

VOL. XX.

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# Original Criticisms. RECENT METHODIST CRITICISM RE-VIEWED.\*

### BY G. A. B.

ual things according to the Methodist formula, being pastor of the society worshiping in Grace Church, Temple street, Boston, is the author of a recent work on Spiritualism, wherein one of the main points of his book is to the effect that while the manifestations of Spiritualism are supramundane in their origin, they are the work of veritable devils.

This clergyman was selected by the Methodists of Melrose as the one most capable, and perhaps most unscrupulous of their persuasion to neutralize the spiritual havoc made on their young converts and with their society generally, by the series of meetings held in that vicinity by the Spiritualists last season, and which culminated in a grand spiritual camp-meeting.

The superior speaking of the Spiritualists, in the way of warm, hearty, spontaneous and sympathetic utterance; the variety, extent and freshness of illustration; the rational and natural views of life. death and the hereafter; the practical and philosophical thought which characterized the platform of the Spiritualists on the occasion referred to, came home with marvelous power to the common sense and humanity, to the inner sanctuary of soul of those who, through educational bias, were enveloped in the mists of a gloomy and false theology. As the members connected with the several evangelical churches of the town attended the spiritual meetings in liberal numbers. it was, upon consultation, deemed necessary that something effectual in the way of strenuous efforts should be made, to counteract the evil tendency produced by these spiritual meetings, on the minds of those who, but & little while before and under the influence of a revival, had united themselves with these churches. Accordingly arrangements were made a few weeks after, to have the above named reverend gentleman visit the place and deliver a lecture against Spiritualism, to which the citizens were invited. Though the evening was unpleasant, the church was well filled. In common with others, we attended to hear what would be said against the ism and the ists, who were creating so much mental disturbance and dissatisfaction among the church attendants.

Though the gentleman is a public expounder and private exponent of the faith once delivered to the saints; a teacher of the Way, the Truth and the Life; a Light to shine in the darkness; a Guide to direct the wandering and lost ones of earth; and though he is supposed to represent the heat there is for in Christianitz weiting a corrupt persons sons are found. The system may be good, but these are its misrepresentatives. But we are precriticises, or else too bigoted and superstitious to do it approximate justice. After hearing his lecwhile recognizing him as a naturally kind and genial gentleman, doing good as he sees it-from the fact that, in the first place, he does not understand Spiritualism, nor has he even a faint perception of its aim, scope or spirit; and in the second place, because if everything does not square with his evangelical yardstick, it must necessarily be false! Thus he notoriously lacks the requisite comprehension to treat the subject properly or fairly. En passant we may remark that no intelligent or healthy Spiritualist objects to having the subject of Spiritualism candidly criticized, at least the writer never did, though it may be he is neither intelligent nor healthy. The subject is certainly open to criticism, and really courts it. It also demands investigation, but gets little more than abuse in the place of either. 'T is impossible to see the clear light through colored or particolored glasses. Cramped and creed-bound as is the so-called religious press of our country, it would be folly to expect anything like justice in the way of catholic criticism, toward a subject that was even supposed to regard with disfavor its popular idols. Men are never so sensitive as when their cherished theological notions are attacked. Better things, however, are expected of that Spiritualism, claiming to be a New Dispensathe independent secular press. But is the secu- tion, is older than Christianity," and the first part lar press independent? A sense of humiliation of his book, with commendable research, is deweight us down as we ask the question. Alas! it cannot afford to be-it does not pay, so the instances are rare and exceptional. While independence, in a popular or worldly sense, does not pay, its spirit is struggling harder for a full and free expression among the American people, and with greater reason for encouragement than with any other people on the earth. Until this spirit of independence more generally prevails, and people legitimately grow more courageous, need we expect to see such tabooed or unpopular subjects as Spiritualism, receive its just reward from literary, religious or social critics? His lecture was an epitome of his book (which at the close of the meeting came in for a liberal share of trash advertisement), the main points being that Spiritualism, instead of a New Dispensation, as is claimed by its advocates, is identical with ancient sorcery, New Testament Demonology and modern witchcraft; the doctrines of Spiritualism, or the views of Spiritualists, culled from various sources, with reference to the nature of Evil, Sin, the man Jesus, Marriage, &c.; followed by what he calls the fruits of Spiritualism, wherein he permits Spiritualists, and those who have abandoned it, to speak for themselves. The latter class consist of Dr. Hatch (the immaculate), Wm. B. Coan (father of Ada L. Hoyt, that was), J. F. Whiting, &c.

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ing religious truth, is the evangelical gauge of the Thirty-Nine Articles. Thus whoever questions or conscientiously disbelieves the infallibility of the Bible; in the dogmas of a Personal Devil, an omnipresent incarnated spirit of evil, whose power to do wickedness is more than an offset to the goodness of the Infinite God; in endless punish-The Rev. W. McDonald, who ministers in spirit- ment for temporary moral misdemeanors; in the possibility of satisfying the demands of Eternal Justice by making the innocent to suffer for the guilty, by virtue of the blood of man or beast; in souls being "lost"; in the bodily resurrection of the dead, and in other exploded ecclesiastical notions-whenever and wherever Spiritualism arrays itself in opposition to any of these doctrines, just in that proportion is it to be discountenanced, being fatal to the present or future happiness of the believer in Spiritualism, having, according to his dogmatic assertion, "the testimony of God and man against it."

> For the benefit of the reader we cull from this latest work against Spiritualism, by a Methodist clergyman, the following choice specimens of religious criticism. He says:

> "We have had an opportunity of witnessing the phenomena of Spiritualism. \* \* The gener-al facts of Spiritualism are so well attested, that fow persons are found, whatever their opinion of the phenomena, who are willing to risk their rep-utation for candor on an unqualified denial of them. There may be a difference of opinion as to the force or agent by which these phenomena are produced; but that they are produced, and that, too, in many cases, without deception, cannot be successfully questioned. • • • We are frank to confess that we believe Spiritualism to be, in part at least, the work of demons. \* \* \* If Spiritualism be the work of spirits, they are such spirits or demons as the Greek and Roman sorcerers evoked; such as possessed the man among the tombs in the country of the Gadarenes; such as possessed the damsel who troubled Paul and Silas at Philippi; such as were present in the witch-craft of Europe and America. \* \* \* \* craft of Europe and America. \* \* \* \* \* \* \* There cannot be found one important point in

> which Spiritualism is not only Greek and Roman sorcercy, but New Testament Demonology. \* \* \* Spiritualism evidently belongs to that system of Satanic influences which have for the end the de-struction of Christ's kindom on earth. struction of Christ's kindom on earth. \* \* To reason from analogy, we are forced to the con-clusion that modern Spiritualism is to the govern-ment of God what Southern rebellion is to the government of the United States. It is a direct blow at its heart to secure its destruction. It chould be so regarded by every lover of truth and righteousness. \* \* \* Either the Dirbt is takes, or the wrath of God is denounced against this whole system, with all its abettors and agents, and nothing but repentance and renunciation of their infernal commerce can save them from the execution of the fearful denunciation. \* \*

> The appearance of angels and spirits sanctioned by the Scriptures, is in no way identical with the spirit manifestations of modern Spiritualism? \* \* \* We do not denounce Spiritualism as a

the best there is in Christianity, nothing could be more apparent than that he is either lamentably ignoranit, knows little or nothing of the subject he criticises, or else too bigoted and superstitious to religion, while the country is swarming with the victims of this spirit-commerce, ruined in reputature and reading his book, we conclude he is both ignorant and narrow minded. We so conclude— while recognizing him as a naturally kind and those who have turned unto idols. \* \* \* Spiritualism is simply the work of devils, and a stream does not rise above its fountains. Spiritualism is attempting to popularize those social conditions o society which are to be deeply deplored by every good citizeny. Iniquities which have justly re-ceived the condemnation of centuries are openly upheld; vices which would destroy every whole-some regulation of society are crowned as virtues; and prostitution, the bane of domestic peace, is upheld and encouraged."

The Rev. Wm. McDonald's standard for measur- | marks a New Era of equal importance in the teations, if from spirits, are from demons damaed. drama of the world's history, and ranges itself | properly under the head of a New Dispensation. In his zeal to prove that Spiritualism is nothing modern, is not a New Dispensation, but that it is more ancient than Christianity, he forgets that he overreaches himself; that he labors to destroy one of the chief merits of Ohristiaulty, namely, that by it, life and immortality were brought to light: for if Pagan phenomena and philosophy taught that disembodied, immortal spirits had the power to return and communicate with mortals, which they certainly did teach, (as even he conclusively proves,) wherein is the great merit of Christianity over that of Paganism? Not in its moral inculcations, for Christianity, in this particular, but reechoed what was already hoary with age. Let us verify this: Sir James Mackintosh says:

"Morality admits no discoveries. \* \* \* \* More than three thousand years have elapsed since the composition of the Pentateuch, and let any man, if he is able, tell me in what important respect the rule of life has varied since that distant period. Let the Institutes of Menu be explored with the same view—we shall arrive at the same conclusion. Let the books of false religion same conclusion. Let the books of false religion be opened; it will be found that their moral sys-tem is, in all its grand features, the same. \* \* The fact is evident, that no improvements have been made in practical morality. \* \* \* From the countless variety of the facts, it is impossible to prescribe any bounds to the future improve-ment of the abusical and uncertaint an improvement of the physical and speculative sciences. It is otherwise with morals. They have hitherto been stationary, and are likely forever to continue

For evidence of the knowledge of moral truths possessed by barbarous nations, independently of Christianity, and for the most part previous to its promulgation, we have but to consult a host of standard authors who have written concerning the earlier history of our race.

Buckle, the eminent historian of Civilization in England, says:

"That the system of morals propounded in the New Testament, contained no maxim which had not been previously enunciated, and that some of the most beautiful passages in the Apostolic writings are quotations from Pagan authors, is well known to every scholar; and so far from supplying, as some suppose, an objection against Chris-tianity, it is a strong recommendation of it, as indicating the intimate relation between the doctrines of Christ and the moral sympathies of mankind in different ages. But to assert that Christianity com-municated to man moral truths previously unknown, argues on the part of the assorter, either group in the second se of years, and not one jot or tittle has been added to them."

We repeat then: If heathen nations possessed the facts, truths and the same morality which Christianity is popularly, if not specially supposed to have inaugurated; if it did not materially d to the stock of human know "Knowledge, the wing wherewith we fly to heaven," what becomes of the boasted claim of superior ity of Christianity over Paganism? Where else have we the same valuable and overwhelming testimony which comes to us through this modern system, now " rejected of men?" Where else can we go to find the origin and locality of the spirit world; the character of the spiritual country; the mode of locomotion and occupation of its inhabitants; the laws which there prevail, &c., but by and through this New Dispensation of modern Spiritualism? The author makes an elaborate attempt to have modern Spiritualism synonymous with every thing disreputable in the past, with the magic and necromancy of the Old, and the possessing of devils in the New Testament; while he attrib utes the other well known spiritual manifestations recorded in the Bible, such as healing the sick, curing diseases, opening of prison doors, speaking in unknown tongues, having visions and hearing spirit voices-the frequent appearance of, and conversations with spirits, &c., to totally different influences, as proceeding from angels and the spirits of just men, by special permission of God. From the theological bias of his mind-the wish being father to the thought-it is his foregone conclusion that while one class was the work of the devil, the other was of God. One cannot fail to see that his principal objection to the phenomena and teachings of Spiritualism is, because it interferes with his religious notions and endangers the dogmas of his church. It is also manifest that if he proves anything, he proves that all the manifestations in the past, including all the Biblical ones, together with those in the present, are referable to the same cause, and that they occur by virtue of and through the spiritual nature of man-the very position claimed by Spiritualists everywhere, as primary and fundamental. In the latter part of his book, the author coniders in his snap-judgment sort of way, the the- the mesmero-spiritual law by which the fleshed ological, moral and social teachings of certain Spiritualists, wherein he cannot find one redeeming feature. He modestly and charitably says: "Spiritualism always appears as an enemy of God, and invariably in alliance with his enemies, Its chief object scams to be to throw discredit upon the word of God, and scout the doctrines of the cross. It assaults heaven with the boldest blasplemics, stalks on with the most un-blushing arrogance and presumption, and smokes and drips with corruption, which would shock the morality of a heathen." After quoting from the BANNER OF LIGHT, Dr. Hare, Dr. Child, Dr. Gardner, Lizzie Doten A. E. Newton and others, with reference to the subject of Sin, he thus expresses himself:

\* \* \* Spiritualists say they never met with a redeemed spirit, and there is not a fact in Spirit-ualism going to prove the existence of any such spirit in the world from which their communica-tions come." tions come.'

The conclusion of his chapter on The Fruits of Spiritualism, is to this effect:

"There can be no doubt but Spiritualism seeks to remove all the old landmarks which have been set up for the defense of morality, religion, and good order among nien. \* \* \* Spiritualism glories in the work of turning happy homes into anthly hells, filled with untold horrors. \* \* It is resorting to every means that can be invented by the most subtle ingenuity of depraved minds to accomplish this object. • • • Now who can question for a moment but that Spirit-ualism is an unmixed evil—is from beneath, and that all who adhere to it are guilty of devil-worship?

We beg pardon for bringing to light all thisstuff! but it is well to know exactly what our friends think of us, and the subject of Spiritualism generally.

As he says of Coleridge's solution of the spiritual manifestations in the Wesley family: "His oninion needs no refutation." To ston to deny the truthfulness of his every charge, and to accuse him of wholesale falsity, would be but a waste of time. For it must not be forgotten that what he says is from one who professes to know of what he writes-" having witnessed the phenomena and from the first observations made, was convinced of its evil character;" and so Spiritualism was consigned to Satan and his devils, from whom, in the enlightened opinion of this "grave and reverend" judge, the whole subject proceeds.

Do Spiritualists realize how bad they are, when believing in, and seeking to hold sacred communion with, their ascended friends and relatives—the dear ones gone before? Are they aware that ordinary "total depravity," is saintship compared with their degree of wickedness? It must be so, for here is one of the most mild, conscientious and intelligent divines in all the Methodist Conferences of New England, who so declares it. And this in the face and eyes of the significant fact that the, amount of funds contributed last year by the Methodists for Missionary purposes exceeded those of any previous years by many thousands of dollars!

Remembering the company which the gentleman has kept, and the school in which he was educated, we do not feel moved to say either sharp, hard or hitter things. Indeed the case of this unfortunate clergyman calls for our commiseration rather than our censure. He but illustrates the average lack of fairness, want of knowledge and incapacity to judge, of that class who are so wise in their own conceit-the intense orthodox of our day; a class which, thanks to the liberal tendencies of the times, are growing "small by degrees and beautifully less," every year.

Jacob? What "supernatural and infallible" in the witch-hazel rod of Moses, when the Egyptian magicians could do the like with their enchantments? What "supernatural and infallible" in the jealous water of Moses, when the like application is used to day, as witnessed by Du Chaillu in Africa? Was the Brazen Serpent above all surgery, "supernatural and infallible" as the heAler? When the entranced Balaam was so controlled by the familiar dehovah of Israel that he could only use divination and enchantment for and not against the chosen people, was he in the 'supernatural and infallible" order? or only the medium of the stronger battery, for a time, till by change of base and masterly strategy he flanked the people of God? When there was death in the pot, was it by "supernatural and infallible " means that Elisha healed the deadly pottage? and when, in the spirit of clairvoyance or clairaudience, this medium could tell the king of Israel the words spoken in the Syrian King's hed-chamber, are we thence to infer that, on every occasion, he was "supernatural and infallible?" When the Shunamite's son dieth and Elisha raiseth him to life so that he sneezed seven times, was it a miracle performed by the "supernatural and infallible?" We grant that when his bones, without the spirit, brought a dead man to his feet as readily as Lazarus from his grave, or as readily as the many saints that slept, who came out of their graves and went into the holy city, we are put somewhat to the worse; as also when Elijab rode into heaven with the chariot of Israel and horsemen thereof. True, Samuel could rise from the dead, through the wireh of Eudor; but the Watchman may claim that he did not like the early waking, but rather that waking in the latter days upon the earth, when the archangel's trump shall sound.

We may also grant, in other aspects, that Modern Spiritualists are somewhat short of the supernatural" of old time; and that they cannot yet present a Jericho blown down by seven priests with seven trumpets of rams' horns, blown seven times, till the Sabbath-day journey made the blast complete at the seventh blowing, wherein, doubtless, the Prince of the Power of the Air came up to the help of the Lord against the mighty. wherein the armory of the New Dispensation of Spiritualism can be shown a compound blow-pipe of equal potency to the," supernatural" trump that hald out Jericho? as V it were the very one used when Sinai was alterether on a smoke, and may be the same that Gabriel will blow by and-

But, while making these admissions there are other things in which we are nothing belind the very chieftest of the ancients in parallel outpouring of the spirit upon all flesh, so that sons and daughters can prophesy, and young men see visions, and old men dream dreams. "We grant hat the faith of old time was great the Lord. By faith Enoch was translated, Noah saved in the ark, and Sarah, when she was past age and as good as dead, came as newly to life as if seven times had not passed over her. The women received their dead raised to life again. and when by faith the children of Israel passed dry-shod through the Red Sea, by the same faith the Egyptians were drowned. We grant that Raphael, the sociable spirit, taught the good Tobias how, with tishy fume, to ast the devil out of the seven times wedded maid; but it is not quite so clear how the good angel bound the devil fast in upper Egypt. The Reflector thinks that modern Spiritualists re outdone "by the tricks of many a professed juggler." If this Reflector had been well rooted and grounded in the phenomena of miracles-socalled-he would have discovered that the boundary line of fleshed and unfleshed operations is of that uncertain kind as often to make a very nice question to decide on which side of the line is the spiritual agency. The two worlds are really one. in different degrees of their modes of being, and where they touch in their more physical estate, we have those aspects in manifestation which so conneet the spirits in with the spirits out of the flesh, that we may not infallibly say how much is of the one, or how much of the other. The same applies to the so-called miracles, of all ages. Moses was, and is, by many, counted as a juggler. He, or whoever be the person in that name, was doubtless a meameric subject, or medium. Was he a joggler, also ? He may have performed on such wise as to come under either head, even while the Deus ez machina was his familiar spirit or Lord. We should be slow to charge ancient or modern mediums with trickery, when they may be only the passive instruments of unileshed spiritual powers. Even the acknowledged prophets of Israel confessed that the Lord deceived them. Moses, as a wizard himself, would not suffer a witch to live, and others put witches and wizards out of the land, Jeremiah, as a spiritual subject, exclaims," Oh Lord, thou hast deceived me, and 1 was deceived. \* Wilt thou be unto me altogether as a liar, and as waters that fail?" And Ezckiel, on the same wise, declares that " the Lord deceives the prophets," and much the various prophets charged each other with prophesying lies. Miriam and Aaron claimed the Lord as a familiar spirit, while the Lord declared that outside of Moses he should speak to the prophets only in visions and dreams; but to Moses mouth to mouth, and not in dark speeches; and the similitude of the Lord shall be behold. Jesus was charged with being the master of the house of Baalzebub, and with being himself possessed of the devil. John, in the spirit, thought his fellow-servant of the prophetical brotherhood to be the Lord-and Paul, caught up to the third heaven, knew not whether he was in the body or out; but supposed that God knew. But where was the difference in the essential mode of being of Paul's light to the third heaven and the witches riding through the heavens on broomsticks, that Paul's trip should be "supernatural and infallible," while the trance witches were only in the counterfeit presentment with their "This is the evidence that these communi- | streaked, speckled and grizzled, by the original | Sabbath-day journey to the Prince and Power of

\*Spiritualism: Idontical with Ancient Sorcery. New Testa ment Demonology, and Modern Witchcraft; with the testi-mony of Got and man against it. By W. McDonald. Carlton & Portor, New York, 1866.

There, dear reader, you have the latest and most precious morceau of Christian culture, candor and criticism. Is it not worthy of preservation in some literary curiosity shon?

Without attempting to show wherein the distinctive views of Spiritualism are erroneous, iilogical or irrational, opposed either to the most practical common sense or to the highest spiritual sentiment-the reason or the intuition of humanity-which course would seem not only to naturally suggest but force itself upon one's attention, and which doubtless would have been shown were it so easy or capable of demonstration as he assumes, he feels free to so charge it, and content to there let it rest. Because he so affirms therefore it must be a finality. "Our main object," he says in his preface, " has been to prove voted to this purpose, as though the establishment of this fact was fatal to the character and success of Spiritualism: ignorant that while Spiritualism is justly claimed to be a New Dispensation, it has always been distinct as fire at night that, of necessity, Spiritualism must be as old as man himself.

He apparently, if not purposely, seeks to confuse himself and others, in what is meant by "a New Dispensation," as the term is used by Spiritualists. What constitutes a New Dispensation? Plainly, a new idea: We quote Bro. Loveland:

' If we can find an idea distinctively new, one unknown before; and also find this to be the very centre and core of Spiritualism, we shall have the demonstration required. \* \* • What is the demonstration required. What is the new idea, the positive demonstration that in Spir-itualism a New Dispensation has been inaugu-rated? Answer: The Naturalness of Spirit Mani-festations! And consequently; The Naturalness of Revelation. \* \* Future or continued life is a certainty. The world of spiritilife is a reality; and communication with that life and world is a natural process, just as much so as telegraphing, or any other method by which human beings. transfer their thoughts to each other. THIS IS A NEW IDEA."

If Moses inaugurated a New Dispensation in teaching the worshiping of only one, the true and living God, in opposition to the then prevalent notion of "many gods"; if the birth, life and death of Jesus, with his central idea of the Fatherhood of God, with its corollary, the brotherhood of man, heralded another Dispensation; assuredly, in says: this sense, the advent of modern Spiritualism

"Views, more in conflict with common sense, nore revolting to mortality, more at war with the potent barriers to vice, and more directly calcu-lated to overturn all well-regulated society, never fell from the lips of infidel or demon,"

Referring to an individual communication through Mrs. Conant, in 1852, one Martha Hutchins affirming, " there are no Christians here; they don't believe in anything like they used to," he dor? What was there "supernatural and infalli-

These Godless reprobates, guilty of every crime, Spiritualists without one redcoming trait, respectfully decline to imitate the Christian spirit of this popular Methodist parson, which seeks to have those who conscientiously differ from him and his Church on open theological and social questions, eternally damned! These "human demons, whose corruption would shock the morality of heathens,' will in return wish him nothing worse, will in fact and with due reverence, pray that a portion of the Love, the Truth and the Wisdom of his Lord and Master may henceforth unitedly possess him; that the presence of the Son of Man may overshadow him, to the end that his heart may be full of peace and forgiveness; his reason illuminated, and his whole life sanctified by frequent exhibitions of the crowning characteristic of the blessed Nazarono-his universal charity. Boston, Jan., 1867.

## OLD THEOLOGY AND "MODERN SPIR-ITUALISM."

The Watchman and Reflector, (Baptist,) of Jan. 3, attacks "Modern Spiritualism," and would separate it from the parallel phenomena of old time as not in the category of parallel causation. We may thus see the warping influence of creeds. which can so narrow the mind as not to see that God and Nature speak the same in their parallel modes of being, or are but one in the manifestation of the spirit, for every one to profit withal, however various may be the developments or gifts. Thus the catenary of the modern phenomona are but links in the chain of the ancient order. Terms may be different; words may be spoken or things done in the name of the Lord, but adapted to modern phraseology; the essential thing is the same. God's word or the Lord's doings, when significant of something extraordinary, whether by inspiration, trance or inflowing of the Holy Gluost, cannot be wrenched from the common plane of and unfleshed worlds embrace each other. This law of being, personified as the Lord, or God, if you rather, was, is, and is to be the I AM before Abraham was, without variableness or shadow of turning in essential being.

It is for thus flanking the Biblical Spiritualism that the creedist in the Reflector is so moved to clear the God of Israel, Moses, the seers or prophets, Jesus and the apostles, from working on a plane parallel to the present, " for it (Spiritualism) attacks the idea of an infallible and supernatural revelation from God, and makes each medium equal to the prophets of the Old Dispensation and the anostles of the New."

Well, let us see. What is there supernatural and infallible in the act of Moses when he mesmerizes seventy elders and imparts to them the Spirit of the Lord? Was there in this anything more than the giving off of magnetic currents by spiritual engineering? How otherwise, too, when Jehovah spoke through the wizard Balaam, and Samuel came from hell through the witch of Enble" in transforming Laban's cattle into ringthe Air? If the Lord may come in the clouds of heaven, may not the Prince also be thereabouts ? Did not Jesus operate through magnetic or medimmistic conditions ? Could be do mighty works when opposite batteries of unbelief confronted him ? and on other occasions did he not harmonize the circle by reserving some and removing others, that greater results be obtained ? On similar wise, untleshed, did he not appear to the disciples ? and was not Paul, in apt condition, struck down on his way to Damascus, like the slain in Baptist and Methodist revivals?

In all these, and like phenomena, do we not find a common law of operation? and that the ocean of magnetism in which we live has its tides and currents-its flux and refluxes-which through the phreno-mesmeric aura sweep the harp of a thousand strings?

When Jesus said, "the maid is not dead, but sleepeth !" they laughed him to scorn. The people were put forth as a condition to raise her. This done, he took her by the hand, and the maid arose. Are there not many who are cognizant of such cases 2 and that vietue, or magnetic life," has gone out of them to the raising of others? How parallel to this also was the healing by Elisha? Like modern mediums, too, he found musie among the potencies, so that it came to pass that when the minstrel played, the hand of the Lord was on him. David charmed the evil spirit + sity to depart, all uncertain meanwhile whether from God when Saul was in the dumps, "So-Saul was refreshed and was well, and the evil spirit departed from him;" but it would seem that 1 as a reformer, he is to march " blindly toward his in the second trial rictue had gone out of the music, though the charmer charmed never so wisely; for Saul eyed David, and David had to dodge both the evil eye and the javelin.

The Reflector charges "the best spiritual mediums of Boston that their tactics are duplicity, exaggeration; flattery, guesses, and a mental manipulation of their credulous subjects." This is a very harsh accusation, and looks very muchlike | universe to a few chemical elements which are bearing false witness. But we must make allow- ) able to dispense with a God," or, perchance, " may ance that when the Church is in danger, the the driving just the opposite way; into the regions wrath of the Lord is kindled; nor in any of the past ages has the Lord or his priest been slow to "liancy makes all thing (dark;" or whether he is wrath, when the people would look into the ark. to give it up, and find at last that the path which take the milk for babes as the sincere milk of the 4 streets, where poverty begs and vice allures," and Word, or woe to them. Hear again the Reflector: ends there-his position warrants notice without "We go farther, and truthfully say that not one | apology, fact, in the way of mental and physical manifestations has been produced, to prove that one departed splittlever communicated through one

professed medium." Thus does the Clurch leave the spirits out in the cold, while intent on holding bone to his bone, i the traveler assume that there is no true path for and in so clothing the fossils of old time, and in his feet, simply because he has not yet found it. whitening their sepulchres, that the old bones, | In any case it is wise not to start until one has though as good as dead, shall be as good as the 1 some notion of where to go. It was a question live spirits. Who but the Spiritualists can de- ; with the Lord Hamlet, whether or not it were liver from the body of such death? Sadly the better to bear the ills we have than fly to others Reflector is put to his stumps like Dagon, or head that we know not of, and as it seems to me, Mr. and arms lopped off by the "Harmonial Philosophyof Modern Spiritualism, whose teachings contradiet all sound mental and physical philosophy; outrage the Bible and common sense," &c .- and though there be not one spirit to peep about and mutter, yet that Satan must have lost his wits in coming up among the modern sons of God to talk "such nonsense on religious topics" in the manifestation of the spirit among the harmonial philosophers," We grant that when the devil took "our Saviour up into an exceeding high that the come-outer may keep his senses and land mountain" and spoke to him ex cathedra, he may anywhere but there. True, if history is to be have taught somewhat different from the har- (credited, Jesus seems to have retained his reason monial philosophers-of discord in harmony not nothal partosophers—of observe in authous not understood; of partial evil universal good; of providence, foreknowledg, will and fate, fixed fate, free will, foreknowledge absolute, till the in that character himself, to the great comfort of devil grew so hungry on such stony food, as to this friends, and to the enlightenment, instead of wish the stones might be turned into bread. To the darkening of the understanding, of one Paul, the Reflector," it is passing strange that men and who chanced to meet with the said "ghost" women who have seen the tricks of Anderson, while on a journey, which journey had a much should entertain the supernatural claims of the more rational termination than the traveler's rea-Davenport Brothers;" but why less supernatu- | son could have given to it, in consequence of the ral than the rod of Moses transformed into a ser- 1 interview pent? or the rod of Aaron, which budded, bloomed and hore almonds? or the water turned into wine? What are the miracles of all ages and of all people, but the supposed great power of God? Yet in progress from the primaries, the harmonial philosophers discover the modes of being, of working miracles by the apt aggregation of potences in nature; or in other words, there are no miracles, but only a law of nature to be engineered by fleshed or unfleshed spirits. "Ignorance of a cause is not proof that it is supernatural." Exactly so, Mr. Reflector. Hence we do not receive your parallel Bible phenomena as supernatural; but in parallel causation with " modern Spiritualism," we find the ancient quite as natural. We do not find anything supernatural within that nature which includes all being, or that unfleshed humanity becomes supernatural, or loses natural affection, by being clothed upon in more spiritual dress. Don't, then, Mr. Reflector, be so unwise as to suppose that " one might confuse a logical Spiritualist" by the silly questions you have raised. We know the rock whence we were bewn, and our house is built thereon, while yours begins to tamble about on a sandy foundation by your unwise mode of building; and the time is rapidly deciding whether old theology or modern Spiritualism has parted with common sense. We now come to the last charge, of immorality and lunacy of the Spiritualists. "By their fruits ye shall know them." Very good. Spiritualists to day are the first fruits of all past civilization, and what the ignorance and superstition of allpast churchdom have made us. Perhaps Mr. Buckle's "History of Civilization," and Mr. Lecky's "Rationalism," may afford somewhat of light in that direction. The church in all ages has ever measured the best of its own against the worst of its opponents. On this wise, too, the best of the Bible has ever been measured against the worst of the Heathen. But with what measure ye mete unto others, it shall be measured to you. To put your best side against the worst of your neighbor, is not exactly to do justly, love mercy, and walk humbly; yet, as truth has nothing to fear, we court the fullest exposure of .shortcomings; but let there be fair measure-the Sest of Spiritualism with the best of the church, and the worst of Spiritualism with the worst of the church. If it is the marriage relation that is to be discussed, do not hide the many strong divorce cases in the scuttle-hole of the altar. The church, having ever lived so much in a glass house, cannot afford to throw stones very severely. "Modern Spiritualism," so young today, may have too much in gross reflection as the offshoot from the old theological tree, and in some of the aspects may present contorted twigs as from the root inclined; but it is not to be forgotten that through the civilization of the church came the dark ages, and earliest Obristian society was not entirely spotless. Ecclesiastical history presents a dark record for the church, with her skirts deeply draggled in the horrible pit and miry olay. Mosheim, Gibbon, Buckle, Lecky, and many others, exhibit her status as a civilizer of humanity; and the anti-slavery reformers, for more than thirty years, know how much the fir. They knew well enough what was not true to dust.

church was across their path as the defender of while not a man of them could say what is true. the "sum of all villanies," and the breastwork it | France and Germany have each given us a "Life made of Scripture for the same. Touching the of Jesus," extremely interesting both, with the charge of lunacy, have we filled as many lunatic slight drawback that the essential facts of Jesus asylums as that wrathful theology that has dealt | are left to take care of themselves. damnation round the land till frightened mortals, emeshed in the devilish magnetism of the revival | should be able to affirm as well as deny. But he

BANNER

enginery, have been driven mad in scores over the brink of a fabled hell, or have sought refuge in darkest unbelief? Let us rejoice, then, at our deliverance from the dark valley and shadow of death, and that we no longer heed a bigoted the-CANDOR. ology.

## MR. FROTHINGHAM ON "COME-OUT-ERISM." BY R. T. HALLOCK.

Says the New York Tribung, in its notice of two discourses, delivered on the 9th and 16th of December last, by Mr. O. B. Frothingham, "The significant views presented in these discourses, afford such a striking illustration of certain ecclesiastical features of the times, as to warrant notice in a secular journal."

I am of the same opinion. Of a truth, when a man of sound mind and cultured understanding leaves his spiritual home under the spur of necesthe is to plant his feet upon firm ground, or is merely to step out of a frying-pan into the fire-if reform," if "he may be plunging on into anarchy, for aught he knows," and, "standing on the ex treme verge of religious speculation with all the rest of Christendom behind him," is at loss to de-

termine whether he is on the way" to a fuller glory of truth," or to the benighted regions of dimness and doubt;" whether he is about to "join the company of those who are reducing the of pure abstractions, where an excessive bril The people must go the old theology blind, and i stretches out before him leads only "to the city

> Worldly prudence would suggest that one should not set out on a journey without some idea of wherefore and whither it is to tend. There is an ancient admonition not to begin it in the night, nor yet in the winter season. Nor should Frothingham and his friends should have settled it before they came out. As it is, they know not whether their path leads forward or in a circle. around the home they have left behind.

> Of all the paths the "come-outer" may be obliged to tread, Mr. Frothingham seems most to deprecate the one that may lead him to "the ghosts of the disembodied-to hold intercourse with spectres." This would be "to abandon our reason altogether." He gives us to finderstand after what Mr. Frothingham sees fit to designate

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To be helpful to-day, the come-outer, I think, cannot affirm from the mere strength of his head. Wisdom does not originate in the closet. Her path lies between a fact and its consequences. This is the divine method of education. The student begins with a fact. Over that he has no control. If he quarrels with it or despises it, he isnot a student, and it can teach him nothing. Were

no stars ever visible, astronomy had not been possible; and to-day its stupendous deductions rest upon facts exhibited by implements as inconsequential in themselves as the toys of children. This American people has learned what it really knows of the principle of justice from a bitter fact alone. It did not learn it from its sacred books, nor from its theology. The little knowledge that it has, came from its generals, rather than its priests; from its battlefields, instead of its churches. These institutions themselves have got the knowledge from the fact of war. It was seen in the flash of cannon, and not in flights of pulpit eloquence, that the justice which dwelt only in a precept, the neglect of which might be atoned for, was a principle in nature, as real and as essential to the life of the nation as the air it breathes.

But this method, imbedded as it is in the nature of man, and by virtue of which he has secured all the knowledge he possesses, is quite overlooked by Mr. Frothingham; and until he adopts it, I do not see what power is to rescue him from being a mere wanderer forever. He, and all who come out with him, though they assume to consecrate their reason to the discovery of truth, overlooking the method, will never find it. Humanity will not accept the conclusions of Voltaire and the French school. Nor will modern philosophy accept the picture of the future which theology has painted, for it knows it to be monstrously out of proportion; but the instincts of man still demand a future-one that shall be real, and in harmony with all that is real in the present. This demand can he met in but one way. The life beyond must reveal itself to us, or we can know nothing of itnot so much, even, as that it is. With that revelation our likes or dislikes have nothing to do. In fact, the expression of dislike or contempt is downright impertinence. The student's business is to observe, and then to reason. He is not responsible for the fact, but for its use.

Had Mr. Frothingham come out from the false method to the true, he would have advanced somewhat in the true work of a reformer. He cannot fail to see that the faith of this age, if it is to continue to have any, must rest on facts alone. Tradition has run out, dogmas have failed, speculation is mere babble. And he knows, too, that man is ever faithful to all that he can verify. He will reverence the Divine when he learns the true character of Divinity. He will keep the laws of the spirit when he realizes that he is a spirit. The truth is stronger than a prison, more potent than he gallows. But throughout all nature, so far as have been able to see, truth is always found inside of a fact. And there is just where he refuses to look. Nay, he will not let the facts of the spirit-world even name themselves, but draws upon the church fund of ancient superstition for false names. He says, " Knocking at the doors of mediums for information which we ought to get through our own powers, is to abandon our reason altogether." Granted that we ought to get; but suppose we donot get, (any certainly he has taxed his "own powers" in own powers" in vau,) what then? Why, then, as I view it, it would be but common sense to seek for the needed information in any other possible direction. The mode or means of a truth will never be a cause of quarrel with a wise man; much less should they be with a come-outer in religion, which has to do with the truths of two states of being. The religious teacher who in this age makes the means of truth (that is, fact, and be it remembered every phenomenon has its lesson of wisdom,) a stumbling-block, makes a profane use of reason, and, as in the present instance, his profession of come-outer simply resolves itself into a proclamation that he has come out from shadows to wander in perpetual darkness. 79 East 15th street, New York.

# Spiritual Phenomena.

LIGHT.

#### A Chapter of Wonders .--- A Letter from Dr. Willis.

HAVERHILL, MASS., Dec. 26, 1866. DEAR BANNER-Since the month of September ast, I have been trying to get time to write you a brief account of the manifestations I then witnessed in Haverhill, Mass., through the mediumship of Miss Mary E. Currier; but since the 16th f October, the pressure of severe mental and physical toil has been so great upon me that I ave scarcely had leisure to take my food in the lecency and order recommended by the apostle. This month I have again been lecturing in Ha verhill, and have had an opportunity of seeing yet more of the mediumship of this young lady. She is a quiet, lady-like girl, with an air of per fect sincerity and frankness about her that ren ders it difficult to believe for a moment that she could possibly lend herself to a wicked imposture upon the most sacred feelings of the humar heart. She is the only child of W. W. Currier Esq., one of the prominent working Spiritualists of Haverhill. I have had several scances with her, and though I instituted no special tests save those of a mental character. I received during those scances what to me were most positive and most satisfactory demonstrations of the wonderful power of spirits to manipulate matter and do

with it as they will. Miss Currier may be termed a musical medium. She takes her seat at a piano in a room that has been made impervious to the light. Beneath the piano and around it are a dozen or more bells, forming a perfect chime; a large and a small drum, a tambourine, etc. On the piano is a guitar, a violin, a triangle, a trumpet, and an accordeon,

The spectators are seated facing each other upon two settees, with hands joined, and the connection is not allowed for a moment to be severed. It is apparent to every one that the only mortal present in the room outside of this circle is the young girl who sits at the piano. She commences play

ing upon the piano, and frequently before the door is closed that excludes the light, bells and drums and tambourines will chime in in perfect unison, and the music produced is very wonderful. The instruments are not struck feebly, or uncertainly or bunglingly, as they would be if one person was attempting such a performance in total darkness, but they are played with precision, and with a merry, rollicking enthusiasm that is truly inspiring, and makes one long to break the

circle and clap hands, and cry " bravo." The tambourines are played in a truly professional manner, and I have repeatedly and dis tinctly heard a sound as of knuckles beating upon them, and also that peculiar whirring or buzzing sound produced by rubbing the ball of the thumb over the surface of the instrument, and this while both hands of the medium were employed in executing a brilliant waltz or march upon the piano.

I pursued my investigations in silence, preferring to share my observations with no one. I distinctly heard sounds produced during this stage of the manifestations that would require at least six pairs of hands to execute, and I cannot conceive how a sane man can sit through one of those séances and listen carefully and closely to the effects there produced, and ascribe them all to the two hands of the medium.

During this part of the scance, I repeatedly isked mentally that certain effects might be proluced upon the different instruments. To my de light, invariably my thought was responded to showing a wonderful power of mind-reading some where. This was no chance result, for I tested it again and again, and so varied my experiments as to make the demonstration triumphautly beautiful and satisfactory.

After this had continued some little time, there was a change in the order of proceedings. The medium's hands, as was claimed, were taken from the piano, and a spirit commenced playing independent of her touch entirely. This, of course, I had no means of verifying. I only know that the change in the style of playing, and also in the style of the music, was as decided as can well be imagined, and during this part of the performance-which claimed, I believe, to be under the especial supervision of an Italian musician-the most surprising effects were produced upon the piano I ever listened to. An experienced musician, himself a master workman upon musical instruments, declared that there were effects produced upon that instrument that were entirely beyond the power of one mortal player to produce. For instance, the harp stop would be so applied that its effects would be confined entirely to the bass register, and not affect any of the treble notes or to the treble without touching the bass. Several times it was applied to one octave, while the tones of the next octave would be clear and ringing as a bell. Once, while notes were being executed at the extreme ends of the key-board, requiring the widest possible distance between the two hands of the medium-granting for the moment that she was the performer-I heard a beautiful minor interlude performed upon the middle register of keys, that could not by any human possibility have been executed without the presence of an other pair of hands upon the key-board. Again: the piano lid was always down and covered with heavy articles, music books, and various instruments; and yet the most surprising effects were produced inside the piano. I defy any mortal to imitate them, even with the cover removed. The power seemed to penetrate to and pervade the inmost recesses of the instrument, and the wires were manipulated as if by hands between them and the sounding board, imitating now the harp and again the guitar or banjo. Here again I applied my mental test, and with the same success. Invariably and readily came the re sponses, giving the effects asked for mentally, now upon one set of strings and then upon another. During this time the other instruments frequent

## FEBRUARY 2, 1867.

that was more satisfactory to me than all that ] heard in the darkness, wonderful as that was. So true is it, that I am most fully satisfied by the evidence of all my senses, and also demonstrating to me one of the most frequent causes of failure in manifestations of this character.

One evening the medium went into the circle room, and took her seat at the plano. I was in the sitting-room; the door between was open, and flood of light from the room I was in made every object in the circle-room distinctly visible. Scarcely had the medium struck the first note upon the piano, when the tambourines and the bells seemed to leap from the floor and join in unison. Carefully and noiselessly I stole into the room, and for several seconds it was my privilege to witness a rare and beautiful sight. I saw the ells and tambourines in motion. I saw the bells lifted as by invisible hands, and chimed each in its turn accurately and beautifully in unison with the piano. I saw the tambourine dexterously and scientifically manipulated, with no mortal hand near it.

But suddenly, by a slight turn of the head, the medium became aware of my presence in the room. Instantly, like the severing of the connec. tion between a galvanic battery and its poles, everything ceased. Mark this: so long as my presence in the room was known only to the invisibles, so long the manifestations continued in perfection. The moment the medium became aware of it, everything stopped. A wave of mental emotion passed over her mind, which was in itself sufficient to stop the phenomena at once. So wonderfully delicate a thing is mediumship! Even the veterans in Spiritualism have no real appreciation of it, nor can they realize that a medium is of necessity an instrument so delicately strung that the slightest jar, even the vibration of a thought on the mental atmosphere, may entirely disintone it. This little' incident proved to my mind most clearly that, in nine cases out of ten, it is the condition of the medium that renders it so difficult for spirits to perform these wonders in

the light, rather than any lack of power or disposition on their part.

SUNDAY EVENING, Dec. 30.

This is the last Sunday of my engagement in Haverhill. About three-quarters of an hour before going to the lecture-room this evening, the medium went into the circle-room and commenced playing the piano, the door between that and the sitting-room being open. Almost immediately the bells began to chime, at first faintly, but gradually increasing in power till the tones were round and full, and the harmony was perfect. Then the tambourine was taken and manipulated in a most masterly manner, the medium still playing upon the piano, and the bells continuing to chime. At the request of some one in the sitting-room, the tambourine was thrown with great force in to tha room, although the door between was at the diago nal corner of the room from where the medium sat at the piano. This was repeated several times and the instrument would be thrown to the person requesting it. The medium sat where she could by no possibility see one of the occupants of th sitting-room. Each time, the instrument, on be ing placed back just within the door of the circle room, across the room from the medium, would b instantly seized by the power, splendidly manipu lated, and thrown with great force through int the sitting-room again, and all this while ther was not the slightest break in the execution of th waltz or polka that the medium was performin at the piano, and she was the only mortal in th strate-room.

Presently a little Indian spirit, who calls her self Mayflower, took possession of the medium and the Italian player of the piano, and we wer all summoned into the circle-room to hear May flower play the triangle. We took our seats an joined hands, and there followed a most remark

able performance. I have never heard a triangl performance excelled, and the accompaniment upon the piano was equally remarkable; it was executed with clearness and precision, and with out a break. I can give no adequate description of this performance; it must be listened to, and the too by a clear and candid mind trained to close observation and possessing some musical taste, t be appreciated. But I have said enough to answer my purpos and too much perhaps for the credulity of thos of my readers who have no faith in these marvel It seems to me that no man with any power of close observation, or with the least capacity of tracing effects to their causes, can sit through on of those scances and not be convinced that wha ever may be the origin of these manifestation they are not the result of imposture on the part the medium. The man who will attend those s ances with no prejudices to confirm, no precor ceived opinions to establish, with the one earne desire to get at truth, not to detect fraud, cannot fail to receive a convincing demonstration of th reality of spiritual phenomena. To be sure, these very same things may b cleverly imitated by a trickster. What does the prove? Why just what the presentation of a or hundred dollar counterfeit treasury note at th department at Washington, so cleverly execute as to almost baffle even the experts to dete proves-viz: the existence of the genuine. I have aimed in this hurried sketch to give plain statement of the impressions received whi present at the scances given by this remarkabl medium. They are open to all who may wish investigate them. Many attend them from a di tance-and in a majority of cases feel amply r paid for time and trouble.

From the latter example, we might rationally infer that this intercourse which Mr. Frothingham dreads, is, after all, a true help to the right path; and that he is in doubt whither he and his brother come-outers are going, for want of light derivable from this identical source.

Be that as it may, he describes himself as in total darkness now, (this perhaps may explain his horror of "ghosts," as no child fears them in the daytime.) and the only certainty he enjoys is the melancholy necessity that he must come out and go somewhere. He says, "We have a principle" to start with, and it is this: "That the organ of the Divine Spirit is the consecrated reason of the present time." No doubt; or, but this, namely: either Mr. Frothingham has not conseerated his reason to its highest uses, or the " principle" has failed. By his own statement, it has not shown him whether he is to turn to the right or to the left, to advance in one direction or in another, to accept this or that as true. He is not quite sure but that the golden rule itself may lead to universal disaster. He seems to present a pitiable commentary on his "principle," for it has not led him to any certainty for the present or the future, for this life or the next.

Suppose, for example, the path should end "in the purely human work of social reform "—the wiping out of evils and sorrows. One cause of human suffering, and one which the religious teacher is especially called upon to meet, is the bereavement occasioned by what is called death. How is he to discharge the duty, denouncing attention to the very facts upon which "the consecrated reason of the present time" should lay hold, as an " abandonment of reason?"

As it seems to me, he has stated his "principle" without duly considering the requisites to its practical action. For the Divine Spirit to be a moving spirit, a directing spirit in the reason of this or any other age, it is essential that there be a basis to reason from-an existing reality for reason to illuminate. Without this prerequisite, that which passes for reason is only speculation. into which the Divine spirit does not enter. Speculation, at best, can but present an average of doubts; it is the province of reason, consecrate and acting in Divine order, to dispel them. But it is not possible for the reason to be divine, or its conclusions to be sound, while it underrates or rejects the established method of its proceedure There must always he a flaw or incompleteness in the consecration where this is neglected. And it is precisely this neglect, as I think, which has plunged him in a sea of doubts, with no present hope of dry land,

This come-out is certainly to no helpful purpose On the contrary, it would seem as if it were only to give public notice of the come-outer's own utter helplossness. Virtually, he has simply said to the sectarian world behind him, " My friends, ] will no longer wear your old clothes; they are too small, and, in the light of the present age, they become a harlequin rather than a gentleman." Thereupon he wraps himself about with a robe of negation, steps out in front of the Unitarian advanced guard, and-there he stands! The last century was fruitful in come-outers who went as | than a cat? Because every morning she returns

#### Written for the Banner of Light. LIFE'S QUESTIONS.

Drifting away, Like motes in the stream, To-day's disappôintment— Yesterday's dream; Ever resolving-Never to mend-Such is our progress; Where is the end?

Whirling away, Like leaves in the wind: Prints of attachments Left daily behind: Fixed to no friendship, Fast to no friend-Such our fidelity; Where is the end?

Floating away, Like clouds on the hill, Pendulous, tremulous, Migrating still; Where to repose ourselves? Whither to tend?. Such our consistency; Where is the end?

Crystal the pavement, Seen through the stream; Firm the reality Under the dream We may not feel it, Still we may mend-How we have conquered, Not known till the end.

Calm is the firmament Over the cloud: Clear shine the stars through The rifts of the shroud : There our repose shall be, Thither we tend, Spite of our wanderings, Approved at the end. C. W. S.

Misfortunes are moral bitters, which frequently restore the healthy tone of the mind after it has been cloyed and sickened by the sweets of prosperity.

Oases are rapidly multiplying on the desert of Sahara, through the agency of artesian wells, which supply vast quantities of water.

Beauties generally die old maids. They set such a value on themselves, that they do n't find a purchaser until the market is closed.

Why ought a housemaid to have more lives

ly chimed in, producing effects as beautiful as they were novel.

Other manifestations of a remarkable character and in great diversity were given, that I have not Materia Medica in the New York Medical Colleg time or space to describe minutely. I wish to confine myself entirely to those that most interested me, and that seemed to demonstrate most clearly the presence and operation of invisible spiritual forces. The musical instruments are floated about the room, brought to the members of the circle, &c. Several came to me, in response to mental requests. I have heard the drums, the columns that I still live, am still in the harnes bells, the triangle and the tambourines, and the piano, with the violin and guitar, all played upon in unison, both as to harmony and to time. The amount of physical force expended upon the drums is truly astonishing. Some of the drum solos are splendidly executed, commencing with a low, scarcely perceptible tap, and gradually increasing in power till a volume of sound fills the room that is almost deafening. A strong man could not display more power, and the medium is a delicate girl, with but slight physical strength And now let me give you a little experience women need them. and very slight powers of endurance.

And now permit a word to my numerous friend in Boston, who have been anxiously looking fo months for an announcement from me that I ha taken an office in that city for the practice of m profession as a physician.

When I left New York last spring, it was wit the fixed purpose of locating myself in Boston but worn down by the labor of a most ardnor winter, I felt compelled to rest during the summe and so deferred getting me an office till the fa In the fall circumstances shaped themselves such a manner that I felt compelled to return New York and resume my duties as Professor for women. Since the middle of November have been doing double duty at the college, filling my own chair and also that of Theory and Pratice. This, in connection with my Sunday labor keeps me so exceedingly busy that I get no tin to devote to correspondents, and so beg the priv ilege of letting my friends know through you still battling for the world's progress in all direct

Where the coming spring will find me, I canno say, but established somewhere as a practicin physician. I hope it may be in Boston. In the meantime my address will be found wit that of Mrs, Willis's, at the head of the Children

Department of the BANNER OF LIGHT.

Ever truly yours, FRED. L. H. WILLIS, M. D.

#### FEBRUARY 2, 1867.

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#### BANNER $\mathbf{OF}$ LIGHT.

# Children's Department.

BY MRS. LOVE M. WILLIS. Address care of Dr. F. L. II. 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 scals and ours to meet in happy air." [LEIOH HUNT.

[Original.] AUNT ZERA'S STORIES.

## NUMBER TEN.

"I do believe," said Grace one day as they were looking at some fine engravings, "that I could be an artist if I could only have some chance to do something. But here I am way off on the farm, with only hens and chickens to look at."

'And the cows up at the yard," interpresed Kate. "I am sure they are something, with their pretty brown faces."

"Do you know that Rosa Bonheur found her models in goats and cows and horses?" said Aunt Zera;," and she is one of the greatest artists of the day. And then there is Bierstadt ; he has his models in mountains and clouds and sky; and I doubt if there is a finer view of the mountains, than from the spot where we stood the other day. I wished I had an artist's skill then."

'And I read something in your book, auntie," said Will, " about an old painter, Leonard, or some such name. Do tell us about him. Was n't he a self-taught man?"

"He lived four hundred years ago. He was born near Florence. His name was Lionardo de Vinci. He was quite a musician, and was all the time busying himself about something. He used to get wax and make little figures that looked very natural. He invented also a kind of musical instrument, something like the lyre. He was also very fond of astronomy, and spent much time in studying the stars. He had never shown any great skill in painting until one day a peasant brought him a circular piece of wood cut horizontally from a tree. This peasant had built him a new cottage, and wished something to ornament it with. Lionardo must have had a good deal of love of fun, for a sudden idea took him that he would make something that no one else had ever

seen. He thought also, ' now my father does not surprise him very greatly.' So he took his pieco of wood to his own room, and kept it carefully concealed. He then went to the swamps and collected toads, lizards, serpents, adders, and all kinds of creeping things. He also collected moths and locusts, and many disagreeable insects. He studied all these, and then compounded a monster that was hideous to behold. It had all the serpent's spite, the lizard's ugliness, and the toad's disagreeable half-concealed venom.'

'What an idea," said Grace. "What could make any one wish to put together so much horror?'

"It was, I imagine, a boyish freak—a wish to see what could be done. When he exhibited it to his father, he was sufficiently gratified by his effort by seeing his father really terrified. He acknowledged the talent of his son; but he had no idea of letting anything so valuable go into the peasant's hands. So he had painted for him some simple picture, better suited to adorn his cottage, while he retained the monster of ugliness, and sold it for quite a large sum of money. After this, I do not know that he studied to perfect himself in representing horrors. Almost all the artists of that day delighted in painting scones in the life of Jesus; and Lionardo chose the Lord's Supper. The painting was twenty-eight feet in length." "As long as this room," said Will.

"Yes, and the figures were more than life-size; it took him two years to paint it."

'Only think," said Kate, "of working two years on a picture! Why, I thought an hour was a great while to spend on that man's head in

years old when he was born-the man that never had an enemy----. "Is that true, Aunt Zera?" said Will. "I have heard that everybody that was smart had ene-

mies. "Raphael was born with great talents, and great virtues. His father was a painter, and his

beloved mother died when he was only eight vears old. But he was old enough to cherish her memory tenderly, and to dream of the heaven to which she had gone. His father married again; so he had a step-mother; she loved him devotedly, and let him feel the loss of his own mother as

little as possible. When he was quite young, he surpassed his father in the art of painting, and he soon began to excel. He was particularly fortunate in choosing scenes from the Bible. He took those where his imagination could picture something attractive. He painted Mary, the mother of Jesus, in a garden surrounded by lovely and brilliant flowers, while Jesus, the boy, was at her knee."

"Oh how pretty," said Grace, "and not at all as the ministers tell us about Jesus, just as if he never was a boy, and never had a good time."

"In another picture, John is presenting him with a goldfinch; and in another, Joseph is giving Jesus flowers. Such pictures make people love to think of the life of Jesus, for they could trace his steps up from a little boy to his noble manhood. There was another picture quite remarkable: it was of the angels that appeared to Abraham. They had no wings, but looked like lovely

maidens. There is no doubt but Raphael saw in vision the angels, and that his mother's spirit watched over him in tenderness, and impressed him with many of his beautiful visions.

The picture you speak of in my room, is from a portrait painted by himself when he was seventeen years old. It is so sweet and gentle in its look, that one grows to love him immediately. And yet he looks so sad, that one almost hears him sigh for his mother.

Leo Tenth wished to ornament the Sistine chapel with real draperies, and engaged Raphael to design patterns for them. Thus originated tho celebrated cartoons, which if you are ever fortunate enough to travel to foreign countries, you will seek out. These draperies were not all completed, and the cartoons were for a long time lost. They were brought to England and purchased by Oliver Cromwell, and at last they were preserved by Sir Christopher Wren.

Raphael was not jealous like Lionardo, and he think much of my skill with the brush, and I will gave all honor to Michael Angelo. Wherever he went he made friends, and never an enemy. His good fortune and the great honors he received did not exalt him. He loved simplicity, and found delight in thinking of what was good and beautiful.

He often looked up to the stars and thought of his mother, and pictured angels in every cloud that passed over his sky."

"But, Aunt Zera," said Will, "you say he painted angels without wings. I should like to know why, when everybody else painted them with."

"Because he saw them, I believe, and knew they had no wings, and as he was a true artist, he was sure to be true to what he saw. His Madonnas also-

"What is a Madonna," asked Kate.

"It means our lady, and is a representation of Mary the mother of Jesus, with Jesus as a child, or infant, and sometimes with Joseph. And in all these pictures he never forgot to express the loving tenderness which a good mother feels for her child. It does one good to look at one of his pictures or the copies, for I suppose we seldom see a real picture of his; for they are yery rare, and cost great sums of money, and their owners will never part with them.

There is one thing I always like to remember, and that is, that he felt in his heart every look of goodness that he represented in his pictures.

The house where he was born is still standing in Urbino, and is visited by many who love to seek out the steps of those they honor." "There is one comfort," said Will: " all these

distinguished or wonderful men were once boys "With the girls left out," said Kate; "but I guess Aunt Zera can remember as many famous women as men." "If women have not painted as great pictures as men have," said Aunt Zera, " they have lived them, and that is greater. 'According to a student of nature of our own times, every act of our lives is pictured on the objects about us. If that is so, we can make more beautiful pictures every day than any artist could paint in a lifetime." "Please explain," said Will. "Well, he says that all we do is painted on the ceilings of the rooms we live in, or, rather, that it is photographed there; and that every stone in the street has the impress on it of the days when it was first formed and became a stone; also that it bears a photograph of the different ages through which it has passed." "Now that is a little larger morsel than I can swallow," said Will.

ones for their supper. No doubt this is the reason | and what is said of him is true in regard to all the that the mother bird puts the little shining lan- others. Yet, in their very midst are the spirits terns by her cozy nest; but we can almost imagine | working in various ways to reach the hearts of that there might be a little company of friends men, and furnish abundant evidence of their expected; perhaps a little ten-party or a quiet continued existence and desire to communicate. conversazione. How pretty those little gleaning lights must look! and what a snug time the little hirdies must have under the protecting care of aside all reserve, and demand, at the hands of revhalf a dozen fire-flies!

#### Anagram.

Henw eth pirsti kaste tis thifig Ot melars fo tasingrevel thigh, Lilw ti, nac ti re'e nuterr Ot she to how roumn?

Ni het musrem nald os ribght, Hewer limwed venre moces ro gilbth, Halls ew rou defrins listl erzgoinec - NI rapdesia?

Ew haktn ethe veer, rafthe dgo, For sith rou thifs, ruo peoh os roabd. Nad won rof lal yth lebsnigss reef, Nathak, nathak of teeh. P. C.,

# Correspondence.

Spiritualism in Northern Vermont. If it will not be inconsistent with the interests of the BANNER at this time, I will offer a few thoughts to its readers from Northern Vermont, I wish to say that the few believers and friends of Spiritualism in the town of St. Johnsbury, and vicinity, have recently been not only highly gratified, but have been spiritually instructed, and made better and happier, by the beautiful and truthful ministrations given through the organism of Mr. Joseph D. Stiles, of Massachusetts. Mr. Stiles spoke for two Sabbaths from the desk of the Universalist house, at St. Johnsbury Centre, and to good audiences. He also spoke at the Town Hall, on the Plain, one evening, to a good audience. I think all the friends of the cause will heartily concur with me in feeling thankful to Mr. Stiles for making his appearance amongst us, and permitting the good invisibles to speak to us of the immortal realms. For one, I shall remember the occasion as being fraught both with pleasure and profit.

The town of St. Johnsbury is a smart, thriving, enterprising business town, and contains a great many good souls of all religious opinions. But like many other places, it contains a grain of superstition, and perhaps I might say, is tinctured a little with jealousy of anything being entertained of a religious character different from its own. But I am not disposed to be uncharitable to any religious faith, and therefore will say no more in regard to the opponents of our beautiful faith in this region. I wish to say, however, to the numerous readers of the BANNER, and most especially to those that know how to treat a case like ours, where our faith is but little known, understood or appreciated, and also to those that can sympathize with us, and can feel as we feel, that there are even here some souls on whom the mantle of a spiritual light has fallen. There are, even here, some who are acting pioneers in the great cause, and who brave and buffet the winds and the waves of a violent and an oppressive intoleration. There are some here who have long felt the inspiring influences of the angel world, and there are some here who from the first few faint glimpses of spirit reality have withstood the storms, and temptations, and angry surgings of falsehood, of slander and malignity But as far as I can learn, none of these faithful hearts have over returned to their opposers a malignant hatred or revenge. For it ever occurs to them, after having learned such sweet lessons from the angel land, that there is a higher, a nobler, a more exalted position for the human soul than descending to the low plane of material degradation and spiritual oppression.

And here I am more than ever before reminded of the beautiful example of that good man of T see plainer than ever before how he azareth. labored to raise men and women up, and not to press them downward. I can see now, what I have not heretofore so plainly seen nor realized, the position he occupied in days of old, among the superstitious, the ignorant and the bigoted. And I can now appreciate better than ever before that holy love he entertained for all mankind: that intense interest he felt for human welfare; that consistent faith and knowledge that ever abided within him of the beauties and the realities of Heaven, and of the immortal truths revealing the mysteries of the other world, and making them known to the waiting children of earth. Oh, how sublime and real a picture is this: that the hosts of the Heavenly World are living, and thinking, and moving amongst us to-day; that though the mortal tabernacle has passed away, yet the same spirit, the same being, still lives, has the same. only a holier love for us; has the same, only a higher interest in our welfare; that they sorrow with us when we sorrow, and rejoice with us when we rejoice; that they oftentimes influence us from error, and avert many dangers that lie in our pathway unseen; that they hover about our bedsides, oftentimes breathing sweet and holy influences upon our wearied spirits; that they look, and listen with gladness, as we awaken in the stillness of morn, to the recognition we accord them in our praise and thanksgivings. I would say, then, as others have often said, let us all who realize the great truth of spirit intercourse, live a life, as far as may be, of a cultivated spirituality. Let us all strive, more than ever before, to so educate our spiritual natures, that our flesh, with all its attendant passions-our whole being even-may be kept in beautiful harmony, and we shall thus raise up our own souls nearer to the standard of angels and heaven, while yet living in the flesh. F. V. POWERS. St, Johnsbury, Vt.

away the bats which like Mistress Birdle's young | tains to the spiritual welfare of his congregation, The time has arrived when Spiritualists, in whatever position of life they may be, must lay erend gentlemen, that courtesy and attention to the claims of a "knowledge of spirit existence" that the Spiritualists only possess, and must utterly'refuse to be thrust aside by a "majestic wave of the hand," or to be " frowned down," as has been proposed by a president of one of onr institutions of learning in this county.

The Spiritualists should insist on a respectful hearing from priests and laymen, that they may impart what the spirit or spirits "hath to say unto the churches," which do most abound with "wealth's proud children;" purchasing what they suppose to be a true religion-while the powers of the church are arrayed in open and secret hostility to spirit manifestations among the common people. Come, passive love of ease and well-todo Spiritualist; come forth from behind the screen that shields you from public gaze, and openly proclaim, in your place of husiness, your belief, und what you know of Spiritualism. Your " business" will not be injured in the least by your boldness, and you will gain friends you know not of. Dare to speak of your knowledge of the life beyond the grave. HENRY STRONG.

Galesburg, Ill., Dec. 30, 1866.

#### Liberal Lectures in Rhode Island.

Westerly has had a pleasing variation from the usual dead level monotony of Othodox sermons, in a course of four lectures by Henry C. Wright. for so many years the honest and fearless champion of the true liberty of mankind,

His first lecture, delivered before the Westerly Lyceum, was on the " Birth, Mission and Destiny of the American Republic," in which he traced the gradual rise and progress of the principles of of true civil, religious and political liberty on which our Government was founded; showed the mistake of the American people in so long compromising with slavery and allowing it to remain a dead weight and hindrance to their advancement; but that now this curse having been washed out in four years of bloodshed, there was nothing to prevent America from taking her rightful place as first among nations.

The second lecture, (under the auspices of the Burnside Lodge" of Good Templars,) was on The Curse of a Drunkard's Appetite," in which he showed how the all-devouring and constantly increasing appetite of the drunkard for alcholic stimulants cursed him more thoroughly in fact than any papal bull of excommunication could ever do 'in imagination. He was cursed in his down lying and in his uprising, in his relations to his family, his church and his State; rendering him brutal in the first, dishonored in the second, and untrustworthy in the last; that there was no hope for the manhood of the drunkard save in total abstinence: that every temptation and intoxication yielded to was an added link to the chains that bound his soul to degradation. Mr. Wright, in connection with the lecture, read some extracts from a MS, work, which we hope soon to see in print, entitled "The Chester Family."

On Sunday, the 30th ult., he delivered two independent lectures. The first was on "The Dead Past and the Living Present." The speaker proceeded to show that one great obstacle to the progress and freedom of thought to-day is the attachment men feel to the dead past and to the dogmas of the dead men of past ages; dogmas which, at the time of their enunciation by Christ, by Mahomet, by Confucius and by the apostles, were far in advance of the thought of that day, but which were to-day like the out-grown garments of a child, that could only be made to fit the fullgrown man by dwarfing and crippling the limbs and so destroying the symmetry of form and grace of proportion; that the living present is more to us than the dead past can ever be; that lessons are more ennobling, more progressive, and, consequently, more suited to our growing capacity to understand the truth; that we must bury the corpse of the dead past, which, though once, and to other generations, was instinct with glorious life is, to the men and women of the nineteenth century, but a putrid and unwholesome carcase, to be put out of sight; that the living present, with its dawning truths, should alone receive our devotion and hearty support. The evening lecture was "The Good Samaritan, or, the True Worshiper of God." From the parable of the Good Samaritan he showed how liberal, as a reformer, Christ was, and drew a lesson for to-day. The priest and Levite-corresponding to our minister and deacon-on their way to Jerusalem to perform religious ceremonies, passing hy on the other side the poor wounded traveler for fear of being delayed in some of their ceremonics; the Samaritan, on the other hand, although considered as an Infidel by the Jews, did not stop to question to what sect the poor, beaten traveler belonged-recognized in him only a brother man in trouble, to whom he owed a duty of help and attendance which he gave generously and cheerfully. The Christianity of our time resembles the religion of the Jews, which thinks forms and ceremonies more acceptable to God than philanthropic love and justice to our fellow men; that the true spirit of Christ's teachings are lost to the Christian churches; that the ministers with their congregations repaired to their churches at halfpast ten o'clock, Sunday mornings, saying, "Let us commence the worship of God by singing the following hymn," but that they seemed to think it unnecessary to worship him during the other six days of the week, but locked their God up in their churches from one Sabbath to another, fearful lest he should go home with them to witness the shortcomings, the injustice and the ungodliness of their daily lives; that true God worship is worshiping him through our fellow men, doing good to them, helping them when weak and aiding them when in need; that he loves God the best who loves man best, and that our friends were more real Saviours to us than even the glorious martyr of Calvary; that the man who loves his wife and children best, the woman most devoted to the true welfare of her husband and family, were the truest worshipers of God; that many who depend on the performance of religious rites for their salvation will be surprised, at the last, to find God saying to them, "Inasmuch as ye did it not unto the least of these my brethren, ye did it not unto me." Mr. Wright spoke in a manly, earnest, unaffected manner, and we trust his lectures will be followed by good results in awakening the minds of the people of Westerly to a higher and more liberal range of thought than they are accustomed to hear from their half dozen pulpits. At Ashaway, lectures to crowded houses, including one on "Man and his Origin," and another on "Man and S. A. UNDERWOOD.

The Ellis Girl Medium Controversy In your article in this week's BANNER, headed Our Middletown Correspondent," you say, in effeet, if I am satisfied that the manifestations witnessed by mo-through Laura V. Ellis can be produced without the aid of spirit power, you do not perceive the need of any further experiments. In reply, permit mu to say that Mr. Von Vleck states that the manifestations through her are produced by her own hands, some of them by withdrawing her hands from the bandage, and some without; and he further states, that the manifestations cannot be produced if threads are tied to her fingers and sewed to the waist of her tress. The question with me is, are these manifestations produced by Miss Ellis's hands or not. If not, there can certainly be no objection to the test being tried, and if the manifestations are then produced the same as before, Von Vleck's whole explanation falls at once to the ground. The reason of my offering her fifty dollars to come here was, to prove, if possible, that his statements in regard to her were as incorrect, in fact, as his explanations of spiritual manifestations generally, for he in effect states that all mediums are leceivers and tricksters, and that he can produce in the light anything that can be done through any medium, or satisfactorily explain how it is done. Of course no Spiritualist believes this, but those who have not investigated do, and it causes those who had a mind to investigate the subject. to look upon the whole thing as a humbug, and in this way does much harm.

3

Mr. Ellis says in his letter to you: "Should we go and grant the conditions, and every thing be done as we might expect, a new condition would be asked." Now, I have offered him fifty dollars to come here and produce the manifestations under the conditions before named, and I think it is not quite fair for him to assume that I would demand other conditions after these were complied with.\*

I will now explain how the knife feat was performed by Mr. Von Vleck. I had tied him very tightly, and had sewed the knots so that they could not be slipped, and had also sewed the bandage to the sleeves of his coat firmly, so that I was fully satisfied that his hands could not be withdrawn. Instead of withdrawing his hand, he thrust it downwards, thus forcing the bandage toward the elbow three or four inches. Then, by twisting his body a little to the left, he reached the knife with his right hand, and of course it was then easy to open it and cut the bandage and return the knife to his lap.

The explanation of the way the hand is taken from the bandage, is, that the knots tied are square knots, and, as the hands are not crossed, but tied a little ways apart, by pulling on one side of the knot, it is turned so as to make two half-hitches. These can be slipped backward or forward with ease, and the hand can be taken out and returned, almost instantly.

In conclusion, I will only say, that I should be very glad to be able to prove to the citizens of Middletown that the manifestations through Miss Ellis are genuine. Yours, very respectfully,

L. L. KELLSEY, Middletown, Conn., Jan. 9, 1867.

\*We do not doubt that Mr. Ellis will, when it suits his convenience, give Mr. K. every satisfac-tion he can reasonably ask. Mr. Ellis is too prof-itably engaged, at present, to go out of his course to visit Middletown.- EDITOR B. OF L.

#### Words of Greeting.

Welcome the New Year that finds me so pleasantly situated amid genial hearts in Western homes, full of hope and interest in the growing cause of spiritual progress to which the few earnest men and women of the day are laboring with trusting fidelity and fearless devotion, who are destined to take the highest place of honor in the world-wide struggle for justice, truth and freedom.

A glow of satisfaction is experienced while retracing the past year. Its active duties, practical lessons and compensating joys, all cluster around the vivid scenes in precious memories of the loved and loving-who gave the parting hand and earnest words. "May angels bless you sistercome back to us again." How pleasantly those words have reëchoed, when away from the dear friends in whose affections a true place has been won, unsullied by avaricious or intensely selfish motives. Our cause is nobly progressing here, increasing interest is awakened, which only demands a permanent system of lecturing, to firmly establish the "angel ministry" with decided success. Speakers will find warm and earnest hearts here to welcome their efforts for the spread of our practical Gospel.

Grace's book."

"Didn't we see an engraving of the Lord's Supper at Mr. Foster's?" said Will.

'Yes, and it was taken from this very picture. You will be more interested in looking at it, now that you know something of the man who painted it. But from the copies we see, we can form very little idea of the wonderful skill shown in the painting.

He became a rival of Michael Angelo; and they had no very friendly feeling for each other, since both had such skill. They vied with each other for the honor of painting in fresco one side of the great council hall in the Palozzo Vecchia at Florence. Each prepared his cartoon."

What is a cartoon?" asked Grace.

"It is a kind of sketch, or outline. But in these a true artist will give so much life that you hardly miss the filling up. In the cartoon prepared for this hall by Lionardo, the horses seem like living creatures and to be full of the spirit of motion. But the hall was never finished, and so the work was never done. It was the great fault of Lionardo that he did not finish his works. He was always designing many things, but he finished only a few.

When he went to Rome, he found other artists were taking advantage of what he had discovered as improvements in the art of painting This did not please him, for he was not great enough to rejoice in the increase of beauty, if it was not won by his own hand. He determined to leave Rome, and accept the invitation of Francis the First of France, to visit his kingdom. But here, with every opportunity to produce works of excellence, he did nothing. The luxury of the court spoiled him for close study with his pencil, and he left there no proofs of his skill. What a loss it seems now; for how we should like to have had preserved some representation of scenes in that day."

"But I don't see, auntie," said Will, "any great use in painting, and I should never think of calling Lionardo a great man, like a great General, or Admiral."

"It is a great gift to possess, when one has the power of representing anything beautiful in so life-like a manner that it shall seem to be filled with living beauty. It is next to a creation, and it not only gives great pleasure, but does much good. It is like a perpetual link to the good and boautiful, when we can gaze upon the faces of the noble or behold the representation of beautiful

scones." "Oh," said Grace, "I often think if I could paint what I see, that the whole world would grow

good; but I thought I must study works of art to become an artist." 'The greatest of all artists is nature. Look now

over to Will, and see his face; he is thinking this is a very dull, stupid story, and his face tells it all, and would make a good picture of a disap-Dolited man."

Will, " by telling us something of the artist whose picture hangs in your room."

"You mean Raphael. Lionardo was thirty | It is said that it is their light that frightens

"Yet this professor has demonstrated that there is something about the stone more than is observable on merely looking at it. A seer-

"What is that, auntie?" said Kate. "It is one who sees clear, who sees with the spirit-senses."

"A witch you mean, don't you?" said Will, laughing.

"I mean one who is not blinded to the beautiful and true things about us. These seers, or, as some call them, sensitives, can tell by coming into a room who has lived in it, and what scenes have transpired there."

'Only think, Will," said Kate," of the times we used to have guarreling over Bruno, and of the sweet faces you made over that long sum in Adams's Arithmetic."

"And, if you please, madam." said Will. " do n't forget the turning of the sheet one fine summer afternoon. Wasn't that a sweet picture, though? quite equal to Raphaeli"

"We can all remember scenes that we would not like to have preserved. But I trust we can overlay the disagreeable ones many depths with lovely, beautiful ones. I would like to preserve forever the groups that have listened to my stories. I believe you are all artists of the beautiful, and will photograph pictures worthy a Raphael as long as you live. Let us not forget our power."

#### [Original.] A REMARKABLE BIRD.

There is a kind of bird that lives in the region of Cape Comorin, so it is said, that builds hanging nests, and at the top fastens a bit of clay. Its nest consists of two apartments. No doubt, in bird-language, one is called the kitchen and one

the parlor. The bit of clay at the top of the nest is to serve as a chandelier; but how? There are an abundance of fire-flies in this country, and the little bird picks up one and sticks it on the clay. There the little creature lets his light shine bright-

Then please convert me into a Michael," said | ly into Mistress Birdle's parlor. Sometimes there are three or four of these fire-files and then the little habitation is quite brillinut.

#### Spiritualism and the Clergy.

The people of this "young city of colleges" are favorally inclined toward the subject of Spiritualism, and the older inhabitants have had the evidences of a life beyond the grave presented to them by various lecturers and manifestations of spirit presence, and they gladly accept the tidings of great joy, though the clergy here remain dumb, and with "lifeless rituals," all the noblest impulses of their flock " benumb."

The "ministers of the gospel" are well aware of the "doubts of the immortality of the soul" in the minds of their congregations, and vainly strive, by prayers to a God whom they "ignorantly worship," to induce the people to gather together in their synagogues, and there be safe from their imagined enemies, the Spiritualists, and the socalled devil or devils-the spirits-as they persist in calling the "beloved and departed," as they strive to enter at the open door of their "hearts an adjacent village, Mr. Wright delivered five and homes."

The Rev. Mr. Beecher of the leading church of Galesburg, is a man eminently qualified to "turn his Destiny," which gave to the people there alman's darkened vision to heaven's celestial light;" | together new ideas in regard to a future state of yet he is groping in darkness as to all that per- existence.

Mrs. Dr. Murray and the Misses Pease, clairvoyant and test mediums, are convincing the skeptical through their private and public seances.

Your blessed BANNER is a truly welcome messonger to many appreciative readers. Its " light" is breaking into struggling natures in search of evidence beyond the grave; while reason, facts and the angel-world are bidding you go on. Material and spiritual resources will crown your efforts with the happiest results, in the firm and fearless advocacy of eternal principles, whose mighty weapons of truth, in practical life, must answer the demands of the present age.

The SPIRITUAL REPUBLIC will prove anotherpioneer to aid and strengthen the cause of political, social and religious freedom, worthy of such able champions, whose merits will elicit an interest from the truly progressive, because of their ennobling office in the world's development.

ALCINDA WILHELM, M. D. Detrcit, Mich., Jan., 1867.

#### California Items.

The following postscript to a business letter received by us, will be read with interest. The writer says:

Mrs. Stowe is resting at home this winter-will. not take the field again during the rainy season. Bro, Todd has just made a very successful tour over the mountains, and is now lecturing for the Friends of Progress in San Francisco, Mrs. Laura Cuppy has, I understand, taken another hall, where she lectures each Sunday. Both she and

Bro, Todd draw large houses, Mrs, Ada Hoyt Fbyo is having vory good succoss as a test modium. Altogether Spiritualism is prospering finely. We are all exceeding glad that that noble pio-

neer, Mrs. Laura DeForce Gordon, is coming to these shores. She will meet a cordial reception. There is much labor to be done here, to prepare the mind for the reception of the glorious gospel of Spiritualism.

Much has been accomplished within the last three years. Already the press is becoming more respectful; some even daring to be friendly, and devoting a little space to the promulgation of spir-itual truths. Chief among which, is our own radi-cal and progressive sheet, the Jan José Mercury, edited by the noble, earnest, radical and pro-gressive champion of human rights and religious

freedom, J. J. Owen. I understand that the editors of the American Flag, San Francisco, are Spiritualists, and intend to devote a part of their weekly to the promulgation of Spiritualism. The California Leader and Golden Era, too, have spoken many good words. for us, We are moving onward. A. C. S. San José, Cal., Dec. 15, 1866.

#### LIGHT. BANNER $\mathbf{OF}$

# FEBRUARY 2, 1867.

#### New Publications.

THE NORTHERN LIGHTS, No. 4, opens with a tributor's Club." This new magazine is fast growing in popular favor, and has made a decided mark within its first month's existence.

THE ATLANTIC MONTHLY for February has a full assortment of excellent and readable papers from a variety of able and apt contributors, Dr. Holmes sketches character in his story of "The Guardian Angel." The other writers are Rev. E. E. Hale, Alice Cary, E. P. Whipple, T. B. Aldrich, Mazzini, Agassiz, Howell, Higginson, and some not understood. It is in all respects a capital number.

OUR YOUNG FOLKS for February is fresh with the talent of its regular and occasional contributors, and maintains its place finely. The young people liave taken it up themselves and established its success.

HARPER'S MONTHLY for February contains a number of continued articles by Gen. Strother, Rev. Mr. Abbott and others, and a capital collection of essays, tales and poems, besides an editorial make-up that is surpassed by that of no other magazine published in the country.

BEADLE'S MONTHLY for February is a very plain improvement on its predecessor, both in manner and matter, and is as neat looking a monthly as passes under our notice. The publisher is determined to carry it up to a high literary standard, while making it a thoroughly popular publication.

#### Children's Lyceum organized in Newark, N. J.

Hurral for New Jersey ! Last Sunday, (Jan. 20th,) a (Children's Progressive Lyceum was duly and effectively organized by the Spiritualists of Newark, in their pleasant hall in Bank street, cation and spiritual progression. A. J. and Mary F. Davis volunteered their services to assist in establishing the school. After remarks from ted:

For Conductor, Mr. G. T. Leach; Guardian of Groups, Mrs. E. P. Williams; Librarian, Wm. M. Drake; Musical Director, David Walker; Guards, J. M. Barlow, Nathan Price, Geo. Hall, Edgar Price, and a full corps of leaders-all scemingly well qualified to perform the holy and pleasurable duties of their positions.

On Sunday next, (Feb. 3d,) at 2 o'clock P. M., the Lyceum will hold its first public session in the priest-ridden city of Newark. God and angels speed the good work.

#### The "Damnation" Christians.

Dr. Brown has written and printed in pamphlet form a terse and well prepared essay on the teachings of theological Christianity, which he will send to any one for a three cent stamp. It is really worth a perusal. Send for it, as per directions in the following note:

EDITOR BANNER—I inclose you a circular of eight pages just published on "The Signs of the Times," in which it is proved by history that Dam-nation Christians are as much worse than ordinary profane swearers as their dogmas are more horri-ble. They have damned Salvation Christians search out and visit with its tiny representatives. for everybody, and no eternal damnation for any It is not such a had thing by the way, to let one, will be permitted to live by the power and nower and truth of science; and that hatred will be turned into love; and our unjust, partial laws into just and impartial ones. I will send the circular to any one who will send me a red stamp to pay the postage on it. My address for the present is North Clarendon, Vermont.

recurrence of acteors." There may be all manner of schools and sects among Spiritualists, as

ability to manifest themselves through mediums, of this world might often gain in wisdom by bethat would have silenced Copernicus and Galileo | will do well to ponder! breaks out in this foolish attempt to cripple the explorations of the Spiritual Philosophy by giving it a had name-burying the truth because of the not on me, but on him that sent me." "Every crudities with which, in this stage of its develop- plant which my heavenly father has not planted ment, it may be associated.

"The admission," says the Nation, "of the mi- me in Paradise."

ing down the bugaboos which he has himself con- devout Spiritualist as to any sectarlan. iured up.

conderint."

Consider here, for a moment, the foolish dilemma spiritual experience. into which this assailant has blindly plunged. He virtually declares, These things, even if they are long by spirits, are of no sort of consequence or acmunt. And this in an age when such men as Mill, ruling within man rule also in heaven. By the Grote, and we know not how many more men of study of goodness we learn the mind of God, as eminence and science, preach atheism and unbe- from action on the earth's surface we learn the lief in a future state! It is of no sort of conse- mechanics of heaven.\* But the student of goodquence (thinks the Nation) to prove to the thou- ness must himself become good. If base passion sands to whom a ray of light from the spirit- or worldliness is allowed to domineer, no man world would be more precious than any other , can gaze steadily at purity and at God. The inwithly boon, that we have the strongest presump- dividual speculations of impure or mercenary tive proof for asserting that their lost ones yet men in regard to a hereafter are, therefore, of litlive, and love, and partake the divine benignity! | The argument that because a spirit may not prove his existence by great things, that therefore the small things by which he may prove it (we ad- Spiritualism as they are with the "sublime statehere rigidly to the Nation's thesis) are "worthless," is a most extraordinary abyss of absurdity for a philosopher to stumble into. It is as if a person were to say, the theory of gravitation is worthless and insignificant because it was suggested to Newton by the fall of an apple! A spirit may lift a table. Granted. We will admit it was lone by spirit power. But if he cannot lift a

"They (the mediums) do, indeed, move chairs and tables, draw pictures and talk twaddle by the hour, as they claim, by direct spiritual agency. (*Sic.*) But it is nowhere asserted, nor can it be (Se.) But it is now nere assertion, and furniture son. The name of Mrs. S. A. Horton, an estimable half so well as day-laborers and porters; that ecuted by hundreds of artists; or that they have very general acceptance by the Committee. as yet said or written anything worth reading or Mr. Wheeler will commence his labors t which are e do, their utter powerlessness of what they do, their utter powerlessness to equal not the best but the mere ordinary efforts of ordinary men, that fill a rational mind with the most profound contempt for the new fuith and its apostles. If what is done is done by the agency of spirits, what respect can a reasonable being have for spirits that work so much and accomplish so lit tle, and that little of no account whatever?" We think that every unprejudiced thinker, whether a Spiritualist or not, will retort the "contempt," which the writer so complacently thinks to launch at Spiritualism, on his own head. For just consider the course of his argument. He ad mits that nearly all who have begun the practical investigation of Spiritualism, have ended in he coming ardent believers. One would think that this fact alone would entitle the subject to a respectful consideration. But the writer goes still further in his admissions. He grants, for the crown the efforts now being made. Send your sake of the argument, that the phenomena are the work of supernatural agencies;" and then he winds up his tirade with the declaration that these agencies (though proving supernatural or who accepts the agency. Mr. Bacon is a gentlespiritual existence, mark you!) ought, because man who enjoys the esteem and confidence of all they are not quite up to his own spiritual standard, to "fill a rational mind with the most profound contempt for the new faith and its apostles!" The "new faith," to which the writer refers, is (if his expression means anything) the faith held by Socrates and by Christ, by all the saints and seers, before the Christian era and since; the faith, namely, that the death of the visible body is the releasing of a spiritual body, in which the soul survives with its individuality intact and its powers heightened; and that this soul can, under certain conditions, make itself felt by those left will be glad to see his and our friends from all behind in the flesh. This is the "new faith " on which the Nation would pour its ill-mannered contempt. Strained through the theological col- tropolis," nearly opposite Barnum's Museum. ander of some sect, the Nation might think this faith all right; but when the consoling conviction is deduced from facts, which all can examine and test, and which require the endorsement of no Chase, and aid him from time to time, according church-facts which a dying child can illustrate and testify to-then the only emotion which the Nation can summon is one of "profound contempt!" "Spiritualists ask us," says the Nation, " to believe in the divinity of their faith because their mediums, by an inappreciable exertion of power, can promote its advancement. Already the enemy lift a table a few inches from the ground, which, by a fuller exertion of power, any man can lift several feet." Spiritualists ask no such thing. But supposing it were so. If the table that was lifted a few inches, were so lifted by spiritual power, would it not be as much a divine fact, because exercised within the divine economy, as if the table were lifted a hundred feet? What puerile folly to judge of a fact, not by its significance but by its magnitude! If the fact meant spirit, then we may with reason ask you to believe in the divinity of our faith in spirit. But the Nation stupidly argues that the fact might mean spirit, and yet not be sutified to the slightest consideration! Into such meshes of folly will prejudice lead men, The Nation says:

their faith in the power to predict collipses or the

ians and anti-Darwinians. Spiritúalism per se

Finding that the testimony to the facts of Spiritualism is inconveniently strong, the Nation, after having done its best to divest those facts of essentials of Christ's faith are the fatherhood of all potency and validity, resorts to a not unfrequent manœuvre in the strategy of casuists who justice and love, and the immortality of the soul are seeking for an unprotected place between the joints of the armor of their antagonists. Grant- these essentials? Spiritualism is no more reing, it says, that these marvelous facts are the sponsible for the "rhapsodies" which would work of supernatural agencies: " If the wonders of Spiritualism are perfectly real, they are just as perfectly worthless. They prove nothing but the powerlessness of those who execute them, whether they be spirits or mortals. And they are worthless because the wonderful things upon which so much stress is laid are not in themselves erally construed, the theism of Christ will proba-

it, we quote a few more passages:

"Now we are asked to accept for the shuple but sublime statements of Christ, or the clear conceptions and exalted theories of Paul, the there are among philosophers; but Spiritualism is no more responsible for them than the absolute sciences are for the speculations of the Darwin-prehensible." rhapsodies of diseased brains, in which no mean-

Among the "clear conceptions" of Paul, was simply implies the existence of spirits and their his cognizance of the fact that the reputed wise seers, &c. It is gross carelessness, therefore, or coming like unto the fools they cry out against: else grosser injustice for the Nation to try to make |"If any man among you seemeth to be wise in Spiritualism responsible for the various theories this world, let him become a fool that he may be that may be agitated because of it. The bigotry | wise." A text this which the writer in the Nation

Among the "sublime statements" of Christ were these: "He that believeth on me, believeth shall be rooted up." "To-day shalt thou be with

only to render clearer the inherent weakness of the adherents of Spiritualism that it is to superthe system of belief they are brought forward to sede any thing that there is of moral and spiritual sustain." What system of belief? The right of truth in Christianity are all moonshine. On the one Spiritualist to impose on another a system of contrary, Spiritualism promises to be the conbelief, outside of the body of facts which constitute servator, in opposition to an aggressive rational-Spiritualism, is no more recognized than is the ism and materialism, of the grand spiritual truths right of one osteologist to impose on another the (mixed up with much that may be delusive) con-Darwinian theory as to man's descent from the 'tained in the Bible. These truths can no more be monkey. All this prattle about a "system of be- superseded than can be the great principles of lief" and a claim to a "divine faith" is the dis- mathematics; and so far as they are embodied inhonest quibbling of a man who is simply knock- the words of Christ, they are as precious to the

But, with Christ, the Spiritualist believes that whatever is not true shall be rooted up; and so we do not shrink from the freest discussion. The God, the brotherhood of men, the supremacy of What is there in Spiritualism in conflict with weaken our hold upon these grand principles than Christianity is responsible for Mormonism. If some of Christ's expressions lead to conceptions of a vindictive God or a partial and arbitrary Saviour, then those expressions will be rejected as untrue, or explained as metaphorical. Libbly be found in harmony with the most advanced

The laws of mechanics which rule on earth rule also in heaven; if this were not so there could be no physical astronomy. The laws of goodness tle value. It is the pure in heart who shall see something of God and of eternal truth. These views are as consistent with the deductions of ments of Christ; and we do not believe they are the rhapsodies of diseased brains.'

### \* See F. W. Newman's "Theism," page 12.

#### State Missionary Appointed.

By the report in another column it will be seen that the Executive Committee of the Massachumeeting-house, the minor fact is worthless. And setts State Convention have selected an agent or why? Because a spirit in the flesh can lift the missionary to visit and lecture in places where table much better and more effectually! That is no regular meetings of Spiritualists are now held. the veritable argument, with which the Nation After long consultation and canvass of the whole winds up, as a clincher, its sneers at Spiritualism. | matter, the Committee unanimously came to the Lest we should be suspected of misrepresenting conclusion that Mr. E. S. Wheeler would be as efficient a man as they could find to start out on such laborious pioneer work.

> woman and excellent lecturer, was received with Mr. Wheeler will commence his labors the 1st of February, on a two months' trial. He is an indomitable and zealous worker in the cause of Spiritualism, and his mission cannot fail of success. He is an inspirational speaker, gifted with a in discussion. He puts his whole soul into this work, and will hold the attention of any audience. Friends, lend him a coöperating hand wherever he goes, and the result will be beneficial to humanity and the cause of Spiritualism. Now that the ball is set in motion, we hope our friends in all parts of the State will contribute something toward aiding on the good work. Suf ficient funds are all that is needed to keep one, two, three, or even more lecturers busily engaged in this fruitful field of labor. If all who are able will give what they can afford to, sure success will donations to the Secretary. George A. Bacon, of this city, was elected Secretary of the Association, in place of Mr. Wheeler, who know him, and will be efficient in that office. His address is No. 1 Boylston Market, where all letters in regard to the affairs of the Association should be addressed.

#### Afhirs in Europe.

#### Casting one's eve over the busy mass of Europe Casting one's eye over the busy mass of Langht graphic account of the New York Tribune ofice that almost every power on the continent is rapidly becoming transformed into a military camp. and continues briskly and bravely with its other France set the example, and all the rest follow it. contributions, winding up with a really good and England is not so strongly inclined that way just elaborate interlocutory paper, entitled the "Conyet, preferring to keep herself aloof from any complications; but the rest are literally up in arms, and it will take but a spark, at the right time, to ignite the train which is to spread instant havoc and destruction across a whole continent.

The trouble lay with Bismark's overreaching Napoleon during the war of the last summer. They had concerted the whole thing between them; but as the war progressed, and the Prussian arms were successful beyond all hope and expectation, Bismark begau to feel a sense of personal satisfaction coming over him, which was not long in taking the shape of arrogant assumption. He

thought he was really omninotent in a limited way; and he did not fix his limits very narrowly either. The bargain he made with Napoleon he refused to stand to, not that he openly broke it, out he had the courage to dodge, or evade it, which amounts to the same thing. Of course the Emperor of the French had nothing to do but pocket the affront, conceal his disappointment as well as he could, and bide his time. It is his 'time" that he is getting ready for now. If he lives, he will pay off Bismark and his royal master if he can, and regain that prestige as a ruler, as the arbiter in the affairs of Europe, which he has for more than ten years uninterruptedly enjoyed.

Hence we see the movements for a reorganization of the French army-on the Prussian system. in fact-doubling in actual efficiency. Hence the adoption of a new and more deadly infantry arm, equal to the famous needle-gun that performed such service for Prussia. Paris and France bend their thoughts and industries to the art of war far more than the arts of peace, and although the exhibition is to be held in Paris this year, it is not a very fit and timely illustration of the plans and purposes that are sleeping in the uneasy Emperor's heart.

Prussia is always armed, but the States she seeks to absorb are not over ready to consent to and the interest already manifested by the people the swallowing process, and thus suggest possibil- is highly encouraging to every friend of true eduties to Napoleon which he will not forget at the right time to avail himself of. Austria and Italy are unsettled: both powers are rumored to be in league with France to-day, against Russia and them, explanatory of the plans, principles and Prussia on the Turkish question. Russia sits dis- effects of the Children's Lyceum, which were contentedly viewing the scene, and is no doubt succeeded by the venerable John M. Spear in the agitator of the Greeks against the Turks. She happy words of illustration and anecdotes of chilseeks a port on the Mediterranean, and it is said dren's answers on subjects of religion, the meetthat she agreed with Prussia to let the latter ing was called to order by the Chairman, and the power obtain a foothold on the Baltic, if Prussia following officers for the Lyceum were duly elecwould promise not to interfere when her turn should come on the Mediterranean at Constantinople. As for the smaller states-Holland, Belgium, Switzerland, and even Spain-they are each and all in a state of agitation, ripe for whatever may turn up in this revolutionary period.

We do not look to see peace soon established in Europe. The seeds of war have been scattered too widely on that well-drenched soil, to rot in the ground. The march of ideas is onward, and they necessitate war among different peoples.

The Great Snow Storm.

#### It came down on the wings of the wind, powdering them as it fell. The world about us soon lost its identity and became a new creation. We have had no such snow storm, its supplement included, within the limits of our respectably long memory. Business came to a standstill; it was as much blocked up as some of the trains on the roads. Travel from the country to the city was interdicted. The wind was fierce and biting. It drove the whirling snows anywhere, everywhere. There was no crack or cranny in the house, no hole in fence or wall, no sequestered nook or coop around the barn or shed, which it did not faithfully courd out or shed, which it did not faithfully The signs are that persons who have a blessing

#### ever, it is dippant and illogical; and this under a thin disguise of toleration and candor. The writer may be sit, even but if he hopes to deal any telling blows at Spiritualism, he must arm himself with

weapons of keener temper and weightier metal than any be has yet brought into the field. The Networ admits that Spiritualism presents, in favor of its claims, "an array of evidence which, whether true or false, hts been sufficiently striking to challenge the attention of the curious, sufdetently plausible to shake at times the doubts of the most incredutous, and sufficiently convincing it to gain the assent of many men of education and connective and it adds this noteworthy and extraordienty admission; "Indeed, it is a singular fact that nearly all who have begun the practical investigation of the subject, no matter how skep-

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 2, 1267.

OFFICE 158 WASHINGTON STREET.

POOR NO. 3, UP STAIRS.

WILLIAM WHITE & CO.,

e) stishens AND PROPRIETORS.

WELLEAM WHITE, CHARLES H. CROWELL,

LUTHER CALEY, - -- - - EDITOR.

 $\mathcal{T}$   $\mathcal{T}^{*}$  Addetters and communications intended for the Editor  $\mathcal{F}^{*}$  Department of this paper, should be andressed to the

Structure versus as based on the cardinal fact of spirit-communi-tion of brief or the transformation of the distribution of the distribution of the man's shorthal nature, capacifies, relations, duttes, welfare of distribution of spineritor to a region rate life. If record-network reverses to be inspiration in Man; it alms, through the vector, reverses study of facts, at a knowledge of the laws at the methods which govern the occult forces of the universe; at the relations of spirit to matter, and of man to God and the control of which the transformation of discrete spirits to the the the transformation of t

The "Nation" on Spiritualism.

aware, is a weekly newspaper published in New

York, which brings to the discussion of public

topics a more scholarly care and consideration

than our daily papers can well exercise. Barring

its somewhat oracular tone (a foible which those

who mount the editorial tripod are very apt to

fall intogand making allowance for its affectation

of *undeersality* (an assumption which clever men,

employed to pen an editorial, put on with a de-

gree of tast that often dazzles the superficial read-

ers, the Nation is an excellent paper, and its suc-

cess will be creditable to the good taste of the

country. In its treatment of Spiritualism, hew-

The Notion, as some of our readers may not be

dos Spiritual Magazine.

tical they were at the outset, have ended in becoming ordent believers in the new faith and advocates of it."

#### Stick a pin there!

Having granted thus much, the Nation proceeds to object, that "the supernatural machinery for manufacturing miracles" (an expression which intelligent Spiritualists will reject as unphilosouldcal " is limited in its workings in two most important particulars." These are, according to this writer, 1st, the inability of the mediums, or spirits, to forefell coming events (which he wisely grants, havever, may be no more within the powera a spirit in the other world than of a spirit in the flest - and, 2d, the inability to tell any particular rerson what he himself did not know already.

In both these assertions the Nation is grossly and not viously in error. The well authenticated fustances of a prevision of accidents, deaths, &c., by mediums, somnambules and seers, as well as by persons in dreams, are so numerous that no man who has kept his eyes open, for a single year of his life, to this class of facts, can have a doubt upon the subject. Hardly a week passes that newspapers, not in the interests of Spiritualism, do not have to record facts conclusive as to the exercise of this faculty of prevision. No fairminded investigator can hesitate to pronounce the Nation's assertion in this respect erroneous.

With regard to the other assertion, this, namely,

raculous nature of the facts of Spiritualism, serves The Nation's maunderings about the claims of

that mediums " have never been able to tell any particular person what he himself did not know already," we will venture to say that there are at least a million intelligent persons in the United States at this moment who could, by their testimony, refute this charge. It is a very common experience for mediums to tell things believed to be untrue by the hearer at the time, but subsequently verified. Consider the very common experience to which thousands who have tested the powers of Mr. Charles Foster can bear witness. and which the editor of the Nation can verify any time that he will take the trouble to call on that medium. You write on a dozen different slips of tissue paper the names of a dozen departed friends. You roll these slips up tightly into a dozen distinct pellets. (As an added precaution you may write and fold them at home, with no one present, if you please.) You place them on the table, mixing them up so as to be undistinguishable, one from another. Now, if your life depended on it, you could not tell what name is on any particular pellet. The knowledge is not in your mind. Mr. Foster will come in, pass the tips of his fingers over the pellets, and without taking up one of them, tell you the name written on each. Is there not here an ability " to tell any particular person what he himself did not know already"? Is there not here a knowledge entirely independent of the person's mind? And cannot this person " test dis truth "? (which the Nation says he cannot. We and others have tested it, under similar conditions, hundreds of times.

The two great objections which the Nation brings forward against the spiritual phenomena cau thus be overthrown by the most irresistible testimony-testimony from the foes as well as the friends of Spiritualism.

The Notion refers to a certain matter as " constantly assumed by Spiritualists,\* and often brought forward as an evidence of the divinity of their foith." This is loose talk. What faith? Through the occurrence of certain phenomena and manifestations, physical and mental, certain persons infer that spirits exist, and that these phenomena and manifestations are produced through their agency. The Nation might as philosophically speak of the divinity of our faith in the magnetic telegraph as of the divinity of our faith in the spiritual phenomena. In a sense, all facts are divine. The Nation reitorates its expression. "Spiritualists," it says, "ask us to believe in the divinity of their faith." It would be about as justifiable a use of language to say, "Astronomers.nsk-us to believe in the divinity of

"Astronomers nake us to believe in the divinity of ' the Nation says: " It is constantly assumed by Spiritual-ists, and often brought for ward as an evidence of the divinity of their faith, along with its rapid nroutes, that the human mind usturally shrinks from a belief is the possibility of a com-granication between the visible and invisible worlds." Wo could see that alier a protty constant study of Spiritualism and kindred subjects, dating back now more than thirty years, we have the alier a protty constant study of Spiritualism and kindred subjects, dating back now more than thirty years, we have the alier a protty constant study of Spiritualism. which the Nation tells us is " constantly assumed by Spiritualists," have been brought forward "as an evidence of the divinity of their faith." We have the state. Some minds may shritk from the being referred to, but the great majority are, we opine, andiciently necturatific to reconcile themselves without much himtuity to a belief in intercommunication between the vid-ble and invisible works. The above is an annualing specimen of the manner in which the Mation are streng and sets up the gravy inngre which it annuses itself with knocking down. This is a clump way of getting a reputation as a great incom-last.

#### The Banner of Light Branch Office and the Cause.

It gives us pleasure to announce that our Branch Office, 544 Broadway, New York, is now refitted and neatly arranged, and Warren Chase, our agent, is ready to wait upon customers, and parts of the country, as they may visit the city. The office is in the very heart of the "great me

We hope the Spiritualists residing in New York and the vicinity—who have not already done sowill at their earliest opportunity call upon Bro. to their ability to do so, to further the interests of our glorious cause.

While the theological sects of the day are exerting every nerve to stay the onward car of SPIRITUALISM, it certainly should admonish our friends overywhere to bend all their energies to has imprisoned several of our mediums; already the torch of bigotry has lighted the fagots of hypocritical judge-craft, and the Bench is pronouncing our mediums insane, and ignoring their evidence; and it therefore under these circumstances behooves all and every true Spiritualist throughout the length and breadth of the land to support their SPIRITUAL ORGANS, that they may be made powerful enough, in every particular, to withstand the assaults of those whom bigotry and ignorance have made desperate, 🕒

#### Corry, Pa.

Emma Hardinge is engaged to speak in Corry, Pa., Thursday and Friday evenings, Feb. 21st and 22d. She will also give two discourses there on the following Sunday.

men see for themselves what trifling creatures they are when the elements set up their powerful supremacy. The wildness of the storm bewildered the brain of the firmest texture. Few were able to endure what the winds and the snows had to deliver. If only once in a long while, it is well for us all to be personally introduced to scenes in Nature, and the operation of natural forces, that are calculated to strike us dumb with awe and arouse the profoundest appreciation of the sublime. Nobody will ever be sorry that he saw and experienced the late snow storm. The world has been dug out since, but it took a long while to do it. It was not all at once that the railroads were cleared and travel fairly opened again. We may think, by this time, that we have had the grand experience of the winter, and need expect no more of the kind.

#### War on Liberalism.

The Christian Register (Unitarian) thus speaks of the belligerent tone of the Watchman and Reflector (Baptist):

On entering upon its new year it shows fight in behalf of "Evangelical" Christians, and takes the Unitarians in hand. We would suggest, in its fresh zeal against liberalism, is would be well to remember that assertion and dogmatism are not arguments, and would give a hint to its ecclesiastical editor to be careful and understand the real fore he classifies them. We also notice it has dropped the word "Christian" from its heading. This, of course, does not absolve it from maintain ing a Christian spirit.

The Watchman and Reflector also took the Spiritualists in hand, as will be seen by a rejoinder on our first page.

#### Pious Robbers.

The South London Press says that of the eight hundred and eight South London tradesmen who have been fined during the present year at the Newington Sessions for having in their possession unjust weights and measures, the majority are church and chapel-going, "respectable" men and women! The fines inflicted amounted to a total of £1,285 16s. 6d. If a Spiritualist had been caught in a similar dishonest transaction, the fact would have been circulated in every daily journal in the United States. But circumstances alter cases. Old Theology has its claw of Mammon on stants have been suppressed. the throats of the dailies, and they are obliged to discard their freedom and justice, in order to secure an ample supply of "bread and butter."

#### Wanted-Lyceum Organizers.

There is a wide-spread demand for persons qualified to explain the principles and proceedings of the Children's Lyceum, and who can also organize this heavenborn institution and set it in operation, in connection with the Spiritualistic Societies already established. Nothing can be of more importance than this work in behalf of the little ones of the Father's kingdom, and we sincerely hope that our different lecturers will take hold with our friends everywhere, and do all they can to set this divine light upon a hill, so that it cannot be hid. The demand for Lyceum Organizers is very rapidly increasing—a good sign,

H. S. BROWN, M. D.

#### East Kingston, N. H.

Quite an excitement in regard to Spiritualism is prevailing in East Kingston and vicinity, as we are informed by a correspondent. J. E. Chesley. The lectures which were recently given there by the young trance speaker, Miss Julia J. Hubbard, were very much liked, and the Town Hall, in which the meetings were held, was crowded to its utmost capacity each Sunday she spoke. The result of her labors there, will undoubtedly produce a good harvest. Miss H. is now filling an engagement in Haverhill, Mass.

#### Another Able Lecturer.

We are gratified to learn that Harvey A. Jones, Esq., of Sycamore, Ill., has consented to devote what time he can spare from his professional husiness, to the promulgation of the Spiritual Philosophy, and will lecture on that or kindred subjects in places not too far distant from his home. Mr. Jones is a lawyer of ability, and a good speaker. The field is large, and we trust our friends will avail themselves of the services of so able a lecturer.

## Rev. Mr, Fulton's Oreed.

My commission reads: "Go preach the Gospel to every creature. He that believeth and is bap-tized shall be saved; but he that believeth not shall be damned." This Gospel I try to preach in all faithfulness, and there I rest.—Justin D. Ful-ton

A frank confession; but not very consoling to those who listen to such teaching Sunday after Sunday, but can't swallow enough of it to bring them within the saving clause!

#### Intolerance in Rome.

The late foreign intelligence states that a spirit of intolerance was showing itself at Rome. The services of the Scotch Presbyterians had been interdicted; and it is also stated that the meetings which have been held by the American Protes-

## Spirit Message Recognized.

Caroline P. Clark, of Richfield, Ohio, informs us that the communication in our Message Department, Dec. 22d, from the spirit of Hannah A-Prickett, who formerly lived in Richfield, is recognized by all who know her, as truthful and characteristic of her when in earth-life.

## Meetings at Newton Corner.

The services of Mrs. Sarah A. Horton, an excellent lecturer on Spiritualism, have been secured by the Spiritualists of Newton Corner, the first two Sundays in February.

The department of trade and finance of the American Social Science Association hold a meeting in this city, January 30th. 11.5

## FEBRUARY 2, 1867.

#### BANNER $\mathbf{O}\mathbf{F}$ LIGHT.

BANNER OF LIGHT BRANCH OFFICE,

544 BROADWAY,

City Items.

#### Massachusetts Spiritualist Association. Choice of Agent.

The Executive Committee of the Massachusetts Spiritualist Association met on Wednesday, Jan. 23d, at 21 P. M., at the Circle Room of the BAN-NER OF LIGHT.

Mr. Lysander S. Richards, President of the Association, in the chair. Although the recent storm had hindered communication, delaying the circulation of the call issued by the Corresponding Secretary, the attendance of members was comparatively large. Letters were received from several absentees, and a full discussion of the condition and purposes of the Association took place. The ladies of the committee were fully and ably represented, taking an active part in its deliberations. A want of space compels an omission of the full record of proceedings, which, though protracted, were harmonious, resulting in a unanimous conclusion.

In accordance with the best sense of the committee, merely preliminary action was taken. The importance of sending two agents, man and woman, to the field was appreciated, and steps taken to secure the services of a woman for the position; but in view of the lack of experience, a want of information on the part of the committee, and the small amount of money in hand, it was thought expedient to commence with but a single laborer.

Mr. E. S. Wheeler was unanimously chosen to fill the position of a pioneer agent from Feb. 1st, 1867, to April 1st, 1867.

Mr. George A. Bacon, of Boston, was chosen Corresponding Secretary, to fill the vacancy caused by the resignation of Mr. Wheeler.

The committee then adjourned, to meet at the same place on Wednesday, March 20, 1867, at which time it is sincerely hoped the success of present labors and an increased treasury may fully justify the committee in putting into the field two active, competent and well-supported agents; one of 'whom, they consider, should be a woman. For this purpose a call is made upon the friends of the cause to enlarge the fund of the Association. It is also requested that from all parts of the State letters should be sent to Mr. E. S. Wheeler, care of BANNER OF LIGHT, stating what facilities could be had in the way of halls, accommodation, &c., for the nurposes of the Association, in order that no delay may be caused and that the most practical and economical measures may be adopted. E. S. WHEELER,

Sec. Ex. Com.

#### Personal.

P. B. Randolph is in town. He lectured before the Independent Society of Spiritualists in Charlestown, on Sunday, the 14th inst. He gave two powerful discourses, which were highly relished by his audience. He addressed the members of the Legislature last week.

George Dutton, M. D., announces that he is now prepared to enter the lecturing field, and will speak more particularly on Physiology, Hygiene, and Temperance. The Doctor is a man of fine talents. Ilis address will be found in the lecturers' column. Dr. Dutton formerly resided in Rutland, Vt., where he is well and favorably known.

Artemus Ward will clear fifty thousand dollars by his visit to England.

Rev. Mr. Bullard last week was brought before Justice Robinson, at Newport, Vt., charged ing one S. S. Call. The latter was an Adventist. and because he would not believe the former's theology, the reverend gentleman, "dispensing with the Gospel," tried to beat his ideas into the humble blacksmith, in whose shop the affray took place. Result, twenty-four dollars fine.

Nathaniel Parker Willis died at his residence at Idlewild, on the Hudson river, N. Y., Jan. 20th, on his sixtieth birthday. Mr. Willis's literary fame is world wide. His many published books have all been a success. He was one of the editors of the Home Journal.

David Parker, a prominent leader of the Canterbury Shaker Society, died at Concord, N. H.. on the 21st of January.

## ALL SORTS OF PARAGRAPHS.

D\* Our paper is somewhat critical this week, and there seems to be a necessity for it. Spirimalisin just now is receiving the particular attention of the religious and secular press, as well as various denominational preachers; and as neither party hesitate, when it best answers their purpose, to make false statements in regard to a philosophy which they know but little about, judging from their ignorant criticisms, we find it necessary to correct their misrepresentations. The article replying to Rev. Mr. McDonald, will be read with interest, also the one on the criticism of the Watchman and Reflector, both on our first page. Dr. Hallock furnishes a review of Rev. O. B. Frothingham's new position, which will be found on our second page.

Exceedingly interesting and important is Dr. Willis's truthful account of the physical manifestations witnessed by him through the mediumship of Miss Mary E. Currier, which we print in this number of the BANNER. We hope all our readers, especially those inclined to skepticism on this subject, will give the narration a careful perusal.

IT The one hundred and thirtleth anniversary of the birthday of Thomas Paine, the patriot and philosopher, will be celebrated by a grand ball at Washington Hall, Charlestown, on Tuesday evening, Jan. 29.

CAROLINE A. MILLER requests us to send her the BANNER, but does not give the name of the town or State where she resides. Send full address, and we will send the paper.

"TOO LATE FOR THE TRAIN" is the title of the closing entertainment of the course of lectures before the Mercantile Library Association, in which Messrs. H. C. Barnabee and George M. Baker will appear. It will take place in Music Hall, Thursday evening, Jan. 31.

SOUTH AMERICAN MENAGERIE .- This menagerie, located at 91 Union street, Boston, is one of the finest collections of living wild animals we have seen for many years, comprising, as it does, lions, tigers, panthers, bears, leopards, baboons. monkeys, wolves, hyenas, etc., etc. Here is also a young water buffalo from the Hoogley River. India, the only one ever brought to this country alive. This exhibition is both instructive and entertaining.

A correspondent writing from Greenfield, Ind., says spiritual lecturers and test mediums are needed in that part of the State, including, Hancock. Grant and Howard counties. The people, he says, are all ripe for the spiritual philosophy.

Sixty vessels are employed in the oyster trade of Boston.

It is said that wood can be rendered uninflammable by coating it with a preparation composed of a solution of potash thickened with clay.

The last place to look for the milk of human kindness is in the pale of civilization.

The price of admission to the Paris Exhibition in the Champ de Mars has long been discussed. Suggestions have been offered that one day in the week should be set aside on which 5fr. should be charged, others that on Sundays only 25c. should be paid. The Imperial Commission has just put with assaulting, and severely beating and bruis- | an end to all uncertainty on the subject, by announcing that the price will be rigorously 1fr. each, without any exception.

Lies have long legs but weak backs.

M. Renan has in the press a new edition of his Life of Jesus," in which the author answers M. Veuillot's attack upon him, and develops his own theories more clearly.

Poland, whose heroic struggle years ago sent thrill through every friend of liberty, has become a part of Russia. Her language, customs and laws are to be Russianized.

Mr. Haynes, warden of the State Prison at Charlestown, has arranged for a course of lec-Messrs. Bromley and Campbell, editors of the tures to be delivered before the convicts. He Norwich Bulletin, were among the victims of the gave the first himself, on the subject of "American Mechanics."

#### Note to the Springfield Lyceum Guard-New york Department. lan. MRS. M. A. LYMAN-Dear Friend ; I wish to

tender you the thanks of my dear husband and nivself, in behalf of Lyceums everywhere, for the beautiful and appropriate gift which you presented to the Springfield (Mass.) Lyceum, as narrated by Bro. Carpenter in the BANNER OF LIGHT, of Dr. Dunton, the accredited agent of the Spiritthis week. Nothing could be more significant than the blue banner, imitative of the azure sky from ualists in Vineland, is here collecting funds to whence has descended the inspiration for this complete the large hall in that place, which was blessed Lyceum work, and its golden motto, "We so nobly begun and partly finished last year. It join hands with the angels," is like a glad response has now become a necessity for the place, to the whisper, "Come up hither," which swept Many of our friends there are on new places, over soul and sense from that far-off heavenly and not yet receiving surplus incomes from their country, rousing Spiritualists to this sacred misplaces, are really not able to complete their sion. May you and your worthy co-laborers ever hall. Dr. D. will visit Boston and other places, feel sustained in the arduous toll to which you and I trust will meet good success and liberal have consecrated yourselves, by the consciousness donations. I do not see why our friends canof noble endeavor and the inflowing of that divine not assist in building halls, as the sects do churchpeace which the world can neither give nor take away. Yours for progress, MARY F. DAVIS. Orange, N. J., Jan. 16, 1867.

## Reporter's Card.

VIS'S PAIN KHLEE, for the histant relief of all pains, scales, bruises, v.c., and for pains in the stomach and howels; it is used with encouraging success in sudden attacks of cholera and choises morbus. No family should pretend to keep house and choises mensions. without it always by them, 2w-Feb. 2. Are you aware that a simple Cough often terminates

The great remady of the day is unquestionably PERRY DA-

5

Consumption? Why not be wise in time, and use Allen's Lung Balsum, which will stop the disease and prevent the tal consequences. Fermie by GEORGE C. GOODWIN & CO., Boston, Mass.

Fu. 2.-2w Also by the Dealers in Family Medicine generally.

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

Remember Dat Mrs. Spence's Positive and Nega-tive Powders are the Greatest Pamily Medicine of the Ages. See Certificates of Caris and adjectivement a mother column.

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

Physicians of all schools of medicine, use Mrs. Spence's Positive and Negative Powders. See Certificates of Cares and advectisement in another column. Jan. 5.

ADVERTISEMENTS.

Our terms are, for each line in Agate type wenty cents for the Arst, and Afteen cents per line for every subsequent insertion. Payment invariably in advance.

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

The Greatest Invention of the Age!

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## CELEBRATED VOLTAIC ARMOR, MAGNETIC APPLIANCES

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## IMPERFECT CIRCULATION.

WILLY will keep the feet warm under all circumstances, by stimulating the circulation of the blood, The  $c_1$  althérium of electric action is restored in the extremities, and tone and iger imparted to the system. They are a sure preventive to

RHEUMATISM,

And the TRAIN OF DISORDERS arising from GENERAL DEFECTIVE CIRCULATION.

### **MAGNETIC INNER SOLES**

Have been thoroughly tested by thousands of sufferers, with e most satisfactory results. They will be found of great value to those who are deficient in magnetic influence.

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## VOLTAIC ARMOR ASSOCIATION.

132 Washington Street,

BOSTON. Mso for sale by THOMAS HALL, ELECTRICIAN, 15 Brom-

field street, and all Draggists.

Price \$1,50 per pair. Sent to any address on receipt of price, Feb. 2.

Feb. 2. **DYSPEPSIA AND FITS.** FITS - A Nure Cure for these distressing complements is now made known in a Treatise on Foreign and Native FITS - Horizations (additional to the complement) FITS - Horizations (additional to the complement) FITS - Horizations (additional to the complement) FITS - such a providential manner that be cannot consider. - Horization the ingrediation was also be readed by the - ense. It is equally sure in case of this as of Dyspep-FITS - body who has used it, never having falled in a single - ense. It is equally sure in case of this as of Dyspep-FITS - body who has need it, never having falled in a single - ense. It is equally sure in case of this as of Dyspep-- dragist. Sent free to all on receipt of five cents FITS - to prepay postage (c). Address, DE, O, FIELERS - HROWN, No. 19 Grand street, dersey Chy, N. J. Feb. 2.-1w

MRN. ABBY M. LAFLIN FERREE, PSYCHOMETRIST AND TLAUMLDUD, reads from hand-writing or metals; also gives directions to those wishing to become chairvoyant or mechanis. Personal directions, 81: Psychometric Reading, 82: Business Directions, 85. Address conclosing 2 red stamps), P. O. Box 455, WASHINGTON, D. C. Feb, 2,-118<sup>4</sup>

should not, during the cold weather especially, forget the claims the destitute and needy have pon us; and if a little were contributed by all he supporters of the BANNER, who could withart inconvenience thus contribute, much suffering might be relieved. I heartily second the appeals you have made from time to time in their behalf, and hope those who can will find it a pleasure to contribute something to relieve the wants o those who, through adverse circumstances which may overtake us all, are made objects of our kind-ly sympathy and aid. J. W. RUSSELL. *Winchester, N. II., Jan.* 14, 1867.

DONATIONS	
IN AID OF OUR PUBLIC FREE CIRCI	JES. I
W. Clark, M. D., Williamsport, In 1 Mr. Storlin	.81.00
Mr. Sterlin	2.00 . *
A Friend	. 50 ,
R B. Down	. 2,70 .
George L. Ford, Glastenbury, Count	. 59
Augusta Fitch, Chicago, Ill	. 25 1
George W. Johnson, Felly, Mich.	. 2.00

# Donations to the Jackson Fund.

man of the Spiritualist Society which meets in 1 Mechanic's Hall, Charlestown, to speak two Sundays in that place, was very kind on his part, and an evidence of liberality which no sectarians would ever extend to us. We appreciated the com-pliment most highly, and was much gratified to find, by the respectful attention shown to our re-marks, that a difference of opinion on some points, does not prevent an open and friendly coopera-tion in behalf of free thought and free speech. We spoke four times, and on each occasion had decidedly the freest kind of a platform, saying what we pleased in our own way, differing from Spiritualism when we saw fit, and listened to throughout with as close and marked attention as we ever received. It was the best exhibition of

shut-eyed mediums was not conclusive, &c.," of

course all the parties understand the absolute im-

all the speakers in a merely synoptical report.

possibility of giving the definite expression of

An Acknowledgment.

LIBERALITY OF SPIRITUALISTS.—The recent invitation given us by our friend Vose, the Chair-

E. S. W.

liberality to an opponent that we ever knew; and it gives us great pleasure while recording the fact we are obliged to dissent from our spiritual friends of Mechanic's Hall, but so far as they are laboring to promote mental freedom, desiroy big-otry and priesteraft, help forward all reforms, and thereby improve *this world*, we are with them, always, and hope their Society may long exist and flourish, as a source of gratification to Liberal minds and a good example to sectarians.- Hoston Investigator.

#### Help the Poor.

Enclosed find five dollars to pay subscription or ensning year, the balance for Bread Fund. We

DOSATIONS

es; on this plan we can soon have many substantial places for meetings and Lyceums, both of which are a success in Vineland.

A NECESSITY.

Every day persons inquire of me where they As the remarks of Mr. Toohey, reported from can get board and lodging, for a few days or weeks, the Lawrence Convention, have been made the with some Spiritualist family or hotel, at reasonsubject of criticism, perhaps good understanding able charges. And often I am inquired of for would be promoted by stating the synoptical nasuch places in Boston, also. I turn to the BANture of the report and the claim of Mr. Toohey, NER and see none advertised, and have no notice that a more extended writing would qualify the in this office. If there are any such, both the BANNER and this office should be supplied with impression made by the same. As his remarks concerning mediums were profaced by the word notices. Such places would be patronized now "merely," in substance thus," Merely the shaking more than ever before, as travel increases. and jumping, the gabblings and twitchings of

DR. DODD'S NERVINE,

Put up exclusively by our brother, H. B. Storer, and sold at this office, is steadily gaining a well deserved popularity. All who use it recommend it. Cannot be sent by mail. BOUND VOLUMES.

A few bound copies of the BANNER and HER-ALD OF PROGRESS, and also of the FRIEND OF PROGRESS, can be had at this office.

OUR MEETINGS, Emma Hardinge is winning laurels of praise by her eloquent and logical discourses at Dodworth's; and Lizzie Doten has a crowded hall of earnest and enthusiastic admirers at each lecture. With two such stars, this city ought to lead off in the cause of Spiritualism. The Herald's scandalous notice brought Emma many new hearers, for many people here know there is merit, worth and value in anything the Herald attacks, and

will go and see for themselves. The meetings at Dodworth's and Ebbitt Halls tre well'sustained by remarkably intelligent audiences. A stranger to our philosophy would be surprised to see a large audience made up almost to make this acknowledgment. In some thing entirely of fully developed men and women, nearly all near or past the middle age of life, and whose countenances plainly show they have reflected seriously and reasoned closely on religious subjects. The younger portion of the people, and even of many families whose heads attend these meetings, are to be found trotting along with the fashionable crowd of Carlyle's cloth-screens and the heels of society to the churches. They go where there is no thought required of them; where the intellect will not be disturbed, and the feelings, passions only appealed to by the speaker, and where they can see the new dresses and apologies for bonnets, and not be called on to see a point of argument.

#### NEW YORK UNDER THE SNOW.

To see a narrow foot path, like an Indian trail, along Broadway, and men and women hurrying along singly, like a file of Indians, is not a common sight, yet such way the view from our office, at 544, on Monday morning, Jan. 21, after the second great snow storm, in which we walked two hours the night before, returning from Brooklyn, and fearing to lay over lest we should be blockaded like other mails and females. Cars could not run, and stages were not allowed to obstruct the pious reverie of this Godly city on Sunday.

HIT THE NAIL ON THE HEAD.

Halting a moment at the door of Dodworth's Hall, as the audience of Emma Hardinge were hurrying out, I heard a well-dressed and intelligent-looking woman say, "1 wish they would close by, at which the family carriage was waiting, in which she was to ride home. Yes, hurry up, "old church," or you will never overtake the multitude. You will soon be swept out with the trash and rubbish left behind in the religious march, even though you are now the pride of England. Episcopal forms and ceremonies, New York good society, pride, fancy dresses and elegant furniture, are about all that is left of her GIA, have been speedily restored to health by DR. now. Hurry up, old church, or you will "dry up.'

late religious revival in that place, and made a public profession of their " change of heart." This accounts for their zeal now, in trying to throw odium upon the cause of Spiritualism.

Miss Sarah A. Nutt is speaking in Lawrence, Kansas.

J. S. Loveland speaks in Havana, Ill., during February.

Cephas B. Lynn spoke in Quincy on Sunday. Jan. 20th, before the Society of Spiritualists, and gave good satisfaction.

Capt. William Barnicoat, formerly chief of the Boston Fire Department, with which he has been connected for nearly half a century, died in this city Jan. 21st, in the seventy-ninth year of his age.

Spiritual Matters in Washington.

We have only room for a few extracts from the letter of our Washington correspondent; A. Horton, Esq., under date of the 21st ult., which we give below:

The Washington society is prospering far better than ever before. At present the able, fearless and talented brother, J. M. Peebles, is filling our hall with an earnest body of listeners. We have had many of the ablest speakers in our ranks. but I hesitate not to say that Mr. Peebles, as a reasoner and elucidator of the truth of Spiritualism, stands unsurpassed. His manner is convincing, and when associated with the clear reasoning of a mind well balanced, and connected with his many years of study in the different schools of theology, he carries consideration to all earnest, clear-thinking minds. His audiences have been made up of as intelligent a body of men and women as can be found in this or any other city.

We are getting beyond the point of derision, and many who at first sneered at our movements, begin to get interested. Our society has gone on fearless of the opposition, and at last has begun to be noticed by the clergy, who find we are making inroads in their ranks. This is a hopeful sign.

Much credit is due to our able Secretary, Dr. J. A. Rowland, for his superior management of the meetings. The society and Spiritualists from all parts of the country, are also greatly indebted to our Brother Maj.-Gen. Chorpenning and his lady, who are live workers in the cause. Their capacious mansion on E street is open to their friends one evening in each week, and a season of rare enjoyment is had. At these unions, people from all parts of the country meet-members of Congress, judges, and ladies and gentlemen of intellectual noteriety. Mediums are always in attendance, who give evidences of the truth of the spiritual philosophy.

Considerable excitement has been felt in this city in regard to the manifestations given • through a colored child only seven years of age. Brother Peobles will be succeeded by the able and successful lecturer, Mrs. Townsend, whose advent is heralded by her well-earned reputation. She will receive a hearty welcome.

Hungary proposes to break away from Austria altogether, if that power insists on its military plans and orders.

An emigration of Chinese farmers of the better class, has begun to arrive in the Sandwich Islands. A Honolulu paper thinks it not unlikely that the Chinese element may in time supplant the native race with a new and superior stock.

It is not what we make, but what we save, that makes us rich.

Maximilian has procured very large insurance on his effects, to be shipped from Mexico to Europe.

George Peabody, the banker, has given twenty thousand dollars to the Massachusetts Historical Society.

The California end of the Pacific Railroad will be higher than the passes of the Alps.

The turning down of a wick of a kerosene lamp for the purpose of leaving a low flame on going to bed, or on leaving the room of an evening, is highly unsafe. The low flame generates a poisonous air in the room, different from, but quite as bad, if not worse in its effects, than gas from a coal stove.

The Anglo-American telegraph company will declare a ten per cent. dividend in February, from the profits of the cable, and five per cent. more in August.

A lady was asked to join one of the divisions of the Daughters of Temperance. She replied, This is unnecessary, as it is my intention to join one of the Sons in the course of a few weeks."

The Police Commissioners report that there are twenty-one hundred houses of ill-fame, and twenty-five thousand harlots in New York City. It is time there was a waking up in regard to such a growing evil. Starvation prices paid for female labor is one great cause of this degradation.

If people who invest in lotteries would, instead, give the amount thus thrown away to aid the destitute this inclement winter, it would be much more to their credit.

The Methodist Centenary collection now foots up over \$3,800,000, and it is not yet all in. It will undoubtedly reach \$4,000,000.

The importation of fire-crackers is forbidden by the new tariff bill. Mr. Fessenden inserted the clause because the great fire at Portland was caused by crackers.

Crosby, of opera house notoriety, refused to sell colored women tickets to Theodore Tilton's lecture at Ohlcago, the other night, whereupon Mr. Tilton had complimentaries issued and delivered to them personally.

The Philadelphia mint is producing about two million pieces of the new fives per month.

THE CAUSE IN BROOKLYN

Seems well started and on a good basis, with earnest workers. Una Hall was well filled at both meetings yesterday, (20th,) with earnest, intelligent souls and bodies. The friends have already secured a larger and much more commodious hall-the Cumberland Street Hall-and the meetings are hereafter to be held there regularly. Beecher's church is overrun and many of his hearers have been prepared by his discourses to go further and hear more of truth than he dares to preach. Warren Chase lectures for the Spiritualists in Cumberland Street Hall the four Sundays of February.

NOT RESPONSIBLE.

We are not responsible for answers to letters addressed to "D. O. B.," in care of our office, 514 Broadway, N. Y. All may be right, and honestly conducted, but not even the name of the party or person who takes them is known in the office.

#### New Music.

Adams & Co., 21 Bromfield street, have just published the following pieces of new music: "Linger no more round Marguerite's tomb." a Leautiful ballad with piano forte accompaniment -a sequel to " Lost Marguerite," words and music by L. H. Gurney; "Guardian Angels," song and duct, and "The Song my mother Sang," by same author. Mr. Gurney's previous compositions at once become public favorites, and these cannot fail of even a more flattering reception.

Oliver Ditson & Co., 277 Washington street, have just issued No. 15 of Southard's Morning and Evening collection for Public Worship, entitled. "I will love Thee;" " Oh give me back but Yesterday," a ballad by Frank Romer; "Only a look of hair," a song by Laribel; "Come unto me," quartette, composed by Geo, Henry Martin: "Clarabel Valse," by Chas. Coote: "La Connette." a schottische, by Oscar Weil; "Cote de LaMer," baracole by Chas. R. Mills.

#### At Work Again.

Al Work Again. Brother James Trask, after a few weeks' rest, is agaip in the field as a spiritual speaker, and is now ready to answer calls. He spoke in this place Sunday, Jan. 13. His discourse was food such as we like, and gave general satisfaction. He is considered to be one of our hest speakers. His address, James Trask, Kenduskeag, Maine. J. C. LAWRENCE, P. M., D. M. HASKELL.

D. M. HASKELL, and others,

West Garland, Me.

## Donations to Bread Fund.

Business Matters.

DR. URIAH CLARR'S LARGE, NEW INSTITUTE FOR INVALIDS AND STUDENTS, GREENWOOD, MASS., near Boston. Send for Circular.

PATIENTS who have been compelled to retire from the busy world in consequence of NEURAL-TURNER'S TIC-DOLOUREUN OF UNIVERSAL NEU-RALGIA PILL. This is a truism not to be dis-puted. Apothecaries have it. PRINCIPAL DE-POT, 120 TREMONT STREET, BOSTON, MASS.

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

SITUATION WANTED .- A lady who is a thorough English and French scholar, desires a situa-tion as governess, copylst, 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 he restored for a shilling.

MR. O. T. SLAYTON, of Stowe, Vt., has opened Rooms at No. 30 E. Houston street, New York City, where he is prepared to examine clairvoyantly and treat magnetically all diseases that can he reached by such means. MR. SLAYTON

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

**CARTE DE VISITE PHOTOGRAPHS OF THE** LATE REV. JOIN PIERPONT for sale at our Bos-ton and New York Offices. Price twenty-live cents. Postage free

ABRAHAM JAMES .- Fine carte de risite photographs of this celebrated mollium (the discovery of the Chicago Artesian Well), may be obtained at this office. Price 25 cents.

#### Special Notices.

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

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

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

# TIVE PAW DERES, for sale at the BANNER OF LIGHT OFFICE, Boston, Mass.

"Prevention Is better than Oure," is an old adage, and must have been written before COE's Dysuersia Cune was discovered, for one bottle has, in many instances, cured Dyspepsia in its worst form, whereas it would take one a lifetime to learn to so live as to prevent this troublesome disease.

· 1

MRS. L. SMITH, 588 Washington street, near mentation of the street and the street of the street and the street and the street of Feb. 2. -- 3w\*

MISS F. A. JONES, (totally blind,) Clairvey-AVE and Medium, treats all diseases, at her Rooms, 83 Carver street, Boston – Hours from 9 A. M. to 3 P. M. – 4w\*+Feb. 2.

TF J. C. NEALE will send his address to JOHN MEANS, LAWRENCE, MASS, he will do a deed of kindness. Peb. 2.-\*

#### RADICAL LECTURES

ON RELIGION. T is arranged to have a course of twelve lectures on topics of Religion at Parker Fraternity Hall, No. 554 Washington

street, Hoston. The opening lecture will be given on SUNDAY EVENING

JAN. 27. at 72 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, Rev. JOHN W. CHADWICK, Rev. SAMPL LONGFELLOW Rev. FRANCIS E. ABBOTT, Rev. JOSEPH MARVIN, Rev. OLYMPIA BROWN, Rev. JOHN WEISS, Rev. S. H. MORSE, RALPH WALDO EMERSON.

Tickets to the course, for one person, \$2; and for gentleman and lady, 83.

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



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

the barrels. Itelegences may be had by writing to those who are engaged in the business, viz. Hendricks & Potter, No. 419 Olive street, St. Lonis, Mo.; S. W. Yonng, Des Molnes, Jowa; A. Jenks, Aurora, Hi.; H. C. A. Merrill, Monroe, Wis.; J. Cooper, Bel-lefontaine, Ohlo. the barrels.

lefontaine, Obio. Contracts and arragements made this winter to be ready for spring trade. Specimens, sent to any applicant on prenaving express charges. Address. *Manafeda, O., Dec.* 4, 1866. 300-Jun. 5.

#### D. F. CRANE,

ATTORNEY AND COUNSELLOR AT LAW, 28 COURT STREET,

BOSTON.

House, 18 Webster street, Somerville. April 15

## VAPOR BATHS! MAGNETIC BATHS!

THESE healthful Baths are administered by MRS. WIL-TLAMS(A. J. Davis's sater), at all hours of the day, either, medicated or plata, and with or without clairvoyant examina-tion and magnetic treatment, at No. 8 NEW SUREE, NEW-ARK, N. J. (f-Jan. 26.

#### THE MAIDEN IN THE SPIRIT-LAND,

THE MALDEN IN THE SPIRIT-LAND, O, an Answer in Brief to a Thousand Letters. W. P. An-O, derson claims that while in a trance state, controlled by the spirits of deceased artists, that he can produe the pic-tures of deceased perpose, showing how they appear in the next world. THE MAIDEN is admitted to be the best pic-ture of its kind ever produced. Copies sent to any part of the United States, at 25 cents each, with elreniar. Address, SOPHIA EHRENFELS, Room 21. No. 132 South Clark street, OHICAGO, ULL. Swis-Jan. 19.

THE APOORYPHAL NEW TESTAMENT. **DEING all the Goards.** Zpisiles, and other pieces new ex **b** tant, attributed, in the first bur centuiles, to Jesus Christ, his Aposites, and their companions, and not included in the New Testament by its compilers. Price \$1,00; yostage 16 cents. For sale at this office. Oct. 24.

#### LIGHT. BANNER OF

## FEBRUARY 2, 1867.

# Message Department.

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

#### Mrs. J. H. Conant,

6

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

mortals, are answered by spirits who do not an-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-DAV, TUESDAY and THURSDAY AFTERNOONS. The circle room will be open for visitors at two o'clock; services commence at precisely clock, after which time no one will be admitted. Donations solicited.

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

ST 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, as flowers turn to the sunshine, so our souls turn to thee, and, thought by thought, we mount the spiral staircase of being, asking, ever asking to know more and still more of thee. We see the wondrons manifestations of thy power in the grasses and flowers, in thestall forest trees, in the hoary mountain's head; and we seem to hear thy voice in the hoarse murmuring of the ocean's waves; yet we do not know thee. From childhood to mature age, and, again, from mature age unto the childhood of old age, and stretching across the bridge of Time, reaching the shores of Eternity, still, even there, we do not know thee, Yet we will praise thee as those glittering worlds whirling in the courses thou hast marked out for them, praise thee. We will sing our songs in unison with the morning stars, and ever seek to giorify him that was and is and ever shall be, Nov. 27. Amen.

#### Questions and Answers.

CONTROLLING SPIRIT .- We are ready to consider what propositions you may have Mr. Chairman.

QUES-By C. B. Monson: It was stated at one of your free circles, that we shall meet our friends. again in the spirit-world; that no love will be lost, and that our desires shall be satisfied. There have been cases where one has loved another and was completely unhappy without their society, while the other was just as unhappy in the presence of the former; and each remained so until the change called death. How do you harmonize this with former statements?

ANS .- The soul in its freed, immortal state perceives more clearly, understands more definitely that which is best adapted to its unfoldment or progression. It sometimes so happens that while the soul is surrounded by the fleshly tabernacle. subject to the laws of physical life, that its tendencies in certain, if not in all directions, are somewhat perverted. Love, in its divinest, holiest sense, you know very little of. Here you have the rule manifestation, while we have that which cometh down from the Father, the Spirit of all Love. We have always sought to teach you that you would nicet your friends in the spirit-world. and that all your legitimate desires would find ample satisfaction. If we had taught you otherwise, we should have been teaching you contrary to the laws of your own being, which are the laws of God. All legitimate desires must, of necessity, be answered, and satisfactorily answered, too. So, then, if your love is legitimate, if it is a soul-

it calls to the soul through Nature. Sometimes it calls through certain phases of religious life that the Christian would ignore; yet it is the same Spirit after all.

Q.-Will visits to this room tend to develop medium powers?

A.-Yes, it cannot be otherwise, for here is a great centre of spirit-power; and whose possesses mediumistic qualities will be sure to have them | truth. Thou'knowest, whether we speak or not, brought into use. They cannot come here and remain idle. Though they may not be conscious ever and forever. Amen. that their powers are being used, yet they are being used, and sometimes very largely.

Nov. 27.

#### Charles M. McCook.

could, if it's only to say I am happy, and should be glad to talk with those that are left. That will do very well. I am Charles M. McCook, of 'Company F, 2d

Ohio. I have been dead since the 24th of July, 1861. I died on the battle-field at Bull Run.

I should like that my mother know I am happy and well, and have no wish to come back. I'd like to tell her I was at the reception of President Lincoln on this side ; and a grand affair it way, too; beat anything you ever see. [What town were you from?] Jefferson, Ohio. Say, will you, too, that Brigadier-General Daniel McCook wants to come and have a hearing, if he can get it? Don't forget my Company and Regiment. Nov. 27.

#### Lieut. William Falkland.

I am from South Carolina, and I have friends in that vicinity that I would be very glad to reach. Are you disposed to give us a lift? [Certainly.] Well, suppose you say that William Falkland is anxious to hunt up his friends, North

and South. How will that do? [Very well.] I was First Lieutenant in the 3d South Carolina Cavalry. There are many things I might give, I suppose, to help identify myself, but do n't care to enter into a long list, unless it's really necessary. The fact is, stranger, I'm a little ignorant of how to proceed. [Don't you wish to address some particular one?] Why, I said so, did n't I? [You said, friends North and South.] Well, if I have n't, I'll say then - to bring it to a point - I'll say Daniel Falkland ; how 'll that do? He was Captain in the same regiment, and I believe came off all right. [Give some fact to identify yourself.] To him alone? Well, then, let me see. Well, he was with me when I was wounded. I said to him, 'I think I'm mortally wounded." "Oh no, no, 't is n't so," he replied. " Oh, " said I," I think I am, but it's all right. If I am, I'm glad of it." That's the last I said. So it happened I was right, and he was wrong. However, I'm inclined to think he knew so himself, but did n't want to have it so. I'm not in the most pleasant mood that ever was, but I'll change: that'll wear away. I shan't always be this way. There are circumstances that, when I think of 'em, always raise the devil with me. I can't be good or Christian-like, anyway; and I'm thinking of them most intently just while I'm here, and it's played the deuce with me here. But I'm ugly as the devil. I mean to give no offence to you here; it's nothing it is to do with you at all. It's some matter of-mine, that those who know me best know about. If it would enhance my prospects of coming back one

farthing, I would tell the whole thing; but it won't, so I'll say nothing about it. I always cleared my stomach, when I got in such a rage, by swearing over it. I'll get over it.

get out of it by-and-by. [Yes, if you desire to.] Oh, I desire to, of course; 'tis n't a very pleasant state to be in. It's nothing to do with my dying; something to do with my living here. I tried not to think of it, but these things come when you are not thinking of them.

You'll publish my letter? [Certainly, Where shall we direct it?] To Charleston. [To your brother? Will he be there?] I think so. Well, I'll be oiled up and smoothed off next

time I come. There is no oil, and I grate harshly.

mortal life close to your hearts, and pray earnestly that you may be commissioned to come hither, guiding them out of darkness into light. Teach them that all sorrow is but the harbinger of joy; that the darkened night of human woe holds in

its embrace the glad morning of peace and joy. Father, our praises ever ascend to thee. Thou knowest we would worship thee in spirit and in that we would love thee and serve thee truly, for-

#### Questions and Answers.

Dec. 3.

CONTROLLING SPIRIT .- Your propositions, Mr. Chairman, we are ready to hear.

QUES .- By B. F. C., New York: Please ask at the public circle if the cause and remedy of the I should like to send a few words home, if I "destroying locusts," mentioned in the enclosed article, can be given:

"THE DESTROYING LOCUSTS ARE COMING EASTWARD.-W. Farmer, Leavenworth, Kansas, thinks the destructive grasshoppers or locusts are making their way eastward. Unless something intervenes to cut them off, or turn them aside, they will most likely deposit their eggs next Aut, September and October, in the eastern part of Ohio, or western part of your State, and within two years you may expect to see them drifting in heaps ten feet deep on the shore of the sea. I am heaps ten feet deep on the shore of the sea. I all sure no one can conceive of their numbers by reading or hearing reports. Heretofore their oper-ations have been on the vast unpopulated plains of the South and West, but now it is different. We have the reality before us. We see them, we hear them, and scriously feel them. Can we do now this to arrest an apparent calamity, or avoid

hear them, and seriously feel them. Can we do anything to arrest an apparent calamity, or avoid another famine in Kansas? The advance guard of the host have already passed the Mississippi. In this State their eggs are deposited by countless millions in perforations in the earth, almost as thickly as the blades of wheat. If not destroyed by freezing and thawing, what are we to expect in the spring, before they take wing for their east-ward flight? When they arrived here in the thickly settled portion of this State, the flying host appeared like the great snow-flakes of a sud-den spring hower that fills the air. At first, den spring shower that fills the air. At first, after alighting, they appeared tired. The second day they commenced their wholesale destruction of almost every green thing. Daily increasing in numbers, by how recruits from the West, in a week's time they became so thick as to entirely cover the ground in many places, and in some spots to the depth of two to four inches. They have destroyed all of the fall sown wheat, and eaten up all the vegetables that were not removed, for over one hundred miles in the eastern portion of Kansas, and have extended quite through Missouri. If the eastern march of this destroying army cannot be checked, who can tell what will he the result, when it sweeps over the whole of the cultivated portion of the Eastern States? Is the prospect not alarming? Who can give us information?"

ANS .- Worse disasters than such as your correspondent has set forth, would be liable to befall the inhabitants of those portions of the earth, were anything done to turn aside this phenomenon of Nature-for such it is. Nature, or Nature's God, has provided against a worse calamity. We know that the appearance of such great swarms of locusts is not desirable, particularly when you do not know from whence they come, and do not know the great good they confer upon you. But inasmuch as no mind has been able to conceive of a remedy, therefore you may restassured none is needed. It is the lesser evil, if an evil

Q .- In the development of the earth, what was the first action toward organization?

A.-It is impossible to tell. We were not there. Q.—Are the forces we see manifested in crystallization the same we see displayed in the development of the vegetable and animal kingdoms?

A .-- It is the operation of the same law, but a different manifestation.

Q .--- In the development of man, is there an increase of forces, or an increase of properties in action?

A.-A different aggregation of forces, certainly, but the same power, the same life. That which spoke a grain of sand into existence, and caused it to be a grain of sand, spoke a human soul into existence, and caused it to be a human soul. The manifestation differs, but the life power is the calling upon us people that had once lived here: and I was called upon to come, and I had nothing to come for, did n't want to come.

When I got there, what do you suppose they wanted? Well, they wanted to know what they should do, what measures they should take, to get some of the property I left! The scamps! They did-yes, they did.

There was a little boy in control, a young man, a young man of their acquaintance in controlyes, he was a mere boy. I do n't think they treated the matter as though they did really know what they were about; but I told him to tell them that I should answer them, I'd tell them, and I've come here to do it, and the answer is like this: It is fifteen years ago since I died-fifteen years ago since I died in Montpelier. Polly Truman, Aunt Polly, they used to call me. One of these young men-I call him young, he was young to me, I was a great aunt to him-he was a scamp, and he wanted to know why I didn't leave him something. I did n't mean to leave him a cent, did n't mean to; shan't have a single cent. Do you suppose I'm going to give him money to be any more trouble to his folks? No; he need n't call upon me to do any such thing. I have n't lived in the spirit-world fifteen years for nothing; no indeed. I lived on the earth eighty-two years; good long life, long enough to know about things here. Never was down this way; don't know much about this part of the country.

I did n't leave but a few hundred dollars, and he wants me to give him some of that. I won't do it; tell him I won't give him a cent. Let him go to work; go to work; that's what he ought to do. I gave it where it was more deserved, a good deal more. I gave it to a better cause than it would have been to have given it to him, good deal better cause. I'm not at all sorry about it; want you to tell the scamp so.

Yes, it's fifteen years ago since I died, and I feel just about the same now as I did when I was here. and I want him to know it. Perhaps it will do him good; perhaps it will do him good. I'm not going to give him money to make his folks more unhappy. Why, he drinks outrageously-drinks, he does. He's squandered enough already; and if he'd done right, he might have had something saved up. No, I won't do it. I would n't do it if I was here on the earth again.

He did n't think I was coming here about the matter. He expected I'd come where he was, but I did n't. And if he calls on me again, I shan't go there at all. I'll come right to this public place. It's in a paper? you put it into a paper? [Yes.] Let him read it there. That's what I've got to say to him. [Come again sometime.] Yes, I will. [You'll feel better, too.] Oh, I feel well enough off. It's him that's unhappy. He can't get money enough to get rum and cigars and tobaccy with He need n't come to me, need n't come to me. No, I would n't give the scamp a cent, if I could just as well as not. Don't forget my name—Aunt Polly.

The idea of his saying, Why did n't the old foo leave me something? Just as though I did n't hear what he said! I'll show him who's a foolhe or I; yes I will. Dec. 3.

#### Charlie Jenkins.

I want to come to my father and mother. I'm Charlie Jenkins. I want—I want them to know I like in the spirit-land first-rate. I aint sick now. I want them to know that grandmother-I'm with grandmother. I aint sick any now-not that old lady that was here [meaning the spirit who had controlled just before]. She's cross. My grandmother is n't. She's cross about the folks what called her here. But she is n't my grandmother. My grandmother's name was Elizabeth, and her's is Polly. And my grandmother says that her name-some of the folks won't understand that her name was Elizabeth; but some of 'em will. When she was a girl they called her Betsy.

You tell them, won't you, that I like? I aint homesick. [How long have you been in the spiritworld?] I've been there two weeks. [Where did you reside?] In Boston. I got an awful sore throat since I'm here. [What part of Boston did you live in?] Chester Square. [We know your father.] Did you know my father? Where did you know him? [We have met him at Mr. Sawyer's, and at other times.] Well, you tell him I come, won't you? I was homesick. [At first?] Yes, I wanted to go home; don't want to now. Don't want to stay here, I've got such a sore throat. [You wish to speak with your father?] Yes, and mother, too. Don't forget to tell him I'm with grandmother, will you? Don't forget to tell him I'm with grandmother. Good-hy, Mister. I do n't know what your name is. [White.] Oh, yes. [Do you remember me?] Yes, sir; I know you. Dec. 3.

#### Spirit Message,

We have received the following, with a request to publish the same:

To the Editor of the Banner of Light :

You will gather from the following the reason of my addressing you. I acted as scribe to the medium who spoke the communication this afternoon, the 18th day of December.

You remember that I told you that an old friend of mine of recent spirit birth, had come with me with a desire to become accustomed to this mode

If communicating. He is here at this time, and he is anxious that hose he has left and loved on earth should know that he is still conscious, and a daily visitor around their firesides, and I have been informed that the their infestices, and 1 have been informed that the hest way for him to be made known to his family is through the channel of the paper published, devoted to the subject, called the BANNER or LIGHT, and I would simply say that you send a copy of this to the conductors of that paper, that they may publish it, in order that the relations of this friend of mine may read what I shall say for this friend of mine may read what I shall say for this friend or mine may row where a public him now. I would not mention or give public to the name of the medium through whom comes, as it is designed by those controlling h mediatorial power that he should be kept for little senson longer in the quiet walks of private life. My friend wishes me to say that he died to the body on the twentieth day of last November nearly one month ago; that his family reside a No. 59 Munroe street, New York City; that his name is Henry L. Bessling, and that he is anxious to communicate with his family, and will meet them at any medium's place that they may attend, You will please ask no more to-day.

## [Communicated.]

## Alice Howard to her Mother.

Mother, dear mother, at last perhaps I am to make you believe that your own darling can come back to you from her home amid the bright spirits that throng our beautiful summer-land; that sho can communicate to you through the glorious me diumship of this noble woman. Mother, I have so longed to make you feel that the frail child that you clung to in such agony of despair was not one from you, but ever lingers near you, smooth ing the soft hands of your hair, kissing your has around which rest such an expression of hopeless sorrow for the loved one gone. Mother, you have hoped and long wished you believed in this glori ons Spiritualism, and would have embraced it mighty truths were it not for this one stumbling block which is ever before you: that if it wer true, that your own Alice would come to you. Mother, I have tried, oh ! so often, but you have

closed your heart and turned away with the feeling that if I could come I would manifest my If through the BANNER OF LIGHT. I have tried and I feel you must be convinced. Dear moth self through the BANNER OF LIGHT. or, think of me as ever near you, instead of fa or, think of the hs ever hear you, instead of far away. They say that I must give my name and age, or you will not heleive it. My name was Alice Howard. I was born in Rochester, in 1849, died in Birmingham, at the age of eight years disease, lung fever; my mother lives in Winsted Ct. The last words I said in my earth-life were, "The angels are calling me, and I am going." Good by Good-by.

#### SPIRIT OF THE AGE.

BY MARY A. WHITAKER.

Jp! from the silence of unuttered thought Springeth a giant power, Waked into life by God's inspiring voice Sounding the conflict hour.

List! the great deeps of human hearts are stirred-Justice is passion-crowned; Man must no longer live the slave of man Mind must no more be bound.

Shout the loud triumph-song-deliverance comes-Freedom with star-gemmed brow Treads the glad earth, a living form of joy-Prophet and Saviour now.

Soul is enthroned upon her matchless face, Sculptured in beauty rare; Love with its glowing hopes and holy prayers, Smiles like a scraph there.

Spirit of grace and majesty, she moves Fearless, and firm and brave, Clad in the vestal robe of purity— Chosen a world to save.

Strong in the purpose of a work sublime, Champion of right she stands, Planting her feet upon the rock of truth, Charged with divir.e commands.

Hers the sharp sword that cleaveth souls in twain Smiting each time-grown ill— Chought-edged, and wielded by a mighty arm, Sword of the God-born will.

love, it cannot die; and, in the world oi compensation, you will be compensated for all your deprivations here. You need not fear. The great law of justice is exceedingly active in this spirit-world; that justice which is the justice of Almighty God. not that which is dwarfed and cramped by human circumstances.

Q .- By A. Crawford, of Memphis, Tenn.: I have noticed in the BANNER that the question has been asked," What becomes of the spirit of Mrs. Conant while other spirits are giving messages through her mediumship?" The answer has been that her spirit was absent among friends, or wherever it was attracted. If that is true, then I have been and am still laboring under a great mistake regarding the nature of the law governing mediumistic control. My impression was and is that the spirit never leaves the body till death, (so called.) but that the control which is exercised over the medium by the spirit, is upon the same principle of the control a psychologist exercises upon his subject, viz: not by driving the subject's spirit from his body and taking possession of that body himself, but by bringing that spirit under his control, so that the operator's will, thoughts and feelings become the will, thoughts and feelings of the subject. If I am wrong in these views I should he happy to have my error shown to me in a manner that may convince me.

A .- It is very often the case that mediums are controlled psychologically; and it is often the case, also, that mediums are controlled by the absolute departure of the conscious life of the indwelling spirit. But there is not an entire separation. The animal life remains, and all the functions of the body are controlled by that animal life. The foreign spirit who possesses the organs for the time being, acts upon the nervous system and upon the centre of that system; but always in conjunction with that animal life. There have been instances well authenticated, wherein the spirit of the medium has manifested many thousand miles from this place-positively manifested as a distinct, tangible intelligence. Again, there have been times when the indwelling spirit seems to sleep, when a veil of unconsciousness is thrown over it, and it retires from the scenes of outer life within itself, and remains in that condition until the more positive spirit informs it that it must come again into outer earthlife, performing its duties there. Your correspondent has, in many respects, very correct ideas in regard to certain phases of mediumship; but there are as many phases as there are conditions and circumstances and mediums to be acted upon; each one differing from every other one.

Q,-By A. Pinkham, of Kendall's Mills, Me., who desires an explanation of the Scriptural passage:"Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins,"

A.-The sunlight of everlasting Truth permentes all conditions of life, and by its own positive, supreme force, brings all things finally unto itself. It is this Spirit of Truth that was so clearly, definitely manifested through Jesus of Nazaroth, that was the Saviour; the Divine, Almighty Spirit that called all atoms unto itself. Sometimes it speaks in foreign languages. Sometimes

I'm ugly, that's all; not to you, however. I'm very thankful, very thankful. Nov. 27.

#### Maria Louise DeJeane.

I am Maria Louise DeJeane, and I am from New York.

I was born in Havre, France; and I was brought to this country with my sister, by my uncle, after my father and mother were dead. I was then nine years old, and my sister was seven. Thirteen years ago my uncle died, and by some strange mistake there was nothing left for us. He says it was a fraud, a Yankee fraud entirelyand we were obliged to do what we could for ourselves.

Now, sir, I was lost in the " Evening Star," and come back to my\_sister Josie. Nothing else would bring me here, for I am glad to be free. But she is here; she is in New York, and I come to her. She is always afraid to die, and is always thinking about dying. But I want to tell her we do not suffer so much in dying; and when it is over, there is so much joy to compensate one for their sufferings. There is such a satisfaction in knowing that you've not to go through with dying again. And then, there is no avenging God who will punish without mercy.

I have been always told in this beautiful world that God, our Father, punishes us as we commit wrong deeds, and it's not laid by for some future time.

There are those with whom we are acquainted, who know about spirits coming back; and I want them to tell Josie, tell her not to fear ine, not to be so troubled about me, but let me come and talk to her, and I'll sootlie her journeyings here; and I 'll tell her how to go in a much better way than the way she's in now.

You will say I have met all our friends, and they send much love to her.

Oh tell her I'm not unhappy, only as I think of her, will you? You won't forget? [We shall publish your letter in our paper?] I know; and it goes to New York, does it? [Yes.] Well, will it be wrong that I say I would like to talk to her as I do here? [No; she can go to some medium.] Yes, would like that. And I am so glad, say to her, that I left nearly all my things with her; for her sake-for her sake I'm glad. Oh, it was to be that I should go that way. Nov. 27.

Scance conducted by Frederick T. Gray; closed by Joseph Gaines.

#### Invocation.

Oh ye countless multitudes, whose robes have been whitened by the sorrows of Time, draw nigh unto these mortals and teach them how to bear the crosses of life. Unveil your faces, that they may behold the glory thereof. Lay bare your brows, that they may understand that for every crown of thorns there shall be given a crown of everlasting glory. Come and tune your harps anew, and sing your songs of joy unto these mortals! Show them the way unto the promised land. Bind up their wounds. Cheer their drooping spirits, and give them to know of your God

same Q.-What is the difference between forces, action, and life? A.-Different terms, all signifying power.

Dec. 3.

#### Major Thomas Weir.

I had supposed there was no fighting after death; that when we were fortunate enough to have overcome death, and had attained a foothold on the immortal shore, we were there at peace, unless the old idea of a literal hell should be indeed true. In that case, I was prepared for war, for unhanniness.

In coming to your place to day, I was obliged to fight my way, for I was met at the outset by a squad of Union soldiers, who, saying I had no right to pass them, were determined I should not do so, notwithstanding I had obtained the right from headquarters. I parleyed with them as long as I had time-as you call it-then I fought my way through, and I am here. Major Thomas Wier, of the 19th Virginia Infantry. They declared that I was the means of sending the majority of their pumber to the spirit-world before their time. I might say as much for other Union soldiers. But I believe that no man can die before his time. When he does die, then his time has come, and a bullet from my rifle, or from any command of mine, would be utterly futile, if the Great Power in control so willed it. But enough

of this. I am here to send some thoughts, if possible, to those I've left. Funderstand that you know no North, no South, no East or West here. Therefore I have as firm a foothold as any one else, and may expect you will deal with me as you deal with all others.

I have a wife and two children, who mourn my loss, and of all others in the world, I would come to them; and I think if I were called upon to fight the forces of the fabled devil, I should do it. And if any one could stand on mortal ground and communicate with mortal friends, I could do so.

I am deeply grateful to you for your kindness, and am sensible that you have nothing to do with the warfare that sometimes transpires around you here, unseen to you.

I would wish to meet first, if possible, my brother, Robert Weir. And as there now are no dead people, he has nothing to fear on that score. I have simply lost my body human, and gained another through which I act. I have many things to say to him, as well as to others. I have not forgotten them, nor do I think I ever shall; and I am to-day the same, to all intents and purposessave the loss of the human body-as I was before I lost my body. I think the same, I feel the same, I am the same.

(Fo the chairman.) I thank you. Dec. 3.

Polly Truman.

You send letters, I believe, to people on the earth for us? [Yes.] I never was back here before to speak, but about six weeks ago, as nigh as I'm able to reckon time, I was called upon to come back, to answer a question that was asked and their God. Oh fold all sorrowing souls in by the parties that were sitting around the table,

#### Bill Cutter.

Whew ! How's Mr. Rich? Where is he? He knows me well. Well, you tell him that "Richard 's himself again," or rather Bill Cutter. That 's all the same.

By the gods ! this is new business. These are boards I never expected to tread. But so it is. Say. who do you suppose is stage manager of this concern? He's behind the scenes all the time, and we can't even get a sight at him. When we ask the various call-boys where he is, they say "he's here, here 's there;" and after all, he's not to be found. So I've come to the conclusion he's nowhere. But, see here: you 're often called upon, I believe, to report from the dead to the living-socalled dead. Well. I'm dead as the ghost of Hamlet; and you 'll so report me to the friends I left here in Medford; noted for its good rum. If you want a drink, just travel down there. I'll recommend it. [Do you speak from a knowledge of its merits ?] I certainly do.

Well, through your good sheet, just say I have turned up, right side up, will you? That I would like to shake hands with the friends I've left, and do 'em a good turn, if I can. And to all those who were kind to me during the last few years of my life-they were rather unfortunate ones, by the way-I would send over the wires very many thanks, and if ever they happen to be unfortunate enough to lose a leg, or an arm, or a head, or anything else, I'll do as much for them as they did for me, if I can. And to Mr. Rich, say to him if he wants to engage me for the season, I'm on hand, and all right. I understand he's around, looking for a good stock. What does he pay? for I'm broke on the other side. All right, then, I'm there provided he 'll engage me.

Well, sir, I'm off in the next boat. Love to all. Dec. 3.

Scance opened by William E. Channing; closed by C. A. Randall,

# MESSAGES TO BE PUBLISHED IN OUR NEXT.

Tuesday, Dec. 4. – Invocation; Questions and Answers; Major-Uenoral Robert McGook, of Ohio; Harriet, wife of Is-rael Rheiton, to her hushand in New Jersey; Wm. Garfield, to his father, Wm. Gerfield, of Jefferson, O. Thuriday, Dec. 6. – Invocation; Questions and Answers; Ballie Kaliptis, who lived on Russell street, Bostoh, to her children; Ida Boswell, daughter of Oni. Wm. Bosvell, of New York City, to her brother Willie; Capt. James L. Brooks, to his friends in Norfolk, Va.

A man winds up his clock to make it run, and his business to make it stop.

See the free banner for a race redeemed, Waved by her victor-hand; Hear the prophetic message she reveals Echo from land to land.

Nations arise! the promised hour is here. Onward! at Duty's call; Strike! for the trampled rights of the oppressed, Brothers and equals all.

Hurl the oppressor from his lofty seat; Fling his base idols down; Spare not! be faithful to the sacred cause. Win ye the conqueror's crown.'

[The above originally appeared in the Spiritua Republic. We have been requested to republish it in these columns, revised and corrected by the author.]

#### The Troy Children's Lyceum.

The Troy (N. Y.) Daily Times, speaking of Spiritualism and the Children's Lyceum in tha city, devotes a column and a half to the subject from which we take the following extracts :

It need hardly be said here that the believers in so-called "Spiritualism" are neither insignificant in numbers nor uninfluential, in this city and vi cinity. The organization, as a religious body, is as well grounded as that of most other denomina tions; their meetings as regular, their society a

growing, and as expectant. Naturally springing from the Society's organ ization has come the "Children's Progressive Ly coun," or what will be better understood, popu larly, the Spiritualists' Sunday School.

The Lyceum in Troy was organized in May last The first one established in the world was organ ized at Dodworth Hall, New York, in January 1863

The Lyceum originated in the belief that ordi narily children were indoctrinated with fals theology; that in after years, when those children became men and women, this false theology clung to them, manifesting itself in the form of higotry uncharitableness, assumed righteousness and un progressive conservatism. Furthermore: that the progressive conservatism. Furthermore: that the popular mode of religious teachings for the yound was unattractive, became chilling and unnatural therefore injurious to confiding and impressible natures. It was believed the young should be taught by pleasing and natural methods to love the beautiful and the useful, the just and the wise. By the inauguration of the Lyceum, it was proposed to cultivate and harmonize the youth's physical, by teaching and obeying the conditions proposed to cultivate and harmonize the youth's physical, by teaching and obeying the conditions of life and health; by vocal exercises and strengthening motions under the influence of in strumental music; by singing appropriate songs by marches, and by the practice of those physi-cal movements known as light gymnastics. Next, by the cultivation of the intellectual, by means of legitimate signs and the prime symbols of natural things, to teach attractively reading, writing, geog-raphy, natural history, arithmetic, grammar, etc. Next, to cultivate the moral by the study of the mind, its structure, laws, powers, functions, by in-Next, to cultivate the moral by the study of the mind, its structure, laws, powers, functions, by in-teresting mind in mind, inducing the child's spirit to look into itself, through apt hints and sugges-tions; and by encouraging young minds to think accurately of forms, qualities, uses, relations, and adaptations. And flually, to cultivate and harmo-mize the spiritual by addressing the intuitions and mental powers, beginning with the simplest truths, and advancing finally toward fixed and central principles — the Divine Existence, the works and ways of Father God and Mother Na-ture. ture.

A handful of common sense is worth a bushel of learning.

# FEBRUARY 2, 1867.

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Until March 30, 1867, we will send to the address of any person who will furnish us new sub-scribyts to the BANNER OF LIGHT, accompanied with the money (\$3), one copy of either of the following popular works, viz: "Spiritual Sunday School Manual," by Uriah Clark; "History of the school Artasian Wall" by Gaugea A. Shufehlt

School Manual," by Uriah Clark; "History of the Chicago Artesian Well," by George A. Shufeldt, Jr.; or "A B O of Life," by A. B. Child, M. D. For new subscribers, with \$6 accompanying, we will send to one address one copy of either of the following useful books, viz: "Hymns of Progress," by Dr. L. K. Coonley; "Poems," by A. P. McCombs; or the "Gist of Spiritualism," by Hon. Warren Chase. For new subscribers, with \$9 accompanying

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

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riority of the former over the latter equally great. As the most prominent and important of all the other recognized spiritual methods of treating dis-ease, we would refer to the Positive and Negative ease, we would refer to the Fositive and Negative system, which, as is well known, was projected through the mediumship of Mrs. Amanda M. Spence, and is embodied in the Positive and Neg-ative Powders which bear her name. In princi-ple, in practice and in results the medical schools of the day present us nothing that bears the re-motest resemblance to them. They embody a motest resemblance to them. They embody a deeply radical and revolutionary movement, as widely different from the system of mere drugs and chemicals as is the laying on of hands; while in results, or curative effects, the difference is so in results, or curative effects, the difference is so vast that a comparison is hardly possible. I make this statement with preueditation and delibera-tion, and with a full knowledge of both sides of the question. Being myself an educated physi-cian, and having been for several years a Profes-sor in one of the oldest medical schools in the West, I fully understand the old system, and I know the full extent of its curative powers; and, moreover, having had the sole external manage-ment of the suitual system of Positive and Negament of the spiritual system of Positive and Nega-tive ever since its projection into the world, through the mediumship of Mrs. Spence; and having dur-ing the past two years and a half, successfully treated thousands of patients, far and near, in all parts of the United States and Territories, with

the Positive and Negative Powders, I fully un-derstand the spiritual system, and know the full extent of its wonderfully curative and healing powers. I am justified then in instituting a com-parison. That comparison shows the spiritual system, as embodied in Mrs. Spence's Positive and Negative Powders to be superior to the old and Negative Powders, to be superior to the old systems in the following prominent and most im-portant respects, as well as in all others:

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

Funces of the spirifual system, commend it to the most casual observer and even to the medical profession themselves. 2d, In its practical operation. Whoever has watched in the sick-room of a patient under the old system of treatment, or, still better, whoever has visited the wards of a public hospital, must have been sickened, disheartened and discouraged at the address and disguither round of purging have been sickened, disheartened and discouraged at the endiess and disgusting round of purging, yomiting, nauseating, sweating, cupping, hlister-ing, plastering, salving, and the great variety of other visible, external and often violent effects which the physician intentionally produces, or endeavors to produce, in keeping with his princi-ples of counteracting the visible, external and violent effects, of disease. But the practical op-eration of the aprictual system, as embodied in

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Akron, Summit Co., Ohio, June 11th, 1866. **PROF.** P. SPENCE-Dear Sir: My disease, as I stated in my first letter, was Difficult and **Painful Urination**, which commenced last fall, and continued through the winter, at interiall, and continued through the winter, at inter-vals of a week or two, increasing in intensity at every period of return. Finally it became excru-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 said complaint had attach and silonth discoveration or one hid

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

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

South Adams, Mass., Sept. 26th, 1866. **PROF.** SPENCE — Your **Positive Powders** worked like a charm. 1 think there is no medi-cine on earth that will reach the **Prostate Gland** like the **Positive** Powders. I was al-most immediately relieved. 1 have tried many dif-ferent kinds of medicine for the relief of irritat-ed and swollen **Prostate Gland**, butfound no sure relief until I found it in your **Positive** Powders. Truly they are the greatest wonder of this age of progress. No person thus afflicted should be without them. They came to me like an angel of mercy, and in the right time. Yours in truth, JAMES M. CARTER,

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

Bennington, Marion Co., Jouca, Oct. 13th, 1866. PROF. PAVION SPENCE—Sir : I have used your Negative Powders in a case of Amaurosis (**Blindness**,) and one bor worked a complete cure. The case is that of my little girl, now thirteen years old. She has labored under scrofnlons sore eyes for about 8 years. A bout one year ago she got her right eye hurt, and to that and the long con-tinued sore eyes, is to be attributed the Aman-rosis. She could not see out of one eye for about six months so as to distinguish any object; and the other was affected so badly that in a few months she could not have seen at all. I had lost all hopes of ever curing her eyes; for I had tried so many and such various cures, or pretended cures, which did not benefit her, that I was almost tempted not to be anything more, but was ar-induced by a friend to try your invaluable Neg-ative Powders. which curved her completely. May the great and beneficient Being reward you 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

ter expending a great sum of money, I read a no-tice in the Banner of Light that the **Positive** Agents for the "Banner of Light." CFF These Publications will be furnished to patrons in Chi-cago at Boston prices, at No. 167 Nouth Olark street. June 24. Discretions of Light that the Fosilive Powders were good for Erysipelas, 1, con-childed I would try them; and to my great aston-isidement I was relieved by taking half a box of the Positive Powders. I now an perfectly well, and feel no symptoms of the disease. They are the best medicine I ever used. My wife was taken with the Rheumatism. No 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 or price and water with the Rheumatism. No 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

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identify, but never promises. 237 MIS, CHAPPELL will also receive calls to lecture during the coming Winter. Call or address MIS, CHAPPELL as above. Hours from 10 to 2 cach day.

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with the Neuralgia for the last 15 years, and at times have been laid up with it for six weeks at a time. I have used your Positive Powders for Neuralgia and Sick Henduche. They releved me almost immediately. I have tried near-ty ell veo mattines that have house recom-mended for those diseases; but the Positive Powders are the only thing that did me any good. Yours for the truth, Libbile G. BARMET, Richwood, Union Co., Ohio, June 10th, 1866. PROF. PAYTON SPENCE, M. D. — Dear Sir : I have had the **Erysipelias** 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 the an physicians, but received no benefit. Af-ter expending a great sum of money, I read a no-tice to the Banner of Light that the **Positive** 

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BY A. B. CHILD, M. D.

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eration of the spiritual system, as embodied in Mrs. Spence's Positive and Negative Powders, is radically different They aim at the invisible cause of disease; and hence they neither produce, cause of disease; and nence they heither produce, nor are they intended to produce, any visible, ex-ternal or violent effects—no purging, no nausent-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 nerfect health

ance or equinorithm of the discussed orgin of 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, sufprivate 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 old systems in its results, or curative effects, as it is in its scientific principle and in its practi-cal operation. And yet the evidence thus far pub-lished is but a small fragment of that which is in my possession. Diseases of all kinds, the most complicated as well as the most simple complicated as well as the most simple, diseases hereditary as well as acquired, diseases which are incurable as well as those that are curable by the old methods, all alike have readily yielded to the singular and extraordinary healing and curative power of the Positive and Negative Powders. Blindness, Deafness, Paralysis, Rheumatism, Neuralgia, Hip-joint disease, Dyspepsia, Epilep-sy, Fevers, Scrofula, &c., &c., have given way under their magic touch, and often so speedily and so completely, that I myself have, at times, been as much surprised and delighted as the pa-tients themselves, 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 singular and extraordinary healing and curative

every family and every adult man and woman shall test their virtues for themselves, and thus, from personal experience, learn and appreciate their full merits. And in furtherance of this ob-ject, I take the liberty of referring the render to the published testimonials which will be found in another column of the BANNER and I also extend to all persons who reside in, or who may visit New York, a cordial invitation to call at my office, No. 371 St. Marks Place, and, if they desire more evidence, it will afford me much pleasure to lay before them such a mass of letters, certificates and reports as will satisfy the most skeptical that I have said naught in exaggeration of the merits of the spiritual system, as embodied in Mrs. Spence's Positive and Negative Powders.

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tion, Bronchitis, Congha, Colds; SCrOttik, Actvolutices, Microficesmean, AC. THE NEGATIVE POWDERS OURE Par-ralysis, or Palsy; Amaurosis and Deafters from paraly-sis of the nerves of the eye and of the ear, or of their nervous centres; Double Vision, Catalepay; all Low Fevers, such as the Typhold and the Typhus; extrome Nervous or Mascular Prostruction or Relaxation. For the cure of Chills and Fever, and for the prevention and cure of Cholera, both the Positive and Negative Pow-ders are needed.

nd cure of Chalera, both the Positive and Negative Pow-ders are needed. The **Positive and Negative Powders** do no vio-lence to the system; they cause no purging, no manusca, no vomiting, no marceating; yet, in the language of k. W. Richmond, of Chenoa, III., "They are a most wonderful medicine, so silent and yet so effections." As a Family Medicine, there is not nor, and aver has seen, anything equal to Mrs. Spence's Positive such Negative Powders. They are adapted to all agrees and both seves, and to every variety of sickness likely to occur in a family of adults and children. In most cause, the Powders, if given in time, will cure all ordinary attacks of dis case before a physician can reach the patient. In these re-spects, an well as in all others, the Positive and Nega-tive Fowders are

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Y., from January 3d to February 181, 1897. 4w<sup>-</sup>-Jan. 5. M RS. COTTON, Successful Healing Medium, M by the laying on of handa. (No medicines given.) No. 235 E. 78th street, near 3d Avenue, New York, 3m-Dec. 22.

MISS M. K. CASSIEN, Medium, will answer Realed Letters. Terms, \$2,00, four 3-cent stamps. Ad-dress, 248 PLANE STREET, NEWARK, N. J. 4w<sup>2</sup>-Jan. 19.

MRS. M. SMITH, a reliable Healing, Test and Business Medium, No. 824 North 19th street, PHILA DELPHILA, PA. 4w\*-Jan. 19.

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#### LIGHT. BANNER OF

# FEBRUARY 2, 1867.

## Banner of Light. WESTERN DEPARTMENT: J. M. PEEBLES.

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We receive subscriptions, forward advectisements, and truster all other business encoded with it is Department at the Banner of light. Letters and papers intended for as the communications for publication in this Department, etc., should be drivered to d. M. Frierers. Local matters is on the West requiring sum-State attention, and long arti-cles intended for jublication, should be sent directly to the Russian check, Bashon. These when particularly to the statements from the reset with gesting as the sent directly to the statements from the rest of the Western Department with the re-st statements from the Western Department with the resto solverk them. Persons witting us this month, wide of the to helphin, Pal, care H. F. Child, M. D., 634 Root street

#### Editor's Appointments.

We speak the Sundays of February in Philadelphia. Will receive subscriptions, or transact any business there connected with the BANNER or LIGHT. Address us during the month, Philadelphia, Pal, care of H. T. Child, M. D., 634 Race street.

#### ....... Washington Receptions.

#### We had heard of them; but now, having seen, can write more understandingly. This was Speaker Colfax's, the first of the season. We went early, to see and watch the gathering dignitaries, thus taking further lessons in human nature, aided by the physiognomies presented. As the guests came in, each saluted the speaker, also his mother and sister, who remained standing to eatch the approving eye and teel the pressure of the hand.

Among the assembled we saw Chief Justice Chase, senators and congressmen a throng, General Thomas, and others wearing stars, and the lesser insignia of war. While Generals with grave and sedate statesman were enjoying the interehange and civilities of social intercourse, and while the elegant parlors were swarming with feminine elite-the beauty of the metropolis-the younger and more joyous portions of the crowd were "tripping the toe" in a lower suite of rooms.

" A thousand hearts beat happaly ; and when Music arose with its voluptuous swell, Soft eyes looke they to eyes which spation aim. And all went merry as a marriage to IL"

The attire of most of the ladies was rich, costly and extravagant. In fact, before us was a bewilderment of beauty, filling all the apartments; and yet, we never felt more conscious of the truth that neither a pretty face or figure index purity of heart or culture of brain. All is not genuine that glitters. Behind many an old, wrinkled, withered face, there shines out a blessed soul, while much that passes for "respectable" in social life is not only conventional and absolutely frivolous. but the most viciously false of all lives.

In these over-growded reception rooms one saw senators' wives and ladies from all parts of the country, attired some in heavy black silks, with long queenly trains, others in delicate pearl silk. beautifully trimmed with white satin velvet, and others still in richest alpacea with crystal trimming. The head-dresses beggar our descriptive powers. They were of scarlet and jet, of flowers skillfully adjusted, tasteful wreaths of white daisies and coral jewelry, with other brilliants too numercus to mention.

Two thoughts continually flashed upon our mind: how much there is in this world that is well-trimmed and yet hollow, and then how many prove there were within a stone's throw of those blistering gas-lights, shivering with cold and lacking the necessaries of life. In the presence of this thought, how vain seemed all show and sham. When, oh when will humanity shun the shadows, and catch the substance? When will they think + child of M. W. and M. L. Cary. Six sunny - the substance? When will they think + child of M. W. and M. L. Cary. Six sunny robing the immortal in stainless gamenes or be- ustened, struggled and departed, Misse Lizzie robing the immortal in stainless gamenes or be-nevolence, justice, and purity, preparatory to entering these reception rooms that shadden with holiness and love the pavilion of the Infinite? Beckoning angels say, "Come up hither."

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degrading, disgraceful and cowardly in human beings thus to do. It shows them to be slaves to their preconceived notions and prejudices, and thus incapable of investigating anything with candor. If Spiritualism betrue, we have nothing to tear by demonstrating it to be so; and if not true, investigation only can prove to us its falsity. We should be fearless in the search after truth. Free minds can alone discover and appreciate

truth Our Father in Heaven has given us faculties which enable us to judge of ourselves what is right and true. If we use these faculties aright, right and true. If we use these targets argan, we shall never run into error. Let us pray, there tore, that our hearts may be kept pure, minds clear and thoughts free, that, under the inspiration of divine or spiritual truth, we may become more and more, day by day, like unto the angels. Spiritualism, as we said before, if true, is all-Spiritualism, as we said before, if true, is all-important, for it demonstrates the hereafter or life beyond the grave, whereas all other religions require a belief without a demonstration, and many minds are not susceptible of belief, and thus grope their way through this life without a belief in immortality, and thus " without God or hope in

the world." Mere belief will not do. Many of the very best minds never, can enter the realm of belief, and yet, coupled with those skeptical minds are the purest and best hearts the world affords. The value, then, of Spiritualism, if true, is beyond computation; yea, is worth all else the world can afford. Let us, then, with pure and brave hearts investigate the subject. We propose hereafter to have a Spiritual Department in our paper, and to present to our readers such well attended facts as we can gather; and, also, from time to time, to give place to any clear expositions of the Philoso phy of Spiritualism which we can obtain. We therefore, request all persons who feel an interest in the dissemination of Spiritualism to contribute such facts as they know are well demonstrated, giving names and dates as far as possible.

#### Who is in Fault?

Complaints not a few have reached us from speakers and societies-from societies that certain lecturers have failed to fulfill their engagements, and from speakers that certain societies have failed to meet toward them their financial responsibilities. We name no parties, pronounce no judgments, but kindly suggest to lecturers to fultill their engagements at all hazards. Let no higher pay" inducements, nothing short of sickness or departure to spirit-life, prevent. Societies and committees, also, have reputations to gain or lose in this matter, as well as speakers. Promptness and punctuality are indispensable. Business men understand this in secular pursuits, and Spiritualists should understand and make it practical

in their movements. And right here permit us to urge a more hearty cooperation not only between societies and speakers, be they male or female, trance or inspirational, but especially among lecturers themselves. In union there is strength. We often behold, instead of a united brotherhood and sisterhood, advancing sturdily and triumphantly, shoulder to shoulder, in one common cause, rival factions, inharmonies and unkind insinuations among those yet lingering upon the very threshold of the spiritual temple. We also see others squandering their precious time in furious contentions over minor features, or personal idiosyncrasics, with scarcely a ray of that magnanimity that should distinguish the noble profession of a spiritual teacher of the , angelic dispensation.

### Eddie E. Cary, "Over There."

With the falling of last autumn's leaves, fell the outer vestment of this precious promising Keizer witnessing the transition. When his eyelids were closing, a flush of that diviner life ran over his pale forehead, for he saw the glory of

saw angels, too; and putting up his hands said, Not now-go away-go away-not yet," Finally, after a little rest, he exclaimed, "I'll come now." And then inquiring for his friends and playmates, bade them a gentle good-by, and passed into the upper kingdoms of the better land, where children do ever behold the Father's face." Though these Cincinnati friends for the time being veiled their faces and wept, yet, inspired by the beautiful principles of the Spiritual Philosophy, they felt that the Father doeth all things well; and can now say with the sainted John Pierpont:

ly sinful, yea, blasphemous. If Spiritualism be Guardian, Mary A. Fairchild; Assistant Guar-

ly sintul, yea, blasphemons. If Spiritualism be condition, shary A. Faireniid; Assistant Gual-false, we must demonstrate it to be so, and candor alone will enable us to do this; merely thrusting it away, southing at it, or pointing the tinger of scorn at its believers, will accomplish nothing but to intrench ourselves more strongly behind the interache walls of bigotry and intolerance. It is alone will enable us to do this; merely thrusting to intrench ourselves more strongly behind the interache walls of bigotry and intolerance. It is alone will solve a solve and intolerance with a solve and alone and a solve and the solve passed out of existence, it is the determination of the officers and leaders of the Lyceum to work with energy and systematic effort to keep alive and active the glorious cause of progress. S. B. FAIRCHILD, Sec'y.

St. Louis, Mo., Jan. 13, 1867.

## (Original.)

#### LITTLE NETTE. Written at the request of a bereaved mother.

## BY H. CLAY PREUSS.

She grew up in our garden-home, A lovely Eden flower; The stoniest face would melt in smiles Beneath her magic power.

- We heard the music of her laugh, And all her darling prattle, As joyous sounds of heav'nly peace Amid life's stormy battle.
- But when with yearning mother-love I clasped her to my bosom, I felt this lovely Eden-bud
- Would never reach its blossom.
- With fainting hope-in tearful prayer-I watched my heart's evangel; And wept to find my mortal child Had grown into an angel.
- Ah ! vainly 'gainst the storms of earth This tender flower had striven, And then it drooped its little head, To blossom out in heaven.
- The' the stream of death runs dark and deep, And clouds above it hover, 1 see heron the Golden Shore-
- For now I feel the blessed hope That, when I 've crossed the river, I'll meet my darling Nettie there, To dwell in bliss forever.

Oh, hoatman, row me over.

#### Committee on Education.

EDITOR BANNER-The Chairman of the NA-HONAL COMMITTEE OF EDUCATION has authorized me to call a meeting of the Executive Board, during the month of March next. Troy has been suggested as a central place for meeting. I hope the subject may be agitated throughout the country, that benevolent men of large means may have their attention arrested by this most worthy object. As an individual member and Secretary of the committee, I wish to solicit letters containing the views of those who feel a great interest in this movement.

We want a college that shall, in a few years, take rank second to none in the Union; that shall lead the educational interests of this country and be a light to the world. Nothing short of this would be worthy of Spiritualists, and we can have it. The truth of our cause is surety for its accomplishment.

We do not desire any premature action, but earnest laborers will, meanwhile, not be idle. The location of the college is a matter of no small importance, and will, no doubt, excite some rivalry of different communities and sections. Through this cause alone large subscriptions may, perhaps, be raised, and still a site be chosen that shall command a compliation of advantages. I hope the National Convention will be a unit upon this subject of education, and that they will move thoughtfully, steadily, grandly. To make our light strong we must concentrate its rays, focalize our efforts, and give our spiritual ideas and heaven flow down as do sunbeams on snows; and methods of reform a "local habitation and a name."

GEORGE DUTTON, M. D.

ROCHESTER, N. Y.--Religious Society of Progressive Spirit-ualists meet regularly Sunday evenings, and hold public cir-cles Thursday evenings, at Binek's Musical Institute (Paim-er's Hall), Main street. Children's Progressive Lyceum at same place Sunday afternoous at 28 o'clock. Mrs. Jonathan Watson, Conductor; Mrs. Amy Post, Guardian. C. W. He-bard, Pres. Board of Trustees and Sec. of Lyceum. Theor. W. - Beard of Sec. 1997 Sec. 1997 Sec. 1997

Thor, N. Y. - Progressive Spiritualists hold meetings in Har-mony Hall, corner of Third and River streets, at 104 A. M. and 74 P. M. Children's Lyceum at 23 P. M. Monroe J. Keith, Con-ductor; Mrs. Louisa Keith, Guardian.

OSWEGO, N. Y.-The Spiritualists hold meetings every Sun-day at 2% and 7% P. M. In Lyceoum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12% P. M. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian. JERSE OF TATE AND A Solution of the second s

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music IIall, No. 4 Bank street, at 24 and 75 p. M. The afternoon is devoted wholly to the children's Progressive Lyceum. G. T. Leach, Conductor; Mrs. E. P. Williams, Lyceum. G. T. Lei Guardian of Groups.

VINELAD, N. J. – Priends of Progress meetings are held in the new hall every Sunday at 10 A.M. Children's Progressive Lyceum holds Sunday session at 1 o'clock r.M. Mr. Hosev Allen, Conductor; Mrs. Deborah Butler, Guardian.

A.M. and T.P. M., at Ellis Hall, Belleview Avenue. PHILADELPHIA, PA.-Meetings are held in the new hall in Phenix street every Sunday atternoon at 3 o'clock. Chli-drem's Progressive Lyceum every Sunday forenoon at 10 o'clock. Prof. I. Rehn, Conductor. The meetings formerly held at Bansom-street Hall, are now held at Washington Hall, corner of 6th and Spring Garden streets, every Sunday. The morning lecture is preceded by the Children's Lyceum meeting, which is held at 10 o'clock, the lecture commencing at 11 Å A.M. Evening lecture at  $J_{\pm}^{A}$ . The Spiritualists in the southern part of Philadelphia hold regular meetings Ano. 337 South Second street, at 10 Å A.M. Baltimore' hold regular meetings on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours of worship. Mrs. F. O. Hyzer will speak till fur-ther notice.

Chicago, ILL.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 102 A. M. and 72 r. M.

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

tor; Mrs. E. G. Planck, Guardian. CINCINNATI,O.--The Spiritualistsof Cincinnati haveorgan-ized themselves under the laws of Obio 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.

CLEVFLAND, O.-Spiritualists meet in Temperance Hall ev-ery Sunday, at 10 A. M. and 74 P. M. Children's Progressive Lyceum regular Sunday session at 1 o'clock P. M. Mr. J. A. Jewett, Conductor; Mrs. D. A. Eddy, Guardian.

TOLEDO, O. -Meetings are held every sunday. At 10% A. M. Rud 74 r. M. All are invited free-no admission fee. The BANKER OF LIGHT and SPIRITUAL REPUBLIC are for sale at the close of each lecture.

the close of each lecture. Sr. Louis, Mo.-The Children's Progressive Lyceum holds regular sessions every Sunday afternoon at 24 r. M., in Mer-cantile Hall. Myron Coloney, Conductor: Isaac Cook, Asst. do.; Mary A. Fairfield, Guardian; Sarah Cook, Asst. do. WASHINGTON, D. C.-Meetings are held and addresses de-livered in Union Loague Hall, every Sunday, at 11 A. M. sud 74 r. M. Speaker engaged: -Mirs. M. S. Townsend during February.

LOUISVILLE, KY.—The Spiritualists of Louisville commence their meetings the first Sunday in November, at II A. M. and 75 P. M., In Temperance Hall, Market street, between 4th and 5th. Speakers engaged =-X. Frank White during February; Charles A. Hayden & uring March and April; Neille L. Wittsie during May.

uring anay. SAN FRANCISCO, CAL.—Mrs. 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 75 F. M. Admission free. Children's Progressive Lycoum moets in the sume hall at 2 F. M.

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

## LECTURERS' APPOINTMENTS AND ADDRESSES.

## PUBLISHED GRATUITOUSLY EVERY WEEK.

## Arranged Alphabetically.

[To be useful, this list should be reliable. It therefore behooves 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.

C. FANNIE ALLYN will speak in Hingham, Mass., Feb. 3; in East Bridgewater, Feb. 10. Address, North Middleboro', Ms. Mas. N. K. ANDROSS, trance speaker, Delton, Wis.

GEO. W. ATWOOD, trance speaker, Weymouth Landing, Ms. DR. J. T. ANOS will answer calls to lecture upon Physical cy and Spiritualism. Address, box 2001, Rochester, N. Y. UHARLES A. ANDRUS, Flushing, Mich., will attend funerals and lecture upon reforms.

And lecture upon reforms. Mus. SARAN A. BYRNES will speak in Willimantic, Conn., during February: In Mechanics' Hall, Charlestown, Mass., during March.; In Somers, Conn., during April: in Plymouth, Mass., May 5.12 and 19. Would like to make further engage-ments. Address, 87 Spring street, East Cambridge, Mass.

M. C. BENT, Inspirational speaker, will answer calls to lec-ture in the Western States. Address, Berlin, Wis., care of J. ture in- t Webster

MRS. M. A. C. BROWN, Ware, Mass.

and April; in Cincinnati during May; in Chicago during June, July and August. Mrs. Marchage takes the Alutic and Great Western Road going West, and can give a view more week evening lectures and one more Sunday, on her ourney. Address, 8 Fourth avenue, New York. DR. M. HENRY HOUGHTON will remain in West Pare, Me.,

W. A. D. HUME will lecture on Shiritualism and all propress. ive subjects. Address, WEST Side P. O., Cleveland, O.

I've subjects. Address, WEST SIDE P. O., Cleveland, O., LTMAN C. HOWE, trance speaker, Clear Creek, N. Y. J. D. HASCALL, M. D., while his wore sails to lecture in Wa. consin. Address, Wageloo, Wils. D. H. HAMILTON lectures on Reconstruction and the True Mode of Communitary Life. Address, Hammonion, N. J.

Mode of Communitary Life. Address, Hammonton, N. J. Mns. ANM E. HILL, inspirational medium and psychometri-cal reader, Whitesboro', Oneida Co., N. Y. JOS. J. HATLINGER, M. D., inspirational speaker, will an-sweer calls to lecture in the West. Styndays and week evenings. Address, 25 Court street, New Haven, Conn. Mas. F. O. HIZER, 60 Bouth Green street, Baltimore, Nd.

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

B. S. HOBBS, OSWCGO, N. Y., will answer calls to lecture. MOSES HULL, Milwaukce, Wis.

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

during January. REV. S. C. HATFORD, inspirational speaker. Address, Gi-rand Avenue R. R. Depot, Philadelphila, P.a., care C. Mallory. J. HACKER, of Portland, Me., editor of the "Pleasure Boat" and the "Charlot," is desirous of perfecting a line of appoint. ments for meetings through Massachusetts, Rhode Hand, Connecticut, New York, Pennsylvania and Ohio, in neighbor-hoods where the people desire to hear practical truths. Ad-dress him at once, Portland, Me. CRARLES A. HAYDEN, 82 Monroe street, Chicago, III., will receive calls to lecture in the West. Sundays engaged for the present. MISS NELLE HAYDEN will receive calls to be the street of the street.

present. Miss NELLIE HAYDEN will receive calls to lecture in Massa. Juasotts. Address, No. 20 Walnut street, Worcester, Mass.

Mus. S. A. HOBTON Will speak in Newton Corner, Mass. Feb. 3 and 10. Address, Brandon, Vt. Miss JULIA J. HUBBARD will speak in Lynn, Mass., Feb. 2; in Uxbridge, Feb. 10; in Newton, N. H., Feb. 17. Address, box 2, Greenwood, Mass.

DR. P. T. JOHNSON, lecturer, Ypsilantl, Mich.

MISS SUSIE M. JOHNSON will lecture in Cleveland, O. luring February and March. Permanent address, Millord, Ms W. F. JAMIBSON, inspirational speaker, care of the R. P. Journal, P. O. drawer 6325, Chicago, 111.

HARVEY A. JONES, ESC., can occasionally speak on Sundaya for the friends in the vicinity of Sycamore, III., on the Spirit-ual Philosophy and reform movements of the day. WM. H. JOHNSTON, Corry. Pa.

W. H. Sonaston, Cong. La. O. P. KRLLOG, Locturer, East Trumbull, Ashtabula Co., O. will speak in Monroe Centre the first Sunday of every month. GEORGE F. KITTEIDGE, Buffalo, N. Y.

CEPHAS B. LYNN, trance speaker. Address, 567 Main street, Charlestown, Mass.

J. S. LOVELAND will speak in Sturgis, Mich., during March. MRS. E. K. LADD, trance lecturer, 179 Court street, Boston. B. M. LAWRENCE, M. D., will answer calls to lecture. Ad-dress. 54 Hudson street, Boston, Mass.

M186 MABY M. LYONS, inspirational speaker-present ad-iress, 98 East Jefferson street, Syracuse, N. Y.-will answer

ME. H. T. LEONARD, trance speaker, New Ipswich, N. H. MRS. F. A. LOGAN will answer calls to awaken an interest in, and to aid in establishing Children's Progressive Lyceums. Present address, Salina, Onondaga Co., N. Y. MRS. ANNA M. MIDDLEBROOK, box 776, Bridgeport, Conn.

MRS. SARAH HELEN MATTHEWS. Address, East Westmore-and, N. II.

DR. G. W. MORRILL, JR., trance and inspirational speaker, will lecture and attend funerals. Address, Boston, Mass. LORING MOODY, Malden, Mass.

B.T. MUNN will lecture on Spiritualism within a reasur-able distanco. Address, Skancateles, N.Y.

DR. JAMES MORRISON, lecturer, McHenry, Ill. MR. & MRS. H. M. MILLER, Elmira, N. Y., care W. B. Hatch. LEO MILLER, Canastota, N. Y.

Prof. R. M. M'CORD, Centralia, Ill.

EMMA M. MARTIN, Inspirational speaker, Birmingham, Mich. Buss MARYA, MITCHELL, Inspirational speaker, Biriningham, alth. Buss MARYA, MITCHELL, Inspirational speaker, will an-swer calls to lecture upon Spiritualism, Sundays and wea-day evenings, in Illinois, Wisconsin and Missouri during the winter. Will attend Conventions when desired. Address, care of box 221, Chicago, III.

CHARLES S MARSH, Semi-trance speaker. Address, Wone-woe, Juneau Co., Wis.

C. NORWOOD, Ottawa, 111., impressional and inspirational speaker.

MRS. J. PUFFER, trance speaker. Address, South Hanover, Jass. 1s engaged for the present, every other Sunday, in

A. A. POND, inspirational speaker, North West, Ohio. J. L. POTTER, trance speaker, Cedar Falls, Iowa, box 170.

MRS. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich. LYDIA ANN PEARSALL, inspirational speaker, Disco, Mich.

MRS. NETTIE M. PEASE, trance speaker and test medium, Detroit, Mich.

A. C. ROBINSON, 15 Hathorne street, Salem, Mass., will an-wer calls to lecture.

DR. P. B. RANDOLPH, lecturer, Worcester, Mass., care of pr. J. H. Dewey.

J. H. KANDALL, inspirational speakor, Upper Lisie, N. Y., still lecture on Spiritualism and Physical Manifestations.

MRS. FRANK REID, Inspirational speaker, Kalamazoo, Mich.

ABRAM SHITH, ESQ., inspirational speaker and musical me-dium, Sturgis, Mich.

MRS. NELLIE SMITH, impressional speaker, Sturgis, Mich.

G. W. RICE, trance speaking medium, Brodhead, Wis.

MISS SARAH A. NUTT will speak in Lawrence, Kansas, until further notice. Address care of E. B. Sawyer. A. L. E. NASH, lecturov, Rechester, N. Y.

J. WM. VAN NAMEE, Monroe, Mich.

L. JUDD PARDER, Philedelphia, Pa.

DR. D. A. PEASE, JR., Detroit, Mich.

MISS B. C. PELTON, Woodstock, Vt.

DR. W. K. RIPLEY, box 95, Foxbora', Mass.

GEORGE A. PEIRCE, Auburn, Me.

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#### A Descent of Flowers.

At the residence of Mrs. Merwin, 8th street, New York, during a little social circle for intercommunion with the immortals, there came into their midst not only angels but a flood of flowers. In this circle were some of the finest intellects of the city, and among them Bro, F. L. H. Willis, Sitting a short time, listening first to electric rays, then to beautiful poetic improvisations through the organism of Bro. Willis, they began to inhale the perfume of flowers. These delicate, aromal essences, pervading and flooding the atmosphere of the parlors for a few noments, were followed by a whole shower of flowers, falling upon and about those in the circle.

They counted seventeen violets, the-number corresponding to the age of Mrs. Merwin's son in spirit-life; and then there were tube-roses, rosebuds and heliotropes fresh and fragrant as from The Spiritual Pilgrimage of C. Norgardens in June. This was a remarkable manifestation, inasmuch as the lights were only partially turned down, and those present of the highest moral standing in society. It is another among the multitudes, ay, millions of facts connected with phenomenal Spiritualism. Do we hear some one say, "L've seen nothing of the the must either stultify his reason and benevolent kind "? That's your misfortune. We have, and that, too, in our library-room, entirely shut away from mortals. In fact, to us spirit-manifestation, spirit-communion is not a matter of belief, of faith, but of absolute knowledge.

#### Movements of the Secular Press.

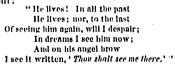
The editor and proprietor of that excellent weekly, the" National Banner," published in Cincinnati by J. B. Quinby, Esq., catching glimpses of the widening, broadening inspirations of the age, and desirous of meeting the growing spiritual wants of the times, has opened a "Spiritual Department" in his paper, devoting a column or more to the phenomena and philosophy of Spiritualism. We bid our brother God-speed! Will the Spiritualists of Cincinnati and other Western localities see that he is furnished with facts and short, pithy articles to fill that column with rich spiritual food? The following from Mr. Quinby's pen speaks for itself:

SPIRITUALISM .- There is no ignoring this question if we would; for, in spite of terrible opposi-tion, it has made itself prominent; and numbers among its believers and advocates many of the purest persons, males and females, in our country; and many of the strongest and clearest intellects are enlisted in its investigation and promulgation.

But, were it not so, Spiritualism claims to deal with facts, philosophy and principles all-important, if true, and it is unbecoming in human beings to endeavor to evade any question involving their interests and welfare, even though it has not al-ready become very prevalent. Men should at once investigate any question which bears upon its face, like that of Spiritualism, such mighty benefits to the race if true, and either demonbenefits to the face if true, and either demon-strate its truth or its falsity with honest and candid minds. It is not manly to evade the full force of any ovidence which presents itself in favor of any theory, doctrine, principle, in Nature, or fact in science or art. If we be honest, candid, reasonable men and women we will not be guilty of this

If Spiritualism be true, our feeble opposition will never avail anything for we cannot resist Omnipotence, and fighting against God will ever be futile as well as reprehensible and exceeding-

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## wood.

This brother, writing us from Ottawa, Ill., says he joined the Methodist Church more than twenty years since; continuing an active member. and even leader in the Church for a time. But from reading his Bible and reasoning, he found aspirations, or leave Methodism. He left it; and seeing a dim light in the direction of Universalism, he cast his lot with them for several years; but reading the Bible attentively, (he has read it through by course several times,) witnessing the manifestations, and noting carefully the relations they hore to the angel-appearings, visions, dreams, trances, gifts of tongues, occurring in Scripture times, in connection with the promise of Christ that he would be with believers "alway," and that "these signs should follow them that belleved," he left Universalism-rejected all sectarian ists and isms, and accepted the truths of the Spiritual Philosophy. That "still small voice"-angel whisperings-

now urges him to go forth and proclaim the truths that glow in his soul for utterance. He purposes visiting and lecturing in Northern Illinois, Wisconsin and Iowa, from the 25th of this month to the 20th of March. Those who wish his services will address him at Ottawa, Illinois.

#### To the Spiritualists of Michigan.

Let me say to the friends in Michigan, through the columns of the BANNER, that my field of labor the remainder of the season I desire may be in that State. Those wishing my services as a lecturer, will please write me at the earliest moment, in care of S. D. Fobes, Lansing, Michigan. I speak there on the 20th of January. The cause is prospering in this Northern Ohio to a greater extent than for a number of the past years. Have found the interest on the increase during the three months I have spent here.

#### ADDIE L. BALLOU. Berlin Heights, Ohio, Jan. 15th, 1867.

Newburgh, N. Y., 1867.

A new style of bonnet has made its appearance in Paris. It is a twine string with a diamond set in the top.

#### SPIRITUALIST MEETINGS.

**SPIRITUALIST MEETINGS.** BOSTON.—The members of the Progressive Bible Society will meet every Stunday, at 22 r. M., in No. 3 Tremont Row, Hall 23. Evening meeting will commence at 74 r. M. Spiritual meetings are held every Sunday at 544 Washington street, at 10g A. M., and 3 and 7 p. M. C. H. Rines. CHARLESTOWN.—The Children's Lyceum connected with the First Spiritual Society of Charlestown hold regular ses-sions, at Washington Hall, every Sunday for Society of the erengaged:—Mrs. M. M. Wood during March. The INDEPENDENT SOCIETY OF SPIRITUALISTS, Charles-town, hold meetings every Sunday afternoon and evening, at Mechanics' Hall, corner of Chelsea street and City square, Seats free. Children's Lyceum meets every Sunday at 10% A. M. Dr. C. C. York, Conductor: Mrs. L. A. York, Guardian, Speakers engaged:—N. S. Greenleaf, Feb. 3 and 10; Nettle Colburn, Feb. IT and 24; Mrs. Sarah A. Byrnes during March.

Colburn, Feb. 17 and 24; Mrs. Sarah A. Byrnes during March. CHELSEA.—The Associated Splritualists of Chelsea hold regular meetings at Library Hall every Sunday afternoon and evening, commencing at J and 74 P. M. The Children's Pro-gressive Lyccum assembles at 1054 A. M. J. S. Dodge, Con-Juctor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec. Speakers engaged:—I. P. Green-lenf during February; Faunde Davis Smith, March 3 and 10. THE BINLE CHERTIAN STRITUALISTS hold meetings every Sunday in Winnishmet Division Hall. Chelsea, at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Scatsfree, D. J. Ricker, Sup't.

Lowell.--Spiritualists hold meetings in Leestreet Church, afternoon and evening The Children's Progressivo Lyceum meets in the forenoon.

NEWTON CORNER, MASS.-The Spiritualists and friends of progress hold meetings in Middlesex Hall, Sundays, at 23 and P. M. Speaker engaged (-Mrs. S. A. Horton, Feb. 3 and 10. 17. M. Speaker engaged = Mrs. S. A. Horton, rev. 3 and 10. HaveniutL, Mass. —The Spiritualists and liberal minds of Haverbill hold meetings at Music Hall every Sunday, at 2M and 7 r. M. Children's Progressive Lyceum meets at 10 A. M. Greenleaf Furbush. Conductor. Speaker engaged: ---Mrs. Nellic J. T. Brigham during February. J. M. Paimer, Cor. Soc.

Sec. PLYSIOUTH, MASS.—The "Plymouth Spiritualists' Frater-nity" noid meetings in Leydob 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, Guanlian. Speakers engaged .—A. T. Fors during Feb-ruary; S. C. Huyford during April; Mrs. S. A. Byrnes, May 5, 12 and 19.

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

WORCESTER, MASS. -Meetingsare held in Horticultural Hall

WORDESTER. MASS.—Meetingsare held in HortioulturalHall every Sunday afternoon and evening. Children's Progressive Lyccum meets at 11M a. M. every Sunday. Mr. E., R. Fuller, Conductor: Mrs. M. A. Stearns, Guardian. Speaker engaged : Mrs. E. A. Blias during February. SPRINGFIELD, MASS.—The Fraternal Society of Spiritual-ists hold meetings regularly every Sunday at Fallon's New Hall, to wit: Free Confertnee in the forenoon at 10 °dlock. Progressive Lyccum meets in the afternoon at 20 °clock ; Con-ductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman, Lecturo in the evening at 7 °clock. Speakers engaged:— W. K. Ripley during February A. T. Foss during March. LYNN, MASS.—The Spiritualists of Lynn hold meetings ev-ery Sunday afternoon and evening, at Essex Hall.

SALKM, MASS.—Meetings are held in Lyceum Hall regular-ly every Sunday afternoon and evening, free to all. MARLBORO', MASS.—Spiritualists hold meetings in Forest Hall every other Sunday at 19 P. M. Mrs. Yeaw, speaker.

FOXBORO', MASS.-Meetings in Town Hall. Progressive yccum meets every Bunday at 11 A. M.

PROVIDENCE, R. I. - Meetings are held in 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. Joslyn; Guardian, Mrs. Abble II. Fotter. Speaker engaged:--Mrs. M. S. Townsend during March. PUTNAM, CONN.--Vertings are held at Guardal Unit

PUTNAN. CONN .- Meetings are held at Contral Hall every Sunday aftermoon at 1% o'clock. Progressive Lyccum at 10% n the forenoon.

In the forenom. Dovge Amb FOACROFT, ME.—The Spiritualists hold regular meetings every Sunday, forenoon and evening, in the Univer-salist church. A successful Sabbath School is in operation. NEW YORK CITT.—The First Society of Spiritualists hold meetings every Sunday in Dodworth's Hall, 806 Broadway. Secats frees. Bpeaker engaged :—Mirs. Emma Hardinge during February.

Berlin Heights, Ohto, Jan. 15th, 1867. Officers of the St. Louis Children's Lycenn. At the regular annual election of officers of the Children's Progressive Lyceum, held Jan. 2d, the following persons were chosen: Conductor, Myron Coloney; Assistant Conductor, Isaac Cook;

MRA. 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. ADDIE L. BALLOU, inspirational speaker, Lansing, Mich. MRS. EMMA F. JAT BULLENE, 151 West 12th st., New York. Mus. E. A. BLISS will speak in Worcester, Mass., during ebruary. Address, 250 North Second street, Troy, N. Y. WARREN CHASE will speak in Brooklyn, N. Y., during Feb-uary. He will receive subscriptions for the Banner of Light. ruary. DEAN CLARK, inspirational speaker, Brandon, Vt.

MRS. LAURA CUPPY is lecturing in San Francisco, Cal.

DR. L. K. COOKET will remain in New England until March I. 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, Hampstend, N. II., care of N. P. Cross. P. CLARK, M. D., will answer calls to lecture. Address, 15 Marshall street, Boston.

MRS. SOTHIA 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.

ALBERT E. CARPENTER will answer calls to lecture, and also pay particular attention to establishing new Lyceums, and laboring in those that are already formed. Address Putnam, Coun.

MES. JENNETT J. CLARE, trance speaker, will answer calls to lecture on Sundays in any of the towns in Connecticut. Will also attend funerals. Address, Fair Haven, Conn.

MRS. D. CHADWICK, trance speaker, will lecture, hold sé-ances, give tests, and prescribe for the sick. Address, box 272, Vincland, N. J.

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

IBA H. CURTISSpeaks upon questions of government. Ad dress, Hartford, Conn. MRS. ANELIA H. COLBY, trance speaker, Monmouth, Ill.

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

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

CHARLES P. CROCKEE, inspirational speaker, Fredonia, N. T. THOS. COOK, Berlin Heights, O., lecturer on organization. MISS LIZZIE DOTEN will lecture in Ebbitt Hall, New York, February. Will make no further engagements. Address, Pavilion, 57 Tremont street, Boston.

GEOROB DUTTON, M. D., is prepared to lecture on Physiolo-gy, pygione and Temperance. Address, Room 25, Post-office building, Newburgh, N. Y.

ANDREW JACKSON DAVIS can be addressed at Orange, N. J. MRS. E. DELAMAR, trance speaker, Quincy, Mass.

DR. E. C. DUNN, lecturer and healer, Rockford, Ill.

J. T. Dow, lecturer, Cooksville, Rock Co., Wis.

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

A. T. Foss will speak in Plymouth, Mass, during Febru ary; in Springfield during March. Will answer calls to lee ture week-day evenings in the vicinity. Permanent address Manchester, N. H.

Mathemeter, A. H. Miss ELIZA Howe FULLER will answer calls to lecture wherever the friends may desire. Address, LaGrange, Me.

MRS. MARY L. FRENCH, inspirational and trance medium, will answer calls to lecture, attend circles or funerals. Free circles Sunday evenings. Address, Ellery street, Washington Village, South Boston.

MRS. MARY J. WILLIS, trance speaker, 1505ton, mass. MRS. MARY J. WILLOXSON will labor during February in Central and Southern Indiana, and all wishing her services please apply immediately. Address, New Albany, Ind., care of Gardner Kuapp, till Feb. 15. F. L. WADEWORTI'S address is care of the R. P. Journal, P. O. drawer 6325, Chicago, Ill. DR. H. P. FAIRFIELD, trance speaker, will answer calls to lecture. Address, Rochester, Minn.

S. J. FINNEY, Ann Arbor, Mich.

PROF. E. WHIPPLE, lecturer upon Geology and the Spiritual Philosophy, Sturgis, Mich. DR. WM. FITZGIBBON will answer calls to lecture on the science of Human Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy. Address, Phila-delphia, Pa. HENRY C. WRIGHT will answer calls to lecture. Address care of Bela Marsh, Boston.

J. G. FISH, " East Jersey Normal Institute," Red Bank, N.J. MES. FANNIE B. FELTON, South Malden, Mass.

A. A. WRELOCE, trance and inspirational speaker, St. Johns, Mich. REV. J. FRANCIS may be addressed by those wishing his ser-vices in Southern Iowa and Missouri, at Nevada, Iowa, till Carther notice further notice.

C. AUGUSTA FITCH, trancespeaker, box 1835, Chicago, Ill.

MES. CLARA A. FIELD will answer calls to lecture. Ad dress, Newport, Me.

will answer calls to lecture and attend funcrals. JONATHAN WHIPPLE, J., inspirational and trance speaker. Address, Mystic, Conn. Mrs. JULIETTE YEAW will speak in Hingham, Mass., Feb. 2; in Balem, Feb. 10 and 17; in North Uxbridge, Feb. 24. Perma-nent address, Northboro', Mass. Mas. 8, J. YOUNO, tranco lecturer, 208 Tremont street, cor-ner LaGrange, Boston. Aress, Newport, Mc. ISAAC P. GERENLEAF will lecture in Chelsea during Febru-ary. Address as noveo, or Kenduskeag, Mc. Mss. LAUEA DE FOBCE GOEDON will receive calls to lec-ture in Colorado Territory until spring, when shedusigns visit-ing Califorma: Friends on the Pacific const who desire her services as a lecturer, will please write at their carliest con-venience. Permanent address, Deuver City, Col. Ter. N. 8. GERENTARY Lowell Wass

N. D. UEEENLEAF, Lowell, Mass. DE. L. P. GEIGGS, Evansville, Wis. MES. EMMA HARDINGS will locture in Now York (Dod-worth's Hall) during February; in St. Louis during March

MRS. C. M. STOWE will answer calls to lecture in the Pacific states and Territories. Address, San José, Cal. AUSTEN E. SIMMONS will speak in Woodstock, Vt., on the first and fifth Sundays, in Bridgewater on the second Sunday, and in Braintree on the third Sunday of every month during the comine year. the coming year.

Mus. II. T. Stranns may be addressed at Detroit, Mich., care of II. N. F. Lewis. Will make engagements to lecture for the winter in Ohio and Michigan.

E. SFRAUE, M. D., inspirational speaker. Permanent ad-dress, Scheneetady, N. Y.

DR. WM. H. SALISBURY. Address, box 1315, Portsmouth.

SELAR VAN SICELE, Greenbush, Mich.

MISS MARTHA S. STURZEVANT, trance speaker, Boston. Ms. MRS. FANNIE DAVIS SMITH will speak in Chelsen, Mass., March 3 and 10. Address, Milford, Mass.

MRS. MARY LOUISA SMITH, trance speaker, Toledo, O. Mns. SUSAN E. SLIGHT, trance speaker; will lecture for the lociety of Spiritualists in Yarmouth, Mc., till further notice. J. W. SEAVER, inspirational speaker, Byron, N. Y., will shower calls to lecture or attend funerals at accessible places. H. B. STORER, inspirational lecturer, 75 Fulton street, New

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

MRS. M. E. B. SAWTER, Baldwinsville, Mass.

Miss LOTTIE SMALL, trance speaker, will answer calls to ecture. Address, Mechanic Falls, Me.

MRS. M. S. TOWNBEND will lecture in Washington during February; in Providence during March; in Ebhitt Hall, New York, during April. Address as above, or Bridgewater, VI. J. H. W. TOOHEY, 42 Cambridge street, Boston.

MRS. SARAH M. THOMPSON, inspirational speaker, 36 Bank street, Cleveland, O.

JAMES TRAEK is ready to enter the field as a lecturer of Spiritualism. Address, Kenduskeag, Me. 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 February; in Cincinnati, O., during March and April. Call for week evenings will be attended to. Address in advance

MRS M. MACOMBER WOOD will speak in Taunton, Mass., during February ; in Oswego, N. Y., during April. Address, 11 Dewcy street, Worcester, Mass.

F. L. H. WILLIS, M. D., P. O. box 39, Station D, New York. A. B. WHITING may be addressed at Monmouth, 111., during February; and at 431 Sixth street, Washington, D. C., during March:

MRS. S. E. WARKER will lecture in Beloit, Wis., during Feb-ruary, March and April. Address accordingly, or box 14, Ber-lin, Wis.

1 lin, Wis. E. V. WILSON will speak in Cheinnatl, O., during Febru-ary; in Louisville, Ky., during March. Address, Babcock's Grove, Du Page Co., Ill. ALOINDA WILMERM, M. D., inspirational speaker, lectures in Dotroit, Mich., and vicinity, during February and March: in Louisville, Ky., during April. Will answer calls for week ovening lectures. Address, care of H. N. F. Lewis, Detroit, Mich.

Mas. E. M. WOLCOTT is engaged to speak half the time in Danby, Vt. Will receive calls to speak in Vermont. New Hampbhire, or New York. Address, Danby, Vt. E. S. WHELER, Inspirational speaker. Address, care this office, or 5 Columbia street, Boston.

LOIS WAISBROOKER can be addressed at Union Lakes, Rice Jo., Minnesota, care of Mrs. L. H. F. Swain. MES. N. J. WILLIS, trance speaker, Boston, Mass.

MARY E. WITHER, trance speaker, 71 Williams street, New-

MISS H. MARIA WORTHING, trance speaker, Oswego, lli, will answer calls to lecture and attend funerals.

WABREN WOOLSON, trance speaker, Hastings, N. Y. A. C. WOODRUFF, Buffalo, N. Y. ELIJAH WOODWORTH, inspirational speaker, Leslic, Mich.

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