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NO. 19.

Written for the Banner of Light. "WHAT MY JOURNAL TELLS." THE INC CONTRACT. HAYDEN.

My father was an Orthodox clergyman, strict in his observance of the duties, and unyielding in his views of Orthodox discipline. He was a thoroughly good, consistent member and teacher of the faith, yet he had no liberality toward those who had professed to find what to their souls seemed the true faith of the living God. Everything not Ortliodox was to him heretic. After this explanation, you will be prepared for what I shall tell you in the course of my story.

When I was eighteen years of age, my father called me into his study one morning, and requesting me to close the door, placed a chair close beside his own, and motioned me to be seated there. It was not often that my father requested my presence in his library. He and I seldom had any conversation together heyond that incident to everyday life, and the long, tiresome lectures which he often favored me with for my spiritual good. 1 was never sensible of any good results from such intercourse, and my father considered me a very hard-hearted young lady, often telling me that it was a reproach to his profession for him to have a daughter who was at my age an unconverted sinner, a servant of Mammon. I had expected a scene of the religious order, and prepared to defend my position, as I always did, by admitting my belief in the existence and protection of an overruling power and supreme Being, telling him of all my love and worship of my Creator through his works, and his sacred presence felt in the heart, yet I could never declare myself satisfied with the belief of the Orthodox. When my father commenced his address to me on that memorable morning, I was idly playing with the tassels of my white morning dress, and started with surprise as he said: "I have desired your presence in the library

this morning, Miss Mary, to inform you of a proposition for your hand in marriage received last evening from the Rev. Mr. Appleton, of Greenhush. You have had ample opportunity to become acquainted with his principles and himself during his frequent visits to our house of late, and I took the liberty of saying to him that you could not do better than to accept his offer, which you would do gratefully. I also in conscience felt obliged to tell him that you still remained unregenerated; that you would prove but a feeble aid in the divine cause. I was afraid, but with his usual faith in the wisdom of the heavenly powers. he was sure that he could mold you to his will, and guide your feet in the paths of wisdom. He you and me. I am no longer a child, but a wohad no fear for your spiritual condition, and felt man. You cannot crush me into submissiveness impressed with the conviction that you would in this matter, though in all things reasonable I soon have your name written in the Lamb's Book | am willing to obey you." of Life.' You will therefore make immediate preparations for your approaching nuptials, as the Rev. Mr. Appleton of Greenbush is to be installed pastor of the Orthodox society in that city door, which being open, enabled me to hear all on the twenty-first day of next October, which is three months from to-day, and he is auxious to commence his new labors with his wife for a helpmeet. I am quite busy this morning, Miss Mary, and shall consequently be obliged to wish you an immediate good-morning." At the same time he arose and approached the door, as if to open it for me to pass out. I was at first surprised, then amused, and finally indignant, as my father had commenced, continued and finished his address. I said quickly: "Father, I do not care for Mr. Annleton in the least; rather, I dislike him exceedingly. I cannot | You have an elegant figure, tall and graceful. be his wife, and wish you to tell him so. I cannot. father." Never had I beheld such an expression of mingled astonishment and incredulity combined as I saw upon my father's face as I looked earnestly up to him while speaking. For a moment he was silent: then he said in a low, unnatural tone: "In my own house I am always to be obeyed. Miss Mary, from your childhood you have been the one trial of my life. When a child you were a romping, unsettled creature. As you grew older you became light, trifling in manner and conversation, and a continual reproach to me and my office. I only wonder how it is that my parishioners seem to love and admire you so. It must be that your beautiful face has taken the place of the passage. Ho paused at my door, and unfasbeauty of heart, for no heart is pure except being | tening it, entered, and said: purified by the grace of God." "Oh father," I interrupted him, going close to him and clasping my hand about his, "do not say such cruel words to me. I have never done aught to merit such language. I could not repress my buoyancy of heart, though I have often endeavored to do so. I am sorry you do not love me better. You never loved me like as other daughters are loved!" I cried impulsively, and bursting into tears. "Miss Mary, this scene is unworthy a daughter of mine. Let us have no more of it. Mr. Appleton has honored you with the offer of his hand in marriage, and you must accept. There is nothing more to be said upon the subject. I would advise you to a prayerful consideration of the subject, and you cannot fail to see in its true light the advantageousness, both in a temporal and 'a "piritual sense, of this marriage." Without waiting for a reply from me, my father led me to the door, and repeating his calm "Goodmorning, Miss Mary," closed the door again, and I was alono in the passage. I quickly ran to my mother's room, and throwing myself into her arms, sobbed:

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Titerary Department. | like a vinegar barrel! I won't! I declare I never will marry him; so there!"

I had done crying now, and stood beside mother with red eyes, and I am afraid not very amiable myself. Mother answered sadly, "Mary, darling, you know that your father must be obeyed. I have never dared to cross his will since I was married to him twenty years ago, but always yield my will to his, for the sake of peace. Once when you was a very young child, I heard him say, as he looked at you as you lay asleep, that he would disown and curse a child of his that refused to obey him. What prompted the thought I cannot tell, for he was never very free with me in conversation; but I have never forgotten that remark. I wish, for the sake of peace, you could comply with his wishes in this respect. but, my dear child, I will not urge you, for you are all I have in the world, and I am sorry to part with you at all."

"Mother, I am just as determined as he is. We shall see whose will is the strongest. I will never, never become the wife of that man. Do not you suppose I have seen enough of Orthodox ministers in the eighteen short years of my life? My childhood was a constant terror. He was my dread, my father, who should have taught me to love and respect him, instead of fearing and deceiving him, as I have often done about trivial matters, rather than subject myself to his severity of language. I tell you, mother dear, rather than be the wife of an Orthodox minister, I would throw myself from the bridge there into the river below! Indeed! to hass the whole of my life away from all the pleasures of the world, as I have always been obliged to do. A minister's wife indeed! Have n't I seen you grow pale and faded, the very life crushed out of you, until you are but a shadow of yourself? and all for the iron will of that man whom I call father! I have not a spark of love in my breast for any human being but you, mother. His disposition can never render me the submissive, humble woman that it has you. It only makes me more hard and unvielding. I have seen enough of it. I should like to be married well enough, to escape the slavery, the daily domestic slavery of my father's will; but even that is preferable to being old Mr. Appleton's bride. No, no, dear mother; when I bring you a son-in-law, he will be no Orthodox minister, but a dashing, jolly good fellow, who never read a chapter of the Bible in his life, and don't know a good sermon from a 'Jim Crow performance,' so ignorant shall he be of all that pertains to Orthodoxy."

My mother uttered a stifled cry, and I, looking in the direction of her glance, saw in the open door-my father! Was I abashed? No. I simply said:

" My father, if you have heard all that has been said by me, I am only too happy, for it obviates the necessity of any further explanation between

"Certainly." He left the room, and in a half hour I was attired in my traveling dress, though I had not the determined to obey him in everything where he had a right to control me, and was perfectly calm and collected. After maining for a quarter of an hour he came again, siving!

"If you are ready we will go. Where are your trunks?"

"You did not order me to pack my trunks, sir simply to prepare myself for a journey."

"Obstinate child," my father muttered, " come with me, and your trunks shall be made ready, and sent after you, presently. You can collect such articles as you can easily carry in your carpet-bag, and will need within a day or two."

I did so, and as we passed my mother's room, I said, "You will allow me to bid my mother good-by?" "You have no mother, until you become an

obedient child.".

It was very hard, but I was obliged to submit to be led from my father's house, without the privilege of blading my dear mother farewell. We took the cars for a distant city, where we did not arrive until long after dark. After we left the depot we went to a hotel, and after my father had shown me to a private room, he went out and was gone a half hour. Then he returned, and told me to come with him. I followed him down a long dark entry on the opposite side of the room from where we had entered, and was in a few moments in the street. There was a carriage waiting, and as we entered it, I caught a glimpse of a tall, dark man, standing near. I could see his face in the moonlight, and saw that he was very handsome, with a troubled look upon his face. I do not know why this stranger impressed me so strangely. I looked after him, as the carriage door was shut, and he lifted one white hand in the moonlight. I saw the glitter of a ring upon the finger as plain as though in the daytime, and as he waved his hand gently, the window was shut and I was in the darkness again. We role until daylight, my father making no signs of his being awake all the time, and I kept silence. All that long, lonely ride, I had thoughts of nothing but the handsome stranger, and felt a vague impression that he was to be connected with my future life in some way; how, I could not deter-mine. At daybreak, the cathing stopped before a small hotel, and I saw that we were far away in the country. I knew that by the freshness of the air, the heavily wooded hills, stretching far away in the distance. There was no one astir in the hotel but the hostler, and he was going back and forth between the hotel and stables. After a warm breakfast, I heard father ask the proprietor of the house if he could furnish him a horse and chaise to go about ten miles, or to the next vil-

of this old stone mansion. Inside all was as slightest idea of where I was to travel. I had cheerful and homelike as it was forbidding upon the outside. I rather enjoyed my strange adventure, or should have but for thoughts of mother. Aunt Sarah helped me to take off my hat and shawl, then told me to come up to the spare chamber and have a rest. I gladly followed her to the chamber, and throwing myself on the nice, tempting bed, was soon fast asleep. When I awoke it was nearly sunset. I arose, and after a refreshing bath put on my white wrapperthe only dress I had brought with me-and went down stairs. She had a nice supper of toast and cake, with jellies, awaiting me, and I ate of it with a relish. After tea I went out about the grounds with her. It seemed so fresh and new to be free from that dread I had always felt toward my father; and if mother had only been there I should have been happy. When we re-

turned to the parlor, Aunt Sarah said : "I wish to have you tell me just what the trouble is between your father and you; he only told me that you had been a very disobedient child, and wished to have you remain here until you were willing to obey; then he gave some very strict orders about your remaining upon my premises, and under my direct supervision."

I told her as well as I could the particulars of my act of disobedience, and added:

"I shall never relent, so you will have me forever."

She only answered:

"Well, Henry Glenwood was always a headstrong boy; he always would have his own way, and I should n't wonder if you had a little of his spunk."

"But, Aunt Sarah, you would not have me marry a man old enough to be my father, and one whom I hated, would you?"

" No, child," she answered.

I arose and went to the centre-tab'e to examine some ambrotypes, neatly arranged in a curious little basket, and she came to my side, kindly telling me the names and partial history of each one. As I came to the last one, I uttered an exclamation of surprise, and she said :

"What ails you, child? That picture is one of my son, who went away from home ten years ago, pretty much the same as you have done today, only he went of his own accord; his father was so strict a church member that he never would allow Ernest to go out among the young folks at all; and once, when he stole away to go to a dance, and his father found it out afterwards, they had a high scene, and Mr. Howard struck Ernest upon the face. Ernest was twenty years old then. If he had only kept quiet one year more, and gone into business somewhere, it would have been easier for me. For it is so hard to have him ossing about all over the world

I followed her into the house, and to the parlor. | young lady on the way, who would afterward be-What a contrast between the outside and inside come a very intimate friend of mine, told me where I should meet her, and at what hour. Perhaps you remember seeing a stranger lift his hand to you at a certain town near here, as you were entering a carriage. That stranger was myself."

"I recognized your picture as being that of the. man whom I saw, and who had such a strange influence over me at the time."

"What was that influence?" he aske I.

I blushed, hesitated, and finally stammered, I did not mean-I am sure-that I cared for you then-only"-I was conscious that the more I said, the worse I made matters, so I looked at the carpet and left the sentence unfinished; while my cheeks burned, and I was ready to cry with vexation.

"Well," he said, coming and sitting beside me on the sofa, "am I to infer from that that you do care for me now?"

"You are to infer nothing, sir," I answered with spirit. "You know very well that you took me by surprise, and I did not think what I was sayng."

"Even supposing you did care for me, Mary, would it be very surprising? I have been all these weeks endeavoring to make you care for me, to gain an influence over you that would plead for me. Certainly you should not be angry when I ask if you care for me, when there is not, in all the world, another but you that I care for as I should care for the woman I would make my wife.'

His arm was about my waist, his lips close to mine; and I cannot tell you how it all happened, but somehow he made me confess that I loved him with all the strength of my passionate nature. And when he had whispered such lovewords in my ear as thrill my heart even now to think of, he made me promise to be his wife. 1 cannot tell now how it all happened, but I was very happy, and we dreamed such sweet dreams of the future as only young lovers can dream. The old house was to be altered and repaired, newly furnished, and the grounds beautified; everything was to be done in accordance with my taste. A suite of rooms were to be fitted up in great style for our use—as Ernest told ine he was very rich. He had been successful in business while away from home, and being always prudent, had wasted none of his carnings, but saved all for the time when he should come home.

In my happiness I had ceased to regret my home, and only thoughts of my patient, suffering mother prevented me from being perfectly happy. From time to time Ernest instructed me in his own belief. He was a Spiritualist : not because it was something new and peculiar; but because he had studied deep into the subject in all its bearings, and was satisfied of the purity and truth of Spiritualism. By earnest investigation all that appears mysterious to the ignorant was made plain and clear to the understanding. At first I had a sort of horror of the subject; I was a fraid of it. My father had always spoken of it as a device of Satan for the ruin of souls; and I, with my implicit confidence in his knowledge and wisdom, had accepted his opinion undoubted; but now I saw the true belief, the true religion of the order. 1 was surprised at the perfect harmony of all its doctrines, " and becoming deeply interested in the subject, my soul asked for more light. I read, studied and went to Ernest for information, until he told me that I was one of the most devoted of Spiritualists, if I was an Orthodox minister's daughter. I told him how my father had always endeavored to impress me with his faith in the Orthodox doctrines; that I could never pretend to believe what my conscience did not endorse; and, with my soul in the dark as to the true path, had always worshiped the Creator, yet repudiated many of the "articles of faith" laid down by the Orthodox. Now all was harmony within my heart; the reverence for the Creator blended so perfectly with the beautiful revelations of the true belief of the spiritual, that now there was no. unsatisfied longing within my heart. My soul had found its resting place at last. - Gradually we brought Aunt Sarah to see the beautiful truths of Spiritualism, and, from a stiff Orthodox, she became one of the foremost in the ranks of the Spiritualists. Her house was open for their meetings, and all of the order from the village were invited to hold meetings at her house. I had never witnessed any of the manifestations, and looked forward to the first meeting with great interest. My soul was filled with the new light, and I was auxious to know all that could be, known of the truth. The night before we were to have a "circle" at our house I was strangely impressed with thoughts of home and mother. I re-, tired to rest, but could not sleep; the moon was, shining brightly into my opened window, and I seemed to feel the presence of something near. I was awake, calm, as at this moment, when something like an angel's wing stirred the air; in a noment more I heard a whisper; -"My child, I come to you to-night alone; tomorrow I will come in the presence of witnesses." " Mother?" I said, half aloud. "In heaven."

"Why do you suffer this to be, mother? Why cannot you influence him to let me remain as I Am, instead of insisting on my marriage with that | gentleman whom I mentioned to you." horrid old hypocrite, Mr. Appleton? Fifteen years older than I, gray, wrinkled, and with a temper

He answered:

"I have heard nearly all you have said. Hearing loud talk in this room, I of course came to the that might be said. Presuming that all you could say might be listened to by your father, I remained. You can go to your room now, and remain until I call for you."

How was it possible not to obey him, with those eves upon me? I felt a temptation to resist him, but one glance from my mother's pleading eyes sufficed, and I retired. When I entered my room I went to my mirror, and, after a caroful survey, I said to myself, "Mary Glenwood, you are very handsome, with your white skin and red cheeks and lips, with your coal-black hair and eyes. Shall an Orthodox minister own you?" I gave a very emphatic "Nol" and taking a book, threw myself into my easy chair to read. I could not do that, for ever and anon I could hear the harsh voice of my father, and the gentle, pleading one of my mother. I laid by my book and tried to sew, with no better success, for I felt a sort of presentiment, or impression, that something was about to happen of great importance to me.

In about two hours I heard the family summoned to dinner. I went to the door of my room; it was fastened on the outside: I was a prisoner in my own room. I could not help laughing, absurd as you may think me. 'I laughed heartily. immoderately. Soon I heard my father's step in

"Have you decided to marry Mr. Appleton?" "No, sir," I answered.

"I will give you until four o'clock this afternoon to decide. If you have not made up your mind to consent to obey me at that time, you are no daughter of mine, and I shall insist on your removal from my house."

I was a little startled at this, but did not yield in the least. I said firmly:

"You need not give me until four to decide. I shall not decide differently from what I have told you, sir."

/ "At four I shall come again."

The door closed. I heard him fasten it on the outside, and I was again a prisoner. I did not laugh this time, but began to feel quite serious, however. I thought not for one moment of consenting to become Mrs. Adolphus Appleton of Greenbush. At four my father came again, and simply saying, "Well, Miss Mary," awaited my answer.

"Well, sirt"

"Are you ready to obey me?" "In all things wherein you have the right to control me," I replied.

"That is very well. You will then avow your readiness to become the wife of the reverend " No, sir! once and forever-no!"

"Well, you can prepare yourself for a journey."

lage. The man answered in the alliemative, and the chaise was soon at the door. After we were seated, my father spoke, saying:

"It is not too late now to retrace your steps, if you desire to do so. Say that you are willing to do as I have commanded you, and I will even now take you home."

"I will not marry old Appleton," I replied.

"Very well. I shall take you to the house of an old aunt of mine. She is a plous woman, with no family, a widow. You will not be allowed to leave her premises unless in company with herself, and I shall leave strict orders for her in regard to you. When you are ready to yield obedience to my commands, she will let me know of it by letter, if you signify any such willingness to her. I shall return to-night, and you are not to write or come home until you are sent for by me."

"But my mother," I said, with a quivering lip. "Your mother knows her duty too well to opnose what she knows to be for the best."

And this was my father, a minister of the Gospel. an Orthodox clergyman. Was this his Christianity? I supposed he was doing what he thought to be his duty; but yet, I could but feel that he was gratifying that overbearing disposition that had made a pale, sorrowing woman of my mother, and was now to make me yield my principles, or leave my home and my mother. He spoke no more until we arrived before a dark, stone house, with deep windows and heavy doors. The very air of the place seemed to say, "I am not of the earth, earthy," and I began to think of haunted houses, ghost stories, and wonder if I could be reconciled to the Rev. Mr. Appleton, As my father sounded the heavy, old-fashioned knocker at the door, I shuddered at the hollow sound of the echo within the house. A moment more, and an old woman opened the door. I just had a glimpse of her as she welcomed my father and ushered him into the house, closing the door after them. After a half hour's absence, he came out, followed by the old lady, who said to me as my father introduced me to her:

"So you are to stay with me for awhile? 'T is not much of a place for young folks here, but I guess you'll get along somehow."

Her voice was pleasant and kindly, but her face wore that stern, hardlook, that we often see upon the features of a man, but seldom upon a woman-a look that made me think instantly, 'I guess she 's an Orthodox."

My father said but a few words, and as I turned to enter the house he took a step toward the chaise, then turned to me and said:

"You have decided to remain?" "For the present, sir," I replied.

"Very well; good morning."

"Carry my love to mother," I said, with my eyes full of tears.

He made no answer, but drove rapidly down the road, and as he was lost to view, the old lady said:

"Come into the house, dear, and have something warm to eat and a cup of tea; you look a sight like your father did when he was a boy; he harshness to me when it was too late; and telling was my favorite nephew, and proper handsome." | me to return home, saying that I should meet a | his address, I felt again the same influence around.

where he is. How I should like to hear from him! He wrote two letters after he went away, but his father sent them back to him unopened. I wrote to him once, when Mr. Howard did not know it, but I suppose it never reached him."

"But, Mrs. Howard! Aunt Sarah! I saw that man last night: I saw him as we entered the carriage to come to the village ten miles back. I should know him among a thousand; it could be no other; I should know that face anywhere." I had spoken with great earnestness and rapid-

ity. Aunt Sarah was as pale as death, and as a

slight noise at the door attracted our attention, we both turned, and the was there. Aunt Sarah gave one scream, "Oh, my boy! my boy!" and fell fainting in his arms. He kissed her tenderly many times, and laying her on a sofa, we both strove to bring her to her senses again. She soon recovered consciousness, and as joy seldom kills, but often cures, she was soon able to talk with him. She introduced me by name, saying:

"The dear girl was brought here by her hardhearted father, to stay here in seclusion, because she would not marry an old man whom she did not like."

How that glance from his dark eyes thrilled through me. It spoke plainer than words could have done. "I too know what it is to suffer from a father's hardness of heart." And he said:

"We will try to make her prison as gay as possible, and her life as happy.'

I smiled my thanks, and I am afraid looked very foolish; for my cheeks crimsoned, and I was so uneasy when I knew he was looking at me. "How long has my father been dead?" he asked of his mother.

About a year," she replied. "I live here with only black Hannah to assist me."

I was quite happy in my new home. Ernest Howard had come home very wealthy: at thirty he was a handsome, stylish looking man; and no wonder that the simple little minister's daughter soon learned to love him. We were getting to be fast friends, when one day he suddenly asked me if Thelieved in Spiritualism. I told him that I know nothing about that belief; that my father condemned it, and I had never studied into it; not thinking it worth attention.

"Ah, Miss Mary," said he, " there are some of the most beautiful things connected with Spiritualism that you over imagined. I will make it my especial task to instruct you in some of its mysteries, so called. After a careful investigation you will find that it is worthy of any person's consideration."

Aunt Sarah came in at this moment, and he changed the subject. When we were alone again, he said :

"Miss Mary, I will tell you the first circumstance that will convince you of the truth of my belief. A few weeks ago I was at a meeting of my friends, and my father addressed mo through a medium. He told me some things, to convince

me of the genuineness of his coming to me; and then told me that he had always regretted his

I feit rather than heard the whisper; a stir in the air, and I felt that it had gone. How strange, I thought. If it was my mother, she must have died since I had left home. I determined to say nothing about my visitation to any, even my dear Ernest, but was impatient for the morrow to: come. Just before evening Ernest came to me, saying,

"How pale you are, little one! let me twine this: spray of jessamine in your hair. You must not get nervous-you, with all your faith in Spiritualism."

"It is not that, Ernest. I expect a communication from a very dear friend to-night."

He did not ask me to explain, but, kissing me on each cheek, " To leave a vestige of color there," he said, he went away again. When we had all assembled in the parlor and the speaker commenced

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me as of the previous night. I knew that my mother was near me in spirit. Soon a medium addressed me with loving, tender messages from my mother, who, she said, had only been in the spirit-land four and twenty hours. I was deeply affected, not with sorrow, but with joy, for my mother was near me, had promised to be always near me, and to be frequent in her communications with me. She told of the beauties of the spirit-world with such eloquence that, were it not for Ernest, I thought how I should long to join her. After we were alone again in the evening, I told Ernest of my experience of the previous night. I was not excited, only very happy; nor was I surprised when I received a letter the following day from home-the first I had received since I had been away from there. It was from my father. He wrote briefly, announcing the death of his wife. She had died on the evening of her visit to me. He concluded his letter by saying that if I was willing to obey him in all things he would receive me at his house as his child; otherwise I must remain in my solitary seclusion.

"Solitary seclusion, indeed!" I said to Ernest, after reading the letter to him. " If he only knew how happy my life has been here, he would say my punishment was light." I answered his letter the next evening, briefly as he had written, that I was as ready to obey him in all things wherein was not possible for a letter to reach him. That he possessed the right to command me, but would never consent to marry Mr. Appleton. I received | nurse thought me to be dead; but my physician no reply to this letter, but Aunt Sarah received | said that it appeared to him like a case of susone containing strict orders concerning me: to allow me no privileges, but keep-mc closer than be-

About this time it became necessary for Ernest to go away many hundred miles to attend to his financial affairs, and to bring his wealth to his own native place, where he could begin the preparations for the reception of his bride in her new home, or, rather, her own home. He was to be gone several months; and, after many promises ranged, and with soothing words tried to quiet me of a frequent correspondence between him and to sleep. I asked him to give reason an opportumyself, and a loving, tearful farewell, he went away. I was very sad and lonely after he had told him, and said: gone. It seemed as if all the light had gone out from the old honse, and I awaited with impatience the arrival of letters from him. They came at last-long, loving letters, saying how much he tract him to this house, to this room, if possi had missed me, how impatient he was to hear from me, with many promises to hasten his return home, and the time when I should be his wife, nevermore to be separated.

After this letter I was more patient. I received a sort of pleasure from the assurance that he was as unhappy away from me as I was from him. and I am afraid that in the letter which I sent in return for his there were a great many foolish things said, for I was but'a silly child, at best, beside him-he so good and wise, I so humble and weak. I also felt a sort of pride in yielding obedience to his will in all things, and was wearing the time away, dreamily awaiting the time of his return, when one day I received an unexpected summons from my father, to come home. He was feeble, and needed my care; he would not insist upon my marriage now, but I must come to him. I consulted with Aunt Sarah. She advised me to wait until I had written to Ernest and received his reply; then abide by his decision. I did not certainly wish to go away from the dear place where I had known so much of happiness. Here I had dreamed the sweet, intoxicating dream of first love. Here I had been betrothed to my heart's idol, and here I was to become a bride; here, in all probability, I should live and die. Inclination said stay, but duty pointed her finger to the distant home of my childhood, from which my mother had just departed to her home with the blest spirits of the better world, and said with unmistaken emphasis, "Go."

That night I sat alone in my room, my very soul calling for my mother to come and advise me as to my future course. I felt my spirit drawn out to meet hers, felt the soft influence of her gentle spirit near me, and like soft arms about my neck, she came and whispered to me, "Go, my child; your duty is there. Fulfill my

place near him; your happiness lies beyond."

ed toward me perceptibly; not in words-there he | you were prepared for the coffin. On the arrival was as cold, as stern as ever-butin a thousand lit- of Ernest, you again became conscious, and then tle ways, unknown before. He would sit for hours I no longer doubted the truth of Spiritualism. I at my bedside, and urge upon me the necessity of am but a child in the faith, though, I have so long immediate repentance and pardon of sin. I would led others in another path. Ernest has explained tell him of my faith in my own religion, and try much to me that seemed dark, and I am deeply to convince him that it was all bright before me. interested in this new belief. I shall resign my The future state had no terrors of fire and brim- duties here, and enter, with all my strength into stone; it was only a change for the better, for all. this beautiful faith."

He could not believe it, but repeatedly told me that unless I repented and was baptized, I could never enter heaven. I was too weak to argue with him, but only said:

"I am very happy in view of death; nothing can make me more so. I only wish to see Ernest." He always looked severe at the mention of his ter a few moments I explained to him the imname, but did not speak severely to me, as he did when I was well. I grew weaker each day, until spirit to meet that of my beloved and attend him I thought I should soon be with mother, and dear to my body; of the unseen presence of my mother, Ernest would have no bride. However, I knew that in a short time he would be there with me, and so down to my present state. and I was content to wait. One night I had been

unusually restless, and had so wished to see floating through space," said I. Ernest once more, I thought, as I lay there, how if I only had faith, I could go to him and impress his mind with the idea of my sickness and danger, that he might come to me. As he was now on his journey home-probably on the ocean-it til the whole became perfected." night I lay for hours insensible. My father and pended animation. After several hours of anxious watching, they afterwards told me, I moved slightly, then breathed as before, only very weak

and faintly. When I became able to converse with them, I called my father to me, and told him that I had been to Ernest, had seen him and made him understand that I was in danger, and I was confident that he would come immediately here on his return home. My father thought me denity to convince him of the truth of what I had

"Father, I do wish you could see as I see! I am going to try to reach Ernest again, and impress him with the fact of my being here, and at-

" My poor child!" said my father.

In a few moments I was as insensible as before, and I had a dreamy consciousness of the floating of the soul about the body, my own body, of hovering about my father, and impressing him with a sense of the freed spirit of his only child being near him; then I was wafted away, attended by an unseen presence that I almost knew to be my mother's spirit, yet it was not revealed to me We drifted on through space, and at last we rested at the small village through which I had passed when I had been carried to my Aunt Sarah's iouse many, many months before. We entered the very room where I had been at that time. I saw Ernest as plainly as I see this page now: he was sleeping, but awoke when we filled the room with our presence. I drew near him to impres his spirit with my presence.

"Have you come again, dear Mary?" he said. I am coming to you as fast as I can. I have traveled night and day for several days, knowing that you were ill, and anxious to reach you. To-night I was compelled to stay here. In the morning I shall resume my journey, and before night shall be at your father's house. I only pray to be in season for your caress, even though it be its last on earth, my spirit's wife!"

He understood me; it was enough. It was near morning, and when he started I hovered near him, and attended him to the end of his journey. While we were journeying homeward he answered my many manifestations of my presence, though he did not really understand .all. He had expected to find, on his arrival at my father's, that my spirit had forever left the body he had so loved as the casket of the spirit that was his own true mate, and thought my continued presence proof that my body was tenantless , and he had only the spirit of his p

How saintly my father looked! How eloquently he spoke! His voice seemed to come from afar off. And as he bent his head toward my pillow, I wound both arms about his neck, and for the first time in my life, or since my remembrance, we exchanged kisses. I was supremely happy. Afpression I had received from my mother's spirit to come to him, then described the journey of my

"While you thought me to be dead, I was only

"I see it all plain now," answered my father. The infinite wisdom of the Creator has, through his own way, brought all these things to pass. I see the connection of one event with another, un-

Ernest came in at that time, and while my father and he were conversing upon the ever-welcome theme of spiritual life, I felt asleep. After a long, refreshing repose, I awoke to find myself alone, except the spirit of my mother, who was over near me now. From that hour I recovered very rapidly. In A month I was able to go about the house and grounds, and Ernest left us for awhile. When he came back again, he told me that the arrangements were nearly completed for the reception of his bride, and as father had given up his society to the Rev. Mr. Adolphus Appleton of Greenbush, the same reverend gentleman was desirious of purchasing the parsonage. So it came about that father sold the old house, furniture and all, just as it was, with the exception of some few things that were my mother's, and prized highly by her, which I was allowed to retain. I had fully recovered my health now. My father was affectionately fond of his pretty daughter, so he often told me, and consented to go to Howard Place, and remain with us ever afterward.

When all was ready for the departure, Ernest came for us We had such a pleasant journey over the same road that I had traveled two years before with my father. He asked me if I remembered that journey. I of course told him that the incidents were still fresh in my mind, especially the strange appearance of the handsome gentleman, as we left the hotel in a carriage. The 'handsome gentleman" who sat beside me only drew me closely to him, and, heedless of my father's presence, left a kiss upon my lips that brought a blush to each cheek, and as father said laughingly, "We have all changed since then." we both agreed with him that the change had been for the better.

Arrived at the house, we found Aunt Sarah awaiting us. How shall I describe everything to you as beautifully as it looked to me that day? I cannot, so will not attempt it. Suffice it to say that Ernest had made an elegant home for his wife. Everything had been done as I had suggested a long time before. Our father had been amply provided for. An elegant suite of rooms had been appropriated for his use, including his magnificent library. But my rooms - Ernest's and mine-were exquisitely furnished, and l thought, how could I help being happy and contented, when so much care and money had been expended, by loving hands and hearts, for my comfort? In a few days after our arrival we were married at our new home, my father assisting another Spiritualist at the ceremony. Aunt Sarah was only too happy to welcome me as her daughter, for she said she had always loved me from that first day when I had been left there for her to punish because I would n't marry "that old hypocrite," as I had called Mr. Appleton.

There was a merry bridal party who went the rounds of the fashionable watering-places that summer; and those were two happy hearts which returned to Howard Place in the autumn. And those same hearts are there to-day, just as happy in each other as on the bridal morn.

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

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

AUNT ZERA'S STORIES. NUMBER NINE.

[Original.]

"Aunt Zera, do n't you think Eunie was silly to go down to those Smiths in all this storm?" said Kate, as they looked out of the eastern window.

"Why did she go?"

"Oh, the Smiths are as poor as poverty, and hey are sick with the scarlet fever, and just as ikely as not Eunie will get it: but she would go," said Will.

"I'm glad she went," said Grace. "I would, if I had known about it."

"Yes, you women and girls," said Will, "think t very grand to be heroines! I don't believe Eunie will get sick, but I hope she'll be sick enough to frighten her into the idea that she had better stay at home, and learn that discretion is the better part of valor."

"What is that?" asked Kate.

"He means," said Aunt Zera, "that before we to a noble act we should stop and weigh all the consequences. Eunie should have waited, he thinks, and asked whether we were any of us likely to take the fever, and then whether she would get cold, and then whether she would feel sleepy and tired ——"

"And by that time the Smiths would have. died," said Grace; " who knows but she will save their lives?"

"Well, I do n't think anybody ought to run into langer," said Will.

"You know you hate cowards," said Grace; but, Aunt Zera, please do tell us one of your histories of some good man or woman that was not afraid to do a kindness for fear of a headache the next day."

"Stephen was reading last evening about the processions at Rome and the relics there, and that made me think of an account a friend gave me of the processions at Naples, in honor of Saint Januarius, and I have found a history of his life." "How you do like the old saints, Auntie!" said Will.

"So I do: not because they are called saints but because they have some virtues that have made them so greatly admired and beloved. Januarius was a bishop in the time of Diocletion.'

"When was he Emperor?" asked Will.

"He came to the throne of the Roman Empire almost three hundred years after the birth of Jesus. He was a very amiable man, and much beloved. The Empress and her daughter were very much inclined to the Christians, and every one believed that the Emperor would be willing that the Christians should live quiet lives, and exercise their rights in peace.

But the daughter of Diocletian married Galerius, and he was greatly opposed to the Christians. He believed in the many gods of the Pagans, and especially in the goddess Cybele. Galerius determined to make the Emperor, his father-in-law hate the Christians as much as he, and to insist upon their being obliged to swear by the gods he worshiped. Because the Christians would not do t, he persuaded the Emperor to commence perse cuting them.

Diocletian thought one of the best ways to make them forget their religion was to burn their writings, so he commanded the destruction of all their sacred books.

tians to sacrifice to the gods, or else be made slaves, or to suffer torture, or to work in the mines with no hope of escape." "Did they sacrifice or give up their books?" asked Grace. "I hope they did n't." "Some of them did," said Aunt Zera, "and they were called afterwards traitors; but most of them were willing to die rather than deny their faith. History tells us of a young girl and boy who were tortured in the most cruel manner, but they would only reply, 'I am a Christian.' 'Oh, Lord, give me strength to endure.' But I was about to tell you of Januarius, who lived in this time of danger. He was a good man and a Bishop. He had a dear friend whom he loved greatly, and this friend was cast into prison because he was a Christian. Now, according to Will's doctrine, he should have been discreet and stayed quietly at home. No doubt he would have been quite safe there, and he could perhaps have preached in a very quiet way to his Ohuroh. But his love was stronger than his discretion and he went immediately to visit his friend Sozias, in his confinement. This caused him to be noted at once. He had traveled a long distance to comfort and encourage one in distress, and that one a despised Christian.

singular ohange that goes on in those old-fashioned bottles in which the hely blood is kept." "Why, Auntle, does it keep changing?" asked Grace.

"There is a festival day at Naples the first week in May, and it is in honor of this old saint. The relics are kept in a famous church there, and once a year they are exhibited. The oldest and poorest women in Naples are gathered together and placed in front of the altar of the church, and here they continue to sing in their shrieking, shrill voices, while the procession that is arranged with great magnificence winds through the church They call these old women 'Saint Januarius's relations.' The most glorious music is poured out from the fine organ, and rich voices chant holy psalms; but through all these old women keen up their shrill chant.

A magnificent procession follows the relics and enters the church, and when it reaches the altar. the bottles said to contain the saint's blood are placed upon it; also a shrine containing his skull. As the Archbishop holds the bottles in his hand, the blood begins to flow and to be agitated,"

"Oh pshaw!" said Will. "Of course everybody knows that is humbug!"

"Whether it is or not, I suppose we cannot say unless we are there to see. I know a lady who was there, and who saw and believed. But it does not matter to us whether for fourteen hundred years that old saint has come back to earth to make his blood flow afresh; but it does us good to remember how a true and noble man lived and sacrificed himself to the right, and how angels were near to him in his hour of peril, and kept the wild beasts from harming him.'

"Do you suppose that angels have such power now?" asked Grace.

" Certainly I do," replied Aunt Zera; "only few have faith enough to pray."

"What good can praying do, I should like to know?" said Will.

"When we pray really and earnestly," said Aunt Zera, "just as you would pray to some one to come and help you out of the water if you were drowning, then we put our own spirits in a condition that enables the good spirits that are our

guardians to come and help us." "I think those spirits that won't come any how whether we ask them or not, are not worth having," said Will.

"Suppose you were in great danger," said Aunt Zera, "and you would not lift up a hand to be helped, would you blame the person who was ready to help you if only you had let your wants be known? I suppose Saint Januarius was no nearer or dearer to the Lord by his prayers when he came near the lion ; but by praying he brought himself into a condition so exactly like that of spirits that they were able to be as a wall of fire about him. . The wild beasts are always subject to magnetism."

"Oh, that 's the way you put it, is it?" said Will. 'Suppose you should hear a minister say, 'And so Daniel magnetized the lions ' ?"

"I should be highly delighted," said Aunt Zera, " because then I should be better able to believe in the perfect law of the universe ; and it is just be cause I do believe in such laws that I can believe that Saint Januarius was preserved from the wild beasts."

"Oh, please," said Kate, "do n't talk any more about laws. I'm glad the lions did n't eat him up but I want to hear about those poor old women that kept on singing. I hope they had a good supper afterwards."

"That would be a pleasant part of the ceremony," said Aunt Zera; " but I am afraid in attend ing to the holy relics they forgot the appetites o the old women. I hope the world will believe some day in a power great enough to preserve them amid all dangers, and that will warm up their hearts to every good deed of kindness and love."



The next day I wrote to Ernest, telling him all that had happened, and, with many regrets, that I must go away from the pleasant home endeared to me by so many tender memories. I urged him to write oftener and longer letters-for his dear letters would be all my comfort in my far-off home, except the consciousness of doing my duty.

In my father's letter were full directions for my journey; and with many a loving caress from Aunt Sarah I set out on my return home. Arrived there, I found my father quite unwell; but a few week's good nursing made him all right again. He was the same stern Orthodox minisister, unbending, unyielding as before. He called me Miss Mary, and was as polite as ever, but would never speak of the past, never asked me how I liked to be at home again. When he recovered his health fully, he asked me if I was ready to obey his wishes in regard to Mr. Appleton. I said I could never sacrifice myself in that way, even if I had no other views; but added calmly that I was engaged to be married to a very worthy man, Aunt Sarah's son, Ernest Howard.

"That shall never be," said my father. "No child of mine shall ever wed with a man who was driven from home because he would not conform to the moderate requirements of pious father."

I did not argue the question with him, for I had promised Ernest that when my duties to my father ceased. I should come to him and be his wife. It was nearly time for him to be at home now. and I sadly mourned that I should not be there to welcome him. One day my father asked me what his religious principles were. I said,

Ob, we were all Spiritualists at Aunt Sarah's." "Spiritualists! why, I thought Aunt Sarah was one of the most devoted of Christians."

"And are not Spiritualists Christians, father?" "No, they cannot be. Their very creed is but a device of Satan to entrap the unwary. And you

have fallen into the trap, silly child! Your sainted mother-----"My sainted mother's spirit has come to me

many times," said I, interrupting him. " Heretic!"

"But for my mother I should not have been here to day," I continued, heedless of his exclama-

tion. "Prove that if you can," said he.

I then explained to him the whole of my impression and conversion to the faith. He was evidently interested, but none the less bitter in his denunciations against the "device of Satan," as he termed our faith. I explained to him how I had become a powerful medium, and asked him to allow me to show him some evidences of the truth of what I told him. He "would not allow that in his house," he vehemently said. It was not my plan to urge him then, so I said no more at that time.

Soon after that I was taken very ill and my physician said it would be a long time before I was well, if l'ever was; it was quite doubtful; my close confinement, while attending upon my father during his iliness, added to a naturally delicate constitution, had gradually weakened the powers of ther learned that I was in danger of death he soften- i sician pronounced you dead, I believed him, and i Aow." 3.2.4014

wife to attend him evermore.

When we arrived at my father's he without pausing at the door, went immediately to my room, guided by my own presence with him. Upon a low bed lay the body of his beloved, covered with a sheet, only the dread outlines of that cherished form being visible. Kneeling by the side of the body was an old man with white hairs and clasped hands. He knew this man to be my father, and gently moving him aside, he knelt in his place beside the cold body, removed the covering from the face, and with one arm thrown over the still heart, he pressed his warm lips again and again to the cold ones of the white form before him.

'What! do your lips answer my caress, Mary?"

My eyes were opened now, and spirit and body vere again united.

"I am Ernest Howard, sir," said he to my father, "and presume you to be Mr. Glenwood-Mary's father. She is your daughter and my promised wife. You see she is 'Not dead, but leepeth.'"

My father uttered no word, but hurriedly made preparations to remove me to a warm bed, and revive the life that he saw was trembling within my form. I was very weak, and could not speak now, but knew when Ernest bore me in his arms to another room-knew when he sat beside me all through the long night and the next day, holding my hand, and with sweet spirit-communion assuring himself of my stay on this side of the valley. As I gradually recovered my strength, my father and Ernest would have long talks together in the study, and one day father came to my room, and finding me awake, said:

"Mary, my dear child, I can but be convinced at last, that the new light is the true one to guide the weary spirits of mankind to the rest eternal. After all these convincing proofs that have come to me lately, I must repudiate the Orthodox faith, which I have preached and practiced so many years, and declare myself a Spiritualist."

"But, dear father," I said, overcome with joy, how has this happened? When did you first admit the truth of this blessed theory?'

"Gradually, my dear Mary. I have been changing at heart ever since you came home. I am so glad you came back! I had been thinking a great deal about your mother the day I wrote to you, and being weak and ill, I somehow desired your presence, and from an impulse that I could not explain I wrote to you, commanding your return. When you advocated your new religion, I could but admire the faith with which you clung to its doctrines, and though I struggled long against it, I have yielded my principles of Orthodoxy at last, and declare myself a new man. Your sainted

mother has made known her spiritual presence to me many times of late, and on that day when you were in a trance, as we thought, I distinctly felt your spirit near me; and when you entered the same state the ensuing night, I could feel your presence so forcibly that I was certain you had ife, until I was nearly exhausted. When my fa- left the body forever; and when at length the phy- a wet day, said "he had been to see the showers

A few days ago, while looking over an old journal of mine, the thought came to me that I could make quite a readable story of the incidents therein described. I have attempted it. You will think I have not made much of a story of it, I am afraid, but such as it is, you have it.

My dear little baby Ernest is calling "mamma" from his crib, and little three-year-old Mary is teasing me for a "good frolic" with her, and as Ernest comes in at this moment with a most tempting basket of cherries, I must bid you a hasty good-by; for husband, daughter, baby boy and cherries claim my attention now, and father will be sure to hear little Ernest call, and bring him to me. So once again, good-by.

Written for the Banner of Light. **HEBALD OF TRUTH:** A HYMN.

BY CHARLES THOMPSON.

Oh. ye dispensers of the truth, Who speak or print or wield the pen, In middle life, in age or youth, Heed not the ire of wicked men. The whips and stings which passion wields Beset your path on every hand; The shrine where superstition kneels And flaunting priests with stern command, False friends—and weak—and foes of might Conspire to turn you from the right.

Yet heed them not; the martyred dead, The widows' groans, the orphans' tears, The gory fields where heroes bled, The direful wrongs of cyclic years Exhort you to gird on your strength! Behold how vast is Error's power! Earth groaus through its whole breadth and length Arise! now is the auspicious hour! Emancipate the human mind From ignorance and all its kind.

So earth-born souls shall bliss enjoy, With Heaven's best gift, e'en spirit-food, Songs of ecstatic praise employ, And live and strive for lasting good. Lo! holy angels, drawing near, Now second each good work and word. Sustaining hope, dispelling fear, And sealing blessings long deferred; So peace shall reign beneath the sky, And earth and heaven Hosannas cry.

A New Haven company has begun the manufacture of a compressed stone for building purposes. It is made of, sand, pulverized quartz and silicate of soda, and hardens within twenty-four hours from the consistency of putty to the solidity of stone.

An actor going to a horticultural exhibition on

Januarius was of course seized and thrown into prison."

"I hope it was with his friend," said Grace.

"Yes; and they were condemned to suffer martyrdom together. The Emperor ordered them to be torn in pieces by wild beasts.

They were taken to the ampitheatre, where half-famished lions were waiting to devour them; but as soon as they approached, the lions became as gentle as lambs. Nothing could induce them to harm these good men."

"Now, Auntie, do you believe that?" said doubting Will.

"Of course I do; why should I not? Daniel was unharmed by the lions, because of the power that was about him; and there are many men that have escaped similar dangers. Animals know the law of sympathy, because they feel it, and you may be sure that those men had something about them greater than a wall of fire."

"I hope the Emperor didn't try to kill them after that," said Kate.

"Indeed he did," continued Aunt Zera; "they were beheaded, and burled."

"Is that all of the story?" asked Kate.

"No, there is much more; "but the rest is not quite as certain and sure to be true as what I have told, but I would like to tell it to you." "Oh, do! do!" said all voices.

"It is said, and by good men, too, that there was present at his execution a holy woman, and that she preserved some of the blood of Januarius. She took this to a hishop, Saint Severus. The blood had dried, but as he held it up it became liquid, and bubbled up."

"Pshawi" said Will.

"A word easily uttered," said Aunt Zera; "but many very wise and excellent men believe in the spiritual power that descends upon that old saint's blood, and believing, they have more faith in God and heaven. If we cannot believe, let us not des-

which seem to prove that they reason. Dr. Darwin relates the following fact. On the northern coast of Ireland the crows were seen in great numbars, seeking their food. They found a bed of mussels, and congregated about it. But how were they to open the hard shell of this little creature so as to obtain it for food? They had not hands to separate the parts of the shell, and their bills were not strong enough. Yet these knowing crows were certain that there was a dainty bit within the shell which they were determined to enjoy.

Each crow took up a mussel thirty or forty feet into the air, and then let, it drop upon the rocks. The shells were broken, and the crows had nothing to do but to pick out the dainty piece of fish for a good dinner. What taught the crow that shrewd method? Men call it instinct; but in a child we should call it reason.

[Original.] THE ELECTRIC EEL.

There is a species of cell that has a remarkable power of giving shocks of electricity. They are as powerful as from a good sized Lattery. When they are caught by the sailors, they delight to play pranks upon those ignorant of the power of the creature. They put one of them in a jar, and tell the ignorant Jack to catch it, to be cooked for breakfast. He bares his arm and plunges it inte the water with a good will to catch the slippery creature. He receives a shock in his arm almost severe enough to knock him down. When begged to try again he receives repeated shocks, and is obliged to drop his prey unharmed.

This singular creature is brown, has a flat head, and grows to be four or five feet long. When he gives off his electrical current he does not seem to be at all agitated, but moves slowly about if merely touched by the hand.

Where does he treasure up this living battery? and how can he manage a machine that in the hands of skillful men will get out of order?

SKATING .-- Skating is one of the most healthful, exhilarating pastimes that can be enjoyed. It is now becoming as frequent for ladies to engage in it as gentlemen. This winter the skating parks will be alive with men and women, boys and girls, to the no smaller number than ten thousand at once on some of the lakes. The rules, which ladies often forget, for putting on the skates, as suggested by the Herald of Health, are these:

1. To adopt a skating costume which shall allow of freedom, ease and grace of motion.

2. To dress the feet with thick, heavy boots or shoes, not worn tightly, and the legs with thick, heavy drawers and pants.

3. To commence the exercise gradually, and not to overdo it under the excitement of the moment. By following these rules many women will be allve and well in the autumn of 1807, who other-

wise would not be.

People who brood over their sorrows are usualpise. I believe no one has ever accounted for the I y successful in hatching a numerous family.

JANUARY 26, 1867.

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BANNER LIGHT. \mathbf{OF}

SECOND ANNUAL CONVENTION OF THE HASSACHUSETTS STATE ASSOCIATION

OF SPIRITUALISTS.

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

[Reported for the Banner of Light.]

(Report continued from last week.) Wednesday Evening Session.—The evening session of the Convention came together in the Meionaon. The hall was densely filled, when the President called to order at 71 P. M. A proposition to re-solve into a Committee of the Whole, as had been done in the former part of the Convention, was decided against, and the Convention took up the discussion of the revised PREAMBLE AND DECLARATION OF PRINCIPLES:

PREAMBLE AND DECLARATION OF PRINCIPLES: PRIAMBLE Whereas, Christianity in common with other so-called "Rev-clations" is melther homogeneous, normal, nor scientific, and has been the fruitful cause of assumptive supernaturalism, dogmatic theologies and cruci legislation; and— Whereas, The consequence of such teaching and practice are still present and operative in the religious legal and social de-partments of society, we wish it known that the Massachu-ects Spiritualist Association declares and teaches the fol-lowing

PRINCIPLES. 1. The Spiritual Unity of Nature. 2. The conclation, equality and universality of Law. 3. The spirituality of the Soul. 4. The equality of the sexes and the moral integrality of source of the sector.

5. The humanity of Progress, and, 6. The eventual fraternization of nations.

The President stated that inasmuch as the first, second and third articles had only been considered in Committee of the Whole, it was necessary that the Convention should act in its present form upon them

Mr. Isaiah Ray, of New Bedford, moved the adoption of the first article. The first and second articles were adopted.

Mr A. E. Carpenter called upon Mr. Toohey for an explanation of the phraseology of the third ar-

Mr Toohey, in a short speech, made it understood that the third article was a statement of the old idea of Paul; the Trinity of Life, Body, Soul and Spirit, and a flat denial of materialistic theo-ries of the nature of existence.

John Wetherbee moved the adoption of the third article, which was carried.

Isolo, which was carried. Isolah Ray moved the adoption of the fourth ar-ticle; the equality of the sexes and the integrality

Mr. Wetherbee called for an explanation, and made a stirring speech in regard to social condi-tions and particularly in regard to the social condi-which he sald would hardly exist were conjugal infidelty unknown. He was absolutely afraid to speak on the matter, for he knew more than he ever said, and always said more than he in-tended when once started on the topic. Mr Tooley said the assertion of the article more

Mr Tooley said the assertion of the article was a radical one; but was of a nature which would secure its acceptance by all persons of broad cul-ture and close thinking. As to the the "equality of the sexes," discussion was out of place. The second clause of the article alone needed mention. That was a flat denial of the saying of Pope, that "every woman was at heart a rake;" or "man was "every woman was at heart a rake," or "inan was always a damned rascal," whenever there was "a lady in the case," as ran the thought of those who had formed their ideas upon the precepts of the church, which taught the total depravity of hu-manity; whose Christian fathers had sullied the character of woman by vile aspersions; whose maxims taught the essential immorality of marriage—asserting that it was incompatible with a saintly life. We must rescue woman from this degradation and assert the natural, normal life of manhood and womanhood: the integrality of sez-

Mr. Coonley admired the pluck and manliness of the author of the article. Ho was in earnest in all he said or wrote. He was the same in public as in private, and was always ready to act in ac-cordance with his public avowals. The article in-volved an all important point now at issue wherever there were Spiritualists to discuss it, wherever there were spiritualists to discuss it, and the announcement of such principles and action upon them was the great hindrance to the progress made by Spiritualism. The phraseology is ob-scure, but it cloaks the assertion of the moral right of social disorder; of the rectifule of promiscuity and miscellaneous sexual relations, regulated solely by the wayward fancy of those who chose to inducing the angulated life the order of the sole solely by the wayward thirdy of those who chose to indulge in such a mode of life. He endorsed the first clause of the article, but most decidedly op-posed the last, and called upon the Convention to place upon it the stamp of disapproval. Mr. Toohey denied that the propositions em-bodied in the articles under consideration in any way forward the idea of immorplity, or disapdar

way favored the idea of immorality or disorder; they had nothing to do with promiscuity, they were universal, and simply meant that love was not a thing to blush for, as was quite commonly thought—thanks to the teachings of a class who were as destitute of scientific method and man-the position of teacher and taught. Mr. A. H. Richardson, Conductor of the First Society Lyceum, of Charlestown, made some earn-est remarks concerning the Lyceum and its influence; he looked with great hopefulness to the Lyceum as the instrument which should acheavens should announce to us. The higher we place humanity, the higher we hold them in moral responsibility. We cannot deny woman her prop-er claim to equality without elevating ourselves as men Dr. Coonley continued his remarks in opposition Mr. E. S. Wheeler said he repudiated the assertion of Dr. Coonley that the asthor of the article intended any endorsement of the looseness of an immoral life, or any disparagement of a perma-nent monogamic marriage; he, as one of the au-thors of the article, had the right, and recognized a duty, to resent most resolutely the inference which Bro. Coonley had given the public reason to draw, inasmuch as he had said that the intention of the article was to endorse the most immoral practices, and had also praised the author for practicing in private what he upheld publicly! He recognized the truth of marriage, and knew that in its nature it was sacramental. Spiritualism when understood, furnishes both facts and phi-losophy for the conclusion. The mere assertion of marriage was not entitled to respect, unless the relation was vital and true. The facts of the influrelation was vital and true. The facts of the finite-ence of magnetisms upon us, showed that we ought to carefully study the law. Magnetic influ-ences were carried from person to person. Mari-tal relations gave to man the keys of woman's very soul, and no man had a right to polson his life with the magnetisms of the brothel, and then bring himself in contact with his wife in any rela-tion. thus, definer the capacitory of her soul tion; thus defiling the sanctuary of her soul and corrupting the very springs of life. The older revelations had made assortions and laid down rules without reason; it was the office of Spiritualism to give facts, whose manifest rela-tions would develop the true law of life. There is no isolene ubility optime relations would be object. ander the imputation, as time was lacking in that wherever S which to amplify and prove all he had stated, and that alone hindered him from doing so. Dr. Coonley denied that he intended in his re-mencing Lyceum marks any such inference as Mr. Wheeler had spoken of,

is gone, the divine right of truth remains, and woman is recognized as an equal; five or ten years will bring her the franchise, and the public

years will bring her the franchise, and the public acknowledgment of her rights. Prof. Toohey again spoke: We need a new clas-sification. We learn from all that love is inte-gral, marriage is a religion to many good men who walk the earth. The discussion is upon the second part of the article, "the moral integrality of sexism." The word moral defines the idea of the phrase. We live in waves of revolution. Often, years ago, men were arrested for taeching sphysiology. The demand now is for the truth, the whole truth, and, if possible, nothing but the truth. To make that truth manifest is our labor.

truth. To make that truth manifest is our labor. If we cannot be understood, so much the worse for those who hear us and whose case requires our prayers. Alter some further remarks, by different persons

Alter some further remarks, by different persons, upon the fourth article, the Convention voted up-on the question, adopting the first, second, third, fourth, fifth and sixth articles. The fifth and sixth articles called out but little discussion, when the six articles became the sense of the meeting. The following further Declaration was adopted as a part of the rarigion: as a part of the revision :

We further declare, 1. Humanity is a unit in the earthly and supernal life, and that between the two the same sympathy and interest exists; and that spiritual intercourse is possible, culminating in manifesta-

tion. 2. The individualization of character is necessary and cor-rective of the conventionalisms of society. Its authority being Nature, its interpreter Scienco; that Spiritualism may unite with intelligence and tolerance in popularizing the truth and scientific it in feadom.

with intelligence and tolerance in popularizing the truth and actualizing it in freedom. 3. That Spiritualism, with its diverse phenomena, author-izes the consiction that health, happiness, sickness and sorrow are natural and constitutional to wise use and ignorant mis-use of things, making philosophy fundamental, while invest-ing natural religion with the certainties of science.

Prof. Tooley rose to state the substance of some additions, suggested by Dr. Gardner, to the matter already passed upon by the Convention. Dr. Gardner stated his reasons for wishing the

addition made. He thought perhaps the whole matter was contained in the articles, &c., already discussed, but considered the matter he suggested would add force to the document.

It was moved to refer the matter of Dr. Gard-ner's proposed addition to the committee, and after some discussion it was done.

A motion was made to elect officers. Prof. Toohey suggested that the remainder of the evening be spent in the discussion of future operations.

Mr. J. C. Bowker, of Lawrence, moved the ap-pointment of a nominating committee for officers of the Convention. Accepted, and Mr. L. B. Wil-son, J. H. W. Toohey, Mrs. Susie Willis, Mrs.

condition of secular and spiritual morety, and due to the stern, heroic protest of those men who faced all men can fear, to secure us our places. We, too, owe a duty to those who shall follow us, and should discharge it with all the consecration and courage of the heroes of the days gone by. Old issues were dead, but new issues arose, and the time would not down when all great cupilities time would not come when all great qualities would cease to be of value. Dr. Gardner thought the Convention should show its heroism by supplying the means to carry

on the work needed among the heathen of Bos-ton and Massachusetts. Five hundred dollars had been required, and five thousand dollars would be none too much. He said: I will be one of fifty or twenty-five to raise the five hundred, or double as much for raising one thousand; and I think I am only discharging in part the debt I owe Spiritualism. Mr. A. H. Richardson moved the appointment

of a financial committee of three, which was seconded and carried.

Dr. Gardner was nominated, but gave his reasons for declining the position, and suggested the appointment of ladies to serve on the commit-

tee. Mrs. N. J. Willis, Mrs. C. Fannie Allyn and Mrs. Lucy Weston were chosen. Adjourned. Thursday Morning.—The Convention came to-

President, who proceeded to state that one of the most interesting features of the Lyceum ex-ercises had been omitted from the exhibition yesercises had been omitted from the exhibition yes-terday, which was, the questions and answers from the leaders and pupils. The spontaneous replies, and the peculiar and deductive questions of the children, were at times most remarkable; so much so, that it would be hard to determine who learned most, teacher or pupil, since each by turns stood in the position of teacher and targets.

her as of normal modesty. If society was as had been represened, the article was needed, and mis-sionaries also, that it might be taught throughout Boston and the whole world. Mr. Sprague said integral means full. Bro. Coonley has seen a bear where none exists; the fourth article gives to all humanity its proper status; its thoughts are among the things the heavens should announce to us. The higher we topic to speak upon. The Lyceum was the first great practical result of the spiritual movement, and would serve and honor the spiritual movement, and would serve and honor the cause which pro-duced it, as well as be a benefit to the world at large. He endorsed all that Bro. Richardson had said for it, and a great deal more. He said Spiritualists ought to enter upon this field, the Lyceum, with energy and consecration. The need. of a different system of education was most apof a different system of education was most anon a underent system of education was most ap-parent; and the Lyceum was the germ of that system of education, at least as far as the devel-opment of a religious idea was concerned. Dr. Coonley said he saw over the speaker the Dr. Coonley said he saw over the speaker the vision of a hand, and around the room many little hands. He understood the great hand as the hand of God represented by that vision, which seemed reaching out to aid this work, helping up the little hands extended toward him, as the hands of children toward a kind father. Mr. Garpenter resumed, he had no doubt of the Divine favor in their effort. The blessing of God could upt fail to be extended to the Children's Divine favor in their effort. The blessing of God could not fail to be extended to the Children's Lyceum. Mr. Carpenter's remarks were very earnest, and at times eloquent. Mr. Williams, of Springfield, arose and said he was not an orator, but he wished to speak a word upon this matter of the Lyceum. The great want to day among us is system, and that is one of the things inculcated by the exercises of the Lyceum method. It was quite a new thing in Springfield, and the thanks of the people of the city were due Bro. Carpenter for his labors in starting one among them. He was free to recommend him among them. He was free to recommend him to those who wished to begin a Lyceum, as and corrupting the very springs of life. The older revelations had made assertions and laid down rules without reason; it was the office of Spiritualism to give facts, whose manifest rela-tions would develop the true law of life. There is no iscience, philosophy or religion which so plain-ly asserts and proves the necessity of the sacra-mental purity of marriage as the science, philos-ophy and religion of Spiritualism. He might be considered transcendental, metaphysical in his statements, but the facts would bear him out in his assertion. Still, if it was made, he must rest under the imputation, as time was lacking in which to amplify and prove all he had stated, un would exist. Dr. Coonley spoke of his experience in com-mencing Lyceums, and gave interesting state-ments from his recollections. Dr. C. C. York, Conductor of the Independent Society Lyceum of Charlestown, said the Lyceum movement lay nearer his heart than any other effort for human improvement. Let Spiritualists go into the streets and gather the children, clothe them and educate them in the Lyceum. He had seen this done, and had remarked the good results. The Doctor spoke at considerable length from his experience as a manager of a Lyceum, and in a ory interesting manner. Dr. Gardner urged attention to financial matters.

The Constitution was read by the Secretary. Dr. Gardner suggested an addition to the hum-ber of the committee, if in accordance with the Constitution; and if not, an amendment which would allow of such action. Mr. Wheeler thought the best time to settle the matter of amendments was when the committee on revision made their report. Prof. Toohey stated that it had been suggested that as many as five persons should be added to the list of officers to form the Executive Commit-

the list of officers to form the Executive Commit-tee. He thought a very large body of members would be unable to convene as readily as a com-mittee of more moderate size.

Increase of more moderate size. Dr. Gardner could not see any difficulty in the circumstances. The committee could always manage the matter of a quorum, and the people would be better pleased with the arrangement. Prof. Toohey said this discussion was timely, as the committee more the survey of the discussion was timely, as

mittee retired. After some discussion, the Convention adopted

committee. Dr. Gardner moved that the business lie upon

L. B. Wilson, of Boston, Suffolk Co.; John Puffer, J. B. Wilson, of Boston, Suffolk Co.; John Puffer, of South Hanover, Plymouth Co.; Thatcher Hinckley, of Hyannis, Barnstable Co.; Mrs. Mar-tha P. Jacobs, of Worcester, Worcester Co.; and Harvey Lyman, of Springfield, Hampden Co., (in place of Rufus Elmer, he not being in attend-source at the Convention J.

Bro. Joseph H. Atkinson, of San Francisco, Cor-responding Secretary of the California State Con-vention, held at San José the 25th, 26th and 27th of May, 1863. The Secretary said he had just re-ceived the letter, and hastened to lay before the ceived the letter, and hastened to lay before the Convention this greeting from the land of gold to tke land of granite, from the West to the East, from the Pacific to the Atlantic, from California to Massachusetts. The cheering news of the letter, he said, disproved the calumny of enemies and corrected the dubious statements of well-meaning in our friends, but helping one another to do the but wishing friands. He should send back to corrected the dubious statements of well-meaning but misjudging friends. He should send back to our friends on the Pacific slope the expression of the sentiment he knew filled the spirits of the whole Association. Dr. Coonley made some remarks upon the idea of sending an agent. He thought an agent would meet with no great success unless local organiza-tions were effected by the residents of local different adopted:

which he sought to labor. He thought it best to which he sought to labor. He thought it best to and further wait for the action of the people to form organi-relations and express a wish for the labors of a lec-bodies may

in proper time. A short time was spent in the discussion of sev-

eral minor matters, when it was moved that the business of the Nominating Committee be taken

business of the Nominating Committee be taken from the table. Motion carried. The full report was then accepted and adopted. Prof. Toohey moved immediate attention to money matters. He would be one to second Dr. Gardner, in the matter of obtaining subscriptions. He moved that the fund be raised at once, and that the Convention drop all business until action be taken in the matter. Seconded and carried, when a good time ensued. Dorations by tens, twenties and thirties came into the treasury in a manner which gave promise of a plentiful supply of funds for the purposes of the Association. Some three hundred and fifty dollars were raised by the Convention, the most of which was paid into the tions, when it was proposed to raise the sum to one thousand dollars, and a collection was ordered for the next session of the Convention. George A. Bacon moved the following resolu-

he meant by the "dark spot" in the character of mediums. Dr. Coonley: I mean to say that every human

Dr. Coonley: I mean to say that every human being is imperfect, and has some besetting sin-nothing more. Mr. Wheeler said that something had been said by Bro. Coonley of a remark of his in the Provi-dence Convention. I did assert, said he, that if we elevated hell itself high enough it would be-come the golden floor of heaven. Some took ex-ceptions, and the public prints and speakers criti-cised him-Mrs. Hardinge among the rest. I as-sert, as then, said he, that no condition of humani-ty is so low that if you raise it high enough it will not become heavenly.

I also stated, and again state and defy contradiction, that we have no standard of morality as Spiritualists; but by this I do n't mean that I do Prof. Toohey said this discussion was timely, as the committee upon the revision of the Constitu-tion were in need of instruction. The motion was made to refer the matter to the nominating committee for action, in the selection of additional candidates, pending the action of the Convention, which was carried, and tho com-mittee retired. yet, and he appealed to Spiritualists because they claimed and had an access of light and life. If After some discussion, the Convention adopted an amendment of the second article of the Con-stitution, making the Executive Committee to consist of the officers of the Association and a delegate from each county. Mr. Bacon offered a report from the nominating committee. Dr. Gardner moved that the husiness he upon

committee. Dr. Gardner moved that the business lie upon the table until after the hearing of the report of the committee of revision. At the request of Prof. Toohey, Chairman of the committee on revision, the Secretary read the report of the revised Constitution. Dr. Young said we had asserted the equality of the sexes, and had gone to work to ignore woman in her present action. Mrs. Horton said these questions which are agi-tated by Spiritualists are the momentous ques-tions of the hear. Spiritualism was not merely the doctrine of communion with departed ones; it comprehended the whole philosophy of life. It is the touching of that secret spring with which is connected the solemn mysteries of our existence. She alluded to charges sometimes made against the sexes, and had gone to work to good a second se The suggestion of Dr. Young became a motion, which was carried, and the following persons were elected to the Executive Committee: Isaiah C. Ray, Esq., of New Bedford, Bristol Co.; Mrs. Susie A. Willis, of Lawrence, Essex Co.; Mrs. Had exalted the feelings and aspirations of every M. J. Mayo, of Charlestown, Middlesex Co.; Mrs. Le R. Willien of Baeton Suffich Co.; Mrs.

goodness. She felt the necessity of woman understanding The Corresponding Secretary read a letter of fraternal greeting to the Association from the Spiritualisis of California, written by the hand of Bro. Joseph H. Atkinson, of San Francisco, Corthey did not rightly appreciate the capacities and mission of the sex. Woman was equal with man. She scarcely suspected how much man looked to her and expected of her. If woman was the occa-

tions were effected by the residents of localities in which he sought to labor. He thought it best to wait for the action of the people to form organi-zations and express a wish for the labors of a lec-turer among them, when carefully selected agents should be sent forward. Mr. Wheeler was surprised at the remarks of Bro. Coonley. The very place for an agent was where there was no interest. He should be com-potent to create an interest. He should be com-potent to create an interest. He should be com-just the spot for work. Let him wait for nothing. If help cannot be had, let him belp himself. If halls cannot be had, her help himself. If halls cannot be had, her spiritan of spiritual truth would find an ection the spirits of those who heard him, until in every community help would be found

The Convention then proceeded to adopt the Constitution of the Association, after which, fur-ther contributions were taken up. Mr. Toohey said the money proposed had now been raised, and he would therefore move that the Convention appoint one or two public agents, or missionaries. or missionaries. Dr. Gardner thought the appointment should be

Original Essays. THE HEAD AND HEART. BY A. B. CHILD, M. D.

Men are more in the exercises and experiences of the head than of the heart. The head is cold intellect, the heart is warm affection. The Church is cold, the State is cold, everybody is cold, cold with the frost of reasonings, philosophies, devices, arguments and contention, all working to the end of self-protection, self-enjoyment, self-glorification. Machinations, operations, schemes, organizations, doctrines, creeds, commandments, laws and self-possessions-all these things come from the head, not the heart; they are born of human reason and intellect; in them the world is active, the natural consequence of which is, the devil stands at the door of every house.

It may be unbecoming for any one to admonish others to turn their attention from the head to the heart, more than they have been wont to do in the past, while it is not unbecoming to speak of things as they really exist.

So long as people sail on the icy seas of intellect and reason, so long they need to be chilled by the cold of the inhospitable regions of selfish interests.

It is not here designed to deprecate the exercises of the head, nor to advocate the too early exercises of the heart. Both are useful, both are

essential to manhood, and each is exactly what it must be; but when their blended action shall be balanced, the order of life will be reconstructed and society rejuvenated. The sound of no earthly voices can awake the people from [the darkness and narrowness of human philosophics, reason and intelligence, from the lethargy of selfishness and inhumanity, till age has made them ready. "

When it is time for the "people to awake, the spontaneous forces of nature will awake them. When the beams of God's love shall radiate through hearts instead of heads-when the past, the present and the future shall be clearer to the intuitive heart than the present now is to the reasoning brain, men will clearly see that progress does not come from teachers or preachers, but from the divine workings of nature, which are as powerful to the end in sleep, in coldness, in silence, in rest, as in wakefulness, in warm affection, in eloquence and action.

creeds and doctrines, philosophies and intelligence which reason has set forth might govern and lead the people. Their work has been directed to this end.

With every spark of human life desire exists to do its ruling work, and reason is only the servant of desire. Reason is of the head, desire is of the heart. Reason is the warhouse of the civilized world, while desire is the house of silent prayer. Intellect wars with intellect, and heart beats with heart. Reason is the guardian and guide of man's physical being, which in the ordinance of nature is directed to the goal of dissolution. Desire is the guardian and guide of the soul, of the invisible man that cannot be dissolved. Reason is earthly, desire is divine. Reason goes to the grave, desire goes beyond.

From the heart comes Christianity, which is the invisible divinity of feeling, deep and broad, in man. It opens the gate to heaven. From the head comes the anti-Christ in the State, Church and society, in the form of enactments, orders, commands and wars, arguments, dogmas, creeds, schisms, merit and demerit, disputes, contentions, riches, poverty and general oppression-so reason that puts forth these things opens the gate of suffering for man-which is hell.

The following are expressions of reason and intellect-are of the head-they are the mandates of hell and the utterances of the people who dwell therein:

Mr. Wheeler, referring to the minutes of the reporter, said he was confident it appeared so. The language would bear no other construction, whatever had been intended.

Isalah Ray, Esq., said Dr. Coonley had stated that the article struck at marriage. What was marriage? That which passes for the thing in law and society is not altogether lovely; it makes nan and woman one, and man is the one. I care not how much of that sort of thing comes to an end. Make marriage slavery, and I care not who destroys it. The fourth article, as explained by Bro. Toohey, means that, in its recognition of the equality of the serves

not how much of that sort of thing comes to an end. Make marriage slavery, and I care not who destroys it. The fourth article, as explained by Bro. Toohey, means that, in its recognition of the equality of the sexes. Mr. John Wetherbee declared he was a lit-tle sensitive, but as far as one hundred and twenty-nine pounds wont he was a Spiritualist, and had often had to defend the idea against all sorts of aspersions; he would not seek to dodge facts or shirk issues; he only wished a plain state-ment to prevent misconception. The charges of free love made against Spiritualists, were no more true than as if made against any other equal number of men and women. The divine right of kings is gone, the divine right of scientists

Whereas, At the last National Convention of Spiritualists, held at Providence, R. I., a committee was appointed by that body to consider and report what proportion of the facts which in general terms range themselves under the head of Spiritual Plenomena, are actually to be attributed to disembodied

spirits; and *Whereas*, One of the main purposes of our meeting together, as announced in the printed Call of the Convention, is for the dissemination of a Scientific, Philosophical and Religious Spir-tualism

tualism— *Reaolocd*, That the members and friends of this Convention are hereby respectfully requested to forward to this committee a complete and correct account of any and all spiritual facts or phenomena which have come under their observation, to the end that as sutisfactory, comprehensive and truthful a re-port of spiritual manifestations may be given to the public as is possible.

Mr. Bacon's motion was seconded and carried, when the Convention adjourned until 21 P. M.

Thursday Afternoon Session.—The Convention was called to order at half-past two P. M., the

Thursday Afternoon Session.—The Convention was called to order at half-past two P. M., the President in the chair. Mr. Robinson, of Salem, came forward to reply to a remark of Dr. Coonley's, that there was a dark spot upon mediums. If he meant to reflect upon the moral character of the mediums of the land, let him make the distinct charge. The speaker was a medium, and he courted inquiry. He did not undertake to defend those who might commit export...bu would have them indrad as all commit errors—he would have them judged as all other men; but if there was a "dark spot" upon the character of all mediums, it was time that it should be known. On the question which had should be known. On the desition which had been brought before the Convention, of sending out a missionary to dissominate their ideas, he had something to say. He considered this measure of the greatest importance, because Spiritualists were misunderstood and maligned. He related facts of his experience, in which ministers of the General had taken it upon thormaly as to oppose Gospel had taken it upon themselves to oppose Spiritualism, and even preached sermons against it, charging its believers with immoral conduct;

Isalah C. Ray, was put to vote, and carried. Thursday Evening. — The closing session con-vened in Tremont Temple at an early hour. Pre-ceding the regular session, a conference was held. At 74 o'clock the President introduced Mrs. Sarah A. Byrnes as the regular speaker of the evening. Mrs. Byrnes's speech was upon the broad idea of Spiritualism, and no synopsis of it would do it any sort of justice, and amid the crowd of matter in this report it is worse than uscless to attempt to follow her ideas. She asserted the moral tendenfollow her ideas. She asserted the moral tenden y of the influence of Spiritualism, and the grand eur and practical use of its lessons. She urged the used of as much organization as would serve the purposes of education, and closed with an ap-peal for tenderness and charity in dealing with the opinions of others. If we can believe the report of the daily papers, "the lecture of Mrs. Byrnes was remarkably logical and eloquent." Mr. L. K. Joslin, of Providence, was the next speaker. He discussed the question of Children's Lyceums, and opposed the military element in the teaching, as tending to make the scholars warlike.

At the conclusion of Mr. Joslin's address, Mr. E. S. Wheeler said he had a pleasant duty to per-form in acknowledging, in behalf of the Association, the kind and constant assistance rendered him by the managers of the BANNER OF LIGHT in the performance of the somewhat delicate and difficult labor connected with the history of the Convention. He urged the support of the spiritual press, and said one hundred thousand dollars inded to the capital of the BANNER would enable it to do its work to the satisfaction of all. He claimed that the thanks of the Association were also due to the DAILY EVENING VOICE, for its accurate and full reports of the Convention.

accurate and full reports of the Convention. Dr. Gardner then proposed that they should now subscribe the remainder of the thousand dollars, and started the ball by a subscription of twenty-five dollars from a friend. Quite a large sum was collected on the spot. While the sub-scription was going on, Mrs. Fannie Allyn deliv-ered a stirring poem, in a trance state, in favor of allowing women their just rights. On retiring, she received the hearty applause of the audience. The exercises of the evening were closed by Prof. J. H. W. Toohey, in an elequent address, in which he reviewed the speeches of the previous speakers and the proceedings of the Convention, in complimentary terms, and spoke hopefully of

She received the hearty appriate of the automotion of the members, for he held that it was a fatal mistake that the officers of any association should carry on their backs the whole burden of the work to be done. Mr. Coonley rose to respond to Mr. Robinson. Mr. Coonley rose to respond to Mr. Rob WORK to be done. Mr. Coonley rose to respond to Mr. Robinson. He did not mean to charge mediums with immor-ality. He believed that there was no chass of so-ciety who were more upright and pure than they; but the very fact of their being mediums signified that they were the subjects of influences which were of the earth as well as of the heavens; it was true that mediums reflected the conditions around them, externalizing the spiritual state of the so-cial life of the age, as well as the life in the should be, they suffered in consequence, not so much, perhaps, because of any special fault of their own, as of the elements which were thrown He was not anxious to condemn mediums, but would urge upon them the importance of a true and orderly life, as they were the channels through which the world received its light. Mr. Richardson wished to know distinctly what were to know distinctly what Mr. Richardson wished to know distinctly what mathemark and the spiritual state of the so-the was not anxious to condemn mediums, but would urge upon them the importance of a true and orderly life, as they were the channels through which the world received its light. Mr. Richardson wished to know distinctly what Mr.

"Thou shalt not kill." "Thou shalt be killed."

"Thou shalt not steal." "Thou shalt be stolen."

"Thou shalt go to the cross." "Thou shalt be crowned with thorns."

The thirty-nine articles of the church militant are of the head. All the laws of executive and legislative bodies of men are expressions of the head. Their power will grow weaker and cease; they will be lost in the darkness of forgetfulness; their uses are to give affliction and sorrow, and are limited to the crudest, coarsest, weakest condition of life, in which condition they are lawful and must be; they must be where sorrow is a necessity.

The following are expressions of kindness, sympathy and compassion; they are from the heart:

" Father, forgive them." " In my Father's house are many mansions. I go to prepare a place for you." "Blessed are the poor in spirit."

"Blessed are they that mourn." "Blessed are yo when men shall revile and persecute you, and say all manner of evil against you."

These will live forever, to move the world with increasing power; they will rise to heaven.

The head is cruel to the people. The heart is generous to the people. The head makes no sacrifice, but it demands " life for life, an eye for an eye, a tooth for a tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe." The heart makes sacrifices--it gives all, even unto death.

The exercise of a mother's heart is perhaps the greatest on earth. " Darling, precious infant," says the mother. What sacrifice would not a mother make for her child? To pardon her criminal son, or reclaim her abandoned daughter, reason is only a shadow in the sunlight of her heart's holy love. The head holds humanity to selfishness, while the heart has yet to send humanity forth on errands of mercy.

The more speedily the people come to follow the examples of mothers and the precepts of Christ, the more surely and steadfastly do they move onward and upward to greatness and power.

The civilization, the intelligence and the reason of the world lead it to the ditch of destruction, from which there is no anivation but affection-no matter what that affection is.

Love is the unseen bridge that carries us over to the spiritual world. Love, not reason, is the passport from earth to the company of angels. Should there, could there be a man without love, with reason and intelligence as clear as the noonday sun, he may lay a thousand years sleeping and mouldering in his grave of earth for the want of love to bear bim to the arms of angels.

The head knows nothing beyond the limits of " the visible world, beyond what falls and perishes, while the heart feels the realities of the invisible world.

How vainly the people teach and how childishly believe that love is ruled by reason; that the heart is governed by the head. Reason is only a tenant in the dominion of love-the head is only a subject in the kingdom of the heart.

The narrow limits of reason call a man a fool

LIGHT. BANNER \mathbf{OF}

who in practice dares to step upon the threshold of the great temple of the heart.

and restained builded AV fair Mark Station 1 and a second statement of the

When a man begins to turn from reason to intuitions, from intellect to inward feeling and convictions, how he begins to turn from bigotry to liberality! How he begins to turn from condemnation to charity ! How he begins, to be useful in the world without name and reputation; how speedily he is called a fool, or crazy!

He who touches the hearts of the people touches the invisible mainspring of human guidance.

Humanity can be ledfront sorrow, wee and suffering by the heartstrings of affection, but never by the icicles of reason. It can be led from crime and wretchedness by sympathy and compassion, never by laws and lashes.

Value one heart-throb of sympathy more than all the laws and doctrines, the arguments and stories the brain can fabricate and utter by the tongue, for the tongue speaks lies and the heart heats truths.

Fear nothing from all that reason and eloquence may throw against you, if the hearts of the people are with you.

Existence after death is the longing desire of every bosom, and the fact that spirits talk with mortals, every one loves; and what ugly things the reasoning heads of men have spoken of it. How intellect and argument have reasoned against and told lies about this, the heart's best and holiest love.

The exercises of the heart have made Spiritualism, and the exercises of the head have made its opposition.

Man talks with angels by his heart, not by his head; he carries comfort to the suffering poor by his heart, not by his head; he sees immortality through his affection, not through his intellect; reason leads to infidelity, and love to faith.

Charity for the criminal comes over the yielding fibres of love, never through the avenues of rea-

The time now is when by the reasoning head the people are accursed-the world is inundated with books, bored with preaching, confused with arguments, stubborn in doctrines, bleeding in war, warring everywhere for dollars and cents, is tumultuous and confused under its present affliction, sorr or weighs heavy on human hearts.

The time is yet to come when all affliction is to be driven from the people by the exercise of the heart's affection. By the exercises of the heart the weak, the erring, the oppressed, the mourning, the poor in spirit, all the wounded, wandering, suffering people are to be blessed.

SPIRITUALISM IN ENGLAND. BY J. H. POWELL.

It is Christmas morning. I am sitting with my family in our quiet home, thinking of many things, but mostly of the state of Spiritualism in "dear old English I"--dear to me not because some ten or twelve thousand dock laborers and shipwrights living within two or three miles of my residence are at this moment pining for lack of employment. and doubtless in many instances cursing " dear old England," but dear because of her "good institutions" and her capacity for regeneration.

It is strange to me, standing, as it were, on a platform three thousand miles away, addressing an andience unseen, for I am not gifted with clairvoyance. But strange as it is, I cannot content myself without writing to the BANNER.

Spiritualism is a byword in the months of the majority of Englishmen. To live in England, the Spiritualist must be prepared for much scaudal and not a Fitle Orthodox persecution, and should get himself thoroughly case-hardened. But in spite of the scandal and persecution to boot, we have a goodly list of Spiritualists who are not ashamed to acknowledge themselves such. But alast there are many amongst us, miscalled Spiritualists, who say and do very many naughty things, and all their naughty sayings and doings are set down by opponents against Spiritualism.

mediumship, in the present state of the public mind, is calculated to be of most service. I am sorry to find that Mr. Shorter (T. S.), the author of "The Two Worlds," is threatened with

partial, if not entire loss of sight. I hope for the best. He has been one of our most active writers on Spiritualism, and is in every way a very worthy man. I have had some sixteen years' acquaintance with him. For some twelve years he has been Secretary of the Workingman's College in Gt. Ormand street, in which capacity he has been most assiduous. He will retire next term, owing to his defective vision, much respected and regretted by the gentlemen connected with the College. I trust sincerely that the friends of Spiritualism will see to it that a man who has done so much good work for them will not sink into neglect, and perchance-God forbid!-want.

Your readers, Mr. Editor, well know that Dr. Ferguson and Emma Hardinge have been amongst us, and I believe have both "done some service to the State." There are many pleasing thoughts occupying my mind at the remembrance of the hours I spent with Dr. Ferguson. I had not so intimate an acquaintance with Mrs. Hardinge, but I heard many of her discourses with intense admiration, and could only wish that the masses of this vast city could have heard her as well.

It is a difficult matter to draw audiences in England to hear lectures, unless some oddity rises up of a sudden and takes the people by surprise. Yet I believe that lecturers of the power of Dr. Ferguson and Mrs. Hardinge, if they could only press on in patience, would be listened to, and that, too, with eagerness. I am more than ever satisfied that a goodly hand of advocates might be pressed into service, and much good would result. The people here do not understand Spiritualism. They have either got their heads filled with the absurd "exposes" of the press, or they have grown to feel distaste for all spiritual topics. There is, therefore, the more need for teachers. The other evening I lectured on "Spiritualism-What are its Facts and Teachings?" in a very poor neighborhood, to a small audience, inviting discussion. Instead of uproar and confusion, I found the most eager attention shown, and am satisfied, could I manage it, by perseverance I could get together audiences. We want the blessed gospel of Spiritual Truth taken as a Comforter to the poor. God knows, life to them is a burden heavy to bear. What so acceptable as the assurance Spiritualism affords of immortal life and eternal justice?

Mr. Robert Cooper, after having expended a heavy sum of money in support of the late Spiritnal Lyceum and the Spiritual Times during the first two years of its existence, has been some time traveling with the Davenport Brothers,* but has now settled down to a tranquil life at Eastbourne. He has done nobly, for one man, and deserves well of all lovers of progress. There are few men who have taken an active part in "Spiritualism in England," who have sacrificed so much, in proportion to means, as Mr. Cooper has. May he never regret what he has done.

For myself, I have to thank the BANNER OF LIGHT and the RELIGIO-PHILOSOPHICAL JOUR-NAL for kind notices in their issues of November 3d. It has been a hard task for me to learn of late, but I thank God He has given me hope in abundance, and a stout heart. I had many an auxious thought before I consented to stop the Spiritual Times, and would not have stopped it if I could have obtained the means to pay for the mate; ial and working. Toward the latter part of the paper's existence, I was not only responsible for the working expenses, but had almost unaided to supply the matter for the paper, such was the apathy displayed. I mention this not with any feeling of complaint, but as a fact. Excepting the excellent Spiritual Magazine, we have no organ. Perhaps soon some others animated with the feeling which prompted Mr. Cooper and myself, will fill up the void. In the meantime I am

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LUTHER COLBY, - - - - EDITOR. CT All letters and communications intended for the Editor in Department of this paper, should be addressed to the

SPIRITY ALISM is based on the cardinal tact of spirit-commun-lon and indux; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and destiny, and its application to a regomerate life. It recog-tizes 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 estimlic and progressive, leading to the true religion as at one with the highest philosophy.-[Lon-don Spiritual Magature.

The State of the English Church.

The established Church of England seems to be at present in a really bad way.. It is not easy, in fact, to describe it or explain it; all we know is, that it is subject to divisions which are morally certain to break up its existing machinery, and compel entire recasting of its form and spirit, There are, at least, three parties in the church now: the ritualists, who go in for excessive forms and most minute ceremonies, for dressing up in fantastic garb and surrounding public worship with all possible ceremony, the liberals who say over the creed, but give it pretty much their own interpretation, and the spiritual churchmen, who want matters continued about as they are, and strenuously object to all innovations from either side.

Confession, as practiced in the Romish Church. s getting to be very common in the English Church. The ritualists go for it very strongly. In a recent letter to the London Times, Dr. Pusey, in speaking of this practice, remarks thus: "The use of confession among us all-priests and people-is very large. It pervades every rank, from the peer to the artisan or the peasant. In the course of this quarter of a century (to instance my own experience, which I must know.) I have been applied to to receive confessions from persons in very rank, of every age, old as well as young, in very profession, even those which you would think least accessible to it-army, navy, medicine, aw." There could hardly be produced more authoritative testimony on this subject. If it be a corruption to confess, then it must be allowed that it has worked its way well into the English Church.

The ritualists are all agog with their toyish and tawdry plans for rendering religious rites more imposing; but, in this strong common-sense age, such practices are far more likely to disgust the general mind than to impress it with a profounder religious sense. It has become, however, a real mania among the Oxfordites, and the discussion has taken possession of the public journals. In commenting on the whole thing, the London Times remarks, with satirical pungency, that strong young men with whiskers and big arms and fat calves, men who are also fond of taking an oar or a bat in their hands, actually go in with a girlish delight for dressing themselves up in the quaintest, the richest, the most expensive ecclesiistical garments. A sort of celestial bagman goes round on behalf of a celebrated millinery warehouse, touting for orders. A publisher has a secret and sacred corner in his shop where every information on costume can be obtained. Young men walk about the High street with garments and headdresses on that give the initiated to understand that their wearers are as much priests content to do my best in any way that opens to as it is possible for young laymen to be. And, naturally, the appropriate theology prevails also. Under-graduate after under-graduate announces that he is restored to the bosom of the true church; and, as under the modern system Roman Catholics are allowed to be members of many colleges. a fervent young man can go over when he pleases, and yet pursue his university career. Some, however, still hesitate. Gambling on a scale previously unknown is said to have come in with this queer parody of ritualism, and epigrammatists re-

A Gigantic Social Evil.

The hideous and basely corrupting business of public prostitution in the larger cities of this the lack of care manifested by several of our country, beginning with New York, is at length forcing itself upon the attention of the daily press. We see numerous articles in the leading New York papers, discussing this fearful practice with a fearlessness from which we might have reaped a marked social benefit by this time, if it had been manifested some time ago. It is stated that there | some do not even subscribe their names to their are fifteen thousand women in the great commercial metropolis of the country, who surrender themselves to the indiscriminate embraces of the opposite sex, from the love of excitement and the necessity to which society cruelly drives them, and afterwards spurns them as outcasts for it.

We rejoice to see this most important matter taken up and seriously investigated by the public five dollars in bank bills. The clerk filled the prints of the day, with a desire to find if there may | order, but could not forward the package, because. not be a way of at least; alleviating, if not wholly extirpating the evil. Few know what aspread this name. What were we obliged to do under the sin against nature and the human soul has made in secret, and how fearfully the public morals are or three weeks afterwards the writer of the letter infected with its corrupting influences. Not alone in their moral, but in their physical natures does in which he berated us soundly for our lack of the taint work unseen. It is said in plain terms by one journal, that it would astonish people if they could have disclosed to them what almost any physician of extensive practice in our large cities have it in their power to disclose, the untold suffering and weariness of life, at any rate the defrauding of large numbers out of the natural and healthy enjoyments of life, of innocent men and women on whom has been entailed the frightful curse of a course of illicit indulgences. We are glad that " free love " is thus proven not

to be the fruit, as charged, of Spiritualism. Our pure Religion has had sins enough niled on its patient back, and borne the repute they engender, unmurmuringly, too, to stand relieved when these charges are foisted, in their horrible details, on the very "society" which affects to scout us and our exalting faith. We should naturally look for these sinful and corrupting practices where the and write us where she desires the paper sent: most talk was made about other neonle's want of holiness. Human nature loves to deceive itself. as badly as it relucts at being deceived by others. It does not strike us, after some little reflection on the matter, that Spiritualism is guilty of quite all the iniquities which a self-indulgent class who control " society " would relieve themselves of by imputing them to our cause. Men's sins do find them out in the end; and the longer the concealment, the more wide-spread the secret corruption becomes.

We are not going to express an opinion here of the necessity, or the contrary, of tolerating the practice of prostitution in our large cities, while rigidly restricting the conditions of its practice by law; it is quite enough for us to know that such a practice is making fearful inroads into the moral and physical character of the community. Here is a great social evil threatening to corrupt and destroy the whole mass. How is it to be treated? Men will find their old methods of discussion, which are no discussion at all, only stimulants to its spread and growth.

Preaching and Practice.

Rev. Mr. Fulton, pastor of Tremont Temple Society, in this city, on Sunday, Jan. 13th, preached what he said must be taken as a sort of anniversary sermon, although it was n't; for he never preached anniversary sermons. He did not, however, confine himself very closely to any particular thought, but " rambled all over the lot." But he took occasion to indulge in vehement invective against Theodore Parker, whose memory will live fresh in the hearts of all noble men and women long after the little preachers who abuse him have passed into oblivion. Perhaps Mr. Fulton's temper was somewhat quickened by the remembrance that his church had been occupied during the previous week, against his wish, for a two days' Spiritualist Convention-which drew together thousands of our best citizens who are rid-

JANUARY 26, 1867.

More Remissness.

We took occasion, not long since, to allude to patrons in sending remittances to this office; and as a like heedlessness is still evident, we must admonish them again.

It should not be expected that we can promptly forward our paper to subscribers who fail to properly give us their post-office address, while orders.

We will allude particularly to a few of the letters we are continually receiving, with money enclosed, as specimens of the "sin of omission" of several of our patrons.

Some time since a customer sent us an order by mail for books and papers. The letter contained forsooth, the gentleman had forgotten to send his circumstances? Simply. wait. We did so. Two sent us another, with his name attached this time, nronntness l

We have on file a letter signed "Mrs. L. B. Stevens," with one dollar enclosed; but the lady omitted to forward her post-office address. When she does we shall send the paper with pleasure.

F. Bevier sent us three dollars, Jan. 1, with the request that we forward the BANNER to his address one year, but omitted to inform us where he resides. However we believe he gets the paper, as one of our clerks who remembered the name, (the gentleman having previously taken the paper,) overhauled the books and found his address after hunting about three hours among the many thousands of names upon our subscription

Here is another specimen of carelessness. We copy it verbatim, in the hope that the good lady may chance to see the paper containing her letter,

Dec. 31, 1866. DEAR SIR-Enclosed are three dollars. Forward your paper. MARIA SMITH."

Another letter, with three dollars enclosed, orlering the paper, received Jan. 16th, beats all the others. Here it is:

" Windsor Locks, Jan. 15, 1867. MR. COLBY, SIR-I wish to'

Probably the writer intended to add. "Take the paper one year." But he, or she, did n't finish the sentence. Please give us the name of your State and your own name, and you shall have the BAN-NER promptly !

Some one forwarded us two dollars, for which he desires us to send him a book; but he omits to inform us what State he resides in. There are six 'Royaltons" in Uncle Sam's dominions. To which shall we forward the book?

We do not give the above specimens for the purpose of ridiculing the parties alluded to, but simply to show them, and others who find fault with us very often, that we are not altogether remiss or negligent in the performance of our duties. It has been our constant endeavor to mail our books and the BANNER promptly to our patrons. Carelessness in not forwarding the address to us in full, subjects us not only to annoyance and inconve nience, but likewise those who are the cause of the trouble, for they no doubt honestly believe they have fulfilled their part of the contract.

Miss Dickinson on "Woman."

Miss Anna E. Dickinson has recovered from her recent severe illness, and resumed hor labors in the lecturing field. She lectured in Music Hall, this city, last Tuesday evening, to an immense audience. Her subject was "Woman," and in force of argument and eloquence it was more than equal to any with which she had ever before interested a Boston audience. Her efforts were to secare a universal elevation of the sex, a recognition of woman's talent and genius, and the inanguration of measures which shall furnish something for them to do. .She alluded in a graphic manner, in her preliminary remarks, to the degraded condition of many of her sex, and asserted that it was full time in this nineteenth century that the people were made ashamed of the condition of one-half of their race. She knew that in her plea in behalf of women there were many obstacles in her way, for there were not only men to oppose her on one side, but women on the other. There were multitudes of women and young girls in Boston toiling for insufficient hire and a bare pittance of food. What they should have is air, food and light, and an opportunity to live lives of respectability. She had often marveled how these women lived, but she had never marveled at the end to which they came. Among the things she would have was, first, that every woman should understand that she was born for herself; and, econd, have every man comprehend that he had no more right to govern his wife than she had to govern him: and, she sarcastically added, no large hearted and intelligent man need to be told this. She dwelt upon various topics of a kindred nature for an hour, then closed by saving she was not afraid of the ultimate result, for she believed the light was dawning, and that woman would soon go forth with honor, truth and courage, leaving behind the dark mists and shadows of night, and greet the bright horizon of glorious day.

wiseld the world roes round and round.

Although some are apathetic, others ignorant or misguided, and there is at present an apparent cessation to "the movement," I see nothing to make me hopeless. I know by experience that spiritual agencies work in a very silent and mysterious manner, and I am glad to find that an increased interest is being shown in private domesthe circles amongst the working bees. This is a good and promising sign. There is no array of pomp, none of the glitter which pleases the eye without satisfying the heart. Here and there mediums who make a sad mess of Lindley Murray get entrapeed, and give forth messages of an elevating and soul-satisfying character. I often listen to them, and overlook oral defects, because I know that a Power is with them potent for good. Of course I should be pleased if these humble mediums were educated, but their misfortune shall not make medespise the spiritual truth they are inspired to give expression to. The other Sunday evening two discourses were given under spirit direction by a young woman, Priscilla Price. at the house of Mr. Cossman, a workingman, which had a thrilling effect upon the few persons assembled. By the way, meetings are held at Mr. Cossman's twice a week.

There is a lady I am on writing terms with-Mrs. Berry-living at the West End. She has developed as a drawing and painting medium. and devotes most of her time to her spirit friends. It would take several columns of your space to describe minutely the various extraordinary paintings she has been the medium of producing. I know of nothing in the history of spirit painting in England so unlike mere artistic executions as Mrs. Berry's paintings. 'Phe colors are beautifully blended and softened into the designs. Each painting is fall of faces and heads, forming a perfeet riddle to wonder at, but not to unravel, for the mind seeks in value for exact counterparts in Nature. Mrs. Berry's paintings should be exhibited. I certainly think they will occupy a first place in the department of spiritual curiosities. Mrs. Berry not only is the medium of these wonderful paintings, but she has the "healing gift," . and only a few days since cured a woman of deafness who was sent to her for the purpose by another medium.

Mr. Meers, a friend of mine, an old Spiritualist is a very sensitive and wonderful medium. He has the gift of sight, and often describes the spirit friends of others with remarkable accuracy. He prophesied the American war, the late visitation of cholera in England, and the dethronement of the Pope. He has in his possession some very excellent spirit messages, which, together with his oxperiences, would, I am satisfied, be valuable to the spiritual cause.

The Spiritual Athenceum is to be open early in the New Year. Mr. D. D. Home Lyon, who has the management of it, I regret to say has lately been very ill, and is at present far from being convalescent. Last evening I was introduced by him to Mrs. Lyon, the lady who has adopted him. It is scarcely probable that his health will permit him to continue the active management of the Athenzum, much less to give any sittings. In that case a good test medium or two would be invaluable. There can be no doubt that physical

" Spiritualism in England London, 6 Sidney Terrace, Grove Road, } Victoria Park, E., Dec. 25, 1866.

• thearn that the Brothers and Mr. Fay are now in Russia, with good prospects of success. The Emperor has already with good prospects of success, granted them a permit.

The "Old Harry" in Charlestown!

DEAR BANNER-Do you know what has been going on here in Charlestown, right under the noses of all the predestinated saints of this goodly city? One of our spiritual societies has actually invited to lecture before them one Horace Seaver, the editor of the Boston Investigator. Think of such a climax. We, the very elect, the cream and last extract of holiness, to be compelled to listen to an address by a persistent Atheist, on the life and so forth of Thomas Painc. How marvelously did our Second Advent brethren hit it, when they predicted anti-Christ about this very winter. .Talk of "chaos and old night!" Is n't this the "darkness visible," that we have read about? Ob, and then such an address! After bottling up our hubbling volcanoes of fiery wrath, and awaiting a whole evening for a manifesta tion of infidelity, that would justify us in uncork ing the seventh vial, (mentioned in the Apoca lypse,) we were compelled to admit at last that Mr. Seaver's feet were very nearly alike, and that Paine, though a Deist, took snuff; was one of the world's patriots, whose highest ambition was to give the world the choicest blessings of freedom and plenty.

Mr. Senver seemed one of the quiet men, who annot be frightened out of an honest conviction by Mrs. Grundy, or any of her household; and he seems to feel that in vindicating Paine's career from the furious assaults of "our minister," he is doing simple-justice to a much abused philanthropist.

One thing seems certain: if he tells historical ruth, our past opposition to Paine, and our onslaughts upon his memory, have had their origin a a motive but very slightly allied to a love of truth and justice; and the less we have known of him, the louder have been our maledictions.

Mr. Seaver's addresses were well received by oppreciative audiences, and as I found myself anged side by side with some of the hardened heretics of our city, I could not refrain from conrasting such a mixture of "lion and lamb," with the probable results of such a "conglomerate" thirty years ago. And then I was led to moralize sadly upon the evil influence of sectarianism. which by its baleful sway divided and subdivided the human family, until warring clans and infuriate zealets dwarf the brotherhood of man. and the development of humanity. Let us pray with renewed vigor, that with the advancing years may come fraternity and harmony, and that the "lion and lamb in unison," may be the symbol of all coming time.

CHELSEA STREET. Charlestown, Jan. 14, 1867.

You often say, "How much good I would do with my money if I were as rich as this man, or the other." How much good do you do now with what you have? "Oh, if I had only time, what would I not learn," says another. How do you spend the time you have?

mark that it is either mass or unlimited loo." So they go. There are other symptoms, too, of an internal revolution in the church. Some of the high authorities are for giving up the practice of delivering sermons, Mr. Archdeacon favors going from church to the cricket-ground. Who would ever have dreamed of such innovations in a church styling itself "Established"?

Flogging in Schools.

The Social Science Association, whose meetings for discussion are held statedly in this city, have given considerable attention to the subject of corporal punishment in schools, and the conclusion they have reached is, that there is no justification whatever of such a practice; but that it is inhuman and barbarous, in conflict with the spirit that rules the present age, of evil example to all concerned, and decidedly harmful to the pupils on which such a summary infliction is visited. Prof. Agassiz said, in some remarks made by him at Cambridge, in town-meeting, that he had never in the whole course of his experience had occasion to use physical violence upon a pupii, and he could not be made to believe that it was necessary. As before said, the sentiment of the age is against the practice. Rewards in schools are much better than punishments ; but even these are bad when carried to such an extreme as they too often are, and made a stimulus which tends to

strain the expanding faculties. The truth is, a good many matters must be left alone-that is to say, to the operation of natural laws. It is unnatural to turn a school-room, where young and tender minds are placed for training, into a whipping mart; and it is equally unnatural to make a race-course of it for the faculties, spurring and whipping them on to see which can perform the trick-for it is not much beside that-of reaching the goal soonest. Discussion by intelligent men and women will quickly put an end to these abuses by bringing out the evils into plainer public view.

Meetings at Newton Corner.

Our friends at Newton have been thus far successful in their attempt to inaugurate spiritual meetings in that place. Middlesex Hall, quite a spacious room, has been well filled each Sunday for two months past, to listen to the excellent discourses which have been given. Dr. H. F. Gardner, of this city, entertained large audiences there on the 13th inst., with a resume of his experiences and well digested facts in regard to the spiritual phenomena. He was listened to with deep interest.

Mrs. Fannie Davis Smith is filling a second engagement there, and spoke for them last Sunday; is to fill the desk next Sunday also. She is much liked wherever she lectures.

ding themselves entirely of the shackles of religious bigotry and intolerance, by accepting the divine truths which Spiritualism imparts, received through ministering spirits direct from the fount of all Wisdom.

After having quoted a fine passage from Parker's writings, but which did not exactly harmonize with Mr. Fulton's theology, he proceeded to comment on it with the most exciting choler. With upturned eyes and extended arms, he exclaimed, Oh, how unlike the beautiful teachings of our dear Saviour, whose example and council, my hearers, you should all follow; and then, as though a new idea had struck him, he turned half round, exclaiming with violent gestures: "Why, if a man should write about the pastor of this Society as Parker did about Henry Ward Beecher in the Atlantic Monthly, I'd prosecute him for a libel." It seems as though Mr. Fulton sometimes forgets that he is a professed preacher and teacher of the precepts of the meek and humble Nazarene

The State Convention of Spiritualists.

We print the balance of the proceedings of the Massachusetts State Association of Spiritualists in this week's paper. As we have before stated, the object is to send the glad tidings of Spiritualism to portions of the State where spiritual meetings are not now held regularly, or where spiritual lecturers have never been. The time has come for energetic measures in this respect; actual work must be done. It behooves us to be something more than merely positive; we must be aggressive, and enter the field in earnest, if we desire to enlighten and elevate humanity by assist. ing them to obtain a knowledge of the immortal and soul-satisfying truths which our glorious Spiritual Philosophy teaches,

What the Spiritualists want in this single but nost important respect, is unity of action and energy of will. We must all resolve, as one person, to be active and generous. What we have, that we must be ready to share for a common purnose. In this way we can best testify to our faith and keep alive the feelings that warm and expand our lives under the rule and operation of that faith. We were rejoiced to witness such a fixed resoluteness, in this meeting, to take up the great work right where it is and carry it on. The feeling seemed to be that we are not to stop, but push forward until all we can do is finally accomplish-

Poor-Houses.

ed.

"If it were not for the religion of Jesus Christ here would be no alms houses, no poor-houses, in the land."-Rev. Mr. Fulton.

Very true; for if all mankind practiced the Solden Rule, to " do unto others as ye would that they should do unto you,"-as taught by Confucius centuries ago-and the money expended in erecting costly churches and supporting so-called servants of God "were rightly used, there would be no need of such institutions.

By reference to a notice in another column, it will be seen that Mr. and Mrs. A. B. Severance, excellent psychometrical readers of character, have removed from Whitewater to Milwaukee.

Punishment Commuted.

Gov. Bullock has commuted the death-sentence of John Moran, convicted of killing Ellen Kearney, of Roxbury, by shooting with a pistol, to imprisonment for life. The Council were unanimous in the same view. A number of influential and progressive gentlemen, humanitarian philosophers, appeared before the Executive Council and argued for this step, their leading ground being that the age is growing more and more averse to this business of taking men's lives, and that there is no reason nor humanity in pursuing a course that has been proved not to diminish crime, and certainly can be no benefit to the victim of the law.

Statutes that embody the idea of force rather than suggestions of reason, ought not to rule the conduct of this generation. As the true principles of humanity unfold themselves to the public apprehension, their spirit should become the embodiment of the laws of the times. We are not to go backwards; and although, for an era of intelligence and awakened philanthropy, the sound of war is strangely loud and common, yet these voices of an elevated principle make themselves heard above the din, enjoining a recourse to different practices from any which have hitherto obtained. The doom of capital punishment is sealed. It may hold its place a while longer on the statute-book, but it will be by a precarious tenure. Another spirit is to take possession of our laws. Violence is not best punished by violence. It is not vengeance that is required by society for its better security, but restraint from further harm and the surety of a criminal's correction and improvement.

What my Journal Tells," a sketch printed on our first page, may not suit Orthodox ministers, but will be relianed by all Liberal minds.

BANNER LIGHT. OF

New Publications.

CHILD'S BOOK OF RELIGION, for Sunday Schools and Homes. Compiled by O. B. Froth-ingham. Boston: J. P. Walker.

This is a choice and charming collection of poems and hymns, teaching the young heart the way to true worship. The field laid under contribution to form this collection is an extensive one, and has been thoroughly worked. The prose part is excellent: the catechetical section is worthy of sion, from A. J. Davis's Manual for the Children's Lyceum, showing the general estimate of its value in a religious training of the young. This capital little manual is for sale at the BANNER OF LIGHT Bookstores, both in Boston and New York.

THE SPIRITUAL REPORTER is the name of a neat new publication in the interests of Spiritual- further notice. ism, of which the first number is on our table. It is published by W. F. Jamieson, and is in large 12mo. form, which is conveinent and taking. The publisher designs to scatter at least a hundred thousand copies of the Spiritual Reporter over the country, which we hope he will be encouraged to do. Mr. Jamieson says : "After due consideration, I have concluded to receive subscriptions for single copies by the year, or semiannually, the subscriber paying the extra expense of mailing, etc. Therefore the terms to single subscribers are one dollar and a half per year; seventy-five cents for six months, payable in advance. This will aid, instead of retard, the circulation of the lectures by wholesale, the single numbers serving as specimen copies with which to form clubs."

Carleton, of New York, has the audacity to publish a bright little brochure, a keen satire on "Griffith Gaunt" and Charles Reade, entitled "Liffith Lank." Sol. Eytinge furnishes the very humorous illustrations. The text is by C. H. Webb. As a travestie on Reade, his last novel and his literary manners, it is a broad hit, capital letters, Latin quotations, and all. Buy it and laugh. For sale by A. Williams & Co., Boston.

NORTHERN LIGHTS for Jan. 19th is fully up to its mark, and is decidedly fresh, youthful and vigorous. Mrs. Howe contributes a fine poem, illustrated by Billings, on "The Rich Man's Library' -suggestive enough to poor scholars, but not des- city, town and village in the land. So say we tined to make its way through the putty-heads of mere money-makers. The "Contributors' Club" is a melange of auctorial debate on all borts of Our correspondent remarks : "There ought to be topics, which is much in the style of the "Noctes."

THE REPUBLIC is a bright, attractive journal, published weekly in New York by Walter E. Brigham & Co., No. 111 Fulton street. Its columns ing to domestic life, agriculture and miscellaneous literature. A well-conducted paper for general circulation.

We have from the Bureau of Navigation, Washington, the ALMANAC FOR THE USE OF NAVI-GATORS, from the American Ephemeris and Nantical Almanac, for the year 1867. It is published by authority of the Secretary of the Navy. It is compact with valuable matter to those who are to professionally use it.

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The American Unitarian Association of Boston nublish the YEAR-BOOK OF THE UNITARIAN CONGREGATIONAL CHURCHES FOR 1867. It is an exceedingly useful publication, both to Unitarians and those who are not.

Oliver Optic's new weekly magazine, "OUR BOYS AND GIRLS." No. 3. is a successful continution of the original plan. It is in universal demand among the boys and girls.

zine for children) has made its second appearance. Every Spiritualist visiting the city, is invited It is a very neat affair.

Personal. Mrs. H. F. M. Brown speaks in Rock Island, Ill.,

during the month of February. The people may expect a feast. Mrs. Phebe Curtis, formerly a visionist among

the Shakers, now an excellent healing and clairvoyant medium, has located in Grass Valley, Nevada county, Cal. Dr. R. W. Hathaway, a substantial supporter of

the close study of the older children, and those the spiritual movement, and possessed of fine who were brought up under the old Westminster | magnetic healing powers, has moved from Milsystem. Mr. Frothingham has taken, by permis- | waukee to St. Louis, taking rooms at 425 Sixth street, corner of St. Charles. N. B. Starr, the spirit artist's address for Jan-

uary and February is St. Clair, Mich. H. P. Fairfield-has been quite ill with congestion

of the lungs. He will not be able to fill his appointment at Iowa City, Iowa, but has returned to Berlin, Wis., where he can be addressed until

Nellie Dean, the twelve-years-old skatorial queen at Pittsburg, Pa., gets \$200 a week for her performances at a skating park.

Mr. B. P. Shillaber has formed an editorial connection with the American Union, and will also supervise the many excellent publications which are published by Messrs. Elliott, Thomes & Talbot.

Rev. Mrs. P. A. Hanaford, of Boston, has been engaged to supply the pulpit of the Universalist church in Hingham, Mass., until the 1st of March. She is a lady of talents.

Bonner gives Beecher \$10,000 for his novel. Poor Beecher!

Mrs. Elizabeth Cady Stanton, a very able and eloquent speaker, is now prepared to deliver, before lyceums and literary associations, her new lecture, entitled "Bread and the Ballot"-a declaration of the position of women before the law, and their need of suffrage as a protection against oppression in place and wages.

M. Henry Houghton, the lecturer, has been obliged to return to his home in Maine, on account of illness.

Meetings in Brooklyn, N. Y.

An esteemed correspondent writing from Brooklyn solicits us to urge upon the Spiritualists there the importance of having regular Sunday meetings. If Spiritualism is to be the means of doing good, she says, it ought to be preached in every Spiritualists who possess the means, should do all in their power to spread its blessed influences. Spiritualists enough here to support one or two meetings in different parts of the city. If we could hold meetings on the Sabbath, and circles one or two evenings in the week, there might be a great. deal of good done. But if we have occasional offer the reader freshest reading, on subjects relat- | meetings, and go to them hearing not much beside the reviling of other denominations, it will do us no good. We should go in the spirit and meekness of Jesus, who, when he was reviled, reviled not again."

The Hours of Labor Question.

The Commissioners appointed by the last Legislature to investigate the subject of the hours of labor, have reported the result of their investigations to the present Legislature. There are two reports, both quite lengthy. The majority, Messrs. Walker and Hyde, report adversely to any enactment regulating the hours of labor, and the minority, Mr. Rogers, reports in favor of ten hours as a legal day's work in the absence of contracts for factory or farm labor, and of eight hours for mechanical labor in the absence of contracts.

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-THE CHILDREN'S HOUR (T. S. Arthur's maga- except Sunday-from six A. M. to eight P. M. expected to call and see Warren C ınd

ALL SORTS OF PARAGRAPHS.

John B. Gough delivered his lecture on Peculiar People," last Wednesday evening, in Music Hall, before the Mercantile Library Association. The next lecture of the course will be given by Major Gen. B. F. Butler, on Wednesday evening, Jan. 23d.

The Suffrage Bill for the District of Columbia, vetoed by the President, as was anticipated, has since been passed by the requisite two-thirds vote of the Senate and House of Representatives, and has therefore become a law.

Beer fills many a bottle, the bottle fills many a bier.

The Girls' Lodging House, 205 Canal street, New York, furnishes meals and lodgings to girls. for five cents each, and finds situations for those out of employment.

Powdered borax sprinkled in domicils infested with cockroaches or "water-hugs," will cause them to leave the premises in "double-quick' time. It is a harmless ingredient. Try it.

MRS. LAURA CUPPY.—To those who have not heard this young lady lecture, we would say: Go, by all means, if you desire to hear an earnest, well-spoken discourse, with an unbroken flow of well-pronounced, grammatical English. We have our own ideas about woman's mission and her proper sphere in society, and how far she unsexes proper sphere in society, and now far she unsexes herself when she ventures to lecture men, yet, spite of our prejudice, we were carried away by her words last Sunday at Maguire's Opera House. —San Francisco News Letter, Oct. 18.

Gen. Halleck says that the action of the Caliadoption of the national currency has cost that thousand inhabitants.

What color is next to an invisible green? Blindman's buff.

A recent conflagration, in Janesville, Wis., destroyed over a million dollars worth of property.

The suspension bridge over the Ohio river, opposite Cincinnati, is the largest in the world, being two thousand two hundred and fifty-two feet long. It cost two millions of dollars.

Men can better philosophize on the human heart, but women can read it better.

coöperative societies, possessing in the aggregate a capital of nearly four million dollars.

There are \$5,400,000 on deposit in the Boston Five Cent Savings Bank, and in Savings Banks in other parts of the State, \$67,717,947.

All who love peace and are destined to live with those of less delicacy of feeling than themselves, must learn to take no offence where none is intended.

Robert Dick, a baker in Thurso, Scotland, died recently. He was considered by his neighbors to be insane, but his geological and entomological geological specimens to a local natural science association.

A cable telegram from London Jan. 15th, says the ice broke in Regent Park, on that day, and precipitated three hundred skaters into the water, thirty of whom were drowned.

EFFECTS OF NEGRO SUFFRAGE IN THE DIS-TRICT OF COLUMBIA.-It is curious, writes a uns as jugglers performing without license, when Washington correspondent, to see how easily the not one of the accredited mediums has ever studied mind of the politician accommodates itself to the or learned one trick of jugglery, nor ever given, existing condition of things. But yesterday the or pretended to give, any trick of the art. Their Washington or Georgetown negro was nothing phenomenal exhibitions are like, but more varied, but a "nigger"-a nuisance, if you will-a crea- than those of Methodist and other religious reture without consequence, at least. Now, behold vivals, and only go to show the power and presanged 1. Law has nut the hallot into his

New york Department. 544 BROADWAY.

WARREN OHASE Agent. 544 Broadway, N. Y.

Send us ten cents for a copy of a small pamphlet, "The Rights of Man," by George Fox, through a lady; and get your money's worth. Send seventy-five cents, and get a copy of "Elder Tubbs and Shadrac Saddler's Experience in Hell, with the Elder's Father and Mother." Rich things, by a Universalist clergyman.

Any persons wishing books, and not knowing the merits of different works advertised, can send us the amount to be invested, and we will select and send books to the amount received.

Be careful to address WARREN CHASE, 544 Broadway, New York, or BANNER OF LIGHT Branch House, Send Post-office money order when practicable, or draft when the amount reaches ten dollars.

Friends in distant towns and villages who are acquainted with merchants that visit the city can send by them, and have the books put in their boxes of dry goods, to save expense.

Now is the time to get reading matter from the spiritual literature. You can include your subscription for the BANNER, also.

Religion and Law.

It has ever been the practice of religious bigots and zealots to use the strong arm of the law when they could wield it for the defence of their institutions. They have never dared to trust to God the fornia Legislature in refusing to countenance the defence of his own truths or revelations. The Jewish Church killed the Infidel blasphemer, State fifty millions in money and five hundred Jesus, and some of his followers, and the Christians in turn, under Constantine, and through the whole reign of Popery, as long as it had power to do so, killed those who held the same relation to it that Jesus did to the Jews. When finally the Protestants succeeded in their resistance to Roman power, they too, soon as able, used the law. and poor Socrates, and thousands of such reformers and thinkers, fell victims to their tyrannical vindictive religion.

When the Puritans escaped from the tyranny of the dominant church, and, settling on the rocky shores of New England, by perseverance and industry became strong, they, too, became perse-There are in England six hundred and fifty-one cutors, and used the law to execute witches and Quakers, and to persecute Unitarians, Universalists and Methodists, till these each, from human and natural sympathy, became strong enough to wrest the law from the control of such ignorant bigots; but no sooner does a reformer like Abner Kneeland come out and hold to them ALL the relation that Jesus held to the Jews, or Luther to the Romish Church, or Fox to the Paritans, than they all combine and use the law again, and shut him up in prison for blasphemy-the same crime for which Jesus and Socrates suffered death. But

> ----- " the right comes uppermost, And ever is justice done;"

again

skill were so great that he was a teacher to some for no more blasphemers can be imprisoned in old of the most eminent scientific men of the ago. He Massachusetts, nor in many places of the United died in utter poverty, and doubtless, ere long, he States. Yet persecution is not doue, for in this will have a monument furnished by the very men | day of many strange inventions the combined inwho have been scouting at his labors while he fluence of the churches has sought and found a lived. He has left a very valuable collection of new way to use the law. Spiritualism, a new and radical religion of this century, holding almost exactly the same relation to Christianity that Jesus and his doctrine did to the Jews, and having, as that did, phenomenal as well as philosophical phases-these ever scheming enemies of all innovation and religious progress have found a way to use the law in several States of the nation by arresting, fining, imprisoning, &c., our medi-

all left delighted with this the first Christmas Fes-tival of "The Children's Progressive Lyceum." During the first four Sundays of December, we Interest to the hurning eloquence of that zealous apostle of the Harmonial Philosophy, Selden J. Finney, who lectures for us in January and per-haps February.

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haps February. One Sunday an old friend and town's woman, Mrs. E. A. Bliss, lectured very acceptably to us up-on "The Power of Truth," which subject she ban-dled with her accustomed ability, although yet very weak from her long illness. At the close of the meeting our favorite spirit, "Harebell," took the control and gave us a very pleasant talk. Mrs. Bliss is fast regaining her strength, and will soon be able to respond in person to the numerous in-vitations she is daily receiving again to enter the lecture field. Our cause was never more flourish-ing in Troy than now, and the interest is increasing in Troy than now, and the interest is increas-Yours for the truth, B. STARBUCK.

57" Wanted, in Broadway, N. Y., fifty Doctors of Divinity. The old gentleman is sick, and, it is feared, in a decline. The Herald and Sunday Mercury are nursing him now, but, as they are not D. D.s; they will only receive directions what to do for his comfort and recovery, and no doubt will be faithful to the trust as long as it pays well. The liquor traffic is greatly alarmed about the old gentleman's recovery, as his decline and decease are its ruin.

Business Matters.

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

SITUATION WANTED .- A lady who is a thor-SITUATION WANTED.—A lady who is a tolor-ough English and French scholar, desires a situa-tion as governess, copyist, or to do any kind of writing. Will leave New England if a good salary is offered. References exchanged. Address Miss G., BANNER OF LIGHT office.

When you are depressed by the gaunt, sickly feeling of a disordered system, which needs to be cleansed and stimulated into healthy action, take a dose or two of AYER'S PILLS and see how quick you can be restored for a shifting.

MR. O. T. SLAYTON, of Stowe, VL, has opened Rooms at No. 30 E. Houston street, New York City, where he is prepared to examine clairvoy-antly and treat magnetically all diseases that can be reached by such means. MR. SLAYTON is a young man who has been very successful, is high-ly recommended, and deserving of patronage. 3t W. C.

CARD.-THE ONLY SPIRITUAL COLLEGE FOR INVALIDS AND STUDENTS.—Large, newly for-nished editice, Short ride from Boston. See Circular, with terms, engraving of the building, &c., lately in the BANNER. Patients and pupils received at all times. DR. URIAN CLARK, Greenwood, Mass.

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

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

Special Notices.

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

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

KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

MRS. SPENCE'S POSITIVE AND NEGA-TIVE POWDERS, for sale at the BANNER OF LIGHT OFFICE, Boston, Mass, June 16.

" Coc's Cough Balsam" are household words through out the United States. As we travel we are greeted with it from rocks and fences; if we pick up a newspaper we are πd vised to "try It."; and as we visit our friends we see it on the shelf ready for use. It southes fretful oblidgen, puts a veto on coughing, and is a great relief to the consumptive.

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 melaneboly, its effects ar most beneficial and wonderful. It should be kept by every tamily.

Such curative and healing power as is contained in Mrs. Spence's Positive and Acgutive **Powders,** has never before been known in the entire history of medicine. See Certificates of Cures and advertisement in another column. Remember that Mrs. Spence's Positive and Nega-live Powders are the Greatest Family Medicine of the Age. See Certificates of Cares and advertisement nanother column. The most liberal terms, and also the sole agency of entire countles, for the sale of Mrs, Spence's Positive and Negative Powders, given to Druggists, and to Agents, male and female, See Certificates of Cures and advertisement in another column. Physicians of all schools of medicine, and Mrs. Spence's astive and Negative Powders. See Certificates of Cure-nd advertisement in another column. Nov. 24.

"Immoral Influence of the New York Herald."

Our attention has been called to an article in the New York World newspaper of Jan. 14th, bearing the above title. Said article purports to be the report of a discussion which took place on the 13th at Mozart Hall. It commences by saving that "Mr. Cheeney, editor of the BANNER OF LIGHT, led off the debate," etc. This is news indeed to us. The gentleman named is not the editor of the BANNER OF LIGHT, and never was. Why such a statement crept into the columns of The World newspaper we are at loss to conjecture. However, the speaker alluded to gave the Herald some home-thrusts which it cannot very well gainsay. The remarks were no doubt elicited by the Herald's recent cowardly attack upon the character of Emma Hardinge, although the lady was not alluded to in the printed report. Will The World do us the justice to correct its misstatement?

Spiritualism in England.

Dr. Hugh McLeod has been delivering a course of free lectures on Spiritualism, in Bedford Hall, London. In announcing his lectures, the Doctor makes the following sensible remarks: "Spiritualism, as taught by the honest and scientific expositor, is a most interesting matter. resting as it does, like all that is true in science, upon a basis of classified fact and demonstrated knowledge; its claims and principles have special charms for the free, independent and benevolent soul. It may be needless to add, that its unpopularity is, perhaps, its greatest recommendation, and its true teachers altogether out of favor with the 'authorities,' who mistake this most divine philosophy, their best friend, for an enemy." He is a very zealous and earnest worker, and appears to be determined that the people shall learn something in regard to our philosophy. Mortals as well as spirits should help him.

Radical Lectures on Beligion.

The Parker Fraternity have arranged for a course of twelve lectures to be given at their Hall. No. 554 Washington street, the opening lecture, "The Church and the Spirit," to be delivered by Rev. C. A. Bartol, D. D., on Sunday evening, 27th inst. The other lectures will be given on successive Sunday evenings, by gentlemen of acknowledged ability, whose names appear in another column. Tickets to the course-single person, \$2, gentleman and lady, \$3-are for sale by Oliver Ditson & Co., 277 Washington street.

Charles A. Hayden.

This young and popular lecturer on Spiritualism made a short visit to this city and his home | Convention is requested, and the Secretary urges in Maine, the first part of this month. During in excuse the undue multiplicity of demands uphis stay he lectured two Sundays in our neighbor- on his attention at the time. ing city, Charlestown. The hall was crowded toits utmost capacity, and his discourses were highly appreciated. He has returned to Chicago to fill out his six months' engagement there.

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.

In New York.

Charles H. Foster, the test medium, after a brief residence in this city, where he gave tests of a very convincing character that "the dead live" and can communicate to the people of earth, has located in New York City. Those of our friends who have not witnessed the wonderful manifestations through his agency, will now have an opportunity of doing so.

New Music.

Brown & Perkins, 420 Broome street, New York, have just issued the following new songs: 'He'll be true to me," words by Fanny Crosby, music by Thos. E. Perkins; "Memory," by the same author, music by Henry A. Brown; "Fairy of the Wildwood," written and composed by Henry A. Brown. The above are fine compositions.

Severe Snow Storm.

A northeast snow storm commenced early Thurslay morning, Jan. 17, and raged furiously until the depth of snow counted by feet instead of inches, completely retarding for awhile nearly every mode of travel. It was the severest snow storm which has occurred in New England for thirty years.

CURIOUS CIRCUMSTANCE.—A few days ago, two brothers were drowned while skating on a pond, in New York State; and it is authentically declared, that at almost the very hour of their denth, a child playing with its doll, in a residence about twenty miles from the place where the deaths occurred, suddenly spoke to its relative in an exclamation, that her cousin, meaning the youngest of the boys, was drowned. The declar-niton was repeated, and the singularity of the cir-cumstance greatly excited the family. The same cumstance greatly excited the family. The same afternoon, the telegraph carried the intelligence f the deaths of the two boys.

The papers are all copying the above paragraph, but not one in fifty would have done so had the fact been stated that the little girl was a medium, through whom the invisibles can convey intelligence in advance of all other known modes.

CORRECTION .- In the report of the first session of the Massachusetts State Spiritualist Convention, an unintentional injustice is done Dr. C. C. York, of Charlestown. The Doctor is made to inquire concerning the subscriptions at the Lawrence Convention. The Secretary was out of the hall at the time of his speech. The Doctor referred to the first meeting of the Convention, rather than the one at Lawrence three months back. For this or any other error the indulgence of the

The damage done by the burning of a portion of the Crystal Palace, London, amounts to a million and a half of dollars.

hands and he is a king in his own right.

Short dresses and contracted crinoline are becoming fashionable in this and other large cities. Now, ladies, throw away that unsightly knob worn on the back of the head, and then you will look like sensible women.

AN INGENIOUS INVENTION .- An ingenious mechanic (he is a native of New England, of course,) has invented a process by which the enamel from the fibre can be removed from the milk-weed The fibre then becomes equal to cotton-soft, silky and of great strength. Cleth made from it is stronger than that from any material now known. The trade to be opened by this invention promises to be very lucrative.

People never improve when they have no better models than themselves to copy after.

The Gazette de France is the oldest newspaper extant. It is now in its two hundred and thirtysixth year.

Queer thing is an insurance policy. If I can't sell it, I cancel it, and if I can-cel it, I can't sell it.

A New Worker in the Field.

Cephas B. Lynn, the young man spoken of in the last BANNER, bids fair to be one of our brightest stars in the lecturing field. He has spoken several times in Charlestown and Quincy, and is ready and willing to labor where he may be called. He has not had much experience before large audiences, and being in a conscious trance while speaking, it would perhaps be best, at first, for him to visit in smaller places, where friends wish to hold week-day evening circles, and he then could speak for them on Sundays. There are many places where he could be put into the field to advantage, and give good satisfaction. He is an intelligent young man, with preposessing personal appearance, but is obliged to walk with crutches, as one of his legs withered in early childhood. His relatives are not able to give him sufficient material support, and therefore we hope our friends will see that he has plenty of work, with sufficient remuneration. He is destined to do much good in the field of Spiritualism. His address will be found in the column of the lecturers' appointments.

Notice.

THE EXECUTIVE COMMITTEE of the Massachusetts Spifitualist Association, are called upon to meet at the Circle Room of the BANNER OF LIGHT, 158 Washington street, Boston, Wednesday, Jan. 23d, at 21 P. M. A full attendance is absolutely necessary, as business of the utmost importance comes before the meeting. An agent or agents will be appointed, and a general direction given the action of the Association for the ensuing year. Every member of the Committee should be present at this meeting, that its action may be representative of the feelings of all sections, in order that harmony of effort throughout the State may assure the success of our labors. E. S. WHEELER, Cor. Sec. M. S. A. . .

ence of spirits who once lived with us; but this is just what the church and all the churches fear, hence the support they give and the use they make of the law and of jugglery, of which they are all as guilty, and the Roman and the Methodist church much more guilty of jugglery than our mediums.

The late attack upon the Eddy children is the most outrageous and villanous of any in our time, and deserves the righteous indignation of the public.

City Items.

Emma Hardinge and Lizzie Doten are the rival speakers in the city this month, and both fill their halls with the earnest listeners. But many go away only to wonder what it can be that makes the speakers so attractive. Such are not Spiritualists, of course not: they are respectable people.

Not long since I was in a city just out of this city, and sat at a table where a lady and her little daughter of eight or ten years were boarding. The main business of the lady was to train her daughter, and learn her the Catholic lessons, and see that prayers were said, beads counted, and to keep her own soul on the safe side. She was shocked at Spiritualism and Spiritualists, shrank from them as from a robber or murderer. Her husband was absent, engaged in his profession. He, too, was of the holy church, and kept an account with God, which was often settled; and ras deeply interested in educating religiously the girl. He followed no other business but his profession, and that was a traveling gambler; but what is that to the terrible belief in spirits? Thère is no accounting for tastes. There are thousands of such Christians near here, and many much worse; all are respectable if they endorse Christianity.

There is a new discovery, and likely to be patented. It is the use of the gallows as a means of salvation. It is thought to be its best use, as it converts many of the harder sinners, who would be lost without it and their sentence. It is to be added to the means of salvation.

The city is in commotion, just now, about the Sunday liquor law. Some are alarmed about the business of those who sell liquor for a living, as they will lose so much by stopping on Sunday. We propose to stop it altogether, and let them find better business. Others are fearful the poor drinkers will go sober to church and to bed, one night in the week. What a pity!

Troy, N. Y.

Our Children's Progressive Lyceum Festival was a success. SANTA CLAUS was there in per-son, with a large hamper filled to the brim with presents for the children, which he unloaded hefore the Bower of the Queen of Gifts, who dis-tributed them to each group as they were "march-

ed to the front." The Lyceum exercises, singing, gymnastics, Banner March and distribution of the presents isanner March and distribution of the presents occupied about two hours; and a more happy set of faces, both young and old, I have never seen together. After Santa Claus had made his rounds, the younger children were dismissed to their homes to dream of the wonderful old saint, while the older ones joined in the merry dance until "the wee sma' hours ayout the twal," when

ADVERTISEMENTS.

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RADICAL LECTURES

ON RELIGION. T is arranged to have a course of twelve lectures on toples

of Religion at Parker Fraternity Hall, No. 554 Washington street, Boston. The opening lecture will be given on SUNDAY EVENING.

IAN. 27. at 71 o'clock, by

REV. C. A. BARTOL, D. D. Subject, "The Church of the Spirit."

The following lecturers will appear in the course on success ive Sunday evenings :

Rev. WM. J. POTTER, Rev. SAMUEL JOHNSON, Rey. JOHN W. CHADWICK, Rev. SAM'L LONGFELLOW

Rev. FRANCIS E. ABBOTT, Rev. JOSEPH MARVIN, Rev. OLYMPIA BROWN, Rev. EVERETT FINLEY, Rev. JOHN WEISS, Rev. S. H. MORSE,

RALPH WALDO EMERSON.

Tickets to the course, for one person, \$2: and for gentleman ind lady, \$3.

For sale at OLIVER DITSON & CO.'S, 277 Washington 3w-Jan. 26,

VAPOR BATHS! MAGNETIC BATHS! THESE healthful Baths are administered by MBS, WIL-LLAMS (A. J. Davis's s-ster), at all hours of the day, either medicated or plain, and with or without clair voyant examina-tion and magnetic treatment, at No. 8 NEW STIREF, NEW-ARK, N. J.

First Abridged Edition of the Manual,

FOR CHILDREN'S LYCEUMS. BY ANDREW JACKSON DAVIS.

IT contains Rules, Marches, Lessons, Invocations, Silver Chain Recitations, Hymnis and Songs, Price, per copy, 44 cents, and 4 cents postage if sent by mail; for 12 copies, 64.04; and for 160 copies, 534.00. Address the Publisher, BELA MARSII, 14 BRONFIELD ST. BOSTON.

BOSTON.
 cow-Jan. 26.
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THE MAIDEN IN THE SPIRIT-LAND.

In the malugin in the SPIRIT-LAND, O'dermo claims that while in a trance state, controlled by the spirits of deceased artists, that he can produce the pic-tures of deceased artists, that he can produce the pic-tures of deceased artists, that he can produce the pic-tures of deceased artists, that he can produce the pic-tures of deceased artists, alow they appear in the next world. THE NAIDEN is admitted to be the best pic-ture of its kind over produced. Copies sent to any part of the United States, at 25 cents each, with circular. Address, SOPHIA EHRENFELS, Room 21, No. 132 South Ciark street, OHIOAGO, ILL. 2wis-Jan. 19.

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LIGHT. BANNER OF

Department. Message

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

Mrs. J. H. Conast,

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

The questions propounded at these circles by mortals, are answered by spirits who do not an-Nounce their names. We ask the reader to receive no doctrine put

forth by Spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive-no more.

The Circle Room.

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

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

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

Invocation.

Our Father, do thou fold us in the arms of thine inspiration, even as the shades of night are folded in the radiant arms of day. And since thou hast opened the volume of thy life unto us through Nature, oh instruct us to read therein understandingly. Oh let us view thy power, and thy goodness, and thy perfectness through the mirror of our inner lives, so that our souls may perceive thee in all thy radiance. Thou Spirit of the Morning and of the Evening, and of Noonday, hear our prayers and answer them in thy time, and in thy way; for thou art Great and Good, and Holy and Perfect. Amen. Nov. 22.

Questions and Answers.

CONTROLLING SPIRIT. - Your queries, Mr. Chairman, we will consider.

QUES .- At this circle, last Thursday, this question was read: "Why do returning spirits never speak of heaven?" The answer was: "Those who have returned to the correspondent, perhaps. do not deem themselves in heaven." The correspondent never had been favored with a communication from the spirit-land, but was prompted to ask this question by being a careful observer of what was said by those that return at this circle. So that the inference we shall draw, that those who return here and never speak of heaven do not deem themselves there? This question is asked for information, and not for argument.

Ass.-There are so many conceptions of heaven, that it is very hard to harmonize them, although all are in accordance with the law of Nature. Most persons hold ideas of heaven through religious rites and ceremonies, that often lead them astray; often point the wrong way to heaven. There are so many persons on the earth who believe heaven to be a special locality, that it is exceedingly hard to convince them that it is not a locality; that heavon is but a state of mind, a condition where the spirit is in harmony with self, and all Nature. This is heaven. When you are perfectly in barmony with yourself and Nature, then you are in heaven. When you are the contrary, then you are in hell. This is a natural definition of the terms heaven and hell. We are well aware that the masses have been led to consider heaven as a city, whose streets are paved with gold, in some far-off country. But this is a very great mistake. When the spirit becomes when you least expect it.

But you'll tell the folks, won't you? [Yes. land, won't you? Do n't forget the wake-that and my Brother George, and all the rest of them. Tell Aunt Susan that it's a poor God, I take it, that do n't know enough to take care of us without our asking him all the time to look out for us. She said if I'd only pray more I should be better off. Perhaps she'll think so now; but I say to Aunt Susan, as I said before I went to war. it's a poor God that do n't know his business well enough to take care of his children without their asking him to all the time.

I'm just the same as I was; don't think I 've changed any: I used to try to get religion, but there was no get in that direction for me. I got because they have no room for it. 1 did n't happen to have any.

If they want to know how I died, tell them that luxuries at For: Monroe, through his under- worship thee; we will ever lay fresh flowers upon

how I came to die in the way I did. He is getting perfect, forever and ever. Amen.) his reward now, I'm told. So the boys say, that see how things are maneuvring here. It's a good kind of a reward! I should like it myself; would n't ask for anything better. I'm only sorry, though I didn't have the taking of him. I'm quite sure he'd never taken so much as two paces ahead without going either aloft or below, for I

settled his case pretty quick. That's my style. I don't know as it suits yon, though. (To the Chairman.) I'm obliged to you for

helping us back here. If ever I can return the compliment, I will. You 've got to come on my side sometime, and if you want a boost in coming back, I in the chap that can give it to you.

Annie Jeffreys.

Nov. 22.

I am Annie Jeffreys, wife of Captain Charles | are changed, yet their identity is not lost. Jeffreys, and I died on the passage from Calcutta since I died, and, during all that time between then and now. I have tried in many ways to come back. I was sick before I went from New York that I might be restored to health. But I was not, and died on the return passage.

Be kind enough to say that I am satisfied with distributing what I left in the way of worldly effects. There have been many thoughts in the minds of my friends like these: Would not she have been better satisfied if what she left had been distributed among her most intimate friends? No, no! I am satisfied as it is, and I am also satistied with all that has been done. And now I ask that I may be permitted to meet those friends I love so dearly on the earth, and talk with them as I do with you, who are a stranger to me. I have many incidents to relate concerning this new, this beautiful, this glorious spirit-land. It is more beautiful than souls in mortal can have any idea of. It is grander, it is more perfect than anything that the prisoned soul can conceive of And that is why the descriptions fall so far short of the reality. We can't tell you what that beautiful land is; we can only say it is Nature perfected and made altogether glorious.

thought of when I got here, was how I felt when do n't care if it is a green jacket and blue Jean I went out; and if I should have died to think of pants. It matters not if it is a red fiannel petanything else for a few minutes I could n't. I ticoat; anything I can get. I'll be satisfied with don't know nothing about this feeling. It comes it if I can come and let the folks know I'm alive. Say I'm very well off indeed in the spirit-

What folks do you mean?] I mean my Uncle is what I want. Don't want to go away and have Henry and Aunt Susan; mean my Sister Mary the business half done. Yes, sir; good-day, sir. Nov. 22.

Séance opened by William E. Channing; closed by D. G. Pike.

Invocation.

Spirit of Divinest Love, whose mercy tempereth the winds of adversity to the needs of every soul, whose wisdom guideth the falling sparrow and the destiny of worlds, to thee we pray, asking that the Mount of Transfiguration may become a reality to the people of this age. May Moses and Elias become a present reality unto every soul, out of the Church, instead of into it. I don't guiding them out of darkness into light, teaching know but what you're a Class Leader in the them that the mantle fit to be worn at the mar-Methodist Church. Can't help it, it 's all the same riage of Time and Eternity can be wrought alone to me. My Aunt Susan was a very good sort of out of the good deeds of their earthly life. Oh a woman, but she was a Methodist, had kind of thou Spirit of every age, who makest thy home in straight ideas, always wanted me to get religion. the flowers, in the mountain, the ocean and dry But there are some folks who fail to get religion | land and in the skies, thou who art everywhere, we know that thou wilt hear our prayers; we know thou wilt answer them; for since thou guardest the little sparrow, so thou wilt guard the the gentleman that the North is pampering with human soul. Father, we will trust thee; we will

strappers, starved me and a lot of others. That's the altar of our souls, for thou art all holy and Nov. 26.

Questions and Answers.

QUES .- By J. O. Greene, of Indiana: Is the spirit of man, when separated from the earthly body, a material body, composed of any kind of substance?

ANS .- Yes; all spirit moveth through and manishould have given him a pill that would have festeth by matter, under all circumstances and in all places.

> Q .- Do spirits ever get worried, hungry, thirsty, sleepy or angry?

A .- Spirits possess all these different attributes. They do hunger and thirst. They are sometimes sad, sometimes joyous, sometimes angry. It is not the body that gives out these exhalations, even while the spirit is chained to the things of Time. It is the spirit, and it carries these peculiar tendencies with it to the spirit-land. Though they

Q .- By "A Friend," Springfield: I would ask to New York. It is four years this last summer at your spirit circle how much reliance can be placed in prophecy from the spirit-world, on mere earthly interests?

A .- Just as much as could be placed upon to Calcutta, but I was advised to go with a hope prophecy emanating from any earthly source. You have spirits in the body who do prophesy. But the spirit of prophecy is by no means in the ascendency. Circumstances over which the inmy condition in the spirit-world. I am only dwelling spirit has little control, ofttimes render thankful to know that the hand of benevolence the spirit of prophecy exceedingly impotent. You has been busy, through the friends I have left, in should at all times exercise the highest reason of which you are possessed on all subjects, it matters not who presents them to you. Nov. 26.

John Sherer.

I am a stranger to you all, and a stranger to this new way of conveying one's thoughts to their friends. I had supposed before death that when once we separated from the body, we could have no knowledge of the condition of the friends we left, and they could have no knowledge of our condition until we should meet in that world beyond the skies, as I was taught. But I have learned, since I have been an unclothed spirit. that we have been very wrongly taught in religious matters and things pertaining to the afterlife, and, like all the rest. I am anxious-or the majority at least-I am anxious to get back again, seeing that I can do so. However, I find it's no easy matter, for I've tried steadily, more or less,

Come back again. Lost the reins, as I used to sometimes lose my fiddle. Love to all the folks; and tell them I shall soon be in a condition to go over the road very fast. I am happy, and would not exchange situations with the fairest in the Nov. 26. land. Good-by.

Matilda Chase.

I am Matilda Chase, from Provincetown, N. S. My father is very anxious I should come, as he cannot himself. He has been in the spirit-land nine years, and I only since last March. He is very anxious - my father is - to talk to brother John, and mother, and Sarah, if she won't be afraid, and all the rest, but mostly to John and mother. And I am very glad to come, for I want my mother to know that there is no eternal separation as fixed by religion; that all those who are attracted to each other must necessarily meet in this world; and as God is a God of law, and nevar breaks law, it is a law of the spirit-world that scances in the afternoon, reaching some of the best those who are attracted to each other must meet, minds in the city. and those who are repelled, so long as the law of attraction is active, they cannot meet.

My mother is exceedingly troubled, for fear she shall not meet my father in the spirit-world. She will, and she need no longer be troubled. And if she wishes, she can meet him before she comes; and there's nothing to hinder, except her own religious prejudice.

I died of inflammation of the lungs, and it's very hard for me to talk. It was hard before I died, and I feel now as I did then somewhat. I was near lifteen years old. Good-day, sir.

[Have you said all you desire?] Yes, sir. My father died at sea, sir, and that is why mother is so very anxious about meeting him. He died away from her. Nov. 26.

Ann Murray.

It is five years ago since I come away from the earth here. I was then at Deer Island; yes, sir; and my name was Ann Murray.

I have not much good account to give of myself while I was here. I have much hard time; not of the spiritual religion. Now, then, the question do as much good as I ought to I can look back arises, whether we alone are on trial, or whether do as much good as I ought to. I can look back and see how much I done bad. But then, I do n't know, I was-oh, I do n't know-I was shut in all I feel confident in here saying, that, if the Eddy around with evil; seems as if I was. But I 've mediums (Horatio G. and Mary C. Eddy) cannot had very kind treatment since I come to the spirit-world. And it was the Matron of the place -very kind lady she was, too-told me I would n't have so hard a time in the other world; would n't have so much to drag me down in the next world; that God would be very kind to me; I'd not stay very long in purgatory; she thought I would n't; and she said I could come back and watch over my two children I left here. And she said many kind things to me; nice lady she was. And I thought of it all the time, and I asked the priest I met as soon as I got on the other side what bout it. And he says it's all true, every word of it; you can go back when you are sufficiently redeemed. And I've worked hard all the time to come.

'T is no use for me to go over all the bad road I traveled here. 'T is a bad road. I don't like to go over it at all; no, I don't. I only come back to let my children know I can watch over them. Well, I want them to know I am better now, and that I can watch over them; that I want them to do right, and never do like as I did. That is what I want to come for. I believe that is what I am to do. The good lady told me that I could come back and watch over them. Now that's what I want to do; and I was told by Father Connelly I would come here. And he said the lady would know me. He said she would remember me. [The Matron?] Yes, sir. It is five years now. t is five years since I died. Oh, that was dark times! I thought God had forsaken me forever. was in purgatory then, and I'm not all out, but I'm very much out of it.

And I want the lady to know she told me the ruth. She said I would be a bright spirit some

JANUARY 26, 1867.

Correspondence.

An Appeal to Spiritualists.---The Eddy Mediums on Trial.

As the Eddy mediums are not unknown to you and your readers, dear BANNER, it may not be uninteresting to you to know of them and their doings. The writer, with Ira Davenport, in company with the mediums, left their house in Chittenden, Vt., on the twentieth of November last, westward bound; giving our first scance in Castleton, Vt.; from thence via. White Hall, striking the N. Y. C. R. R. at Schenectady. Keeping on the line of this road we found ourselves in the city of Syracuse on the 4th of December. Feeling when we arrived here that we might be able to accomplish a good work in this place, we made necessary arrangements for quite a stay. With the usual ups and downs-now a little sunlight and then a dark cloud-we continued to give pub-lic scances every evening, and many private

Thus matters seemed to go smoothly on, when a little to our surprise, on the evening of the 22d inst. we were waited upon by an officer of the Government, clothed with a warrant, inviting us to appear immediately before his honor the Com missioner, to answer a complaint of performing insider, to answer a complaint of performing jugglery without a license. We complied, and gave ball to appear the following Monday, at 10 o'clock A. M., at which time we adjourned to. Thursday the 27th. Appearing then through counsel, we offered to wrive examination, and give ball to appear at the U.S. District Court. I headly not format to mention that the coef format should not forget to mention that the good friend in this place were prompt in giving us all the bail required. Our counsel very pertinently sugges-ted to the Commissioner that he might as well make out the bail bonds, and make his examina-tions afterward; the whole thing being prejudg-ed. He was no doubt correct in his judgment, as the sequel showed. The result was, we were all held to ball for our appearance at the U.S. District Court, at Albany, N. Y., on the 15th o

January, 1867. Here, then, is a brief account of how matter stand, and we feel it is important that the friend of human progress should know through your val table paper that we are on trial for jugglery; for exhibiting through the Eddy mediums one phase the physical phenomena of spiritual manifestations are on trial?

compromised, and must physical mediums be called jugglers beneath the folds of the Banner of Freedom? Has it come to this, that Spiritualism with its three millions and more supporters is not to be allowed by the laws of the country to dem-onstrate its religion without the interference of governmental officers and jesuitical bigots, cor tinually crying, "crucify him, crucify him !" these manifestations are indeed a type of the spi the unlearned the primordial lessons which they must unavoidably learn at some future day, then should not the Spiritualists of America rally as with one voice to their support, and by their in fluence and their means come to our rescue? If so, then, without delay, forward to the BANNER or LIGHT office, or to J. Forsyth, of Buffalo, or to the writer, No. 5 Gazelle street, Syracuse, N. Y., whatever donations they are willing to appropri-ate for such a purpose. GEO. WHITOOMB. Syracuse, N. Y., Jan. 2, 1867.

Legal Jugglery.

Once more, Mr. Editor, I have to call upon yon, and through your columns upon the Spiritualist public, for an expression of opinion, for sympathy and material aid. The persecuting fire has been rekindled, this time at Syracuse, in this State, The victims are the Eddys, and Messrs. Daven-port and Whitcomb, of this city. Mr. Whitcomb informs me they are all arrested

And held to bail for their appearance at court in Albany on the 15th inst., when our notorious Judge(?) Hall is to preside, and administer "Jed-burgh justice." The alleged crime is exhibiting jugglery without a license! This is "Colchester"

over again, only more of it. I beg to submit this question, once for all, for candid and deliberate investigation by all who feel any interest in maintaining free thought and truth of spirit communicability, Are our mediums to be slandered, imprisoned and fined, because some fusty old statute does not recognize the existence and possibilities of spirit power? If so then our philosophy will soon share the same fate and it will be a common sight to see our public lecturers marched off the rostrum by virtue of a warrant issued by some bigot vested with magis erial functions. Once permit the bigots of Syracuse and Buffalo hibitions of spirit power, as given through our mediums, and there will not long be wanting "Halls," &c., to stop the mouths of our valued and loved medium speakers. For one, I protest most vehemently against this bumb screw spirit, and invite the cooperation of others to put a stop to it. I suggest that the time bas come when the distinctive features of Spiritualism, either by public lecture or by exhibition of physical manifestations, shall be placed on the for its object instructions, that be placed of de for its object instruction and information, the mode of offering such information or instruction to be at the option of the parties interested, and in no sense nor under any circumstances should any old feudal statute be strained so as to make the same criminal. My friends, "there is a point beyond which forbearance ceases to be a virtue." Let us see to it that we to whom so much has been vouchsafed do not prove recreant to our trust. To whom much is given, a heavy responsibility attaches. And now with regard to our friends in bonds at Syracuse. Who will help them? I will be most happy to act as treasurer of any funds sent me in their behalf, acknowledging receipt of the same through the BANNER. I have great pleasure in vouching for Messrs Davenport and Whitcomb's integrity. They are both truthful and honest, and no more amenable to the charge of jugglery than the court before which they are summoned to appear. Others can vouch for the Eddys, as I have never met them. Let those who feel interested in this matter bea in mind that it may be their time next; for should this abominable spirit go unchecked, there is no

disengaged from the machine called the body, it speedily unlearns nearly all it learned here on earth, particularly with reference to religious subjects. Therefore it is that the millions that return are silent in regard to that fabled heaven. that exists only in the imagination of the religious enthusiast. You may suppose we speak without foundation; but we tell you the time will come when you will know, as we know, that we speak that which is strictly true.

Q .- By J. E. Melcher, of Salem, Mass.: By what law do spirits foretell the death of any one by accident?

A .-- Generally by the law of planetary influence. Those who are well versed in the law or laws governing universes, are also versed in the laws governing souls and human bodies. It is a well known fact, that you are dependent upon every world that the hand of the Almighty hath set in space, and every world is dependent upon you. Now by the law of each, as compared one with another, it is easy to determine the specialities of any individual. For instance, it is easy to determine concerning any special point in their life, any severe sickness, any accident, so-called, or change from a mortal to an immortal state. It is generally done, we say, through the law of planetary influence.

Q .- Spirits in general are not versed in this law, are they?

A .- Their knowledge is handed down to those who have not made it a study themselves.

Q.-Why are all bodies of water salt which have no outlets, and their waters appear to be increasing in strength, although many large fresh water streams are constantly flowing into them? Was there a time when the oceans were fresh water?

A .- We do not understand the question. It seems to be put in such a vague, indistinct way, it is impossible to tell which part to take up first, Q.-Why are all bodies of water salt which have no outlet?

A .- That is an absurdity. All bodies of water are not salt that have no outlet. There are as many bodies of fresh water that have no outlet, as there are of salt water. Nov. 22.

Edward Blake.

I am somehow feeling very much as I did before I died. I did n't expect it. They do n't tell us that we are to go through our old scene of suffering again in coming here, Seems to be the case.

I am Edward Blake, of Manchester, from the 9th New Hampshire. I was taken prisoner at Malvern Hill. I was sent first to Richmond, and afterwards to Andersonville. There I died; and I'm back here to hunt up my folks if I can.

I got so very weak before I died, I could n't navigate very well, and I find I can't now. But I'd like for you to tell the folks how I am here. I'm well, I'm happy, and I'm satisfied, and I would n't come back here to live if I could have all the diamonds of Peru, not I. I'm too well satisfied; that is, when I aint here. I don't like this camp ground very well. The boys told me I'd better come and try my hand at it, but they did n't say a word about the starving process. That's left out for a surprise, I take it. Pretty noor surprise. I should call it. The first thing I

would say to Dr. Daniells: Do not distress yourself with vain regrets concerning me. You advised me to go, because you thought it was for the best; and, indeed, it was! Do not be troubled because my friends are sad because I died away from them. Do not be troubled in consequence of anything they may say. I am satisfied it was for the best, and you should not give yourself one moment's uncasiness concerning it yourself. Nov. 22. Thanks, sir.

Charlotte Blackburn.

I would say to my friends in England, if they will direct a sealed letter to me, sending to Mr. Mansfield, so that I may use him as a medium, or direct inwardly to any one of the family in the spirit-world-whom I represent-we will all gladly avail ourselves of the opportunity to open an understanding correspondence between the spiritworld and those we have on earth. Charlotte Blackburn. I shall be understood, sir.

Dennis Connelly.

Nov. 22.

Good-day to you, sir. [How do you do?] I'm very well indeed, I thank you, and I suppose I must introduce myself according to the instructions I have before coming here. I am Dennis Connelly, sir, and the object I have in coming liere is to make the trial to come to my friends I have left here. That is it. I'm from the 22d Massachusetts, sir, and a soldier. I fought for the defence of your flag, therefore I don't feel at all under obligations for the coming back, for you're indebted for the small peace you have to such as I. It's a poor peace, I know, because it has no foundation, is rotten all through. Ah, that is so, and you'll find it out pretty soon. But this is

better than no peace at all. Well, sir, I want you to say to my folks that I'm

well and around; that Dennis is not dead; he is in the way to talk; and that I want something like a sit down, a wake, is it? [Circle.] Well, it's all the same thing; 't is all the same thing. Now the Irish folks, when any of their friends die, have

a wake; that is, the friends all come in, sit down quiet, smoke their pipes, and keep them in their mind all the time, and that brings them out of the sleep that they fall into at death. So when you want your friends to come back, you sit down and keep them in mind; and 'tis the wake, after all; that is it, and you 'd better call it by its right name. It is that, at any rate, I'll call it a wake, and I'll ask me friends to give me one. And I

want to come when I get waked up, and spake for myself, you know, as I spake here.

I am from Springfield, Massachusetts, sir. I've got some sort of an idea that me brother Daniel is one of these waking trumpets-what do you call them? [Medlums.] I think he is one of them. I have a strange idea that I can go back ous to occupy it. Thanks, sir. Good-day. there. Do n't want to frighten anybody. You know the gentry in this country have a fashion of sending up their cards. This is my card, you

know, and I send it along to say I'm coming. Now what I want is that they 'll have the wake, and my brother will be expecting to take no part in the wake, only to go to sleep. That is it; the rest will do the waking. I don't know much about this coming back in this kind of a uniform. Tahould move much as

more than a year-yes, it's near two years since I died-to get back and open communication, but the wires were down here, and wan't suited to me there, and there was a something everywhere.

But to-day I'm very fortunate. Seeing as I am a stranger, and as I have only one means of making myself known to the folks here on earth, and that is by giving what facts I can relative to myself. I 'll use it.

My name was John Sherer. I am from Westmoreland, Pennsylvania, a private in Company G of the 11th Penusylvania Reserves, and I died in the hospital at Alexandria, in May, 1862. I supnose I died of sickness contracted by exposure, not from wounds. I had three brothers and a father in the army, and they are all alive on the earth. My father's name was Jacob. My brothers in the army were William, James and Daniel.

Now since God has been good enough to open the way for us to come home, or to the place that was our home, and to those whom we cannot help feeling greatly attached to, I do hope that those friends we have left will think it worth the while to take advantage of God's bounties and praise him by accouting it, in calling us home to speak. I have been taking a view of these things, to get posted in the way of coming back, and I see a great deal done in the way of mediumship that's evil. They have much to do with a great deal done that has no business, I take it, to be done. A great many of the boys on our side have been called back for very poor purposes: some to satisfy the revenge of parties here, some for one thing, some for another. But I should be very unjust if I should n't say these were in the minority, rather than, the majority.

Now, sir, if you want to know more about me, so as to satisfy yourself with regard to my identity, you can write to my father, or either of my brothers. They don't know anything, or believe in my coming back, but they will tell you such a body did once exist, and that what I've given .hore is true.

(To the Chairman.) Very much obliged to you for the way you have opened for us, and I hope you 'll ever continue in the way of well-doing, and never forget it's one of the best callings you could engage in. Good-day, sir. I'd stay longer if I could. I think I've given enough to be known by. If I have n't, I 'll come again. Do n't forget any of the little facts, will you? because they tell me they are all very necessary. Nov. 26.

Lieut.-Col. McFarland.

Will you be kind enough, sir, to say that Lieutenant-Colonel McFarland, commanding the 19th Iowa at the battle of Fayettsville, Arkansas, would be very glad to communicate with his friends. He finding the way open, is very anx-

Charlie Poor.

Nov. 26.

[This spirit shook hands very cordially with the Chairman, who asked, "Who have we here?"] Charlie Poor. Say that he comes with a good greeting from the spirit-world, and that he finds everything there all O. K., and so he is O. K. Good-by. [Here the spirit probably lost control.

time. I should rise above the evils of the earth, and be a bright spirit some time, because it was in me. I want to do good. I want to tell the good lady she told me true. Every time I think of her I bless her, and I pray God to bless her through his angels all the time. That's all I do all the time.

[How old were your children when you left them?] Oh, small little ones, sir; small little ones. One was seven, the other nine; oh, yes. And I was a bad mother to them all the time; and I'm ashamed of it now. Oh, I would confess all the time, if it was any good. I wanted to confess to Father Connelly, and he says, "No, to God: not to me." Oh, I was so much surprised, I thought all was changed around. I was not good enough to go to God, and what would I do? He told me that God would receive every soul; that there was no need of going to any one to intercede. He said that was the foolishness of earth. So it is.

Well, sir, I am very much thankful to you. Now if I can find out my children, and should want to come, will I? [Yes.] Oh, then L'll be much obliged. [Do you ever go to see them?] Oh, I do not, then; for I do not consider myself good enough to go there. I've been washing myself all the time, been getting rid of all my old tendencies, getting rid of all of them for these five years. Now I've got on my new robes, I could go. [You can after this.] Yes, they told me I would, and I 'm so nervous I want to be going all the time. [You'll be able to come in rapport with your children.] Yes, I hope I will; and with the good lady, too. Oh, she is good, she is good. [We hope she will get your letter.] Yes, sir, I hope so, too. [Is she at Deer Island now?] I don't know whether she is there at all. I do n't know. Good-by, sir. Nov. 26.

Séauce opened by William E. Channing; closed by Anna Cora Wilson.

MESSAGES TO BE PUBLISHED,

MESSAGES TO BE PUBLISHED, Tuesday, Noc. 27. — Invocation; Questions and Answers; Charles M. McCook, to lis mother; Wm. Faikland, to Dan'l Faikland, Charleston, B. C.; Maria Louise DeJeane, lost on the Evening Star, to her sister Josic, in New Orleans. Monday, Dec. 3. — Invocation; Questions and Answers; Major Thomas Welr, to his wife, children, and Robert Weir; Poly Trimma, of Montpeller, VL, to some of her relatives; Charlie Jenkins, of Chester Square, Beston, to his parents; Bill Cutter of Medford, Mass., to Isaac B. Rich. Tuesday, Dec. 4. — Invocation; Questions and Answers; Major-General Robert McCook, of Ohio; Harriet, wife of Is-rael Shelton, to her hushand in New Jersey; Wm. Garfield, to his father, Wm. Garfield, of Jefferson, O. Thurday, Dec. 6. — Invocation; Questions and Answers; Sallie Knights, who lived on Russell street, Boston, to her children; Ida Boswell, daughter of Col. Vm. Boswell, of New York City, to her brother Willie; Capt. James L. Brooks, to his friends in Norfok, Va. Monday, Dec. 10.—Invocation; Questions and Answers; Wm. Wallace Carringion, who died in Florence, Italy, to Mends in London, Eng.; Tom Hunter, of Goldsboro, N. C., to friends Minne Thompson, lost on the Evening Star, to her father, Barniel C. Thompson of New York; Michael Dovine, to his sister Mary.

father, Barnuel C. Thompson of New York; Michael Deyine, to his sister Many. Barnuel Rhodes, to his parents; Capt. Joe Seward, to his son Joe; Augusta Jennings, to her aunt, Carrie Dempsier, in New York City. Honday, Bee, 17 — Invocation: Onsettions and Answerz;

I therefore urge prompt action. Send mites to me, or to the editor of the BANNER. Buffalo, N. Y., Jan. 9, 1867. J. FORSY Send your J. FORSYTH.

Mysterics of Spirit-Healing.

Last week I visited the residence, (at Northboro',) of Mrs. Juliette Yeaw, the excellent trance speaker; and there learned that she had for some speaker; and there learned that she had for some-time previously been afflicted with indigestion, pain and depression in the chest and stomach, with restlessness at night. A few days before my visit there, I had written her a brief note, say-ing at what time I intended to be at their place. As Mr. Yeaw was about starting to go to the post-office, he remarked that she would get a let-ter of much importance; and was somewhat dis-appointed on receiving only the few lines from ne; but after a few minutes they fell that the let-ter from me was charged with healing power; applied the missive for that purpose, and received immediate relief; rested well that night, and the next day started well, to fill her engagement to lecture in Warren, R. I.

Next day started well, to fill her engagement to lecture in Warren, R. I. On Saturday last I went to South Berlin, so as to be there to lecture on Sunday, Jan. 30. I had, the pleasure of the hospitality of our old friends and noble workers in our heavenly cause, Mr. attd Mrs. Windsor Maynard. 'The night was very cold. Some time after retiring, I received a spirit-message from my wife, in Newburyport, Mass, and being in rapport, saw her sitting up in bed, suffering severely with pain in the loft side of the abdomen, and great difficulty in breathing; and oh, how I called for the aid of "Monetou," (a mighty Indian spirit; first described as being with me by oh, how I called for the fitted in the horizontal in the by Indian spirit; first described as being with me by your faithful medium. Mrs. Conant, as being "tall as the moon,") and the good angels to come and help us. In about five minutes the pain and suf-fering were transferred to me, and I had the foy of fering were transferred to me, and I had the foy of

JANUARY 26, 1867.

BANNER OF LIGHT.

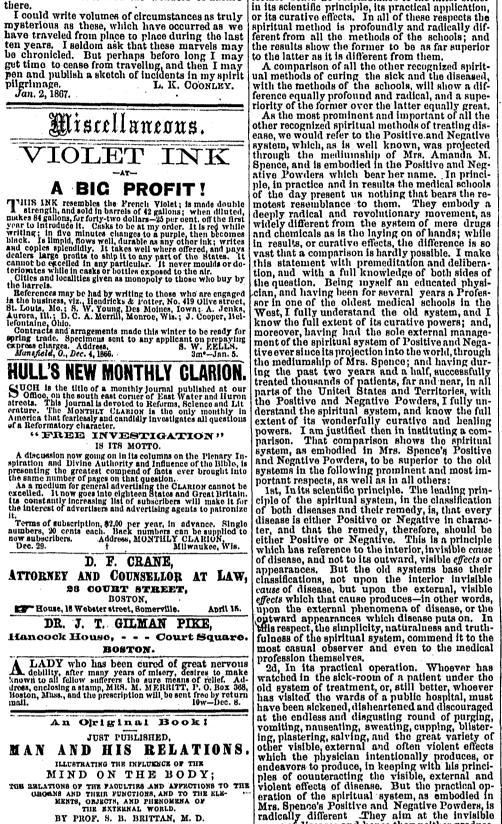
go to skeep. I was soon relieved, and the spirit said: " God bless our angel helpers."

Some three years ago last summer, we wore near Ludlow, Vermont; it was Saturday evening, The next day we, (Mrs. O. and myself.) were to lecture in Ludlow. A Mr. Willis, of West Rutlecture in Ludlow. A Mr. Willis, of West Rut-land, came in the room where we were, and with him I saw a spirit. I gave him a description of her, and Mr. W. said, "You have given a good description of my wife, but she was at home when I left." "Then," said I," your wife is sick." And he replied, "Yes, she has been sick a long time." "Yes," (I felt compelled to say,) "but she will commence to get well from this moment." I gave a full description of her diseases. "Well," said Mr. Willis, "If you will cure my wife, I will agree to support you and your wife six months." I told him that would.not be necessary; but on our return from the annual Convention, to be held at Rockingham that year, we were going to Gran-Spiritualism is profoundly radical and revolu-tionary in all of its movements. This is evident to the most casual observer; and it is this fact which, more than any other, has ever excited the most alarm, apprehension and hostility in the public mind. The unseen intelligences which we recognize, do nothing after the old fashion, and seem determined that old things shall pass away and all things shall become new. In no branch of the grand spiritual movement, is this more conspic-uous than it is in what may be called the healing art, embracing under this general expression all of the present acknowledged spiritual methods of

at Rockingham that year, we were going to Gran-ville, N. Y., and would like to call at his home and have the pleasure of his wife's acquaintance, and also visit the wonderful marble works of West Rutland. He said that he would meet us at Rutland with a carriage, and convey us to his house. house.

But a few weeks after this conversation said Convention assembled, and we were astonished to meet Mr. and Mrs. Willis there; she so much improved in health, that she was able to enjoy some of the glories of that occasion. A few weeks more, and the previous stipulations were fulfilled, and when we arrived at their home in West Rut-land, Mrs. Willis claimed to be well, looked rosy, and went with us to view the wonders of nature there But a few weeks after this conversation said there.

be chronicled. But perhaps before long I may get time to cease from traveling, and then I may pen and publish a sketch of incidents in my spirit pilgrimage. L. K. COONLEY. pilgrimage. Jan. 2, 1867.



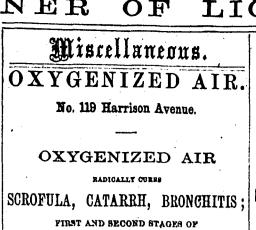
Medical.

SPIRITUALISM ALWAYS RADICAL AND REVOLUTIONARY.

art, embracing under this general expression all of the present acknowledged spiritual methods of curing the sick and the diseased, whether it be by the laying on of hands, or by the internal admin-istration or the external application of medicines or medicated substances, solid, liquid or gaseous. Whoever visits the crowded operating rooms of Dr. Newton, and witnesses him almost raise the

be, Newton, and winesses nim almost raise the dead to life by the apparently simple method which he, as a medium, is impressed to use, and will then visit any of our public hospitals, cannot but be struck by the immeasurable distance and

difference that there is between the system of the laying on of hands, and the so-called scientific system of drugs and chemicals. As a method, the former bears no resemblance to the latter either in the scientific subscientific layers and the system.



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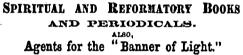
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doubtful of any malady. TERMS FOR TREATMENT. Patients will pay in proportion to property—always in ad vance. No charge will be made for a second operation when it is found necessary. However sure of cure, in NO CASE will afford to pay are cordially invited, "without money and without price."

without price." ED⁻ Letters must be as short as telegraphic dispatches, or they cannot be answered. ED⁻ Dr. N. cannot tell if he can cure until he sees the pa-tient. Jan. 5.

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POSITIVE AND NECATIVE POWDERS.

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

Akron, Summit Co., Ohio, June 11th, 1866. PROF. P. SPENCE—Dear Sir: My disense, as I stated in my first letter, was Difficult and Paintul Urination, which commenced last fall, and continued through the winter, at inter-vals of a week or two, increasing in intensity at every period of return. Finally it became excur-ciating, and sould not have been endured longer without relief. I commenced taking your Posi-tive Powders according to your directions, as soon as the box arrived. I had not taken half the Powders, when I discovered that the suid complaint had utterly and silently disappeared, not even bid-

Tobaers, when I discovered that the said complaint had utterly and silently disappeared, not even bid-ding me good-bye. 1, of course, was very glad to dissolve such unpleasant partnership. I will add that I am now 70 years old, and for 30 years was a practitioner of medicine. I live in the Township of Bath, 7 miles from Akron, Ohio, which is my Post-Office address.

Fraternally yours, H. HARRIS, South Adams, Mass., Sept. 26th, 1866.

South Adams, Mass., Sept. 2010, 1960. PROF. SPENCE – Your **Positive Powders** worked like a charm. I think there is no medi-cine on earth that will reach the **Prostate Gland** like the **Positive** Powders. I was al-most immediately relieved. I have tried many dif-ferent kinds of medicine for the relief of **irritat**ed and swollen Prostate Gland, but found no sure relief until I found it in your **Positive** Powders. Truly they are the greatest wonder of this age of progress. No person thus afflicted should be without them. They came to me like an anyel of mercy, and in the right time. Yours in truth, JAMES M. CARTER.

Salem. Marion Co., Ill., Feb. 25th, 1866. Salem, Barlon Co., 1a., reo. 25th, 1800. PROF. SPENCE—It has been my misfortune to have tried Botanic, Homeopathic, Hydropathic, Eclectic, and all kinds of medicine, yet received no good from any of them; but when your **Pow-ders** came, they were used immediately, and **they effected greater good in less time** than any other medicine I have used. Yours truly, J. MC. N. WHAM.

Bennington, Marion Co., Iowa, Oct. 13th, 1866.

PROF. PAYTON SPENCE—Sir : I have used your Negative Powders in a case of Amnurosis (Blindness.) and one bor worked a complete cure. The case is that of my little girl, now thirteen years old. She has labored under scrofulous sore eyes for about 8 years. About one year ago she got her right eye hurt, and to that and the long con-tinued sore eyes, is to be attributed the **Amau-rosis.** She could not see out of one eye for about six months so as to distinguish any object; and the other was affected so badly that in a few months she could not have seen at all. I had lost all hopes of ever curing her eyes; for I had tried so many and such various cures, or pretonded cures, which did not benefit her, that I was al-post former do to do anything more but was according to the great work you are doing. Yours, &c... W. P. COWMAN.

White Hills, Conn., Feb. 11th, 1866."

DR. SPENCE-Dear Sir: I have been troubled with the Neuralgin for the last 15 years, and at with the Neuralgin for the last 15 years, and at times have been laid up with it for six weeks at a time. I have used your **Positive Powders** for **Neuralgia** and **Sick Henduche**. They relieved me almost immediately. I have tried near-ly all the patent medicines that have been recom-mended for those diseases; but the **Positive Powders** are the only thing that did me any good. Yours for the truth, LIBDIE G. BARRETT,

Richwood, Union Co., Ohio, June 10th, 1866.

PROF. PAYTON SPENCE, M. D. – Dear Sir : I have had the **Erysipelas** for nearly 2 years, and used all kinds of Patent Medicine that was said to be good for it, and applied to some of the most eminent physicians, but received no benefit. After expending a great sum of money, I read a no-tice in the Banner of Light that the **Positive** cluded I would try them; and to my great aston-ishment I was relieved by taking half a box of the **Positive Powders**. I now am perfectly well, and feel no symptoms of the disease. They are the best medicine I ever used. Powders were good for Erysipelas, I con-Inc pest incurrence a ever used. My wife was taken with the Rieumatism, so that she could scarcely raise her feet from the floor, but had to slide them along on the floor. She used but six **Positive Powders**, and was Yours truly, JAMES P. CUNNINGHAM. relieved.

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A CARD. THIS may certify that Dr. George B. Emerson has cured me of a very sovere cough. I tried many other means, but they universally failed. I received of Dr. E. but two operations. 1 was much benefited thereby in many other ways. Miss MARY BLAKE, Boston, Jan. 4th, 1867. No. 2 Studley place

Boston, Jan. 4th, 1867. No. 2 Studley place. Wilnesses-Mr. J. Jewett, Mrs. P. D. Jewett, No. I Winter ace. hvs-Jan. 28.

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radically different They aim at the invisible cause of disease; and hence they neither produce, nor are they intended to produce, any visible, ex-ternal or violent effects—no purging, no nauseat-

ternal or violent effects—no purging, no nauseat-ing, no vomiting, no sweating, no cupping, no blistering, no plastering, no salving; but they si-lently, gently and soothingly pervade the patient's system, and by restoring the lost magnetic bal-ance or equilibrium of the diseased organ or or-gans, restore them to perfect health. 3d, In its results. I have already published, in the columns'of the BANNER, testimony and evi-dence, in the form of certificates and reports from private individuals and also from physicians, sufdence, in the form of certificates and reports from private individuals and also from physicians, suf-ficient to convince every candid reader that the spiritual system, as embodied in Mrs. Spence's Positive and Negative Powders, is as far superior to the eld systems in its results, or curative effects, as it is in its scientific principle and in its practi-cal operation. And yet the evidence thus far pub-lished is but a small fragment of that which is in my possession. Diseases of all kinds, the most coundicated as well as the most simple. diseases my possession. Diseases of all kinds, the most complicated as well as the most simple, diseases hereditary as well as acquired, diseases which are incurable as well as those that are curable by the old methods, all alike have readily yielded to the old methods, all alike have readily yielded to the singular and extraordinary healing and curative power of the Positive and Negative Powders. Blindness, Deafness, Paralysis, Rheumatism, Neuralgia, Hip-joint disease, Dyspepsia, Epilep-sy, Fevers, Scröfula, &c., &c., have given way under their magic touch, and often so speedily and so completely, that I myself have, at times, been as much surprised and delighted as the pa-tients themselves, at results so unexuected, be

been as much surprised and delighted as the pa-tients themeelves, at results so unexpected, be-cause so far transcending what I had been accus-tomed to witness in the private and hospital prac-tice of the old system of medicine. Such being the facts with regard to the Positive and Negative Powders, it is my intention to per-severe in holding them up before the public until every family and every adult man and woman shall test their virtues for themselves, and thus, from personal experience. learn and appreciate from personal experience, learn and appreciate their full merits. And in furtherance of this ob-ject, I take the liberty of referring the reader to the published testimonials which will be found in

the published testimonials which will be found in another column of the BANNER, and I also ex-tend to all persons who reside in, or who may visit Now York, a cordial invitation to call at my office, No. 37 St. Marks Place, and, if they desire more evidence, it will afford me much pleasure to lay before them such a mass of letters, certificates and reports as will satisfy the most skeptical that I have said naight in exaggeration of the merits of the spiritual system, as embodied in Mrs. Spence's Positive and Negative Powders.

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DRUNKARD, STOP I THE Spirit-World has looked in mercy on scenes of suffer Ing from the use of strong drink, and given A BAMBDY that takes away all desires for it. More than three thousand have been redeemed by its use within the last three years. Send for a ChBCLAR. If you cannot, call and read what it has done for thousands of others. Enclose stamp. If N. B. -It can be given without the knowledge of the patient. Address, C. CLINTON BEERS, M. D., No. 670 Washington street, Boston. Nov. 11.

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Tor the oto Chainshing a cost into a first interpretation of the otopic and cure of Cholegra, both the Positive and Negative Powders do no vio-Interpretation of the provide a constraint of the provide a cost of the system; they cause no purging, no nausera, no vomiting, no narcotizing; yet, in the languago of S. W. Richmond, of Chenoa, ili., "They are a most wonderful medicine, so silent and yet so chracious." As a Family Medicine, there is not nos, and never has been, anything equal to Mrs. Spence's Positive and Negative Powders. They are admitted to all ages and both sexes, and to every variety of sickness likely to occur in a family of adults and children. In most cases, the Powders, if given in time, will cure all ordinary attacks of disease before a physician can reach the patient. In these respects, as well as in all others, the Positive and Negative Powders are

THE GREATEST FAMILY MEDI-OINE OF THE AGE!

In the cure of Chills and Fever, and of all other kinds of Fever, the Positive and Negative Powders know no such thing as fall. In view, therefore, of the approaching sickly season, we say to the prophe of the West, and the Nouth, and particularly of the great valley of the Mississippi, and of all other sections of the United States that are annually scourged by the Chills and Fever, and other Fevers, in the sum-mer and nuturm, "be propared in thus; keep the Positive and Negative Powders always on hand, ready for any emergency."

And Negative Fowders ducy on him, each of the mergency." To AGENTS, male and iemale, we give the Sole Agency of entire counties, and large and liberal profits. **PHYSICIANS** of all schools of medicine are now using the Positive and Negative Powders extensively in their practice, and with the most gratifying success. There-fors we say, confidently, to the untire Medical Profession, "Twy the Posders." Printed terms to Agents, Physicians and Druggists, sent free.

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

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New YORK CITY. For sale also at the Banner of Light Office, No. 165 Washington St., Boston, Masse, and by Bruggists generally. Nov. 10. BCOICES I BELA MARSH, at No. 14 BROWIELD STREET, keeps con stantly for sale a full supply of all the Spiritual, and Re formatory Works, at publishers' prices. FF AL ORDERS FROMTLY ATTENDED TO. Jag. 6-Jm

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FROM 9 A. M. to 11 A. M., commencing FHIDAY, October Filth, continuing each day, Sundaya excepted. FRES TO ALL. After the above hours he will receive patients at his Private Rooms, Busis street, between Occidential and Cosmo-politan Hotels, till 5 p. M., who will be charged according to her means. Nov. 24. their means.

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THIS HOUSE was opened by MRS. A. J. KENISON, July Ist, 1866, for the improvement of the afficied in Body and Mind. Board with or without treatment. Good Chairvoyant and Magnetic Physicians in attendance. WASHINOTON BT., near Centre Depot. Dec. 15.

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Commencing January 1st, 1867.

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Healing by the Laying on of Hands! DR. W. 1. VESCELIUS, from Einira, N. Y., will heal the Bick by the "inving on of hands." at ROCHESTER, N. Y., from January 3d to February 1st, 1837. 4w*-Jan. 5. MRS. COTTON, Successful Healing Medium,

17. by the laying on of hands. (No medicines given.) No. 215 E. 78th street, near 3d Avenue, New York. 3m-Dec. 22.

MISS M. K. CASSIEN, Medium, will answer Scaled Letters. Terms, \$2,00, four 3-cent stamps. Ad-dress, 248 PLANE STREET, NEWARK, N. J. 4w*-Jan. 10.

MRS. M. SMITH, a reliable Healing, Test and Bushess Medlum, No. 824 North 19th street, PHILA DELPHIA, PA. 4w*-Jan. 19.

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PILIES I ENGAGE. without the slightest possibility of fullure, to outra the above discase in all its singes. Nend \$1,00 and slamp for medicine and advice to W. THEMAINE, M. D. P. O. Box 2184, CHICAGO, ILL. 3W*-fau. 19. A WONDERFUL DINCOVERY I HAVE YOU CATARRII and SOIR THIROATT Send for TDR. O. Newcoward's Precipito Macketic IENNED. War ranted to cure the worst cases. Price, per box, \$1,00. Jan. 19,-2w* TOOL 00. Lutill send by mail. one conv. such of

Jan. 19.-2w* MEADVILLE, PA. FOR \$2, I will send, by mail, one copy each of my four books, "Life Line of the Lone One," "Fugi-tive Wife," "American Cruis," and "Gits of Spiritualem," For address, see lecturers column. WARITEN CHASE.

Organization in Ohio.-A Response to I saw Bro. J. B. Benis in his earth-form, was on this occasion. He has conversed with me Banner of Fight. Dr. Cooper's Letter.

The following definition of a "Church" has been promulgated by one of our dominant sects of Christians, viz: "A Church is a company of men, having the form of godliness and seeking the power thereof."

We receive subscriptions, forward advertisements, and trainact all other busine's connected with this Department of the Banner of Light. Letters and papers intended for its, or communications for publication in this Department, etc., should be directed to J. M. PETELES Local matters from the West requiring numediate attention, and long arti-cles intended for publication, should be sent directly to the RANAR office, Roston. Those who particularly desire their constructions inserted in the Western Department, will plans to so mark them. Persons writing as this month, will direct to Washington, D. C., care of Dr. J. A. Rowland. This definition may do for "Crabsterian Philosophers" who believe that God formed man of the dust of the earth, and, after doing so, breathed into him the breath of life, and thus set the machine in motion. But for Spiritualists, who perceive that forms are the result of the aggregation and concentration of forces, it will not do. A better definition of a true Church may be obtained by remodeling it as follows: A true Church is a com-Sumner and the Indians. pany of men and women, who, feeling the divine im-This senator, so ably representing Massachupulses of LOVE, WISDOM and USE, have taken on setts, has been considered by some a man of but form-associated together for the purpose of giving a one idea: but the interest he takes in the Indian

fuller and truer expression to the same. Believing that the "signs of the times " indicate a demand for a form, or organization, through the agency of which Spiritualists may give a truer and broader expression to the divine impulses which they feel, in LABORS for human redemption, I am in favor of a Convention of the Spiritualists of our State, for the purpose of forming an organization, should such a result be found practicable. To facilitate the calling and convening of the Convention, I recommend that societies, where such exist, and individuals, where they do not, open a correspondence with Dr. James Cooper, of Bellefontaine, giving their views as to the propriety of majority of his correspondents favor the movement-to call a State Convention of the Spiritualists of Ohio, at such time and place as may be indicated by the largest number of his correspondents.

There are but few points in our State where the cause we love seems sufficiently prosperous to admit of any outward demonstrations or vigorous onsets upon the ranks of darkness and error. In Dayton we once had a "name to live" and a form through which to work: but the exodus of several families from our city, has deprived us of many of our best workers, and left us without the sinews of war. Some of those who remain have hearts more capacious than their pockets; while others seem to have pocketed their hearts with their treasure.

The Spiritualists of Cincinnati have considerable wealth, and seem to know how to use it at home in the right direction. But, brethren of the " Queen City," is your philanthropy circumscribed by your city boundaries?

Spiritualists of Cleveland, ye do well at home, but are you so enamored with the beauty of your "Forest City" as to lose all interest in the residue of the State, and mankind?

Oh, Columbus, prodigy of the great navigator and discoverer, where are you searching for newer worlds and diviner truths? In the murky sphere of polities? I fear your patron saint will be ashamed of you! The angels have explored you, and find your atmosphere to be impure, while the chilly pall of conservatism shuts out the light of heaven from you. A few chosen ones are found in you, however, for whose sakes the angels continue to visit your precincts; hoping through their instrumentality to kindle a fire that shall yet purify you.

Toledo, the granary of our State, is doing well. With bread enough, and to spare, for home consumption, can you not, dear friends, give a little to the famishing outside of your city?

In Zanesville, the city of coal-soot and petroleum, dwell a few select, harmonious souls, the melody of whose voices has oft made glad the heart of an humble worker in God's vineyard. Can you not spare a little of your oil, dear friends, to light

the lamp of life in localities as dark as your own? By so doing, you will bring light to your own another train, were soon put down in the oil-re- dwellings and joy to your firesides.

on this occasion. He has conversed with me several times since he has been clothed with the several times since he has been clothed with the robes of immortality, through my own organism. June 26 I attended a Masonic celebration in Claremont. The oration, by Rev. Asher Moore, of Springfield, Vt., had a tendency to increase my respect for the Order. He said "he hoped soon to see the ladles in full fellowship, instead of being held at arm's length in the outer coufts." July 21, I stood on the top of Mount Monadnock, in commany with Mr. and Mrs. W. Fassett. of

in company with Mr. and Mrs. W. Fassett, of Jaffrey, and Mrs. J. B. Fassett, of Keene. In August, I was in the northern part of this State, in sight of the White Mountains. On my home-ward route, I stopped in Lebanon. The people of that pleasant village gave me a very kind and friendly reception and entertalnment, making my stay very agreeable indeed. In Nov., I stopped a few days at the hospitable home of Dr. Luther Burt, in Walpole, N. H. 1 met a goodly num-ber who are earnestly contending for the advancement of Spiritualism. I regret to see those who should be champions of the religion of who should be champions of the feligion of reason, who are as anxions not to be thought a Spiritualist, as Peter, on one occasion, was anxious not to be mistaken for a disciple of Christ. May He who is the life of the soul bless you,

dear friends, for your hospitality and sympathy in the past. Yours with fidelity, BARBARA ALLEN.

East Westmoreland, N. H., Jan. 8, 1867.

From Philadelphia.

I am to speak in Providence in March; in New York, in Ebbitt Hall, in April. I look upon Mr. and Mrs. M. B. Dyott, in whose hospitable home I am quartered, as real home missionaries. Their house is always open to the young members of the Spiritualist Society, and some kind of enter-tainment to attract their attention are constantholding such Convention, and stating their prefer-ences of time and place of its meeting; and that Dr. Cooper proceed in the early spring—provided a drawn into such society and before such tempta-drawn into such society and before such temptations as would cause them to lose self-respect; the greatest loss a man or woman can incet with May God and angels bless Mr, and Mrs. Dyott and all who, like them, have hearts to do, with means to carry out their humanitarian purposes. The cause "still lives" and progresses, and will until "right shall over might prevail." M. S. TOWNSEND.

No. 284 South Third St., Philadelphia, Penn., } Jan. 14, 1867.

Donations to Bread Fund.

	W. W. Rust, Ipswich, Mass
,	Fred. Gage, Lacon, 14
	I. W. Russell, Winchester, N. H 2.0
5	A H. Ingleoue, Marietta, Iowa
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Donations to Fund to Send Banner Free to the Poor.

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D. D. Home Lyon, London, Eng..... Haunah Boyle, Jewett City, Conn...... G. A. B., Boston, Mass.....

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

SPIRITUALIST MEETINGS.

BPIRITUALIST MEETINGS. BOSTON.—The members of the Progressive Hible Society will meet every Sunday, at 24 p. x. in No. 3 Tremont Row, Hall 23. Evening meeting will commence at 74 r. m. CHARLESTOWN.—The Children's Lyceum connected with the First Spiritual Society of Charlestown hold regular ses-sions, at Washington Hall, every Sunday forenoon. A. II. Riceardson, Conductor; Mrs. M. J. Mayo, Guardian. Speak-er engaged :—Mrs. M. M. Wood during Masch. The indertoright of Charlestown hold evening, at Mechanics' Hall, corner of Chelsea street and City syuare. Seats free. Children's Lyceum meets every Sunday at 10% A. M. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian. Speakers engaged :—Mrs. C. Famile Allv. Jan. 20 and 27; N. S. Greenleaf, Feb. 3 and 10; Nettle Colburn, Feb. 17 and 24; Mrs. Sarah A. Byrnes during March. CIRESEA.—The Associated Spiritualists of Chelsea hold

Mrs. Sarah A. Byrnes during March.
 CHELSEA. — The Associated Spiritualists of Chelsea hold regular meetings at Library Hall every Similar afternoon and evening, commencing at 3 and 74 p. M. The Children's Pro-gressive Lyceum assembles at 10% A. M. J. N. Dodge, Con-ductor: Mrs. P., S. Dodge, Guardian. All letters addressed to J. H. Grandon, Cor. Sec. Speakers engaged: — Prof. J. H. W. Toohey, Jan. 27; I. P. Greenleaf during February; Fannie Davis Smith, March 3 and 10.
 THE BIGLE CHERSTIAN SPIRITUALISTS hold meetings every Sunday in Winnishmet Division Hall. Chelsea, at 3 and 7 p. M. Mrs. M. A. Ricker, regular speaker. The public aro invited. Seatsfree. D. J. Ricker, Sup't.

Low BLL .-- Spiritualists hold meetings in Lee street Church, afternoon and evening The Children's Progressive Lyceum meets in the foremoon. Speaker engaged :-- Mrs. N. J. Willis inclusion anney.

during January. NEWTON CORNER, MASS .- The Spiritualists and friends of progress hold meetings in Middlesex Hall, Sundays, at 22 and 7 r. M.

[7 r. M. HAVERHILL, MASS.—The Spiritualists and liberal minds of HAVERHILL, MASS.—The Spiritualists and liberal minds of HAVERHII hold meetings at Music Hall every Sunday, at 2M and 7 r. M. Children's Progressive Lyccum meets at 10 A. M. Greenleaf Furbush, Conductor. Speakers engaged: — Miss Julia J. Hubbard, Jan. 20 and 27: Mrs. Nellie J. T. Brigham ducing Edenases J. M. Palager Cor. Soc. PLYMOUTH, MASS.—The "Plymouth Spiritualists' Frater-nity" hold meetings in Loyden Hall, three-fourths the time. Children's Progressive Lyceum meets every Sunday fore-noon at 11 o'clock. I. Carver, Conductor; Mrs. R. W. Bart-lett, Guardian. Speakers engaged :—A. T. Foss during Feb-ruary: S. C. Hayford during April; Mrs. S. A. Byrnes, May 5, 12 and 19. 12 and 19.

TOLEBO, O.-Meetings are held every Sunday, at 10% A. M. and 14 r. M. All are invited free-mo admission fee. The BANNER or Light and SPIBITDAL REPUBLIC are for sale at the close of each lecture.

Sr. LOUIS, MO. -- The Children's Progressive Lyceum holds regular assions every Sunday afternoon at 23 P. M. in Mer-cantile Hall. Col. Win. E. Moberly, Conductor; Mrs. Mary Blood, Guardian,

Cantile Hall. Col. Wm. E. Moberly, Conductor, July Mary Blood, Guardián,
WASBIRGTON, D. C.-Meetings are held and addresses de-livered in Union League Hall, every Sunday, at 11 A. M. and 1% F. M. Spoakers engagedi -J. M. Peebles during January t Mirs. M. 8, Townsend during February.
LOUISVILLE, KY.-The Spiritualists of Louisville commence their meetings the first Sunday in November, at 11 A. M. and 7M F. M., In Temperance Hall, Market street, between 4th and 7M F. M., In Temperance Hall, Market street, between 4th and 7M F. M., In Temperance Hall, Market street, between 4th and 7M F. M. Wittio during Mary.
SAM FEANGISCO, CAL.-Mirs. Laura Cuppy lectures for the Friends of Progress in their hall, corner of 4th and Jessie Streets, San Francisco, every Sunday, at 11 A. M. and 7% F. M. Admission free. Children's Progressive Lyceum meets in the same hall at 2 P. M.

Admission free. Ch same hall at 2 P. M.

Sacrankerro, Cat.—The Spiritualists hold regular Sunday meetings in Turn Verein Hall, at 11 o'clock A. M., and a lec-ture at 75 r. M. Children's Lycenn meets at 2 r. M. H. Bow-man, Conductor; Miss G. A. Brewster, Leader of Groups.

LECTURERS' APPOINTMENTS AND ADDRESSES

FURLISHED GRATUITOUSLY EVERY WEEK IN THE BANNER OF LIGHT.

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

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

Banner of Light.
C. FANNER ALLYN WILLSpeak in Charlestown, Mass., Jan. 20 and 27; in Hingham. Feb. 3; in East Bridgewater, Feb. 10. Address, North Middleboro', Mass.
MRS. SARAH A. BYENES will speak in Salem, Mass., during January; in Willimantic, Conn., during February; in Mechanics' Hall, Charlestown, Mass., during March; 'in Somers, Conn., during Alarch; 'la Mass., Mars, S. Alarch, 'la and 18. Would like to make further engagements. Address, 87 Spring street, East Cambridge, Mass.
MRS. M. A. C. BROWN will speak in Jamaica, Vt., during January. Address as above, or Ware, Mass.

MRS. A. P. BRown will speak in Woodstock, Vt., Jan. 20 and 27. Will also speak week evenings, if desired. Ad-dress, St. Johnsbury Centre, Vt. Mus. H. F. M. BROWN, P. O. drawer 6325, Chicago, Ill., care of Spiritual Republic.

J. H. BICKFORD, inspirational speaker, Charlestown, Mass. REV. ADIN BALLOU, Hopedale, Mass.

A. P. BOWMAN, inspirational speaker, Richmond, Iowa. DR. J. K. BAILEY, Quincy, Ill., will answer calls to lecture. ADDIK L. BALLOU, inspirational speaker, Mankato, Minn. MRS. EMMA F. JAY BULLENE, 151 West 12th st., New York. MRS. E. A. BLISS will speak in Worcester. Mass., during February. Address, 269 North Second street, Troy, N. Y. WAREN CHASE Will speak in Brooklyn, N. Y., Jan. 20 And 27. He will receive subscriptions for the Banner of Light. DEAN CLARK, inspirational speaker, Brandon, Vt. MRS. LAURA CUPPY is lecturing in San Francisco, Cal.

DB. L. K. COONLEY will remain in New England until March l. Will receive subscriptions for the Banner of Light, and sell Spiritual and Reform Books. Address, Newburyport, Mass.

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

MBS. SOPHIA L. CHAPPELL will receive calls to lecture in New England until further notice. Address, 11 South street, Boston.

MRS. AUGUSTA A. CURRIER will answer calls to speak in New England through the summer and fall. Address, box 815, Lowell, Mass.

ALBRET E. CARPENTER will answer calls to lecture, and also pay particular attention to establishing now Lyceums, and laboring in those that are already formed. Address as above, or Putham, Com.

bove, or Putnam, Conn. MRS. JENNETT J. CLAEK, trance speaker, will answer calls o lecture on Sundays in any of the towns in Connecticut. Vill also attend (unerals. Address, Fair Haven, Conn. MRS. D. CHADWICK, trance speaker, will lecture, hold sé-ances, give tests, and prescribe for the sick. Address, box 272, Vineland, N. J.

DR. JAMES COOPER, Bellefontaino, O., will take subscrip-tions for the Banner of Light.

Ibns for the Banner of Light. IBA II. CURTISSpeaks upon questions of government. Ad dress, Hartford, Coun. MISS LIZZIE DOTKN Will lecture in Ebbitt Hall, New York, during January and February. Will make no further en-gagements. Address, Pavilion, 57 Tremont street, Boston. ANDREW JACKSON DAVIS can be addressed at Orange, N. J. MOS. Wall wave stream of the State of the State of the State of the State Mark Mark State of the State of the State of the State of the State Mark Mark State of the State of the State of the State of the State Mark Mark State of the State of the State of the State of the State Mark Mark State of the State of the State of the State of the State Mark Mark State of the State of

MRS. E. DELAMAB, trance speaker, Quincy, Mass.

DR. E. C. DUNN, lecturer and healer, Rockford, Ill. J. T. Dow, lecturer, Cooksville, Rock Co., Wis

DR. H. E. EMERY, lecturer, South Coventry, Conn.

A. T. Foss will speak in Portland, Me., during January; in Plymouth, Mass, during February; in Springfield during March. Will answer calls to lecture week-day evenings in the vicinity. Fermanent address, Manchester, N. H. MISS ELIZA HOWE FULLER will answer calls to lecture therever the friends may desire. Address, LaGrange, Me. MRS. MARY L. FRENCH, inspirational and trance medium, will answer calls to focture, attend circles or funerals. Free circles Sunday evenings. Address, Ellery street, Washington Village, South Boston.

DR. H. P. FAIRFIELD, trance speaker, will answer calls to lecture. Address, lowa City, lowa, box 256. lecture: Address, lowa Chy, lowa, box 256.
S. J. FINNEY, Ann Arbor, Mich.
DE. WM. FITZOIBRON will answer calls to lecture on the science of lluman Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy. Address, Philadelphia, Pa.

MARY E. WITHEB, trance speaker, 71 Williams street, New-ark, N. J. A. A. WHEELOCK, trance and inspirational speaker, St. Johns, Mich.

WARREN WOOLSON, trance speaker, Hastings, N. Y.

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

CHARLES S MARSH, Semi-trance speaker. Address, Wone-woc, Juncau Co., Wis. MISS SARAH A. NUTT, Aurors, Kane Co., Ill.

A. L. E. NASH, lecturer, Rechester, N. Y. J. WM. VAN NAMEE, Monroe, Mich.

GBORGE A. PEIROE, Auburn, Me.

MRS. J. PUPFER, trance speaker. Address, South Hanover, fass. Is engaged for the present, every other Sunday, is lingham.

L. JUDD PARDER, Philedelphia, Pa.

A. A. POND, inspirational speaker, North West, Ohio. J. L. POTTER, trance speaker, Cedar Falls, Iowa, box 170. DR. D. A. PEASE, JR., Detroit, Mich.

MISS B. C. PELTON, Woodstock, Vt.

MRS. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich. LYDIA ANN PEARSALL, inspirational speaker, Dirco, Mich. MRS. NETTIE M. PEASE, trance speaker and test medium, etroit, Mich.

G. W. BICE, trance speaking medium, Brodhead, Wis. A. C. ROBINSON, 15 Hathorne street, Salem, Mass., will an

DR. W. K. RIPLEY will speak in Worcester, Mass., during January. Address, box 95, Foxboro', Mass.

DR. P. B. RANDOLPH, lecturer, Worcester, Mass., care of Dr. J. H. Dewey. J. H. RANDALL, inspirational speaker, Upper Lisle, N. Y., will lecture on Spiritualism and Physical Manifestations.

MRS. FRANK REID, inspirational speaker, Kulamazoo, Mich. ABRAM SMITH, ESQ., inspirational speaker and musical me-lum, Sturgis, Mich.

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

AUSTEN E. SIMMONS will speak in Woodstock, Vt., on the irst and fifth Sundays, in Bridgewater on the second Sunday, and in Braintree on the third Sunday of every month during be coming year. he coming year.

MRS. H. T. STEARNS may be addressed at Detroit, Mich., are of H. N. F. Lewis. Will make engagements to lecture or the winter in Ohio and Michigan.

E. SPEAGUE, M. D., inspirational speaker. Permanent ad-DR. WM. H. SALISBURY. Address, box 1313, Portsmonth, N. H.

SELAN VAN SICKLE, Greenbush, Mich.

MISS MARTHA S. STURTEY ANT, trance speaker, Boston. Ms. MRS. FANNIE DAVIS SMITH will speak in Middlesex Hall, Newton Corner, Mass., Jan. 27; in Chelsea, March 3 and 10. Address, Milford, Mass.

MRS. MARY LOUISA SMITH, trance speaker, Teledo, O. MRS. SUBAN E. SLIGHT, trance speaker, will lecture for the society of Spiritualists in Yarmouth, Me., till further notice, J. W. SEAVER, Inspirational speaker, Byron, N. Y., will an twor calls to lecture or attend functais at accessible places.

H. B. STORER, inspirational lecturer, 75 Fulton street, New Fork

PROF. 5. M. STRICK, inspirational speaker. Address, Peo-ria, 111.

MRS. M. E. B. SAWYER, Baldwinsville, Mass. MISS LOTTIE SMALL, trance speaker, will answer calls to ecture. Address, Mechanic Falls, Me.

MRS, M. S. TOWNSEND will iccure in Philadelphia during January: in Washington during February: in Providence dur-ing March; in Ebbitt Jiall, New York, during April. Address as above, or Bridgewater, Vt.

J. H. W. TOOHEY, 42 Cambridge street, Boston. MRS. SARAH M. THOMPSON, inspirational speaker, 36 Bank treet, Cleveland, O.

FRANCIS P. THOMAS, M. D., lecturer, Harmonia, Kansas,

HUDSON TUTTLE, Berlin Heights, O. BENJAMIN TODD, San José, Cal., care of A. C. Stowe.

N. FRANK WHITE will speak in Louisville, Ky, during anuary and February; in Cincinnati, O., during March and pril. Calls for week evenings will be attended to. Address a davance as above.

MR8 M. MACONBRR WOOD will speak in Taunton, Mass., an. 27 and during February : in Oswego, N. Y., during April. Address, Il Dewey street, Worcester, Mass.

F. L. H. WILLIS, M. D., will lecture in Providence, R. I. luring January. Address, P. O. box 39, Station D, New York. A. B. WHITING may be addressed at Albion, Mich., during January; Monmouth, 11., during February; and at 431 Sixth street, Washington, D. C., during March.

Mis. S. E. WARNER will lecture in Sturgis, Mich., during January: in Beloit, Wis., during February, March and April. Address accordingly, or box 14, Berlin, Wis.

E. V. WILSON will speak in Cincinnati, O., during January and February in Louisville, Ky., during March. Address, Babcock's Grove, Du Page Co., Ill.

MRS. E. M. WOLCOTT is engaged to speak half the time in Danby, Vt. Will receive calls to speak in Vermont, New Iampshiro, or New York. Address, Danby, Vt.

E. S. WHEELER, inspirational speaker. Address, care this office, or 5 Columbia street, Boston.

LOIS WAISBROOKER can be addressed at Union Lakes, Rice Co., Minnesota, care of Mrs. L. H. F. Swain.

MRS. N. J. WILLIS, trance speaker, Boston, Mass. MRS. MARY J. WILLIS, trance speaker, Boston, Mass. MRS. MARY J. WILLOCXSON will labor during January and February in Central and Southern Indiana, and all wishing her services please apply immediately. Address. Terra Hauto, Ind., care of Jannes Hudson, till Jan. 15; at New Al-bany, Ind., care of Gardner Knapp, till Feb. 15.

.F. L. WADSWORTH'S address is care of the R. P. Journal, P. O. drawer 6325, Chicago, 111.

PROF. E. WHIFFLE, lecturer upon Geology and the Spiritual Philosophy, Stufgis, Mich.

HENRY C. WRIGHT will answer calls to lecture. Address

MRS. S. A. WILLIS, Lawrence, Mass., P. O. box 473.

ALOINDA WILHELM, M. D., inspirational speaker, is engaged to lecture in Illinois until the fall. Address, Chicago, ill., lox 2993.

gion city, Titusville, and greeted by acquaintances. Our first thought was, this is the Pacific coast; for the wildness of the scenery, the hurried step, the snap and vim of business, all reminded us of California mining life.

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WESTERN DEPARTMENT:

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

question, and his recent manly defence, in the

Senate, of their rights, shows him a genuine hu-

manitarian, devoted to human rights, without

regard to race, sex or color. It has been esti-

mated that when Columbus landed upon the

shores of this Western world, there were some

sixteen millions of Indians upon this continent.

But after the civilizing and Christianizing pro-

cesses, instituted first by European adventurers,

and secondly by Americans, with such attending

instrumentalities as tirearms, whiskey, border-

agencies and Bibles, the number has been reduced.

according to the official report of 1866, to two hun-

dred and ninety-five thousand seven hundred

and seventy-four; twelve thousand less than the

There certainly cannot be over three hundred

thousand Indians in the entire country, and they

scious, and, inheriting an innate, manly pride,

knowing themselves to be *outlans*, they naturally

resort to the first law of life, self-defence. Our

Government troops in battle do not take them

prisoners, but shoot them down as they would wild

heasts. In case of frauds or non-payments by In-

dian agents, they have no courts. When injured.

their evidence is not allowed. Their squaws and

papooses are shot for sport, while territories and

the Minnesota State Legislature passed an act-

In Congress there is a bill now pending for an

inspection into, as well as looking to a just ad-

ministration of our Indian affairs. It has already

passed the Senate, and will, doubtless, pass the

House with little or no opposition. Besides ex-

tending the protection of law over all the Indians

and making their evidence good in the courts, it

proposes to divide the Indian country into five

inspection districts, with a board of three inspect-

ors to each district. This board is required to

visit each tribe within the bounds of the district

annually, hearing complaints, taking testimony,

adjusting difficulties, and, if agents are found un-

worthy, removing or recommending their imme-

diate removal. It is further authorized to see

that treaties are carried out, that they receive

their appropriations, and that their rights---rights

as men-are respected. When this bill becomes

a law, we hope that Col. Tappan, who is the very-

soul of integrity and honor, may be prominent

among the appointed officials for its administra-

tion, justice and integrity being the key-notes of

Our sympathies are deeply enlisted in behalf of

this once powerful people, now rapidly retiring

before the onward march of civilization. That

they possess many noble qualities and are capa-

ble of a high civilization, few dispute. To us there

is much in their natures absolutely grand; but

this true, native soul-grandeur of theirs will shine

out more clearly in the hunting-grounds of heaven.

Spiritualism in Titusville, Pa.

On our way from Cincinnati, we dropped off

from the through train, at Corry, Pa., and aboard

his nature.

paying a bounty for Indian scalps.

are outlaws. Of this they are thoroughly con-

previous year.

We did not invest-had nothing to invest, and then the whim runs in our head, that 't is better to dig up than down. All imperishable things some from above. St. John saw the holy city, New Jerusalem, coming down out of heaven; not bubbling up from an oil well. Nevertheless, oil is well-is useful in machinery, and necessary as a light. Those who use aright the oily wealth they pump from the earth, converting it into light -spiritual light, to illumine and educate humanity-will hereafter shine as stars in the firmament.

During our stay, we shared the hospitalities of Bro. Wm. Barnsdell's home: and both himself and family have the faculty of making it truly a home. Mrs. Watson, Mrs. Stearns, Bro. L. C. Howe, and others, have ministered to this people in spiritual things; usually occupying the Universalist church, mostly built, by the way, by Spiritualists. Bro. J. Watson, ever liberal in behalf of the truth he cherishes, contributing two thousand dollars, and Bro. Barnsdell, equally, three thousand dollars.

Their recent Universalist clergyman, the Rev. Mr. Bacon, thinking porhaps to gain laurels. nreached against Spiritualism, and was soon after dismissed. This Universalist church is now occupied by the Baptists. Bro. Bacon put on a surplice, the few last Sundays of his preaching. It was very appropriate-as autumn puts on sable robes, ere it dies and drops into its wintry tomb. Spiritualists have quite too long helped construct sectarian churches to be locked out of them; and paid their funds into theological institutions, to the neglect of their own mediums, lecturers, and the general interests of this great spiritual movement, yet destined to shake kingdoms and usher in the millennium.

Rev. S. C. Wayford in Washington.

This brother, who recently left the Universalist denomination because convinced of the truth of Spiritualism, has removed to Philadelphia. (see full address in the speakers' list,) and has, for several Sundays, been speaking to the Spiritualists in the national metropolis, to great acceptance.

By the way, the "Gospel Banner," speaking of him a few weeks since, said in a very ungentlemanly manner, saying nothing of the Christian: "There was so little of him," he would not be missed from the denomination. Well, little or much, Universalists thought there was enough of him to educate three years in a Theological school -enough of him to receive a Letter of Fellowshipenough of him to ordain a minister of the Lord Jesus Christ-enough of him to employ as pastor of churches, at a fine salary, In fact, all went "merry as a marriage bell," till, prompted by honesty, he announced himself a Spiritualist; and then "presto, change," how soon the fine gold became dim! We think our brother will survive the shock, however, as he left here remarkably cheerful and happy only the other morning, to meet his family in Philadelphia.

Spiritualists of Ohio! A beautiful light is streaming from the supernal world. The horizon is tinged with the dawn of a golden day. The season is propitious, and the signs are pregnant with the promise of a great soul-harvest.

As citizens of this great State, this grand division of our great Republic, we are deeply interested in the progress of the great spiritual movement of the age; for, through its benign instrumentality, the gallows will be abolished, the penitentiary fall to ruins for want of convicts, the county jails be converted into workshops, and our poor-houses become utterly useless. The streams of intemperance are to be dried up, domestic discord banished from our borders, woman emancipated, and orphanage relieved of the curse which now attends

Let us meet in convention, and see if we have the divine impulse strong enough to enable us to give form and vitality to an organization, through which to work for human redemption.

Yours, in labors for a purer religion, a diviner Spiritualism, and a truer civilization.

Dayton, Ohio. GEORGE KATES.

Dr. S. D. Pace, and his Remedies.

We do but the simplest act of justice in calling the reader's attention to the medicines of Bro. Pace, advertised in another column of this paper. We have, known this brother since his first control by the invisibles—have used his remedies and know many that have not only been benefited, but completely cured by them. His integrity Wats and devotion to business, aided by spirit intelligences, account for his success.

N. B. Starr.

The address of Bro. Starr, the Western spirit artist, for the next two months is St. Clair, Michigan. He is traveling more or less exhibiting his recent beautiful spirit painting. We commission him to paint as he goes.

Notes from a Medlum.

The friends of Barbara Allen, the excellent test medium, will be gratified to know that she has not been idle since she left our city, as the following will show:

Will you permit me to salute my worthy patrons once more, through the columns of your paper, whose weekly visitations are welcomed by each member of our household, from the eldest down to our little Etta, our seven-year-old darling, who is sitting on the sofa playing with her pet dog, a universal favorite? In 1865 I was in Massachusetts, meeting old friends and many new ones in Boston, Roxbury, Charlestown, Chelsea, Cam-bridge, Melrose, New Bedford, North Wrentham, Foxborough, Southborough, Weymouth and Quinroxooroligh, Solthooroligh, Weymouth and Guin-cy. The first day of May, 1866, I attended a May party held by the Universalists, in Clare-mont, N. H., greeting those with whoin I asso-ciated in former years. Some greeted me with the cordiality of long-established friendship, while others who have communed with me in brother-balance and the start of the start of balance.

others who have communed with me in brother-ly love, seemed to stand aloof because I believe in spiritual communion. The first of June I visited the Spiritualists in Unity and Goshen; re-ceived a rich reward for my labors. June 13, at-tended the Centennial Celebration in Oroydon. The 20th, I was present at the picnic in the grove near the pleasant residence of S. D. Ciark, Esq. of Westmoreland. The weather was delightful

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

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

Dr. W. K. Ripley during January; Mrs. E. A. Biles during February. SPRINGPIELD, MASS.—The Fraternal Society of Spiritual-ists hold meetings regularly every Sunday at Fallon's New Hall, to wit: Free Confernce in the forenoon at 10 °clock. Progressive Lyccum meets in the afternoon at 2 °clock; Con-ductor, II. S. Williams; Guardian, Mirs. Mary A. Lyman, Lecture in the evening at 7 °clock. Speakers engaged:— Mrs. Neille T Brighan, Jan. 20 and 27; W. K. Ripley during February; A. T. Foss during March. Lyccum held. Bolithurlites of Lyma hold meetings at New Network.

February; A. T. Foss during March. LYNN, MASS.—The Spiritualists of Lynn hold meetings ev-ery Sunday aftermoon and evening, at Essex Hall. Speaker engaged:—Mrs. Juliette Yesw during January. PROVIDENCE, R. I.—Meetings are neidin Pratt's Hall, Wey-bosset street, Sundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lyceum meetsat 12% o'clock. Lyceum Conductor, L. K. Josiyn; Guardian, Mrs. Abbie H. Potter, Speakers engaged:—Fred. L. H. Wills during January; Mrs. M. S. Townsond during March. Nuw YOBE CURY.—The Effect Society of Society of Society and Society of Societ

Speakers engaged := Fred. L. H. Wills during January; Mrs. M. S. Townsend during March.
NEW YOEK CITY.—The First Society of Spiritualists hold meetings every Nunday in Dodworth's Hall, 806 Broadway Sente free. Speaker engaged: -Mrs. Emma Hardinge during January and February.
THE NOCIETY OF PROGRESIVE SPIRITUALISTShold meetings every Sunday, morning and evening, in Ebbitt Hall No. 65 West 33d street, near Broadway. The Children's Progressive Lyceum meets at the same hall every Sunday afternoon at 24 o'clock.—Dr. D. B. Marks, Conductor. Speakers wishing to make engagements to lecture in Ebbitt Hall should address P. E. Farnsworth, Sec'y, P. O. box 5679, New York. Speaker engaged:-Mrs. M. S. Townsend during April.
ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet regularly Sunday evenings, and hold public circles Thursday enfermons at 24 o'clock. Mrs. Jonathan Watson, Conductor; Mrs. Amy Post, Guardian. C. W. Hebard, Pres, Board of Trustees and Sec. of Lyceum.

TROT, N. Y .-- Progressive Spiritualists hold meetings in Har-mony Hall, corner of Third and River streets, at 103 A. M. and 74 P. M. Children's Lyceum at 23 P. M. Aloncoo J. Keith, Con-ductor; Mrs. Louiss Keith, Juardian.

Oswaoo, N. Y., - The Spiritualists hold meetings every Sun-day at 2% and 7% P. M., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12% P. M. J. L. Pool, Conductor; Mrs. S. Doulittle, Guardian. 123 P. M. J. L. Pool, Conductor; Mrs. S. Doulittle, Guardian, JREET CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 24 York street. Lecture in the morning at 10g A. M., upon Natural Selence and Philosophy as basic to a grouine Theology, with scientific experiments and illustrations with philosophical apparatus Lyceum in the aftermoon. Lectur in the evening, at 74 o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

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

HAMMONTON, N. J.-Meetings held every Sunday at 103 A. M. and 7 P. M., at Ellis Itali, Belleview Avenue.

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

O'clock. Prof. I. Rehn, Conductor. The meetings formerly heid at Sansom-street Hall, are now held at Washington IIall, corner of 8th and 8pring Garden streets, every Sunday. The morning lecture is preceded by the Children's Lyccum meeting, which is held at 10 o'clock, the lecture commencing at 114 A. M. Evening lecture at 72. The Spiritualists in the southern part of Philadelphia hold regular meetings at No. 337 South Second street, at 104 A. M. and 75 P. M., Baid on Wedneaday evening at 8 o'clock. BastMost S. M. State Sandard Sandard

and if r. M., shu on Wednesday evening at 8 o'clock. BALTINGRS, MD.—The' First Spiritualist Congregation of Baltimore' hold regular meetings on Sundays, at Maratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours of worship. Mrs. F. O. Hyzer will speak till fur-ther notice.

ther nouse. CRICARD, ILL.-Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Croshy's Opera House Hall, entrance on State street. Hours of meeting 103 A. M. and 73 F. M.

SPRINOTIELD, I.L.-Regular Spiritualists' meetings every Sunday in that hall. Children's Progressive Lyceum every Sunday forencon at 10 o'clock. Mr. Wm. H. Planck, Conduc-tor; Mrs. E. G. Planck, Guardian.

Circumstr. E. G. Flanck, Guardian. Circumstri, O. – The Spiritualists of Cincinnati have organ-ized themselves under the laws of Ohlo as a "Religious Socie-ty of Progressive Spiritualists," and have secured the Acade-my of Music, north side of Fourth street, between Elm and Plumb street, where they hold regular meetings on Sunday mornings and evenings, at 10% and 7% o'clock.

near the pleasant residence of S. D. Clark, Exq. of Westmoreland. The weather was delightful. A large circle of friends assembled. The last time Jewett, Conductor; Mrs. D. A. Eddy, Quardian.

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

ISAAO P. GREERLEAP will lecture in Chelses during Febru-iry. Address as above, or Kenduskeng, Me.

MES. LAURA DE FORCE GORDON will receive calls to lec-ture in Colorado Territory until spring, when she designs visit-ing California. Friends on the Pacific coast who desire her services as a lecturer, will please write at their carliest con-venience. Permanent address, Denver City, Col. Ter. N. S. GREWENER LOWED

N. S. GREENLEAF, Lowell, Mass.

MRS. DR. D. A. GALLION will answer calls to lecture, under spirit control, upon diseases and their causes, and other sub-lects. Address Dr.J. Gallion, Healing Institute, Keokuk, Iowa. DR. L. P. GRIGOS, Evansville, Wis.

DR. L. P. GRIGGS, EVANSVILG, Wis. MRS. EMAA HARDINGE Will lecture in New York (Dod-worth's Hall) during January and February; in St. Louis during March and April; in Chichmati during May; in Chi cago during June, July and August. Mirs. Hardingo takes the Atlantic and Great Western Road going West, and can give a few more week evening lectures and one more Sun-day, on her journey. Address, 8 Fourth avenue, New York. Dr. M. Havary Hordweity III pomeling In West Work West. DR. M. HENRY HOUGHTON will remain in West Paris, Me until further notice. Addross as above.

W. A. D. HUME will lecture on Spiritualism and all progress ive subjects. Address, WEST SIDE P. O., Cleveland, O. LYMAN C. HOWE, trance speaker, Clear Creek, N. Y.

J. D. ILASOALL, M. D., will answer calls to lecture in Wis-consin. Address, Waterloo, Wis. D. H. HAMILTON lectures on Reconstruction and the True Mode of Communitary Life. Address, Hammonton, N. J. MRS. ANNA E. HILL, inspirational medium and psychometri-cal reader, Whitesboro', Oneida Co., N. Y.

Jos. J. HATLINGER, M. D., inspirational speaker, will an-wer calls to lecture in the West, Surdays and wesk ovenings. Address, 25 Court street, New Haven, Conn.

MES. F. O. HYZER, 60 South Green street, Baltimore, Md.

DE. E. B. HOLDEN, No. Clarendon, Vt.

B. S. HOBBS, Oswego, N. Y., will answer calls to lecture. MRS. LOVINA HEATH, trance speaker, Lockport, N. Y.

MOSES HULL, Milwaukce, Wis. MRS. SUSIE A. HUTCHINSON will lecture in Cleveland, O., uring January.

REV. S. C. HATFORD, inspirational speaker. Address, Gi-rard Avenue R. R. Depot, Philadelphia, Pa., care C. Mallory. J. HACKER, of Porliand, Me., editor of the "Pleasure Boat" and the "Charlot," is desirous of perfecting a line of appoint-ments for meetings through Massachusetts, Rihodo Lianad, Gonnecticut, New York, Pennsylvania and Ohio, in neighbor-hoods where the people desire to hear practical truths. Ad-dress him at once, Porliand, Me.

CHARLES A. HATDEN, 82 Monroe street, Chicago; III., Will eccive calls to lecture in the West. Sundays engaged for the

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