Eagle Harbor, N. Y.,
COMMITTEE

__ Religio-Philosophical Journal.

Obituaries.

DEPARTURE OF STEPHEN ALBEO .- It is with feelings of joy and sorrow that I speak of the memory of a noble one who has recently departed from among our ranks—one who has been faithful to the cause of heavenly inspiration, and a firm believer in direct communion of angels with mortals.

bein faithful to the cause of heavenly inspiration, and a firm believer in direct communion of angels with mortals.

Por long years, when stern opposition ebbed and flowed with such power that weak minds asnk beneath its waves unfaithful to their highest spiritual interests. Attention the stern state of the clamor and prejudice of the outside world, helicving, as did Jeaus of Nazareth, that angels could return from their high abodes to teach and direct the human heart to the grandest, the most sacred relations it can bear to the great hereafter, whither we are all wending our way.

Fow lives are marked by a stronger character than his: frank even to bluntness, and both stern said kind. Fearless and independent, he possessed to a great degree one of the most important qualities of an efficient and successful worker in the cause of reform.

There are now and then bright characters in this dark planet of ours, great and glorious examples of human virtue and faithfulness—faithfulness which draws the soul far beyond the limits of this variable life, which sinks self into one grand purpose, ecorns the ridicule of the many—a faithfulness which goes out of its own hemisphere to acek the welfare of the masses, resolves itself into a rare virtue of truth and justice—and such belonged to the life and soul of Stephen Albro in the cause of Spiritualism. Injustice sometimes roused his soul to an indignation beyond control, and he then poured a torrent of scathing sarcasin which made his oppenent qualit; still he had as kind a heart as ever beat in a human bosom. He also possessed that rare quality of character which never yields to discouragement; generous to a fault, frank, condding, and of unswerving integrity he was beloved by all who truly knew him. A brave and nohle man in the interests of justice and liberty, he also stood forth first and forcmost in the defence of Spiritualisism.

For some time he was editor of the "Age of Progress," a paper which reached the soul of the masses, and Induced them

Spiritualism.

For some time he was editor of the "Age of Progress," a paper which reached the soul of the masses, and induced them to seek for truth themselves. His calm and lofty sense of right and of truth, which were the most important features of list life, were the cause of the universal admiration the many felt for the long-to-he-remembered Age of Progress.

At first he was a rigid opponent to the cause of Spiritualism; but becoming convineed of its holy truths, he guarded its best interest with an anxious eye. From its first introduction to the world it stood foremost in his affections, and on this belief he leaned to the latest moments of his earthly existence.

on this belief he leaned to the latest moments or mas-cartmy existence.

All who knew him felt a great trust in his high sentiments and in his unfinching principles. His fortitude under every disheartening circumstance in the editorship of his paper; his firm courage in his difficulties to sustain the cause by his able and ready pen, and his caim coustancy to the last, when prostrated by disease, cause his soul to rise in majesty before us as a great example of faith in the right, and of confidence in the promises of God.

He longed to go to the land of the good spirits who had so long been his solace and comfort. We know that he is happy there, and that our strong memory and affection for him as a friend and laborer in the cause of truth, will often bring him to our firesides. to our firesides.
Buffalo, N. F., Dec. 21, 1866.

On the morning of Dec. 26th, 1866, the angels came with gentle presence and noiseless tread to the residence of Daniel M. Wright, of Youngs street, Chatham, Conn., and lulled to repose his peaceful spirit. After a sojourn of fifty years in the flesh, his enfranchised spirit fledged Itself for a purer clime

beyond.

His faith in the Harmonial Philosophy was such as to render the transition one of blissful redinion with loved ones gone before; and his companion and children, brothers and sisters, can but feel that they have but yielded their clasp of the mortal to enfold still closer to their hearts the dear immortal; to know that with him they shall ascend the evergreen hills of the celestial realms, and bask in the sunbeams of eternal Truth; while treading by his side the amaranthine pathways of the myriad islands in the occan of God's love.

We listened on the funeral occasion to the utterances of consolation which flowed from the lips of Dr. W. K. Ripley, which, like softest zephyrs from celestial shores, sweep human heart-chords, waking peace and trust within the hearts of the bereaved. Verify, the day star of gladness beams brightly to light them to immortal realms, and the fond husband and father is near to soothe and bless, to guide and guard them forever.

Passed on to join his angel-sister, Dec. 26th, 1866, Jeremiah

B., son of John G. and Ayre L. Felt, of Woodstock, Me., aged

23 years and 4 months.

After many months of patient suffering, the messenger came and took him home to rest with the angels. We miss his fair form, his caim, kind smile, and the accents of his feeble voice (as he called dear mother); but may the comfort which spiritual truths afford sustain fither and mother, brothers and sisters, and his beloved Lizzie; and may we feel he is not dead, but with us still, and the communion with him and the other toved one gone before, make the remainder of our lives happy, till we are united in the Summer-Land.

Mus. W. H. Proctor.

Miscellaneous.

POLAND'S

POSITIVE CURE FOR LIVER COMPLAINT

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

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CONSTIPATION,

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5th.—They are a mild and pleasant yet the most effectual cathartic known. 6th.—They are the cheapest and best medicine extant, as they can be sent by mail to any part of the globe for the price, 50 cents.

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Medical.

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 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. or medicated substances, solid, liquid or gaseous. Whoever visits the crowded operating rooms of Dr. Newton, and witnesses him almost raise the dead to life by the apparently simple method which he, as a medium, is impressed to use, and will then visit any of our public hospitals, cannot but be struck by the immeasurable distance and difference that there is between the system of the large of the large of the struck by the constant of the large of the large of the struck by the constant of the large of the struck o difference that there is between the system of the laying on of hands, and the so-called scientific system of drugs and chemicals. As a method, the former hears no resemblance to the latter either in its scientific principle, its practical application, or its curative effects. In all of these respects the spiritual method is profoundly and radically different from all the methods of the schools; and the results show the former to be as far superior to the latter as it is different from them.

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

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

As the most prominent and important of all the other recognized spiritual methods of treating disease, we would refer to the Positive and Negative system, which, as is well known, was projected

ease, we would refer to the Positive and Negative system, which, as is well known, was projected through the mediumship of Mrs. Amanda M. Spence, and is embodied in the Positive and Negative Powders which bear her name. In principle, in practice and in results the medical schools of the day present us nothing that bears the remotest resemblance to them. They embody a deeply radical and revolutionary movement, as widely different from the system of mere drugs 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 or curative enects, 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 Wast I fully understand the old system and 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 Negament of the spiritual system of Positive and Negative ever since its projection into the world, through the mediumship of Mrs. Spence; and having during the past two years and a half, successfully treated thousands of patients, far and near, in all parts of the United States and Territories, with the Positive and Negative Powders, I fully understand the spiritual system, and know the full extent of its wonderfully curative and healing powers. I am justified then in instituting a comparison. That comparison shows the spiritual system, as embodied in Mrs. Spence's Positive and Negative Powders, to be superior to the old

and Negative Powders, to be superior to the old systems in the following prominent and most important respects, as well as in all others:

1st, In its scientific principle. The leading principle of the spiritual system, in the classification of both diseases and their remedy, is, that every disease is either Positive or Negative in character, and that the remedy, therefore, should be either Positive or Negative. This is a principle which has reference to the interior, invisible cause THIS PREPARATION is the discovery of the Rev. J. W. This Preparation is the discovery of the Rev. J. W. This Preparation is the discovery of the Rev. J. W. This Preparation is the discovery of the Rev. J. W. This Preparation is the discovery of the Rev. J. W. This Preparation is the discovery of the Rev. J. W. This Preparation is the safe of the laptist Church, in Goffs town, Mass., and a man dearly believed by that denomination throughout Now England. He was obliged to leave the pulpit and study medicine to save his own life, and his Magic Powpers are one of the most wonderful discoveries of modern times. It is

THE GREAT LIVER AND BILIOUS REMEDY! which completely throws in the shade all other discoveries in this respect, the simplicity, naturalness and truthfulness of the spiritual system, commend it to the most casual observer and even to the medical whomselves.

most casual observer and even to the medical profession themselves.

2d, In its practical operation. Whoever has watched in the sick-room of a patient under the old system of treatment, or, still better, whoever has visited the wards of a public hospital, must have been slakened disheartened and discouraged have been sickened, disheartened and discouraged at the endless and disgusting round of purging, FINILES, BLOTCHES, a SALLOW SKIN, DROWSINESS, DIZZIRESS, HEARTBURN, PALPITATION, and a most wonderful

Cure and Preventive of Fever and Ague! which the physician intentionally produces, or endeavors to produce, in keeping with his principles of counteracting the visible, external and violent effects of disease. But the practical operation of the spiritual system, as embodied in Mrs. Spence's Positive and Negative Powders, is radically different. They aim at the invisible cause of disease; and hence they neither produce, nor are they intended to produce, any visible, external or violent effects—no purging, no nauseating, no vomiting, no. sweating, no cupping, no blistering, no plastering, no salving; but they silently, gently and soothingly pervade the patient's system, and by restoring the lost magnetic balance or equilibrium of the diseased organ or organs, restore them to perfect health.

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

dence, in the form of certificates and reports from private individuals and also from pliysicians, sufficient to convince every candid render that the spiritual system, as embodied in Mrs. Spence's Positive and Negative Powders, is as far superior to the old systems in its results, or curative effects, as it is in its scientific principle and in its practical operation. And yet the evidence thus far published is but a small fragment of that which is in the processes of all kinds the most dence, in the form of certificates and reports from my possession. Diseases of all kinds, the most complicated as well as the most simple, diseases bereditary as well as acquired, diseases which are incurable as well as those that are curable by the old methods, all allke have readily yielded to the singular and extraordinary healing and curative singular and extraordinary healing and curative power of the Positive and Negative Powders. Blindness, Deafness, Paralysis, Rheumatism, Neuralgia, Hip-joint disease, Dyspepsia, Epilepsy, Fevers, Scrofula, &c., &c., have given way under their magic touch, and often so speedily 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 practimed to witness in the private and hospital prac-

tomed to witness in the private and hospital prac-tice of the old system of medicine.

Such being the facts with regard to the Positive and Negative Powders, it is my intention to perand 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 solvers of the New Years. 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. 37½ St. Marks Place, and, if they desire more evidence, it will afford me much pleasure to lay before them such a mass of letters, certificates and reports as will satisfy the most skeptical that I have said naught in exaggeration of the merits of the spiritual system, as embodied in Mrs. Spence's Positive and Negative Powders. PAYTON SPENCE.

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Miscellaneous.

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

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

Kov. 17.—3mt

DRUNKARD, STOP 1

THE hpirit-World has looked in mercy on scenes of suffer ing from the use of strong drink, and given A REMEDY that takes away all desire for it. Siore than three thousand have been redeemed by its uso within the last three years. Send for a Cincurkan. If you cannot, call and read what it has done for thousands of others. Enclose stamp.

The N. B.—It can be given without the knowledge of the patient. Address, C. CLINTON BEERS, M. D., No. 670 Washington street, Boston.

Nov. 17.

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TREATMENT OF CONSUMPTION, ASTHMA, BRONCHITIS, CATARRII, and all DISEASES OF THE LUNGS AND AIR PASSAGES

BY MEDICATED INHALATION. In this mode of treatment, remedies are brought into immediate confact with the diseased surfaces, so that their action is direct and rapid, while medicines taken into the stomach fall entirely to reach the disease, or act imperceptibly. Pamphlet sent free. Address, Dus. FOWLER & DAYTON, 34 Amity street, New York.

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Medicines, Puro Wines and Liquors, Proprietory and Popular Medicines, warranted pure aniogenuine. 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.—Farticular attention paid
to putting up Spiritual and other Prescriptions. 3m—Jan. 8. "SPIRIT-RAPPINGS!"

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April 18

B. CHILD, M. D., DENTIST,

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

PROP. P. SPENCE—Dear Sir: My disease, as I stated in my first letter, was Difficult and Palmitt Urination, which commenced last fall, and continued through the winter, at intervals of a week or two, increasing in intensity at every period of return. Finally it became excruciating, and could not have been endured longer without relief. I commenced taking your Positive Powders according to your directions, as soon as the box arrived. I had not taken half the Powders, when I discovered that the said complaint had utterly and silently disappeared, not even bid-

Towners, to a lawcorered that the said complaint had utterly and silently disappeared, not even bidding me good-bye. I, of course, was very glad to dissolve such unpleasant partnership.

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

Fraterially yours. H. HARMS. Fraternally yours, H. HARRIS.

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

Yours in truth, JAMES M. CARTER.

Salem. Marion Co., Ill., Feb. 25th, 1866.

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

Yours truly, J. Mc. N. WHAM.

Bennington, Marion Co., Iowa, Oct. 13th, 1866. PROF. PAYTON SPENCE—Sir: I have used your Negative Powders in a case of Amaurosis (Biinduess,) 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 continued sore eyes, is to be attributed the Amaurous 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 Negative Powders, which cured her completely. May the great and beneficent Being reward you necording to the great work you are doing. Yours, &c.. W. P. Cowman.

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

LIBBIE G. BARRETT.

Richwood, Union Co., Ohio, June 19th, 1866. PROF. PAYTON SPENCE, M. D.—Dear Sir: I have had the Erystpelas for nearly 2 years, and used all kinds of Patint Medicine that was said to be good for it, and applied to some of the most uninent physicians, but received no benefit. - After expending a great sum of money, I read a notice in the Banner of Light that the Fostive Pawders were good for Erysipcias, I con-These Publications will be furnished to patrons in Chicago at Boston prices, at No. 167 South Clark street.

June 24.

J. H. CONANT,

DEALER IN

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Powders were good for Expysipeins, I concluded I would try them; and to my great aston-cluded I would try them; and to my great aston-cluded I would try them; and to my great aston-cluded I would try them; and to my great aston-cluded I would try them; and to my great aston-cluded I would try them; and to my great aston-cluded I would try them; and to my great aston-cluded I would try them; and to my great aston-cluded I would try them; and to my great aston-cluded I would try them; and to my great aston-cluded I would try them; and to my great aston-cluded I would try them; and to my great aston-cluded I would try them; and to my great aston-cluded I would try them; and to my great aston-cluded I would try them; and to my great aston-cluded I would try them; and to my great aston-cluded I would try them; and to my great aston-cluded I would try them; and to my great aston-cluded I would try them; and to my great aston-cluded I would try them; and to my great aston-cluded I would try them; and to my great aston-cluded I would try them; and to my great aston-cluded I would try them; and to my great aston-cluded I would try them; and to my great aston-cluded I would try them; and to my great aston-cluded I would try them; and to my great aston-cluded I would try them; and to my great aston-cluded I would try them; and to my great aston-cluded I would try them; and to my great aston-cluded I would try them; and to my great aston-cluded I would try them; and to my great aston-cluded I would try them; and to my great aston-cluded I would try them; and to my great aston-cluded I would try them; and to my great aston-cluded I would try them; and to my great aston-cluded I would try them; and to my great aston-cluded I would try them; and to my great aston-cluded I would try them; and the my great aston-cluded I would try them; and the my great aston-cluded I would

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. relieved.

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

THE POMITIVE POWDERS CURE Neuralgia, Headache, Earache. Toothache, Rheumatism, Gout, Colle, Pains of all kinds; Cheleran, Biarrica, Row el Complaint, Dysentery, Nausea and Vomiting, Dysepsia, Indigestion, Flattlence, Worms t Suppressed Menstruation, Painful Menstruation, Paliful Menstruation, Paliful of the Womb, all Female Weaknesses and Derangement; Cramps Fits, lightophobia, Lockjaw, St. Vitus, Dance; Internitient Fever, Billous Fever, Yellow Fever, the Fever of Small Pox, Measles, Scarlatina, Eryspelas, Preumonia, Pieurlsy; all inflammations, acute orcironic, such as Indiammation of the Lungs, Kidneys, Womb, Binder, Stomach, Prostate Glaud; Catarrh, Consumption, Bronchitis, Ooughs, Colds; Serofula, Nervousnes, Bieeplessness, &c.

der, Monneth, Prosente entural Centre, Consumption, Biccipiessness, &c.

THE NEGATIVE POWDERS CURE Paralysis, or l'aisy; Amaturosis and Desfuess from paralysis of the nerves of the eye and of the ear, or of their nervous centres; Bouble Vision, Catalepsy; all Low Fevers, such as the Typhold and the Typhus; extreme Nervous or Muscular Prostration or Relaxation.

For the cure of Chilis 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 nanusea, no womiting, no nancotizing; yet, in the language of N. W. Richmond, of Chenoa, Ill., "They are a most wonderful medicine, to stient and yet so efficacious;"

As a Fannity Medicine, there is not now, and never has been, anything equal to Mere, there is not now, and never has been, anything equal to Mere. Spence's Positive and Negative Powders. They are adapted to all uges and both sexes, and to every variety of stekness likely to occur in a family of adults and children, in most cases, the Powders, if given in time, will cure all ordinary attacks of disease, before a 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 In the cure of Chills and Fever, and of an other kinds of Fever, the Positive and Negative Powders know no such thing as fall. In view, therefore, of the approaching sickly season, we say to the people of the West, and the Nouth, and particularly of the great valley of the Mississippi, and of all other sections of the United States that are annually scourged by the Chills and Fever, and other Fevers, in the aummer and autumn, "be prepared in time; keep the Positive and Negative Powders always on hand, ready for any emergent."

and Negative Fowders and so, on many the Sole mergency."

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free. Circulars with fuller lists of diseases, and complete explana-tions and directions sout 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 use brief descrip-tion of their disease when they send for the Powders. Matted, postpuid, on receipt of price.

One box Positives, \$1.

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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 \$1; ten exercises to
draw diseases, \$5; thirty for \$10. Manipulations, \$2 each.
Treats patients at a distance by letter, by inclosing the sum,
siving your name and address. Please address DR. GEO. B.
EMERSON, No. 1 Winter Pince, off Winter street, Boston, Mass. Office hours from \$1.4. M. 10.5 F. M. 48°—Jan. 12.

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

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 often her services as an Inspirational and Magnetic Healer, and relies upon her experience to confer great henefit upon all whose conditions demand her attention. She often gives ovidence of spiritidentity, but never promises.

[37] MRS. CHAPPELL, will also receive calls to lecture during the coming Winter.

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

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

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

3m-Jun. 5.

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MISS PHELPS, Inspirational Writer, Developing and Healing Medium, No. 3 Tremont Row, 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 Tuerdays, Saturdays and Sundays at 7 P. M. (w*-Jan. 12.

MISS NELLIE STARKWEATHER, Writing Test Medium, No. 7 Indiana atrect, near Harrison Av. Oct. 27.

DR. WM. B. WHITE, Sympathetic Clairvoyant, Magnetic and Electric Physician, No. 4 Jefferson Place, leading from South Bennet St., Boston. 6m²—Dec. 8. MRS. L. PARMELEE, Medical and Business

SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) Jan. 12. MRS. E. D. SIMONS,

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1240 BROADWAY, corner 31st street, New York, formerly a resident of flartford and Bristol, Ct., and one well known through the New England States as a Clairvoyant and Physician of wonderful success, excelled by mone 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 remedies to use externally, disease is thrown from the system by the clear magnetic life imparted. TERMS-83.00 for Examinations and Prescriptions. Medicines a sentately negated and forwarded by mail or ex press. TERMS—83.00 for Examinations and Prescriptions. Medicines accurately prepared and forwarded by mail or express.

Mrs. E. II. Simons's Magnetic Liniment acts like magic in curing its mehial Difficulties, libermatism, and all inflammations, and truly is the great remedy of the age. 50 cents, 81.00 and 82.00 per bottle.

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

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Or Psychometrical Delinention of Character. Or Psychometrical Delinention of Oharacter.

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A announce to the public that those who wish, and will visit
them in person, or send their autograph or lock of hair, they
will give an accurate description of their leading traits of char
acter and necularities of disposition; marked changes in past
and future life; physical disease, with prescription therefor;
what business they are best adapted to pursue in order to be
successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married,
whereby they can restore or perpetuate their former love.

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Seven years' experience warrants them in saying that they
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Address, MR. AND MRS. A. B. SEVERANCE, Jan. 5. Whitewater, Walworth Co., Wisconsin.

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

CORNER OF KEARNY AND POST STREETS, NAN FRANCISCO, CAL., TROM 9 a. M. to 11 a. M., commencing FRIDAY, October 12th, continuing each day, Sundaya excepted. FREE TO ALL. After the above bours he will receive patients at his ALL. After the above hours he will receive patients a. ... Private Rooms, Bush afreet, between Occidental and Cosmo-politan Hotels, till 5 r. M., who will be charged according to Nov. 24.

HEALING INSTITUTE, QUINCY, MASS. THIS HOUSE was opened by MRS. A. J. KENISON, July I ist, 1868, for the improvement of the affilted in Body and Mind. Board with or without treatment. Good Charvoyant and Magnetle Physicians in attendance. WASHINGTON ST.,

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

HEALING THE SICK!

No. 265 JEFFERSON AVENUE, DETROIT, MICH., cures all forms of disease without medicine. Healing by the Laying on of Hands! DR. W. I. VESCELIUS, from Einira, N. Y., will heal the Sick by the "laying on of hands," at ROCHESTER, N. Y., from January 3d to February 1st, 1867. 4w*-Jan. 5.

MRS. HYDE, Business and Test Medium, has removed to 69 W. 19th street, corner 6th Avenue, NEW YORK. Mrs. II. has also made arrangements to give Clairwayant Examinations for Disease, at her Rooms, daily. Examinations made by letter—name, age, sex only required—\$3 00. Medicines accurately prepared and put up for patients. Also, Dr. Garvin's Compound Elixir, or first Solution ever known of Tar, given from the Spirit-World, for Serofula, Consumption and Dyspepala, and a specific for Heart Diseases, &c. (SEE CINCLAR.)

MRS. COTTON, Successful Healing Medium, by the laying on of hands. (No medicines given.) No. 225 E. 78th street, near 3d Avenue, New York. 3m—Dec. 22. DR. N. P. ALLEN, HEALING MEDIUM, Locust street, GLOUCESTER, MASS. 10w*-Nov. 17.

COE'S DYSPEPSIA CURE!

THIS GREAT REMEDY FOR ALL DISEASES OF TH STOMACII,

is the discovery of the inventor of Coe's valuable Cough Balsam, while experimenting for bla own health. It cured Cramp in the Stomach for him which had before yielded to nothing but chloroform. The almost dully testimony from various parts of the country encourage us to believe there is no disease caused by a

disordered stomach it will not speedily cure. Physicians Endorse and Use It!

Ministers give Testimony of its Efficacy ! And from all directions we receive tidings of cures performed.

Heartburn ! One dose will cure.

Sick-Roadnehe ! It has cured in hundreds of cases. Houdache and Dizzinosa t It stops in thirty minutes.

Acidity of the Stomach ! Rising of the Food 1

Distross of Eating 1
One due will remove. Cholora Morbus! Bad Broath :

Will be changed with half a bottle

IT IS PERFECTLY HARMLESS! Its UNPRECEDENTED SUUCESS is owing to the IT CURES BY ASSISTING NATURE

TO RE-ASSERT HER SWAY IN THE SYSTEM! Nearly every dealer in the United States sells it at ONE DOLLAR PER BOTTLE. C. G. CLARK & CO., Proprietors,

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N. Y.,

Bunner of Tight.

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. Pribless. Local matters from the West requiring immediate attention, and long articles intended for publication, should be sent directly to the BANERI office. Boston. Those who particularly desire their contributions inserted in the Western Department, will phase to some rick them. Persons writing as this month, will direct to Washington, D. C., care of Dr. J. A. Rewland.

The Two Star-Sisters of France.

Talk of being charmed with a novel, and your words are as a wizard's puzzle. You yourself become the plot-the play we fail to fathou. But Renan's works charm us into the realms of eestacy, a dreamy, oriental inspiration. His style holds us as seed to magnet. And then that sweet nature of his ever streaming through his poetic prose, in connection with his vast erudition and knowledge of the Semitic races and languages, all combine to carry us captive. And 't is such a blessed captivity that, wooing, we continue to hang upon his pen like an insect to the flower it loves.

The thinkers of France, England and America unite to glorify Ernest Renan, whose "Life of Jesus" has already reached a sale of two hundred thousand copies in France alone. But how few have inquired concerning the causes that made Renan the man he is? How few know, how few have read the history of Henriette, the loving sister, that watched over him in tenderness and devotion all along his toiling years.

Mille. Henriette Renan, the elder sister of Ernest, loved him with that deep, sisterly affection, ever chaste as crystal and out-gushing in deeds of self-sacrifice. Owing to family misfortunes she went to Poland, becoming the governess of Count Zamoyski's children; but learning of her brother's financial difficulties, she wept and longed to be by his side. Finally she forwarded him her whole fortune, three hundred dollars, in a draft on a Paris banker. All she had was laid upon the altar of true affection. Is it strange that Ernest half adored such a sister, so devoid of selfishness and so full of tenderest sympathy? In 1850 she returned to France; and from that time till she departed from "the land of Adonis, near the holy Byblus and the sacred waters where the women of the ancient mysteries came to mingle their tears, to rest in the bosom of God," she hardly left her brother's presence. She was a woman of great distinction, clear judgment, and, lofty intellect. She cherished for her brother all a mother's tenderness, sustaining him in his most arduous struggles. She was both the confidant of his most secret thoughts and the inspirer of his boldest ideas; and, added to deep intuition and great breadth of mind, she was an excellent housewife and financier.

In 1860 the Emperor offered Renau a scientific mission into ancient Phoenicia. This he accepted, and, departing for Syria, was accompanied by his wife and sister. The former, after going to Palestine, Jerusalem, Carmel, Galilee, the upper Jordan, &c., returned to Paris. But Henriette refused to leave her brother alone 'neath those scoreliing Syrian skies. How could she, for they were two souls warm with harmonious thoughts, and hearts beating as one. She went with him on to the loftiest pinnacles of Lebanon's mountains, and across the desert sands that line the Jordan, exchanging ideas with him, and living his very life.

A French writer says," Notwithstanding her delicate health, she traveled to average eight leagues a day, being both a sort of private secretary who divined her brother's thoughts, and a sister of charity who watched with angelic tenderness over a precious existence which she justly considered as the effulgent glory of her family and her name." Though these long, tiresome journeys greatly fatigued her, she continued to assist her brother in writing the "Life of Jesus," till she felt the approaches of malignant fever. The symptoms grew worse; she was dangerous; yet her courage, for a brother's sake, seemed to defy the death-angel's touch. Ernest, bastening from "Le Caton" with the surgeon, fell dangerously ill with the same fever. There they lay, brother and sister, sick and alone in a foreign land, the "brother summoning all his energies to minister to his sister," the sister hiding her agony, concealing her sufferings and struggling against the fever that was burning to her being's core, to watch by her brother's sick pillow. They fought death together, fought for each other, fought till they became unconscious. The sister awoke in Heaven. Owing to Renan's robust constitution he survived, and, coming to consciousness, his first incoherent words were," Where's my sister?" The tearful eye of the surgeon told the story! Here my pen may drop. A recent writer of France says: "Hunting in a friend's library, I came upon a pamphlet whose every line drew a tear. I know nothing more touching, sadder, or more beautiful than the master-piece of a great thinker who bids a last farewell to a noble soul "-that a sister!

there arose in the French firmament another star, shedding a silvery radiance over the royal family and the entire Kingdom of France. We refer to the Princess, Madame Elizabeth Marie Hellene Capet, sister of Louis Capet, the noblest of the Bourbon line, and known in history as Louis the XVI, the martyr king. Louis ascended the throne loving his people with a fatherly tenderness. His warm heart throbbing for the best welfare of France, he inaugurated a system of reforms that resulted in his dethronement and death. So popular was he with the poorer classes and the more benevolent of those in the higher walks of life, that a number of the most eminent jurists and advocates in France presented themselves, soliciting the glory of defending Louis XVI. Among them were Cazales, Necker. Nicolai, Lally-Tollendal, Malouet Mounier, &c. Thomas Paine defended Louis in the Assembly. The illustrious Schiller sent to the Convention from Germany a memorial in favor of the King. Other petitions from scholars and counts reached the French capital, pleading for his life. But the decree of death had gone forth. Louis was aware of it by a presentiment. He had seen a female form, clothed in white, walking in the royal apartment and then disappearing-signal that a reigning Bourbon was to depart to the land of the

Just prior to the stormy days of the revolution

During his imprisonment in that gloomy tower, the Princess Elizabeth left her brother's presence only to comfort. Marie Antoinette and educate Louis's two children, the Dauphin, Louis Charles and Marie Therese. In one of the King's last conversations with his counsel, he spoke of the kind and tender consolations he had received, and especially of the happiness derived from the caresses of an affectionate sister. He said, "I will not speak of my children now, nor further of my sister, whose life has been one unvaried course of devotion, courage and affection. Her alliance was sought by Spain and Piedmont; and, at the death of Christina, of Saxony, the Canonesses of Piedmont wished to elect her their abbess; but noth-

A CONTRACTOR OF STREET

me in my misfortunes as others attached themopinion entertained by my subjects of the Queen."

prison, mending their garments in midnight hours, applause. administering medicines, speaking encouraging tine arts-and conscious all this time that she and almost certain of a death upon the scaffold, the only member of the Royal family able to get the presence of immortals, blending their sympanear him. This, being inspired with a sister's to window, with all, the daring of an Indian maiden. The furious mob, in the name of liberty, seeing her near the King, mistook her for the object of their hate, Marie Antoinette, and shouted "There's the Austrian woman, the Queenslay her! slay her!" The soldiers of the National Guard who were surrounding the Princess, endeavored to undeceive them; but the noblehearted heroine turned to the soldiers, face calm as angels, and exclaimed, " No, NO! Undeceive them not! Let them slay me. Let their bayonets drain and drink my heart's blood, if 't will save the Queen!"

Deep trials refine the soul-forces, and human nature, thus refined and outlived in its highest estate, brings heaven down to earth. This Princess looked upon her poverty and sufferings. all for her brother's sake, as blessings in disguise. She felt that sorrow was but the prophecy of diviner joy, and the nearer she approached the fatal close of life, the more radiant grew the brightness of her virtues and the glory of her martyrdom. Her prayers, beatific in angelic fervor, were full of forgiveness for her brother's were preserved, reveal a soul all aglow with purity and affection:

"Every sentence, oh, how tender, Every line is full of love." To a friend, she closes a letter thus:

"I enjoy, by anticipation, the pleasure you will experience in receiving this pledge of friendship and of confidence. To be once more with you, and to see you happy, is all I desire. You know how deeply I love you. I embrace you with my whole heart. ELIZABETH MARIE."

This beautiful woman, so full of sisterly affection, persuasive tenderness, divine forgiveness, pious enthusiasm, and genuine heroism, was of corresponding with the King's brothers, and being an accomplice to the crimes of the Bourbon family, as "heir apparent" to the throne of France. Twenty-four others shared a like fate at the same time. Her composure and touching resignation edified and astonished them all. It Bosron.—The members of the Progressive Bible Society will meet every Sunday, at 23 r. x., in No. 3 Tremont Row, Hall 23. Evening meeting will commence at 73 r. x. seemed her mission to minister unto others. She continued to encourage them to the last with words of cheer, and the exhibition of a noble inn.

The inner specific inner spec words of cheer, and the exhibition of a more thoral heroism. Passing before her, they all bowed low as they ascended the scaffold. Madame Elizabeth's turn had come. Behold the scene: Tenderness in her eyes, love on her dewy line life in her warm veins, and purity on her thoral life in her warm veins, and purity on her the scene and the second life in her warm veins, and purity on her the second life in her warm veins, and purity on her the second life in her warm veins, and purity on her the second life in her warm veins, and purity on her the second life in her warm veins, and purity on her the second life in her warm veins, and purity on her the second life in her warm veins, and purity on her the second life in her warm veins, and purity on her the second life in her warm veins, and purity on her the second life in her warm veins, and purity on her the second life in her warm veins, and purity on her the second life in her warm veins, and purity on her the second life in her warm veins, and purity on her the second life in her warm veins, and purity on her the second life in her warm veins, and purity on her the second life in her warm veins, and purity on her the second life in her warm veins, and purity on her the second life in her warm veins, and purity on her the second life in her warm veins, and purity on her the second life in her warm veins, and purity on her the second life in her warm veins, and purity on her the second life in her warm veins, and purity on her the second life in her warm veins, and life in her warm veins and life in her warm vein white bosom, that so gently, tremulously heaved. The executioner tears aside the robes from her chaste form. Her dark hair hangs loose and wavy—she kneels. Her fair, heautiful neck lays upon the block—the axe glimmers—falls—the Princess is in eternity!

The last words of her counsel's defence were:

Mrs. Sarah A. Byrnes during March.

Chelsea.—The Associated Spiritualists of Chelsea hold regular meetings at Library Hall every Sunday afternoon and evening, commencing at 3 and 74 v. n. The Children's Progressive Lyceum assembles at 10% a. n. J. S. Dodge, Conjuctor: Mrs. E., S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec.

The Biblic Church and Printed Spiritualists hold meetings evely sunday in Winnishment Division Hall, Choisea, at 3 and 7 v. m. Mrs. M. A. Ricker, regular speaker. The public are invited. Scatsfree. D. J. Ricker, Sup't.

Lowell.—Spiritualists hold meetings in Leastreet Church

The last words of her counsel's defence were: "She who at the Court of France was deemed the most perfect model of every virtue, cannot be the enemy of Frenchmen." The historian De Beauchesne says: "She was the best and most holy of friends, who, wearing Heaven in her heart and love in her eyes, soothed the most cruel pangs with the balm of her words, and with her angelic gaze ever reassured the soul. * * * Her whole being was too beautiful, too lofty, not to forget itself when any other interest presented. Her's was the purest expression of that singlehearted candor, of that holy affection which Raphael has given to the Mother of Jesus-an angelic grace, a Christian serenity, that never occurred to the imagination of antiquity."

Now, encircled in light, she treads the fairest fields of Heaven. Her robes, reflecting her soul's purity, are bright with glittering sprays from the River of Life." that John saw proceeding from the Throne of God. Her harp breathes only harmonial thoughts, and the sweet love-strains of undging melody. Her tears have been crystallized into pearls, to adorn the faithful. Her sorrows have ripened into holy and heavenly sympathies, and through her poverty-experiences of earth, she is better enabled to now enrich millions with wisdom.

Souls do not forget. All love is immortal. Doubtless she oft descends to earth with holy evangels to cheer the sad, as they journey o'er the sands of time yet trustingly look upward to the evergreen mountains of promise, and to those ever-flowing fountains that dot the plaza-lands of Paradise:

'Have ye heard, have ye heard of the angel of love, Who with glory of Princess and grace of a dove, Leaves her scraph abode in the sunsets of even, Gathering pearls on earth for crowns in Heaven-Have ye heard of this angel of love?"

The Rev. J. D. Fulton, Remond and G. Thompson, in Tremont Temple.

Spending the holidays in Boston, we stepped into this fine building on "New Year's Eve," to catch the key-note of such speakers as might seek to edify a large and intelligent audience assembled in commemoration of the "Emancipation Proclamation." The preliminaries finished, the Rev. J. D. Fulton, a settled Baptist clergyman of Boston, was announced. It is meet to say that this minister has recently been indulging in most bitter denunciations against Spiritualists, and the heaven-descended principles of Spiritualism. He arose. We studied him phrenologically, and felt him psychometrically. He has a round head: heavy basilar brain; occupies the material plane of life, and speaks to produce a sensation, with much color in the face, and a great deal of choler

The richest gom, however, that dropped all polished from his finely-chiseled lips, was this: "When in Richmond, Va.," said he, "at the conclusion of a sermon I there preached, more than eighty negro women came forward and kissed my left hand." Shades of Pope Plus's toe! Henceforth let no Baptist rail against Roman Catholics. Think of It-a Baptist minister stretched a sacrifice upon the altar in Richmond, with eighty women kissing his left hand! Such "free-love" absolutely shocks us; because if he would permit this in a dry, what might he not do in a green tree? Though saying some good things-himself. of course, the hero of nearly all the anecdotes related—the speech could only be characterized as a sublime spasmodic spurt.

He was followed by C. L. Remond, a colored Chicago, ILL.-Begular morning and evening meetings are

ing could separate her from me. She clung to man, who, though speaking with great candor and calmness, wielded a mighty power over the selves to my prosperity. But I wish to speak of vast sea of faces before him. They felt his purity what gives my heart keenest pain-the unjust of purpose and true nobility of soul. While eloquently discoursing of revolutions in Europe, and Madame Elizabeth's devotion to her brother the tendencies of all nations and races to freedom and family while incarcerated in that dungeon and equal rights, he was greeted with tremendous

The Hon. George Thompson was the next speakwords, forgetting self, breathing prayers of trust | er. His grace, case and eloquence, with the livand hope, and catching each stray moment to edling facts and brilliant truths that streamed from neate the children in music, drawing and the his inspired soul, perfectly charmed us. Thompson was born an orator. It is as natural for him was under the ban of the National Assembly, to elevate and electrify an audience, as for the sun to shed its kindling glories upon earth. And challenges an equal in all the historic ages. And then his theme embodied the very soul of inspiwithal, how brave! When the mock-trial of the ration. It was emancipation, freedom, education King was in process, the Princess Elizabeth was and equal human rights. His happy allusion to thies with ours, thrilled every appreciative soul love, she accomplished by rushing from window in the house. Said he: "No doubt Clarkson, Wilberforce, Adams, Channing, Parker, Pierpont, with an innumerable company of the just made perfect, are with us to-night, sharing in our joys, and hopes, too, of the speedy triumph of universal justice, fraternity and equality." Mr. Thompson is a splendid specimen of true manhood.

A Sunday in Charlestown.

We recently had the pleasure of addressing the First Society of Spiritualists worshiping in Charlestown, Mass. The audiences were large. some not being able to gain admittance in the evening. The music was truly excellent, and the baptismal influences from above - allowing us the judge - beautiful and soul-inspiring. The Progressive Lyceum connected with this Society is in a very flourishing condition. They have about one hundred scholars, an efficient corps of leaders, are out of debt, and have one hundred dollars in the treasury. What Lyceum in the East can beat that? Much of this prosperity is owing to its workers, in connection with its two prominent officers, Bro. A. H. Richardson as Conductor, and Mrs. M. J. Mayo as Guardian of the murderous enemies; and such of her letters as Groups. This Lyceum has already given us one excellent medium, and young speaker full of promise, Bro. Cephas B. Lynn.

Dr. John Mayhew.

It was exceedingly gratifying to us to grasp the hand of this Western pioneer in New York. He has been for years a traveling Evangelist, sowing the good seeds of the Kingdom. There is a wide lecture-field open just now, he informed us, through the southern portion of Iowa, especially along the Des Moines Valley Railroad. After the second week in February, he purposes spending the time, say till the first of June, in Maine; guillotined soon after her brother, upon the charge then he returns West to his old field of labor. God and angels bless him.

SPIRITUALIST MEETINGS.

CHARLESTOWN.—The Children's Lyccum connected with the First Spiritual Society of Charlestown hold regular ses-sions, at Washington Hall, every Sunday afternoon and even-ing. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guard-

Lowell .- Spiritualists hold meetings in Lee street Church,

fternoon and evening The Children's Progressive Lyceum neets in the forenoon. Speaker engaged:—Mrs. N. J. Wills NEWTON CORNER, MASS.—The Spiritualists and friends of progress hold meetings in Middlesex Hall, Sundays, at 2½ and r. M.

7 r. M.

HAVERHILL, MASS.—The Spiritualists and liberal minds of
Haverhill hold meetings at Music Hall every Sunday, at 23
and 7 r. M. Children's Progressive Lyceum meets at 10 A. M.
Greenleaf Furbush, Conductor. Speakers engaged: —Miss
Julia J. Hubbard, Jan. 20 and 21; Mrs. Neille J. T. Brigham,
during February. J. M. Palmer, Cor. Sec.

PLYMOUTH, MASS.—The "Plymouth Spiritualists' Frator-nity" hold meetings in Leyden Hall, three-fourths the time. Children's Progressive Lyceum meets every Sunday for-noon at 11 o'clock. I. Carver, Conductor: Mrs. R. W. Bart-lett, Guardian. Speakers engaged:—A. E. Carpenter, Jan. 13 and 20; A. T. Foss during February; S. C. Hayford during April; Mrs. S. A. Byrnes, May 5, 12 and 19. TAUNTON, MASS.—Meetings will be resumed in September, n Concert Hall, and be continued regularly thereafter every

Workstrr Mass.—Meetingsare held in Horticultural Hall every Sunday afternoon and evening. Children's Progressive Lyceum meets at 114 A. M. 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 February.

February.

Springfield, Mass.—The Fraternal Society of Spiritualists hold meetings regularly every Sunday at Fallon's New Hall, to wit: Free Conference in the forencen at 11 o'clock. Progressive Lycenin 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 2; W. K. Ripley during February; A. T. Foss during March. LYNN, MASS.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Essex Hall. Speaker engaged:—Mrs. Julia Yeaw during January.

SALEM, MASS.—Meetings are held in Lyceum Hall regular-y every Sunday afternoon and evening, free to all. MARLBORO', MASS.—Spiritualists hold meetings in Forest

Hall every other Sunday at 14 P. M. Mrs. Yeaw, speaker. Foxnogo. Mass.—Meetings in Town Hall. Progressive Lyccum meets every Sunday at 11 A. M. PROVIDENCE, R.I.—Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7M o'clock. Progressive Lyccum meets at 12M o'clock. Lyccum Conductor, L. K. Josiyn; Guardian, Mrs. Abble II. Potter. Speaker engaged:—Fred. L. II. Willis during January. PUTNAM, CONN.—Meetings are held at Central Hall every unday afternoon at 1% o'clock. Progressive Lyceum at 10% n the forenoon.

in the forenoon.

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

salist church. A successful Sabbath School is in operation.

New York City.—The First Society of Spiritualists hold meetlings every Sunday in Dodworth's Hall, 806 Broadway Seats free. 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 Lyceum meets at the same hall every Sunday afternoon at 2% o'clock—Dr. D. B. Marks, Conductor. Speakers wishing to clock—Dr. D. B. Marks, Conductor. Speakers wishing to make engagements to lecture in Ebbitt Hall should address P. E. Farnsworth, Sec'y, P. O. box 5679, New York.

Morrisania, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3% p. M.

Rochester, N. Y.—Religious Society of Progressive Spiritualisters.

street. Services at 3% r. M.

ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet regularly Sunday evenings, and hold public circles Thursday evenings, at Black's Musical Institute (Palmer's Hail), Main street. Chidren's Progressive Lyceum at same place Sunday afternoons at 2% o'clock. Mrs. Jonathan Watson, Conductor; Mrs. Amy Post, Guardian. C. W. Hobard, Pres. Board of Trustees and Sec. of Lyceum.

TROY, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River streets, at 10% A. M. and 7% r. M. Children's Lyceum at 2% r. M. Moorroe J. Reith, Conductor; Mrs. Louisa Keith, Guardian.

Oswego, N. Y.—The Spiritualists hold meetings every Sun

Oswego, N. Y.—The Spiritualists hold meetings every Sun day at 2M and 7M P. M. in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12M P. M. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian. JERSEY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10½ A. M., upon Natural Science 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 1½ o'clock, by volunteor speakers, upon the Science of Spiritual Philosophy.

VINBLAND, N. J.—Friends of Progress meetings are held in the new hall every Sunday at 10½ A. M. Children's Progressive Lyceum holds Sunday session at 1 o'clock P. M. Mr. Hosea Allen, Conductor; Mrs. Deborah Butter, Guardian.

HAMMONTON, N. J.-Meetings held every Sunday at 101

A. M. and 7 P. M., at Ellis Hall, Belleview Avenue.
PHILADELPHIA, PA.—Meetings are held in the new hall in Phomis 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 o'clock, the lecture commencing at 11 A.M. Evening lecture at 72.
The Spiritualists in the southern part of Philadelphia hold regular meetings at No. 337 South Second street, at 102 A.M. and 72 P. M., and on Wednesday evening at 8 o'clock.
BALTIMORE, MD.—The First Spiritualist Congregation of Baltimore hold regular meetings an Sundays, at Haratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours of worship. Mrs. F. O. Hyzer will speak till further notice.

held by the First Society of Spiritualists in Chicago, every Sunday, at Croshy's Opera House Hall, entrance on State street. Hours of meeting 103 A. M. and 73 F. M.

SPRINGFIELD, LLL.—Regular Spiritualists' meetings every sunday in the hall. Children's Progressive Lyceum every sunday forenoon at 10 o'clock. Mr. Wm. H. Planck, Conductor; Mrs. E. G. Planck, Guardian. CINCINNATION—The Spiritualists of Cincinnati have organ-isathemselves under the laws of Ohio as a "Religious Socie-ity of Progressive Spiritualists," and have secured the Acade-my of Music, north side of Fourth street, between Elm and Plumb street, where they hold regular meetings on Sunday mornings and evenings, at 10% and 7% o'clock.

CLEVELAND, O.—Spiritualists meet in Temperance Hall every Sunday, at 103 A. M. and 73 P. M. Children's Progressive Lyceum regular Sunday session at 10 clock P. M. Mr. J. A. lewett, Conductor; Mrs. D. A. Eddy, Guardian. TOLEDO, O.—Meetings are held every Sunday, at 10% A. M. and 71 P. M. All are invited free—no admission fee. The Banker of Liour and Spinitual Republic are for sale at the close of each lecture.

he close of each lecture. Sr. Louis, Mo.—The Children's Progressive Lyceum holds regular sessions every Sunday afternoon at 2½ r. M., in Mer-entile Hall. Col. Wm. E. Moberly, Conductor; Mrs. Mary Blood Garatien

Blood, Guardian.

WASHINGTON, D. C.—Meetings are held and addresses delivered in Union League Hall, every Sunday, at 11 A. M. and 75 P. M. Speakers engaged: —J. M. Peebles during January; Mrs. M. S. Townsend during February.

LOUISVILLE, KY.—The Spiritualists of Louisville commence their meetings the first Sunday in November, at 11 A. M. and 75 P. M., in Temperance Hall, Market street, between 4th and 5th. Speakers engaged:—N. Frank White during January and February; Charles A. Hayden during March and April; Neille L. Wiltsie during May.

Saw Francisco, Cal.—Mrs. Laura Cuppy lectures for the Friends of Progress in their hall, corner of 4th and Jessle streets, San Francisco, every Sunday, at 11 A. M. and 75 P. M. Admission free. Children's Progressive Lycsum meets in the same hall at 2 P. M.

Sacramento, Cal.—The Spiritualists hold regular Sunday.

SACRAMENTO, CAL.—The Spiritualists hold regular Sunday meetings in Turn Verein Hall, at 11 o'clock A. M., and a lec-ture at 7% P. M. Children's Lyccum meets at 2 P. M. H. Bow-man, Conductor; Miss G. A. Brewster, Leader of Groups.

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

(To be useful, this list should be reliable. It therefore be hooves Societies and Lecturers to promptly notify us of ap-pointments, or changes of appointments, whenever they occur. Should any name appear in this list of a party known not to be a lecturer, we desire to be so informed, as this column is intended for Lecturers only.1

J. MADISON ALLTN, trance and inspirational speaker, will answer calls to lecture at convenient distances from Boston. Address care this office. Will receive subscriptions for the

C. FANNIE ALLYN Will speak in Charlestown, Mass., Jan. 20 and 27; in Hingham, Feb. 3; in East Bridgewater, Feb. 10. Address, North Middleboro', Mass. MRS. N. K. ANDROSS, trance speaker, Delton, Wis. GRO. 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. and lecture upon reforms.

MRS. SARAH A. BYENES Will speak in Salem, Mass., during January: in Willmantic, Conn., during February; in Mechanics' Hall, Charlestown, Mass., during Match; 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.

MRS. A. P. BROWN will speak in Vecchatory, Vt., January, Address as above, or Ware, Mass.

MRS. A. P. BROWN will speak in Woodstock, Vt., Jan. 20 and 27. Will also speak week evenings, if desired. Address, St. Johnsbury Centre, Vt.

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

MRS. EMMA F. JAY BULLENE, 151 West 12th at., New York. MRS. E. A. BLISS will speak in Worcester, Mass., during February. Address, 250 North Second street, Troy, N. Y. WABREN CHASE will speak in Brooklyn, N. Y., Jan. 20 and 27. 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 Will receive subscriptions for the Banner of Light, and ell Spiritual and Reform Books. Address, Newburyport,

MRS. MARIETTA F. CROSS, trance speaker, will answer calls to lecture. Address, Hampstead, N. H., care of N. P. Cross. P. CLARK, M. D., will answer calls to lecture. Address, 15 Marshall street, Boston.

MRS. SOPHIA L. CHAPPELL will receive calls to lecture in New England until further notice. Address, 11 South street, Boston. Mns. Augusta A. Currier will answer calls to speak in New England through the summer and full. Address, box 815, Lowell, Mass.

ALBERT E. CARPENTER will answer calls to lecture, and also pay particular attention to establishing new Lyceums, and laboring in those that are aiready formed. Will lecture in Plymouth, Mass., Jan. 20. Will answer calls to lecture week evenings in vicinity. Address as above, or Putnam, Ct.

MRS. AMELIA H. COLBY, trance speaker, Monmouth, Ill. THOMAS C. CONSTANTINE, locturer, 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.

THOS. COOK. Berlin Heights, O., lecturer on organization, Miss Lizzie Doten will lecture in Ebbitt Hall, New York, nuary and February. Will make no further en s. Address, Pavilion, 57 Tremont street, Boston. ANDREW JACKSON DAVIS can be addressed at Orange, N. J. MES. E. DELAMAR, trance speaker, Quincy, Mass. Dr. E. C. Dunn, lecturer and healer, Rockford, Ill.

A. T. Foss will speak in Portland, Me., during January; in Plymouth, Mass, during February; in Springfield during March. Will answer calls to lecture week-day evenings in the vicinity. Permanent address, Manchester, N. II.

Miss ELIZA Howe Fullers will answer calls to lecture wherever the friends may desire. Address, LaGrange, Me. Mus, Mary L. French, inspirational and trance medium, will answer calls to lecture, attend circles or funerals. Free circles Sunday evenings. Address, Ellery street, Washington Village, South Boston.

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

S. J. FINNEY, Ann Arbor, Mich. REV. J. FRANCIS may be addressed by those wishing his ser-ices in Southern Iowa and Missouri, at Novada, Iowa, till

C. Augusta Fitch, trancespeaker, box 1835, Chicago, Ill. IBAAC P. GREENLEAP will lecture in Taunton, Mass., Jan. 3 and 20; in Chelsea during February. Address as above, or tenduskeng, Me.

Kenduskeng, Mc.

Mrs. LAURA DE FORCE GORDON will receive calls to lecture in Colorado Territory until spring, when she designs visiting California. Friends on the Pacific coast who desire her services as a lecturer, will please write at their earliest convenience. Permanent address, Denver City, Col. Ter.

N. S. GREENLEAF, Lowell, Mass. MRS. DR. D. A. GALLION will answer calls to lecture, under spirit control, upon diseases and their causes, and other sub-lects. Address Dr. J. Gallion, Healing Institute, Keokuk, Iowa.

DR. L. P. GRIGGS, Evansville, Wis. MRS. EMMA HARDINGE Will lecture in New York (Dodworth's Hall) during January and February; in St. Louis during March and April; in Chiennati during May; in Chiengo 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.

Du. 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. Cibity of Sunday appointments. Address as above.

MRS. SUSIE A. HUTCHINSON will lecture in Cleveland, O.,
during January.

REV. S. C. HATFORD, inspirational speaker. Address, Girard Avenue R. R. Depot, Philadelphia, Pa., care C. Mailory.

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, Connectiout, 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

present.

Miss Nellis Hatden will receive calls to lecture in Massachusetts. Address, No. 20 Walnut street, Worcester, Mass.

Miss. 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 Haverbill, Mass., Jan. 20 and 27; in Uxbridge, Feb. 10. Address, box 2, Greenwood, Mass. DR. P. T. JOHNSON, lecturer, Ypslianti, 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 applications from those who desire her services, that she may, as far as practicable, economize in travel. Permanent address, Millord, Mass. Will lecture in Oswego, N. Y., during January; in Cleveland, O., during February and March.
W. F. JAMISSON, inspirational speaker, care of the R. P. Journal, P. O. drawer 6325, Chicago, Ill.

WM. H. JOHNSTON, COTTY, Pa.
O. P. KELLOGG, lecturer, East Trumbull, Ashtabula Co., O.
will speak in Monroe Centre the first Sunday of every month. Mns. Akna Kimball, trance speaker, will answer calls to lecture in and near New York. Address, 826 Broadway, cor

ner 12th street. GEORGE F. KITTRIDGE, Buffalo, N. Y. J. S. LOVELAND will speak in Sturgls, Mich., during March MRS. E. K. LADD, trance lecturer, 179 Court street, Boston. B. M. LAWRENGE, M. D., will answer calls to lecture. Address. 54 Hudson street, Boston, Mass.

Miss Mary M. Lyons, inspirational speaker-present ad-iress, 98 East Jefferson street, Syracuse, N. Y.—will answer calls to lecture. MR. H. T. LEONARD, trance speaker, New Ipswich, N. H Mns. F. A. Logan will answer calls to awaken an interest in, and to aid in establishing Children's Progressive Lyccums, Present address, Salina, Onondaga Co., N. Y.

MRS. ANNA M. MIDDLEBROOK, box 778, Bridgeport, Conn. MRS. SARAH HELEN MATTHEWS. Address, East Westmore-land, N. H. DR. G. W. Morritt, Jr., trance and inspirational speaker, will lecture and attend funerals. Address, Boston, Mass.

LOUING MOODY, Malden, Mass.

B. T. Munn will lecture on Spiritualism within a reason able distance. Address, Skaneateles, N. Y.

MRS. MARY A. MITCHELL, inspirational speaker, will answer calls to lecture upon Spiritualism, Sundays and week-day evenings, in Illinois, Wisconsin and Missouri during the winter. Will attend Conventions when desired. Address, care of box 221, Chicago, Ill.

Charles 5. Marsii, semi-trance speaker. Address, Wone-MISS BARAN A. NUTT, Aurora, Kane Co., III.

A. L. E. NASH, lecturer, Rochester, N. Y. J. WM. VAN NAMER, Monroe, Mich. GRORGE A. PRIRGE, Auburn, Mc., will lecture in North Turner Bridge, Mc., Jan. 20. J. M. PREBLES, box 1402, Cincinnati, O.

L. JUDD PARDER, Philedelphia, Ps. A. A. POND, inspirational speaker, North West, Ohio.

MRS. NEXPERM. PEASE, trance speaker and test medium, Detroit, Mich.

Miss. J. Puffer, trance speaker. Address, South Hanover, ils engaged for the present, every other Sunday, in Hingham.

J. L. Potten, trance speaker, Cedar Falls, Iowa, box 170. Dz. D. A. PEASE. JR., Detroit, Mich.

MISS B. C. PELTON, Woodstock, Vt. MRS. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich. LYDIA ANN PRAESALL, inspirational speaker, Disco, Mich.

Dr. W. K. Ripley will speak in Worcester, Mass., during January. Address, box 95, Foxboro', Mass. Dr. P. B. RANDOLPH, lecturer, Worcester, Mass., care of Dr. J. H. Dewey.

J. H. RANDALL, inspirational speaker, will lecture on Spiritualism and Physical Manifestations. Upper Lisie, N. Y. G. W. Rice, trance speaking medium, Brodhead, Wis. A. C. Robinson, 15 Hathorne street, Salem, Mass., will answercalls to lecture. MRS. FRANK REID, inspirational speaker, Kalamazoo, Mich.

MRS. H. T. STEARNS may be addressed at Detroit, Mich., care of H. N. F. Lewis. Will make engagements to lecture for the winter in Ohlo and Michigan. ABRAM SMITH, Esq., inspirational speaker and musical me-ilum, Sturgis, Mich. MRS. NELLIE SMITH, impressional speaker, Sturgis, Mich.

MES. C. M. STOWE WIll answercalls to lecture in the Paciso States and Territories. Address, San José, Cal.

AUSTEW 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.

the coming year.

E. Spragur, M. D., inspirational speaker. Permanent address, Schenectady, N. Y. DR. WM. H. SALISBURY. Address, box 1313, Portsmouth.

SELAN VAN SICKLE, Greenbush, Mich.

MISS MARTHA S. STURTEVANT, trance speaker, care Ban-er of Light, Boston. MES. FARME DAVIS SMITH WILL SPEAK IN MIDDLESSE Hall, Newton Corner, Mass., Jan. 20 and 27. Address, Milford, Ma. MRS. MARY LOUISA SMITH, trance speaker, Toledo, O.

MRS. SUSAN E. SLIGHT, trance speaker, will lecture for the Society of Spiritualists in Yarmouth, Me., till further notice. J. W. SEAVER, inspirational speaker, Byron, N. Y., will an swer calls to lecture or attend funerals at accessible places. H. B. STORER, inspirational lecturer, 76 Fulton street, New York.

PROF. S. M. STRICK, inspirational speaker. Address, Pcoda, Ill. MRS. M. E. B. SAWYER, Baldwinsville, Mass.

MISS LOTTIE SMALL, trance speaker, will answer calls to ecture. Address, Mechanic Falls, Me. MRS. M. S. TOWNSEND will lecture in Philadelphia during fanuary; in Washington during February. Address as above, or Bridgewater, Vt.

J. H. W. TOOHRY, 42 Cambridge street, Boston. MRS. SARAH M. THOMPSON, inspirational speaker, 38 Bank treet, Cleveland, O.

FRANCIS P. THOMAS, M. D., lecturer, Harmonia, Kansas. HUDSON TUTTLE, Berlin Heights, O. BENJAMIN TODD, San José, Cal., care of A. C. Stowe. N. FRANK WHITE will speak in Louisville, Ky., during Ianuary and February; in Cincinnati, O., during March and April. Calls for week evenings will be attended to. Address nadware as above.

Mas M. Macomber Wood will speak in Somers, Conn., Jan. 12 and 20: in Taunton, Mass., Jan. 27 and during Febru-ary; in Oswego, N. Y., during April. Address, II Dewey street, Worcester, Mass. F. L. H. WILLIS, M. D., will lecture in Providence, R. I. during January. Address, P. O. box 39, Station D. New York.

A. B. WHITING may be addressed at Albion, Mich., during January; Monmouth, Ill., during February; and at 431 Sixth street, Washington, D. C., during March. MRS. S. E. WARNER will lecture in Sturgis, Mich., during January; in Beloit, Wis., during February, March and April. Address accordingly, or box 14, Borlin, Wis.

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. ALGINDA WILHELM, M. D., inspirational speaker, is engaged o lecture in Illinois until the full. Address, Chicago, Ill.,

Mas. E. M. Wolcott is engaged to speak half the time in Danby, Vt. Will receive calls to speak in Vermont, New Hampsbire, or New York. Address, Danby, Vt.

E. S. Wheeler, inspirational speaker. Address, care this office, or 5 Columbia street, Boston. Mrs. S. A. Willis, Lawrence, Mass., P. O. box 473.

Lois Waisbrooker can be addressed at Union Lakes, Rice Co., Minnesota, care of Mrs. L. II. F. Swain. Mrs. N. J. Willis, trance speaker, Boston, Mass.

MRS. MARY J. WILCOXSON will labor during January and February in Central and Southern Indiana, and all wishing heaver services pleaso apply immediately. Address. Terra Haute, Ind., care of James Hudson, till Jan. 15; at New Albany, Ind., care of Gardner Knapp, till Feb. 15.

F. L. WADSWORTH'S address is care of the R. P. Journal, P. O. drawer 6325, Chicago, Ill. Prop. E. Whipple, lecturer upon Geology and the Spiritual Philosophy, Sturgis, Mich. HENRY C. WRIGHT will answer calls to lecture. Address care of Bela Marsh, Boston.

MARY E. WITHEE, trance speaker, 71 Williams street, New ark, N. J. A. A. WHEELOCK, trance and inspirational speaker, St. Johns, Mich. WARREN WOOTSON tranco -monkey Heatings N

A. C. WOODRUFF, Buffalo, N. Y. ELIJAH WOODWORTH, inspirational speaker, Leslie, Mich. MISS H. MARIA WORTHING, trance speaker, Oswego, Ill. will answer calls to lecture and attend funerals.

JONATHAN WHIPPLE, Jr., inspirational and trance speaker. Address, Mystic, Conn. Mrs. Julia Yeaw will speak in Lynn, Ms., during January.

MRS. S. J. YOUNG, trance lecturer, 208 Tremont street, cor-ner LaGrange, Boston. MRS. FANNIE T. YOUNG, of Boston, trance speaker, will answer calls to lecture in the West, Sundays and week even-ings; also attend funerals and hold developing circles. Please apply soon. Present address, 285 South Clark st., Chicago, Ill.

BANNER OF LIGHT: A Journal of Romance, Literature and Gen-

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