

BANNER OF LIGHT.



VOL. XX.

{86.00 PER YEAR.
12 ADVANCE.

BOSTON, SATURDAY, JANUARY 19, 1867.

{SINGLE COPIES,
Eight Cents.

NO. 18.

Original Essays.

THE AGE OF VIRTUE.

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 principle in Artistic Maternity, which accounts for all its rules of practice. The purposed mother must begin her work with cultivated habits of "Temperance in all things;" and these she must conserve to the end of being and continuing to be a personal imbedment 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 do this I do not propose to tell her now; but she 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 excitement, to suppress all unadvised emotions, and to keep a tenor of complacent tranquillity 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 ascendancy over the appetites and affectional susceptibilities of human nature. By Equanimity I do not mean a monotony of feelings, but the stability of cheerfulness through self-possession; and by Tranquillity I mean nothing like stagnation of mind, but rather that composure of mental cravings which consists with perpetual satisfaction. To compass these ends, which are also means to the reach of maternal aims, the artistic mother must be integrally active as well as orderly in self-conduct, and be content only in the most assiduous and effective use of all her natural endowments. The best method, if not only means, of practicing this intention, is a daily routine of manual and mental employments, adapted to the systematic exercise of all the various organs of mentality. A general notion of the manner and consistency of such employments has been already suggested in the foregoing mention of their distinctive implements; and the use of these is sufficiently discernible in the project of their proposed application which I am about to present.

The model mother savors the spirit of the poet's pretty maxim,
"Also with the lark and with the lark to bed."
With all the wise who make the most of life, she 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 beings for Action, Passion and Rest, according to which, this designation being most pertinent to human nature, the day, as appropriate to Man's uses, is ideally divided into three equal parts, making of the twenty-four hours eight for Business, 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 Harmony" imputes it to "the positive and negative influence of the sun." In effect of the Earth's rotation. This may be the external cause of what is inherently established in the Constitution of Man. The prime law of life is dual: action must alternate with inaction. Sleep is an exigence of 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 philosophical 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.

Walking is healthful and agreeable in itself.

It quickens respiration, producing warmth of body, and through this a genial flow of the animal spirits, together with a quicker circulation of the blood; and thus the mind, in neurotic contact with all these physiological experiences, is sensibly elevated and cheered as well as consciously invigorated and invigorated. The morning air is peculiarly exhilarating; 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 drowsiness; 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 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 immediate object of this exercise is 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 to another exercise. Let this be written on a waste sheet, to be copied after review the following day.

This exercise should be followed by breakfast at six o'clock, at the family board, concluding with a free conversation. The next hour from seven to eight may be divided between the toilet and the piano forte, or other instrument of music. Two or three favorite airs will form an excellent prelude to

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 discourse; 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 be as thankful for what his better judgment consigned to the flames as for what it allowed him to publish. Capable writers spend as much time in revising as in originating their compositions. If the readers of good books were privy to the assiduity of their authors in pruning and perfecting their best effusions of thought, something of the fame of Genius would be transferred to Study, as the chief resource of aesthetic 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 make her diarean record tasteful rather than extensive—not lengthy, but elaborate in style, copying it after revision with a fair and legible chirography. Having allotted an hour to this exercise of the lingual powers, she will turn with a sense of restful transition to

EXERCISE IV. A LESSON IN MATHEMATICS.

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 materially 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 rational experience for the space of an hour, the

organs of abstract reasoning will be fitly relieved, and those of external perception profitably employed, by resorting to

EXERCISE V. A LESSON IN PHYSICS.
This may consist in conning a chapter of some treatise on astronomy, geology, meteorology, astronomy, mineralogy, botany, zoology, chemistry, physiology, phrenology—any branch of natural history; or one in any department of natural philosophy, 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 feat—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 natural 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 dinner; then nothing else should rival appetite from twelve to one.

The manner at table should be exemplary. No forbidden dishes should be allowed to tantalize 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 with reference to the paramount object of maternal encouragement, serenity and self-respect. In so saying I may seem to deal in trifles; and the things mentioned are trifles in themselves; but it is not prudent to slight their incidental tendency to modify the issues of parentage.

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

EXERCISE VII. SILENT READING.

It is the special object of this exercise to interest the moral sentiments, inducing grateful emotions 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 piled 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 who 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 often 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 depth 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 dabble, 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 by

EXERCISE IX. A PERFORMANCE IN ELOCUTION.

This exercise will be profitable to the mother, though mainly intended for the fetal development

of the vocal powers of her offspring. It should consist of three parts: first, a forcible and distinct enunciation of all the elements of speech, as well as the diphthongs 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 oratorical 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 elocution of mothers. I dare say that the mother of no stammerer was ever accustomed to the vocal exertion 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 but 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 her have at least an agreeable companion. The exercise is recommended for its tendency to promote harmony of mind no less than for its salutary 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 promise a certain pleasure not otherwise attainable. For this reason a ramble for health's sake should always have its goal, or object of sensible interest: as the prospect from the top of a neighboring 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 eyeing Nature's face, if not for picking 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 through its constant change of visual scenery, it 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 susceptibility more corollal 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 allotted to it, that its animating effort whereby the affectional capacities are augmented 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 serial employments in the maternal order of the day. Music is a most effective means of domestic concord. Considering its practicality 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 availability to the same ends in the schoolroom has become generally established. It is observable that children are more inclined to sing, and oftener do their 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 vocal powers. 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 wearied powers either of body or mind are re-invigorated 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 1835 to the fall of 1857 it was my fortune to tenant a cottage in the city of Lowell, in close proximity to another wherein dwelt a humble though prosperous and respect-

able family whose household gods were Thrift, Love and Music. The parents had formerly come from England; and three daughters, the youngest a nursing 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 fractious 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 hindrance to my vocation. I heard all without attending to anything they said. Nay, the humor of their speech and kindness 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 pulling, 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 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 attendance 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 Est-merelda formed a complete quartette, while Ann Claudine enlarged the symphony with a flapping 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, from "Bangor" to "Over the hills and spires 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 well-sustained 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 prone 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 marital 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 elasticity. So shall her dreams be pictures of innocence, and her waking as the opening 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 sluggish 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 completion. 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 to 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 presentation 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 purpose that one can entertain. If I have succeeded in evolving the true praxils of Artistic Maternity, what hinders its immediate adoption by parents, and through that the normal births 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 diurnal routine of exercises which alone can effectuate their calling. But I have said that Abili-

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 convincing others of our ideas, 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 twittings of shut-eyed mediums, were not conclusive. 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, 1866.

Thus spoke Mr. Tooley at the third quarterly meeting of the Massachusetts State Convention of Spiritualists. Doubtless 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 his 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, greedily of *lure 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. Tooley 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 to inculcating that "knowledge according to every known method of science and rule of order," which Mr. Tooley 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. Tooley's "shut-eyed mediums."

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 twittings," of one of Mr. Tooley'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. Tooley 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 "shut-eyed 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 epithets 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 manifestations," 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

"monuments" to his memory, and worship at his tomb.

Through the whole course of the thousand years that the Romish priesthood held sway in Europe and elsewhere, no mediums were permitted to exercise their spiritual gifts unless they were prostituted to the interest of the priesthood. Each 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 boldly withstood the Pope and threw an inkstand at the head of his prototype, was the first public medium of note 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 *hireling priests and their steeple houses*.

Through the influence of the ravening priests of 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 organized a suppression of their "shaking and jumping," or semi-trance mediums, (hence the name of Quakers, applied to the society in derision by some Mr. Tooley of the day,) who gave utterance to truths not recognized by authority, and thus stopped all progress in the Quaker Church, so that, as was 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 murdered by an organized church and priesthood.

Let Spiritualists learn from the unvarying experiences 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-eyed" or other mediums, for it is only through the ministrations of such, weak and faulty as some of them may be, that we have obtained all that we know and believe of a future state 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 "collected schemes, theories and systems" that have been concocted by usurping 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 doubted that the author of my being endowed 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 controlled, or my expressions punished. I gave 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, religions, 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 presented me a copy of it, which he said was King

James's translation, and was the only true word of God. I searched its pages diligently 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 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 their own fault. But I could not see how I was 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 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 Protestants, in contradistinction to Roman Catholics. They all held in their hand the same King James Bible, and vehemently demanded compliance with their interpretation of its plain passages, which they said were a lamp to our path. They 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 baptism, 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 commendation when he learned the mazes through which I 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 into 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; or 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 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-communication 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 disapproved 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 Monism 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 criticize the errors and mischiefs that accompany the Spiritualist movement, no more plainly than I have criticized the Unitarian and Universalist movements, in which there have certainly been serious errors, and sometimes deplorable accompaniments.

I grant what you remark, that "all science 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 conclusive 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 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 Spirit.

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 spirit-communication, 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 falls 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 hath
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 fringed 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 body, by the use of organs, which are as truly material as our eyes and ear, though more refined. It is a serious 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.

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
The loves I loved of yore.

"Aunt, 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,
And around my chair there dances
Those sweethearts of the tomb!

"We are thy loves of boyhood,
Of thy toyhold, of thy joyhold,
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, spirit 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 vow, 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 dreamily,
Still dreamily 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 joyhold
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 shawl!

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 willow—
"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 borne me,
Borne me through Misfortune's day;
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 apostolic home—ones of these green, flowery ones that enshrine the senses and cheer the soul of the modern disciple. One could well frail beings of mortality meet the simoons and trade-winds of this fitful life, but for the sweet and holy hospitality which angels kindle into song along our 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 sympathy. Breaking through the cloud of dark betrayal, comes the sweet promise, "I will never leave thee or forsake thee." O the bright Christmas morning! the light of a higher life has called into blood and deathless beauty unnumbered graces and holiest affections, and I rejoice to hear the joyous notes of childhood, as the yearly calls of old Santa Claus are recorded, and the well-stored 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 to come. Future, when our feeble aches shall ripen into golden fruitage, and the east-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 revelations! Oh, this it is which causes the pang—the wan-faced, hungry-viaged, unloved, unloved children of the world, where Christian temples cast no Christmas gifts or kindly glow to the welcome, abandoned, and intruding orphan of this Christian? age! What wonder that the angels come early for them, and call from the false states of the Simons, Andrews and Marys of to-day, that they may fish from the turbid waters of unanctified life "these little ones." God grant the "seventies" may be multiplied, till these imperilled souls, these wandering unfortunates, 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 the upper empire, waking the pangs of the struggle of to-day. Joy in heaven! Then will the furnace fires of to-day be lost in the radiant glory! Then will exiles 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 and the bereaved, walk arm-in-arm, with the "lost" but "found," and the snow-white banner of Peace o'er the refining fires; welcome, then, ye modern inquisitions; and welcome, then, ye modern legions of Truth; though with bare and blistered feet we follow you, scoffed at by bigots, betrayed by false friends, we will joyfully tread or betrayed by false friends, we will joyfully tread the frozen way, nor till death fall, if so be that the nation comes forth purified from our Gethsemane. Fraternally, M. J. WILCOXSON.

Terre Haute, Ind., Dec. 26, 1866.

quickly made, and to be fully equal in quality and durability to the common type, the cost price being only one-third of the latter.

SECOND ANNUAL CONVENTION OF THE MASSACHUSETTS STATE ASSOCIATION OF SPIRITUALISTS.

Held in Tremont 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 Tremont Temple, the Melancon 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 action.

Mr. N. S. Greenleaf, of Lowell, moved that a committee of five be appointed to nominate officers 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 the Convention met the 18th and 19th of January, 1866.

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

Prof. Tooley 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 a committee be appointed to raise the amount needed to give a firm financial 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 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 pay even the dollar required, while the wealthy felt their responsibility cease when they had contributed that small sum; whereas, if it were left to their impulse and conscience, the treasury would be the gainer thereby.

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

Mr. Tooley's motion was seconded and agreed to.

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. Tooley'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. Tooley, 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 of Revision be accepted and discussed, article by article.

Motion seconded and carried.

Prof. Tooley moved that the Convention resolve itself into a Committee of the Whole. Seconded 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. Tooley urged the importance of free criticism 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 whereon he stood.

Dr. L. K. Conoley, 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 it was an endorsement of the "Whatever is, is right" 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. Conoley's, that the will of the majority was the rule of right; he did not always agree with the motto, *zozopoli, 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. Tooley responded to Dr. Conoley, 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 world.

Dr. 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 were open to observation, by which we gained knowledge, which developed into science; from science we drew our philosophy, and from philosophy 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, unfolding every department of being, reaching upon the obvious and material, and reaching upward and outward to the ultimate and infinite.

Isaiah 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. Richardson moved that the Convention adjourn.

Motion seconded and carried.

Convention adjourned until 2 o'clock p. m.

Afternoon Session.—At the hour of meeting a fine audience was gathered in Tremont Temple. The large platform was filled with the children of

Lyceums near the city, who, with their conduct-

ors and leaders, banners, badges and regalia, had assembled, as per announcement of the Committee of Arrangements, to gratify the Association with an exhibition of their beautiful and interesting 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 drew round after round of applause 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 rehearsing the lessons of Spiritualism in its religious phases, repeating the poetry of sentiment or exciting truth 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 childhood.

After the close of the exhibition the Convention came to order, and Prof. Tooley suggested the appointment of a Business Committee. The suggestion was thought pertinent, and, upon the motion of Mr. Tooley and its acceptance, the President proceeded to appoint its members. Prof. Tooley, 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. Conoley, 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. Tooley, from the Business Committee, reported the order of proceedings for the evening session and in part for the following morning.

The rising of the Committee was followed by an immediate adjournment to meet at 7 1/2 p. m., in the Melancon 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 the error. I started with the novel idea of giving experimental lectures every Sunday, 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 based to a rational religion, every Sunday morning. This new method of teaching the "Lord's day" could not fail to cause considerable talk amongst the "unconquered." 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 for me.

I am happy to say we are in a very prosperous condition, with high hopes of great progress; that the future of Spiritual Philosophy in this place is 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 none who desire my services.

My lectures will embrace 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 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 leading thereto.

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 earnest workers in the cause of Spiritualism, and will gladly 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, Sunday 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 in 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 ecclesiastical information to be just to the fact in our case. We are the 'West Church,' in Boston."

Mr. Peablies in Washington.

Bro. J. M. Peablies was greeted with an overflowing audience, in Washington, D. C., last Sunday. Among his auditors were many members of Congress. He remains there through the month.

Banner of Light.

BOSTON, SATURDAY, JANUARY 19, 1867.

OFFICE 158 WASHINGTON STREET,

ROOM NO. 2, 3d FLOOR.

WILLIAM WHITE & CO.,

PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE. CHARLES H. CROWELL.

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

LUTHER COLBY, EDITOR.

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

Spiritualism is based on the cardinal fact of spirit-communication and influx; 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 of all one with the highest philosophy.—*London Spiritual Magazine*.

The Soil for Spiritualism.

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 overflowing!

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 wrought 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 religious power, permeating all strata of human life, appealing silently and secretly to the individual consciousness 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 insignificances 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 presently; 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 utterance.

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.

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 day—except 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.

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 befouled 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.

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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 two days' sessions (with one exception), were all held in Tremont Temple, large hall, instead of the Melancon. The audiences filled the hall at most of the sessions. An exhibition of the exercises of the Children's Lyceum by the Charlestown and 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 the manner in which Master Warren H. Doolittle, of this city—a bright little fellow of nine years—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 performed his task with the ease and confidence of mature age.

The following named persons were chosen officers for the ensuing year: President, Lysander S. Richards, of Boston; Vice President, J. H. W. Tooley; Corresponding Secretary, Edward S. 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, as it obviated the necessity of drawing that amount from the treasury of the Association. Over \$600 were raised to carry out the objects of the Association—\$300 being raised at one session. It was then proposed to raise the sum to \$1,000, so as to put two missionaries in the field, and measures were taken to carry this into effect, with what success we did not learn before going to press.

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 ends, therefore, we say, 'No question of general human well-being is foreign to the spirit, idea or genius of the great Spiritual Movement.' Let this be our passport to universal brotherhood, our warrant to assail any form of oppression, or to aid with all our might any noble enterprise that seeks the good of human life. Independent of any and all political parties, we shall persistently demand justice at the hands of the Government for all the people, without distinction of race, color 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 readers and friends generally, that Mrs. H. F. M. Brown has, after being disconnected from this office for nine months, again resumed her labor 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 one-half (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 before 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 Bismarck 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 humiliated 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 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 page that will be of invaluable benefit to them, if heedless. 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.

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

A Worker.

Rev. Henry Morgan delivered his eighth anniversary discourse in the Tremont Temple, Jan. 18, 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 Wilt's Hall, South Boston, and one each Sabbath evening in a large 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 Ghost! 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 not 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 efficacious than those of public institutions. To reform one idle and vicious man whose family 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 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 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 reform culprits at that price. What is most needed is to restrain crime in its incipency. 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 building firebrands you kindle the flame. Flaming reformed in loathsome 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 last year cost fifty-two 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 living 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. Christianity individualizes; despotism centralizes."

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: "Last evening we stepped in at Pioneer Chapel, intent upon hearing the lecture which Miss Johnson, trance medium, was announced to deliver. This chapel was formerly the place in which the Universalist Society worshipped, 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 'psalmody,' 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 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 comes. The doctrines she promulgated 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 infidelity, atheism, materialism, rationalism, with a sprinkling of tone and enable its sophistries to take a deeper hold upon the credulous listeners. Still, the true and the false, 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 rivalry 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 friends—the 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 Anti-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 3 and 7 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 readily 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 the manufacturer.

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 *romanciers*. 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 within. 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 Sapphire, 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 office.

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 is 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 persons who can be held responsible, ultimately 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 BANNER one year, but she fails to inform us where the paper should be sent. When she does, we shall promptly forward it.

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 most? Suits-ors.
What do newspaper publishers condemn most? Libel suits.
What is the most suit-able for all? Knowledge.
Does it follow when a man follows suit he is a trumper?
What is the most un-suit-able thing in the world? A scolding wife.
What does a retreating army fear most? Pursuit.
Print the above, Mr. Editor, if suit-able.

DIGNY.

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. Quinby—Helpt zankny song frog dog naugot 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 hell 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 railway 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 planning 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 to shuffle off her mortal coil, she had the old petticoat brought to her, from which she detached the golden pile of silvers, which had for a long time, no doubt, fed her grasping cupid; then she gave one of two gasps, seized frantically hold of a portion of her cherished treasure and expired. 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.—*Doston 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 idol, it will hang like a millstone around her neck, 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 wealth their only aim in life, who will woefully regret it when they pass to the spirit-world.

A great fire occurred at Yokohama, 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 Orler, after filling his pockets with the hard earnings of honest Irish men and women.

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

S. 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 a mystery.
I dream my dream when all around
The glow of heaven is shed;
I dream my dream when Night's profound
Reels o'er the silent dead.
I dream my dream! After I hear
The Sea's tumultuous roar;
I dream my dream, and wait the hour
That bids me dream no more.

A steamer arrived in St. Louis with 195 barrels of whiskey, two tons metallic burial cases, and two tons tombstones. Fine illustration of 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 clandestine marriage has just been reached in Chicago. About the first of October last, a young girl of highly respectable parentage, aged about fifteen years, eloped with a young man aged twenty-three. The girl returned 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 Hicksville 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 cost upwards of \$200,000.

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

FORCASTINGS.
Darling little three years Edie
Went to bed the other night,
Down upon her little pillow
And her head so golden bright,
Rested thoughtfully for a moment,
Balanced her eyes to me:
"When I grow to be a woman
Mamma, whose mother shall I be?"

Simon S. Barry, a Jew, was acquitted in the Superior Court in this city on an indictment for violation of the Sunday law, on the ground that persons observing the seventh day of the week as the Sabbath, were not liable to the penalties of the statute, if they disturbed no other person in their labor on the Sabbath.

A writer in the Banner of Peace says the Church Almanac for 1867 reports 154,118 Episcopalians in the United States? Yet this is the very Church some of whose dignitaries boastfully proclaim that it will swallow up all "the sects," and be "the American Church" after a while. Just think of it as swallowing up 1,000,000 Methodists, 1,200,000 Baptists, 70,000 Presbyterians, 300,000 Congregationalists, 20,000 Lutherans, and over 6,000,000 of Spiritualists, to say nothing of the millions who are daily accepting the truths of our glorious Philosophy.

The population of Russia for 1866 is estimated at 82,272,000, a decrease since 1865, when the population was reported 84,257,000. In 1860 the reported population was 77,074,000. Russia, like almost every other European nation, grows but slowly in population.

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

Pouring cold water on the face and head, it is said, destroys the effect of narcotic poisons. A girl poisoned with hudsonian in England was saved in this way, after all other remedies had failed.

New York Department.

544 BROADWAY.

WARREN CHASE, Agent.

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. Subscriptions for the BANNER or 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 money order when practicable, or draft when the amount reaches ten dollars, and always carefully address,

WARREN CHASE,
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. Storor 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" Orthodoxy.

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 Unna 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 \$3 accompanying, we will send to one address one copy of either of the following useful books, viz: "Lymna of Progress," by Dr. L. K. Cooley; "Poems," by A. P. McComb; or the "Gist of Spiritualism," by Hon. Warren Chase.

For new subscribers, with \$9 accompanying, we will send to one address one of either of the following works: "Dealings with the Dead," by Dr. P. B. Randolph; "The Wildfire Club," by Emma Hardinge; "Blossoms of Our Spring," by Hudson and Emma Tuttle; "Whatever Is, Is Right," by A. B. Child, M. D.; the second volume of "Arcana of Nature," "Incidents in My Life," by D. D. Home; or a carte de visite photograph of each of the publishers of the BANNER, the editor, and Mrs. J. H. Conant.

For new subscribers, with \$12 accompanying, we will send to one address one copy of Andrew Jackson Davis' "Morning Lectures." For new subscribers, with \$15 accompanying, we will send to one address one copy of "Supernatural Facts in the Life of Rev. Jesse Backus' Observation of Preternatural Phenomena," edited by T. L. Nichols, M. D. English edition. The price of this work is \$2.50, and twenty cents postage.

The above named books are all valuable, and bound in good style.

Persons sending money as above, will observe that we only offer the premiums on new subscribers—not renewals—and all money for subscriptions are above described, must be sent at one time.

Send only Post-Office Orders or National Currency.

Donations to Bread Fund.

Martha Jones and grandchildren, Low Moore, Iowa, \$2.00
Friends, \$1.00
Country, Cambridge, Mass., \$1.00
Friend, Tiverton, R. I., \$1.00
Henry Anderson, New Philadelphia, O., \$1.00

Donations to Fund to Send Banner Free to the Poor.

Almon Andrews, Orange, Iowa, \$1.00
"Unknown Friend," New York, \$1.00
Friend, Philadelphia, \$1.00

To Correspondents.

[We cannot engage to return rejected manuscripts.]

D. & V., DOWNVILLE, CAL.—Will exchange with pleasure.

Married.

In Wilmington, Ct., Dec. 13th, by Rev. A. G. Palmer, Allen Jewett, of Hampton, and Miss Fannie E. Wheeler, of Wilmington.

Business Matters.

Our Society has a FERTYPE GALLERY at 730 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 highly recommended, and deserving of patronage.

MR. L. L. FAIRBANKS, 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 ALEXANDER'S CHERRY PECTORAL, which is sure to cure them.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West 16th street, New York. Terms, \$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.

220 41 Worcester, Mass.

Special Notice.

We feel compelled to urge upon our subscribers the imperative necessity of writing the name of their State plainly. Many omit the State altogether, and not a day passes but 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 earnestly hope, for their own as well as our convenience, they will read and heed and profit by this notice.

CARTE DE VISITE PHOTOGRAPH 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 photograph 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 Dealers every Monday Morning, six days in advance of date.

J. BURNS, PROGRESSIVE LIBRARY 1 LONDON ROAD, CAMDENWELL LONDON, ENGLAND. KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS, for sale at the BANNER Office, Boston, Mass.

The Atlantic Cable was considered a mammoth enterprise, but never has so much commendation that has attended the success of Cus's DYSPEPSIA CURE. It is getting a world-wide fame, simply from the fact that it cures. The bottles come from the work effectually; the same time it will not injure the most delicate constitution. 1w—Jan. 19.

PERRY DAVIS'S PAIN KILLER.

Every day affords new proofs of the peculiar effects of this preparation. In cases where a disordered condition 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 family. 2w—Jan. 19.

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

Remember that Mrs. Spence's Positive and Negative Powders are the exact and true medicine of the Age. See Certificates of Cures and advertisement in another column.

The most liberal terms, and also the sole agency of entire countries, for the sale of Mrs. Spence's Positive and Negative Powders, given to Druggists, and to Agents, made no formal. 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 Cures 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 number of the issue, the time will be shown for which you have paid. The adoption of this method renders it unnecessary for us to send receipts. Those who desire the paper continued, and renew their subscription at least three weeks before the receipt figures correspond with those at the left and right of the date.

ADVERTISEMENTS.

Our terms are, for one 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.

DR. R. D. PAGE, of New York, will send by express to any address in the United States or Canada, on receipt of \$1.00, one bottle of his celebrated DYSPEPSIA CURE. This medicine is guaranteed to cure Dyspepsia, Loss of Appetite, Flatulency, Liver Complaint, Indigestion, &c., &c. Price, \$1.00, or four bottles for \$3.00. He also has on hand a CORNET MIXTURE, the effects of which, in the cure of Coughs, Colds, Asthma, and all diseases of the 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 powers, can do so by sending a lock of their hair, their name, age, sex, and address, to DR. R. D. PAGE, Post Office No. 1, or a bottle of either the Dyspepsia Cure or Cornet Mixture, and a clairvoyant examination on receipt of \$2.00. 2w—Jan. 19.

THE MAIDEN IN THE SPIRIT-LAND.

OR, an Answer in Brief to a Thousand Letters. W. P. Anderson declares that while in a trance state, controlled by the spirits of deceased artists, that he can produce the pictures of deceased persons, and that he can also produce the next world. THE MAIDEN is admitted to be the best picture of its kind ever produced. Copies sent to any part of the United States, at 25 cents each. Send for one at once. Address, SOPHIA HENRIKSEN, Room 21, No. 132 South Clark street, CHICAGO, ILL. Jan. 19.

MR. L. SMITH.

588 WASHINGTON STREET, near Bennington, an extra TEST BUSINESS CLAIRVOYANT and MAGNETIC HEALER, describes and cures all diseases. Test Circle Sunday, Tuesday and Friday evenings, at 7. 1w—Jan. 19.

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HAVE YOU CAPTURED A SCORPION? Send for Dr. G. NEWCOMB'S SINGING MAGNETIC REMEDY. Warranted to cure the worst cases. Price, per box, \$1.00. Jan. 19.

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MEDICAL CLAIRVOYANT AND HEALING MEDIUM, 588 Washington street, Boston. Mr. Latham is eminently successful in treating Rheumatism, Dropsy, &c., of the Lungs, Kidneys, and all Bilious Complaints. Parties at a distance examined by a lock of hair. Price, \$1.00. Jan. 19.

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