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NO.

Written for the Banner of Light. HYMN.

BY II. CLAY PREUSS.

[The following verses are adapted, in part, to an old camp meeting hymn, which I have often heard sung in my early childhood by an old negro nurse, with thrilling effect. While singing, she would become so curapt in the spirit of her strain that her soul, shining through the " windows of her eyes," seemed to impart a strange, unearthly beauty to her old, black, withered face. The melody was so wild and irregular that I had often attempted, in vain, to "harness it down" to written verse, until finally it faded from my memory. Recently, how ever, some touching associations of the past revived the recolection of the air, suggesting these verses, in which I have retained, to some extent, in the chorus, the quaint, homely, but expressive phraseology of the original words.)

The path of the soul through this desert of life Is a wearisome journey at best; We struggle and strive till we faint in the strife, And our spirits are longing for rest.

Chorus. When earth is shrouded in darkness and gloom, We think of that land that is ever in bloom: Oh, heaven, sweet heaven, we're dreaming of

thee-Oh, when shall we ever get there?

Our crosses are many, our crowns are but few, Our loss is much more than our gain; We turn from the substance, and shadows pursue, Till we find that our life has been vain.

Chorus. While burdened with trouble, with sorrow and sin We lift up our souls for the light to come in: Oh, heaven, sweet heaven, we are dreaming of thee-

Oh, when shall we ever get there?

We garner our treasures-our jewels so bright-And we worship our idols of clay; But Death steals within, like "a thief in the night," And he filches our jewels away.

Chorus.

But we know there 's a bourne for the poor, wearied soul.

Where Death will give back all the jewels he stole; Oh, heaven, sweet heaven, we are dreaming of

Oh, when shall we ever get there?

Original Essays.

SPIRITUALISM VS. MATERIALISM.

BY LEON HYNEMAN.

The materialist, with his logic and powers of reason, is far behind the untutored Indian, who ling an invisible principle, and also that all consees God in clouds and hears him in the wind." His sensuous vision is confined to the material is unable to detect a combination. Such is the phenomena of the universe, and he builds his theory on the assumption that matter possesses inherently the properties to unfold phenomena in invisible, where will be stop? The invisible eletheir order; that matter has eternally existed; ment is the effect of some cause, that cause the that it was uncreated, and that it unfolds of necessity in forms and objects according to the in- cause; and thus in our course of reasoning we apherent activities of its nature. Hence he cannot proach the ultimate, the divine cause, the archirealize the existence of an uncreated divine tect of the universe and unfolder of universal intelligence, possessing Omniscient vision, but nature, not, however, immediately, but through the thinks of a person or form like himself built up agency of laws universal in their operation and of the grosser elements, and he cannot understand | not subject to change. These laws did not originhow such a person can overlook all the phenomenal manifestations of nature and the actions of ter. If they were a property of matter, all condi-

The materialist may be excused for his non-belief in the existence of a divine being, the originator and unfolder of universal nature, because preme Intelligence could have divined and oriof the crude, inconsistent and unsatisfactory beliefs of the religious and scientific worlds in regard to Deity, which are all founded upon the ignorant notions of the ancients, and not in accordance with the advanced intelligence of the age.

The insufficiency of the materialistic theory is evident to the progressed, investigating mind. The student of Nature who is observant of the unfoldment of phenomena, learns their constituent basis, and ascertains that the manifestations are in obedience to certain unchangeable laws. He also learns that all phenomena are made up of invisible elements; that the forms are constantly changing, and resolving into invisible elements again; that the invisible elements concrete into man, then, as the ultimate end of Nature's elaboramaterial forms for man's uses, and that above and beyond all these material manifestations there is an intelligence of infinite wisdom, the originator of the laws of unfolding universal nature.

There is no fact so patent to the intelligent thinking mind, free from the bias of early educational prejudices, as, that matter in its concrete form, is made up of invisible elements, or, according to our view, of one primal universal element, which, according to the universal and constant law of change, forms the constituent basis of all material phenomena.

The realization of this truth in the extent of its because worlds, planets and suns being a part of the phenomena of Nature, are also made up of folded, proving conclusively that he has capacithis primal element. Then they had a beginning, as this primal element must also have been the result of some cause; and the varied phenomena must have unfolded in accordance with some uniform and established law. If according to law, that law must be the necessity or inherent principlanets and suns had a beginning, they were created, as all other forms in Nature, by concretion of throws the theory of the materialist. It will not been so from all eternity. His theory is, that

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If atoms of matter aggregate from necessityas the materialist asserts—without an intelligence, the originator of the atoms-the results would be uniform, and by no possibility could there be the diversified phenomena in Nature, all having a special relation to each other in the order of their uses, from the lowest formation up to man. The fact that the primal element elects such principles only as the germinal essences have an affinity for, is conclusive that there is an intelligence above necessity that the element is obedient to, and something above law which guides and directs it in its election. The primal element is not the intelligence, nor the atom of matter, nor the law; neither is intelligence the primal element, nor the atom, nor the law, but it is semething over and above them all.

It is not logical to assume because there is order, method and uniformity in the unfolding of matter, that the phenomena of necessity unfold as they do. If there was no design in the unfoldment of universal nature, it would be most inconsistent to assert that matter of necessity unfolds in order, regularity and uniformity by its own volition. Besides, there is adaptation of means to ends so evidently apparent in the unfoldment of all phenomena, that it must be obvious to the reflecting reasoning mind that matter could not of itself, by its inherent activity, unfold in order, method and regularity.

As matter is formed of one primal element, or, to comply with the present knowledge of scientists, of some sixty-four elements, we must ignore in our investigations altogether the objective forms of materiality as being real and substantial, because if in our analysis we gain a knowledge of the constituent elements which make up a form, the inquiry must necessarily be, the use, end and design of such form.

The analysis resolves the form into invisible elements. Will the materialist apply his theory to the invisible as he does to the concreted forms? If he enters into the domain of the invisible, his theory falls; because we cannot stop at the invisible elements and consider them as the all in all. the moving principles in the elimination of phenomenal nature. In a later age, when scientific knowledge will be increased, the sixty-four present elements will be reduced, until in the progress of time a single primal element will be acknowledged as forming the basis of all materiality. The vital force inducing change and originating a primal element, of which all other elements are modifications, must and will become the accepted theory in the advancement of knowledge. We must be understood by the term element as meancreted matter is a compound, even if science to-day atom—a compound.

If the materialist enters into the domain of the cause of its activities, and itself the effect of a ate themselves, nor are they a property of mattions would necessarily be uniform. These laws then have their origin in some directing Mind, this mind the Infinite Wisdom, as none but a Suginated a universe so grand and complex, comprising an infinity of worlds, all moving harmoniously in the eternal expanse, with perfect regularity and order, with all their diversified phenomena.

In all this moving panorama of life, there must have been some ulitimate end in view above the mere routine of the operations of Nature—of formation, deformation and reformation. Without pursuing the history of the unfoldment of phenomenal nature, we must consider man was the ultimate end; otherwise other orders of being, possessing higher powers and attributes than the human, would have been created. Considering tions, in him we must find the object and purpose for which this infinite universe was formed.

Man, standing at the summit of Nature's efforts, possesses powers and possibilities capable of indefinite expansion. These powers are not confined to visible phenomena, but the invisible is also embraced in his possibilities.

In the world of mankind we find all the different shades of development, from the lowest animai nature up to the highest refined civilized man; and also the various degrees of intellect, from the ignorant savage to the highly intelligent educated mind. In our estimate of man we must bearings, is fatal to the theory of the materialist; consider the refined and intelligent, as in him the powers and possibilities have in that degree unties capable of indefinite improvement. The capacity to improve is in him, but there are requirements of conditions to enable him to call into activity his powers and unfold them. If the theory of the materialist was true, conditions would present no obstacles, and man would become refined ple. Matter is constantly being concreted into and educated in spite of them, for Nature is ever new forms. Creation is ever going on. New true to itself. The materialist theory, to be true, worlds are ever forming in the vast domain of cannot admit of matter being subject to condi-Nature. If forming, they are not conditioned for tions, as conditions necessarily invoive the printhe production of phenomena. Hence as worlds, ciple of law, and an intelligence above law governing matter.

The materialist sees Nature to-day in all her the elements formed of the primal element. Then | present perfection of unfoldment, and concludes concrete matter had a beginning, which over- that as it was the same yesterday, it must have be contended that the primal element, of itself, matter had no beginning, that it always existed, existing of itself, independent of relations, could that it is its own unfolder, and inherently posalways produce a variety of phenomena in order- | sesses the activities to unfold. If this was true, with uniform result in the unfolding of this vari- then all of Nature's phenomena must have unety, hesides inherently possessing the property of folded at the same time; there could be no proreproduction, and the attribute of progression- gressive order, because progressive unfoldment is

not exist. If worlds always existed, organic his sphere, which is demonstrated in the works forms must also have existed; he cannot logically he has produced and his attainments. His skill reason from his premises that there was an in- in the arts, and the immensity of his labors, if told kingdom and another. If he does so reason he civilization, would be considered fabulous. He he falls back upon the assumption that all phenomena have existed eternally.

The progressive mind may admit that matter has existed coëternal with the Divine Being, if his interior perceptions have not extended into that realm in which the divine thought eliminated action throughout the boundless expanse; but he can never admit that material phenomena have existed eternally. If suns, planets and worlds have unfolded progressively, and the several kingdoms of Nature in their regular order, they must have unfolded so not by mere chance, which no intelligent mind of to-day will admit, but they must have unfolded in obedience to law, and there must have been a design in the order of their unfoldment, and that design must have had some ultimate end in view.

If there was a design in the unfoldment of Na ture, there must have been a designer, and that there was a design for some destined end, is evident from the following considerations: We know that the powers of external Nature are limited, they have never increased, but ever move on in obedience to immutable law. The powers of man have, however, increased, and the evidence is strong that to them there are no limitations. As man alone possesses the power of increasing in intelligence without limit, and as intelligence is the highest unfoldment of creation, man evidently was the end designed by the Creative Mind.

As the powers of Nature have never increased but are the same to-day as in all past time, it is illogical to assert that matter of itself unfolded external Nature. The materialist of to-day, with the increased knowledge of the age, cannot otherwise than affirm that there is some power indenendent of Nature, and above it, which causes matter to unfold with regularity, order and uniformity. He cannot well retain his convictions in the materialism of the past. His own increased attainments are evidence that he is not subject to the stationary powers of Nature, and clearly prove that there is something over and above mere necessity, which impels matter to aggregate and concrete into forms.

The statement of the materialist that the atoms of matter aggregate in accordance with an inherent principle, is true; but let us trace this inherent principle. The atoms of matter aggregate in obedience to law; but this is not all: they elect such only as they have an affinity for, such as are adapted to their constitutional nature, and reject all others. In this selection they express more than affinity, they express intelligence according not limited to inevitable law, and possessing the to the capability of the form to express it; and in the lowest forms corresponds to intelligence in of Nature are confined and limited to the unfoldture and his taste. The inherent principle in the animal kingdoms, outside of the influence of man, atoms is the principle of intelligence which is eliminated in all forms in Nature and in man,

The intelligence and the atom are distinct. The atom is composed of invisible elements, and is ever changing and combining with other atoms into forms which decay and resolve into invisible elements again. The intelligence which is the inherent principle is not subject to decay. The physical form of man is composed of atoms, and as it is constantly changing and resolving into elements again, it shows its close relation to the lower and lowest forms. As the invisible elements are eternal in their nature, although incapable of increasing their powers, so the intelligence of man, which is born of infinite wisdom, is also eternal in its nature, but, unlike the invisible elements, its powers are capable of judefinite expansion

The necessity theory had its birth in the rudest ages; it is the child of chance, which was the initial dogma of the early dawn of mind. The necessity theory was adopted in the place of chance, when man had attained that degree of intelligence to notice the uniform and regular return of the seasons; the growth of vegetation and fruits at regular annual intervals; and that he was no longer dependent upon the precarious and uncertain chances of the chase for his sustenance.

In the progress of mind and scientific investigation, it was demonstrated that there were interior forces in Nature that unfolded forms, and the necessity theory was abandoned; not because atoms did not aggregate uniformly, but for the reason that they aggregated in diversity of forms for which the necessity theory could not account.

The theory that there is an inherent principle in matter that causes atoms to aggregate of necessity, without being directed by a superior force or power, if true, would cause these atoms to produce a uniformity instead of diverse forms, unless it is acknowledged that all phenomena were unfolded at the same time. These conclusions are irresistible, and cannot be successfully controvert-

The investigation has not rested with the demonstration that there were interior forces in Nature which unfolded forms, but, having ascertained first that forms were composed of invisible elements, the knowledge was arrived at next, in the progress of mind, that these elements were controlled and directed by an intelligence superior to the interior force; and this knowledge is conclusive not only of the eternity of the invisible elements, but of the continued existence of man in the future.

Science has demonstrated that material phenomena are unfolded in obedience to immutable and unchangeable law; not as a result of necessity, because that does not, in reality, mean anypower superior to it.

without being actuated by some intelligent power. fatal to his theory. He cannot consistently as- lation to the Divine Source of his being is evident | each and every human being in existence, as well | some conception of the mode of being of the

tervening time between the development of one to one unacquainted with the achievements of becomes confused, his reasoning fails, and then has overcome space and time, and holds daily communion with his brother man in most distant lands, across oceans, though untraversed climes, and is banding the earth and making fellowship with the peoples of all nations. In the domain of mind his advances have been much greater and his powers ever increasing. He is unfolding his omnipresent and his omniscient powers. Not alone through the powers of the microscope and telescope is his vision extended beyond the powers of his physical organs, but, in the unfolding and cultivation of his interior faculties, he ranges into the realm of the invisible-even of spirit-life.

Man has by no means attained the ultimate of all knowledge; nor are the telescope and microscope the highest attainments of his possibilities. What another age may bring forth in more perfect instruments, who can tell? And who will deny the possible supersedure of the telegraph through the cultivation of the clairvoyant vision or the increased perception of the interior powers? We are vain of our attainments, and too apt to consider that we have reached the summit of knowledge, because we are unable to discover. with our present light, wherein improvements can be made; and yet the inventive genius is ever abroad, and the mind's activities cannot be arrested. Science is yet in its infancy, however ts professors may assume that they have attained the summit of all knowldege, which, if not expressed in words, they express by their dogmatic and dictatorial manner of teaching. The evolution of thought, at the present time, is beyond all precedent. Radical changes are being made in every department of the mind's activities, and rules or modes of former thinking, heretofore considered by universal acceptance as the only correct rules or modes, are being disregarded, as limiting the faculties, confining the energies and enslaving the mind for the sake of conformity to form and past usages.

The unfoldment of these possibilities in man are beyond the powers of Nature. They belong to another department in the Divine elimination. The powers in Nature are stationary; the powers of the mind are not. There are two principles in the constitution of the universe; one unfolding material phenomena, the other unfolding intelligence. They may both be claimed as belonging to the department of Nature, but they are distinct. The first is subject to directed and controlled by inevitable law, and incapable of progressing out of its sphere of limitations; the other capacity of expanding indefinitely. The powers ment of material phenomena are the same to-day as in centuries past; they have not improved. Subject to the powers of Nature, and being governed and directed by immutable law in unfolding phenomena, the results must inevitably be the same. But wherever the influence of man has extended, he has improved the conditions, changed the direction of Nature's laws and subjected the powers of Nature to the activities of his intelligence. The trees, fruits, cereals, vegetables and flowers, cultivated by man, have been vastly improved from their originals. The feathered tribes which he has subjugated to his dominion, he has rendered more beautiful in form, structure and exterior adornment. The animals he has domesticated he has improved, not in the strength, beauty of proportions and excellence of the organic form, but has increased their uses and rendered them passive to his intelligent

Here we have the most ample evidence that the powers of Nature and the powers of the mind are distinct; that the latter are not limited as the powers of Nature are. If the materialist asserts that the powers of the mind and its possibilities are a logical sequence of the powers of Nature in their evolvement in man, then, in tracing effect and cause, he must admit either that there is a power superior to that which unfolds material phenomena, or that matter possesses, inherently, intelligence as its highest attribute, and that it has the capacity to unfold indefinitely. If the former, then his theory falls, because we have proved that the powers of Nature are limited. If the latter, then he must account not only for the fact of intelligence existing in Nature, but, also, how this intelligence obtained the quality or property of increasing and enlarging its powers. That intelligence is not an unfoldment of matter is evident, or it would have increased its powers in the lower kingdoms as it has in man.

The fact that the powers of Nature and the powers of the mind are distinct, that the former has not enlarged its powers, and that the latter are ever increasing, is proof that the theory of causation, tracing effects in their last analysis to the Divine Being, is an absurdity, because in that last analysis all of the elementary principles, of which suns, planets and worlds are formed, would. on that supposition, be resolved into the Divine Being, and hence, logically and conclusively, matter was formed out of nothing. This argument cannot be controverted upon any sound principles of reasoning.

To conceive that, in a last analysis, all physical creation must be absorbed into the Divine Being, is equally as absurd as to reason from effect to cause, and trace all effects, of whatever kindler nature, to the primal cause, the Creator. This mode of reasoning ignores law, conditions and thing in the present advanced age of intelligence, circumstances, or the conclusion must be arrived but because law is subject to and directed by a at that there is neither system nor order in the Divine manifestation, but that the Divine Being

sume that there was not a time when worlds did, from his possessing them. He is omnipotent in , as directs the unfoldment and propagation of all of vegetable and animal nature. The reason that such illogical conclusions are arrived at, is, that mankind generally have very crude conceptions of the Divine Being. There is a class of thinkers who declare that the human mind can form no conception of the Divine Being; therefore, it being a subject beyond man's comprehension, it is illogical to reason upon such a theme. There is another class, comprehending those who believe theologic creeds, as well as some progressed minds who entertain every possible shade of opinion as erude and inconsistent as they are various.

In our opinion, there is no subject that the mind can conceive that is closed to man's reason, and a more uniform—conclusion can be arrived at if we will only pursue our investigations with perfect freedom, independent of preconceived opinions or early educational teachings.

To form somewhat of a correct thought of the Divine Being and his attributes, we must consider man, his powers and possibilities. In a subject so vast, if we were to go into details, would require many volumes; we must, therefore, be brief, and yet endeavor to make our thought clear.

The achievments of man in his present infantile tate are clear evidences of his powers and possibilities, and prove clearly that he is a progressive being. Every advance man makes he subjects Nature and its laws to his controlling powers, as we have already shown. The impossible to-day is the possible and the actual at a future day. Progress has no limitations. Ever advancing and ever approaching nearer the Infinite is man's destiny. The Infinite is perfection, self existent, and, therefore, has no destiny. In our consideration of the Divine Being we must extend as far as we can the powers and possibilities in man. Man is king and ruler over Nature so far as he has progressed. In this we find a correspondence to the Omnipotence of the Infinite. Omnipotence is unlimited power, and this man possesses, in a finite degree, corresponding to the intelligence he has attained to. This correspondence is obvious to the thinking mind. There is a like correspondence to the divine attributes of Omniscience in the activities of man.

Omniscience is all-knowing and all-seeing. The difference in the progress of knowledge and the achievements of civilization between the untutored, uncivilized man and the educated scientific mind is comparatively infinite, and is an evidence of the unlimited capabilities of the innate powers of man. In the domain of Nature he can foretell events with remarkable accuracy, and results, in the operation of Nature's laws guided by his intelligence, with almost Omniscient-precision. He has extended his knowledge beyond the "solar orb and Milky Way," and made himself almost as familiar with the " starry heavens" as with objects immediately about him. The knowledge that man has acquired, has a correspondence to the Omniscience of the Divine aing. His knowledge is not absolute ! parative and approximative. In the sense that all-knowing is all-seeing, it has a relation to Omnipresence as that which we know the mental faculties perceive, and that which we perceive is present to us. It is a conscious perception of things which stimulate the mind's activities, which activities are the inventive Creator's. Man creates in the similitude of the Creator. His creations are, however, imperfect, but as he progresses they are made more perfect. The powers of mind have only commenced to unfold. Our perceptive powers are unlimited. We see, and at all times can see again with our mental vision that which we have once seen. This may be referred to memory, but it is nevertheless perception of that which is impressed upon the mental or conscious tablet. If we examine the mind's activities, we will see that the mental vision finds no difficulty in being

extended to the most remote places. Intervening objects are no obstructions. This is not only the case with places which we have seen, but the imagination will endeavor to portray that of which we have heard or read, but not seen. There is a higher unfoldment which approximates nearer to a correspondence to the divine attribute of Omnipresence, namely: clairvoyance. That clairvoyance is unfolded in some persons, is an evidence of the possibilities existing in human nature. The clairvoyant vision extends beyond the possible range of sensuous vision. Stone walls present no obstacle. Rivers, seas and mountains none. The clairvoyant sees and describes correctly, not only the objects and persons in remote places, but what those persons are doing, as well as the conversation they hold at the time, Clairvoyance and mediumship are natural unfoldments of man's possibilities. Although manifested only in a few, they belong to the common human nature.

The infinite extension of these possibilities tra man, may give us a partial comprehension of the attributes of the Creator. If we closely analyze the activities of the mind, we will have a clearer realization of the Divine Being. The sout induces the activities of the mind. The mind rooms with perfect freedom whither the soul directs it; it has no limitations in space, and does not cognize time in its flight beyond the perceptions of sensuous vision. The physical senses are variously unfolded in man's organism. The organs of vision, of hearing, and the sense of feeling, are diverse as humanity, and in some are exceedingly acute. These have their correspondence in the spiritual organism, which actuates the mind's activities and causes it to see, hear and feel. The acute unfoldment of the senses of the finite being, is illustrative, in a partial degree, of the perfection of the. attributes of the Infinite. The thinking mind. can readily perceive the correspondence, although. unable to grasp the infinite. The correspondence, is more clear in those who are clairvoyantly un-.

As we really see with our mental vision, also, up Man has powers which are ever increasing, and originates every emotion, every impulse, every our dreams, and as the clairvoyant sees persons to which there can be no possible limit. His re- activity of the mind and physical organism of and objects far remote from them, we may form

spreads for sails, and when spread they look as if

voyages, and the traveler in tropical waters, when

the ocean is calm, will often see it floating leisure-

When thus floating along like a fairy ship, it is

a most beautiful little object, and the writer of

business of the greatest importance.

Divine existence. The vision of the Divine Being is infinite, and we may readily comprehend that it extends throughout the universe. This we call Omniscience. And as seeing is knowing, the Divine logically has all knowledge, and, seeing and browing all things in the universe, he is present everywhere. Thus it will be seen that there is a correspondence in the possibilities in man to the attributes of the Divine Being. The materialist may claim that there can be no form without substance, and apply the same to the Divine Being, with all the inferences to be deduced therefrom. We may call that refined force in man which impresses thoughts upon his fellow man, or which acts upon the nervous centres, or upon the several organs of the brain, or excites the sensibilities, substance. But as the materialist claims the infinite divisibility of the atom, so must be also acknowledge the infinite attenuation of the forces and powers in man, which-as the emotions, impulses and thoughts are yet finite, and the difference of attenuation, if a comparison may be instituted, between these finite forces and the Divine Being-must accordingly be infinite. Hence if our emotions, impulses and thoughts may be considered substance of a highly refined nature, we may conceive that the Divine Being is substance, but infinitely more refined, and beyond the possibility of finite conception or observation.

A WORD TO SPIRITUALISTS.

BY AULIET R. STILLMAN, M. D.

We, as Spiritualists and reformers, have a great and glorious work before us. The world is suffering from wrong conditions and relations; and the demand for some of these wrongs to be righted asking that agitation be urged upon the consideration and hearts of the people. Any religion that does not take into consideration the partment of life, fails to meet the needs of the people. It must reach their mental condition and physical necessities; must enter the whole fabric of social, intellectual and moral life. This Spiritualism does, taken in its broadest, grandest and sublimest sense. It seeks the regeneration, education and unfoldment of the whole being, so that instead of the dwarfed, diseased and deformed spirits that enter the spirit realm at the present time, we may send there forms of symmetry and beauty, fully instructed in the rudimental spheres, properly educated and of harmonious growth. But in order to accomplish this great and all important work, we must begin at the root of the matter, build up a good physical foundation. For without a good foundation, firm and strong, how can a perfect spiritual superstructure be builded?

The physical man should receive our first attention, as upon this depends, in a great measure, our success in developing the spirit therein contained, and fitting it for the next sphere of life. Physiological laws should be studied more and impressed upon the minds of the young as being just as sacred, just as important and necessary to be observed as moral laws, in order not only to promete their spiritual growth, but to save untold suffering, and a premature and unnatural entrance into spirit life-which is a misfortune, and always to be lamented as a step taken without due preparation. Then study well hygienic rules of life, live true to the laws of your being, in order to obtain the greatest happiness and unfoldment, nor deem it unworthy your most careful consideration.

In this department of life, we see most terrible wrongs even among those of our beautiful faith. We see many gormandizing upon all kinds of improper tood, filling their systems with disease, and sometimes using that most filthy of all weeds, prevents her from murdering them. tobacco rolling it as a sweet morsel upon their tongues. Yet some Spiritualists do these things, and even claim that tobacco is harmless in its effects.

Pause and reflect a moment on the deadly narcotic. How very quick a little of it destroys life in any animal. Think of a system being saturated through and through with this sickening, life-destroying, nerve-deadening drug, and talk of spiritual growth! I have been called to treat patients who were so completely permeated by it that I could discorn the odor upon my hands after pathetizing them, and would become nauseated from its effects. The evil does not rest alone with the user, but close contact with others seriously injures them, by the absorption of the impure element, and children often have their nervous systems ruined for life by sleeping with a parent who uses it.

Shall we see our children poisoned, our young men dwarfed in body and soul, our young women wedded to such persons, and note the effects upon rising generations, and not raise our voices to stay the mighty destroyer? Tobacco to-day is doing more to demoralize, degrade and ruin the American people than alcohol, because of its more general use. And shall we fold our hands, and see even our little boys puffing cigars, and not feel that we, as Spiritualists, have a work to do in the matter? As we value health, life, purity of body and soul, let us raise a mighty voice against it in every form and place, as a perverter of the health, morals and spiritual growth of our people.

We have also a work to do in political reform. Humanity demands that principles of justice should be here recognized. We find four millions of our colored population without the right of suffrage, amenable to laws they have no voice in making; not only they, but one-half of our white population are not recognized as citizens, are not permitted to say what shall, or what shall not be. in matters of government, compelled to submit to taxation without representation, which is always tyranny.

Freedom and equality are necessary in every government and people, in order for them to prosper and become mighty in power and goodness. But are women prepared to use this right intelligently? No; nor will they ever be until they have encouragement to use their mighty powers of mind and soul for some other purpose than to decorate their persons in the most fashionable style, and thus distort their bodies, cramp their lungs, compress their waists, fetter their limbs, and submit to all kinds of inconvenience, discomfort and unreasonable display.

Give them all the inducements to cultivate and enrich their minds that men have; make them feel that mighty responsibilities rest upon them which they cannot throw off if they choose, and they will prove themselves competent to bear them. You. brothers, must impress them that it is the person, the character, the goodness that you admire, and not the dress; teach them to make their garments subservient to the wants and necessities of their bodies, instead of conforming their bodies, in all conceivable ways, to the form, shape and size of the clothes fashion says they must wear. Then with health and strength of hody will come activity of brain, and beautiful and glorious thoughts, and great and good works will be the result! Let

gether in every department of life. She refining, softening and spiritualizing him; he strengthening her, and thus mutually helpers, hand in hand, heart to heart in all useful labor, will the work of greatly benefiting each other and the world, be carried forward. Let capacity, not sex, determine the avocation of each person. Let it be considered right, yea, of absolute necessity, that every faculty of the soul should have perfect freedom to grow naturally and to its greatest capacity, and to outwork itself in its legitimate expression in eternal life.

Another great work we have to do, is to educate people in the principles of universal brotherhood, that there is no high nor low, as now considered; that the only difference in people is in their degree of growth and unfoldment; being like children, some of larger and some of lesser growth. There is no more reason for one to Aunt Zera," said Will, "even if it does stop your feel superior to or above another, than for a larger child to despise a lesser one. We all choose for associates those nearest our own growth, but mingle with those of lesser growth at have got fairly settled and begin to feel at home. times, in order to benefit them. This is all right; But as I propose to make them a better habitation but beware of feelings of caste, for it shows itself in the new barn, I say I am right in breaking up sometimes even among us; but it always mani- their little homes and moving them." fests a lack of that soul-growth that we find in those who see every one of use in their proper place, and respects them in that position.

workers, those who are willing to labor any: there with a little grain," where where they can accomplish the most good; the love of truth, principle and humanity, sus- others follow her. whole welfare of the human family in every de- , tained by loving angels, who ever stand ready to sustain and strengthen. Those who are willing to be counted as naught for truth's sake, and those works of love, and the ministrations of the to them, will be developed to and prepared for a higher condition and glorious life in the spiritrealms. For this great purpose and end let us faithfully labor.

LIGHT, MORE LIGHT.

BY WARREN CHASE.

Has not Christianity, in some of its various sectarian forms, sanctioned, by Word-of-God authority, every crime in the catalogue? and most of them even down to our time and country? Murder, wholesale and retail, is yet sanctioned, approved, prayed for, and often executed by Christians with Bible authority, even while the Book says, "Thou shalt not kill." The rebel confederacy, with its chief magistrate, was a Christian gov ernment, and sanctioned its raids, its battles, and its starving of prisoners when they were helpless. and our government, though not Christian, had chaplains in the army and sermons on Sundays to aid in slaying its enemies, and both governments, through their churches, sanctified their soldier who carried on the war.

Our churches uphold the law that murders in cold blood the poor wretch who, in a heated passion, slays a fellow being (provided the latter was not black). Further back, the church invented and procured the most terrible instruments of torture to take slowly the lives of those who, by the use of reason, found and proclaimed higher truths than she possessed, and even now she per secutes with the same malignity, but the civil law-which is in morals superior to the church-

Arson, too, has ever been connected with Christian warfare, and not unfrequent in the prosecution of Christian enterprises against more liberal persons, she has often set on her votaries to hurn out the heretics and infidels, and while she burned the human tenement of the soul, has never serupled to burn the wooden tenement of the body. Stealing .- Under the sentence that the earth i the Lord's, they stole the land from the Indians, and often from each other, with or without wars, and where the civil law does not interfere to prevent, it is no crime for Christians to steal, especially from heathen and infidels. The whole scheme of the bloody crusades was a thicking enterprise, and the Puritan settlement of New England little less so. The little petty schemes of games, grabs, letters and lotteries to replenish the Lord's treasury and support the churches, so common in our country, are little else than thieving by and with the sauction of law, or avoiding its

nenalties. Rape, adultery and licentiousness are all sanctioned and provided for daily by the church, through its holy Juggernaut of marriage, by which it enslaves woman and renders her powerless for her own defence, and deprives her the use of law for personal defence. Even out of marriage she permits every crime a white man can inflict on a black woman, but inflicts the most terrible penalties on the black man who insults a white woman. Only a few weeks ago a black man in Georgia was skinned alive for committing a rape on a white woman, but white men in Georgia who do the same to black women are neither chastised by the Church or State, nor even by gossip.

Social and sexual crimes that are the most horrible in civilized life, when they are perpetrated by man without marriage, are sanctioned as right and proper, if not sacred, when under the cover of a marriage consecrated by the church, for there is the pretence that God has put them together, and

put the woman in subjection to the man, If we expose these evils, and ask for a correction, we are at once branded as "Free Lovers."; very convenient epithet for tyrants and libertines. because it is one used, like muddy water, to soil the garments of those it is thrown upon; after soiling reformers with it, those who stand and wallow in the fifthy pool point at them to direct attention from themselves, and prove the victims

of their slander live as they do.

Negro and chattel slavery may be passed over in this country now, but while it did last it was upheld by the church, and could not have existed in the States of America without the protection of the church, more than the gallows can in Massachusetts; but if we can let up one pressure on the subject of slavery of negroes, we shall double its force in the complaints against the slavery and robbery of woman. Here, as everywhere, we find the church the great obstacle to reform, standing with her open Bible opposing every reform, and justifying every crime if committed under her institutions, and they are ever broad enough to cover every species of crime. Lying and cheating are so common as to need no comment, and can find

no apology.

It is about time we set the church and her authority aside, and put up nature and reason, and had a rational religion which could see crimes the same in and under institutions as out of them. A crime against nature is the same in as out of marriage, in as out of war, in as out of court and law in white man the same as in black man or woman, by the judge, jury and sheriff as by the angry and passionate criminal. It is as much a crime against God and nature to hold one slave as ten, whether that slave be white or black, and is not

Children's Department.

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

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

AUNT ZERA'S STORIES.

NUMBER ELEVEN.

"Now here is a question worth putting to you, knitting-needles, and delay the progress of those socks. Grace says that I ought n't to disturb the dove-cots this cold weather, just as the doves

"Do you think doves have any rights?" said Aunt Zera with a smile. "If they have any, they have a right to chose their homes; supposing you The world needs earnest, true-hearted, unselfish let them try their new quarters, and coax them

"Oh, I 'vedone that," said Will, " and the pretty who love truth for its own sweet sake; who will white dove and the younger ones all seem disnot for the sake of position turn from their high- posed to like the change-all except that old one, est ideas of right; who will meet with a brave, the first settler-the one I brought from Mr. Duntrue spirit, all the opposition that must need scome bar's. She is as willful as any old woman that to those who are laboring to establish principles you ever saw. When I think I have coaxed all not yet recognized by the people-and who will the others nicely, and am winning over her, she feel such a satisfaction and strength from the fact says by a sly wink of her eye, 'not so easily is knocking loudly at the door of our hearts, of having done what they could, be that ever so done, sir.' And then she begins such a cooing and little, that opposition from the masses will not coaxing, and all the other doves watch and listen, affect them, being walled in and protected by and soon she starts off to the old spot, and all the

Now I want to tear down the old nests, because father has given me the place for a hen-house, and I don't want doves in both places. I threatened to they may benefit and bless, and who, through tear down the old nests this morning, but Gracie came around and told about injustice, and respectstrong, true, earnest spirits they will ever attract ing the rights of the weak, and so I concluded to ask you what you think,"

"Well," said Aunt Zera, "I do n't see but I shall have to tell you one of my everlasting stories, as Stephen calls our talks."

"Do, do," chimed in Kate and Grace, as they took their seats beside their youthful aunt.

"There was once a powerful king whose kingdom was in one of the eastern countries. He lived in great luxury and magnificence, but he was not altogether selfish like many monarchs. His power did not make him unmindful of the weakness of others, nor did his wealth make him forget the poor and their necessities.

But of all his virtues, his justice was the great and crowning one. He respected the rights of others, and helped them to gain them. He was willing to give up his own pleasure rather than to defraud another of what was his due.

Not withstanding his palace was decorated with great splendor, and his hanging gardens looked like wreaths of flowers crowning its walls, yet he thought that his glory would be increased if he built himself a more magnificent residence. And as he was willing to reward the workmen faithfully for all their labor, it seemed to be a work that would serve others as well as himself.

He chose for the spot where his palace should stand a locality of great beauty. But there were a number of small cottages just where he determined that his palace should stand. They were the homes of the poor. For these he offered quite large sums of money, enough to compensate the owners handsomely for any loss they might sus-

The cottagers were only too happy to accept the proposals that he made to them, all except one old

" Now, Aunt Zera, I believe you are making up this story to suit the case of the doves," said

"Most certainly I am not," said Aunt Zera, "I am giving the account, as nearly as I can of a monarch of Persia; but as I cannot tell you when he reigned, you will be obliged to trust the record that some writer has given of this remarkable

Well, this old woman refused to accept his offer. He was willing to give even a larger sum to her, considering her age, than to the others; but she refused all his offers. She declared that she was born in that hut, and would die in it. She said:

'Was it not here that mine eyes first saw the glory of life in the eastern sky? And here will I behold its final setting. Take back your gold, I have something more precious here, (pointing to the walls of her humble home.) Take back your gems, there is a brighter gleam in the light that has never faded from that hearth.'

Instead of being angry, and asserting his rights and authority, the good king said:

'Well, that is a pity; but the cottage is truly hers. If she had not owned it, she would have deserved it by the love she cherishes for the place of her birth. It is such women that give me the men that will fight for their homes. Let the old woman live in her home in peace.'

"And so he chose another place for his palace, I suppose," said Kate.

" By no means; he wanted his rights as well as the old woman hers. 'Build my palace,' he said, just where I ordered, and let the but remain.' 'But,' said his architect, the design that I

have executed will enclose this miserable hut. It will be directly in the courtyard.' 'Good,' said the king; 'the old woman will not then want for the light that has so endeared

her home. I should have lamented to have deprived her of a single blessing.' "But," said Will, "I think that she was stupid-

ly foolish, and that any king of sense would have torn down her miserable cabin." "That is what his courtiers said: they declared that she was a foolish old crone, and that it was

heneath a high and noble sovereign to yield to

such an one; but he replied, 'She may be a fool,

but I will be just." And so the palace was built enclosing the old woman's hut. It was a magnificent edifice, far surpassing anything in the kingdom. It was ornamented with gold and gems; its architecture was faultless. It seemed like the dream men had of heaven-and as it gleamed and shone in that radiant atmosphere, with its towers and turrets, its delicate fingers pointing ever to the sky,

it looked indeed like a realization of a dream of It was the admiration of all who beheld it. No foreigner ever came to the country that did not envy the glory of a kingdom that could produce

such a wonder of beauty and magnificence. But, said an ambassador to him, I venture to say, that I am surprised to behold in the midst of such magnificence, anything so mean and un-

worthy as that poor hovel! The king then gave him his reasons for allowing it to remain,

country, said this ambassador, 'to dispute the tentacles, or arms, two of which it raises aloft and wish of her sovereign, would deservedly be put out of the way in the quickest manner possible; made of purple silk. Its remaining arms it uses as cars, and in this way it will take quite long I must say that I am surprised that so great a

monarch as you should seem to be so timid.' 'Allow me to think still that the old woman's cottage is the greatest ornament of my palace. It ly along, as if taking a voyage of pleasure, or proves that I am just, while all this splendor only rowing in haste over the waves, as if it was on shows that I am able to gather about me the wealth that an hour can sweep away. But what wind of heaven or flery tempest can take away my justice? That little home of the poor widow delights me in my hours of weariness more than leaning over the gangway of a ship when on a all the beauty of my own residence. I early learned that there is no rule that brings so much peace as that which commands nothing to be done to others which one would not desire done unto himself. Besides, I have always noticed that some evil was almost sure to befall him who deliberately injured others.

It so happened that, although this monarch was just and benevolent, yet he had in his court those who sought to injure him. They envied his greatness, and coveted his glory, and so they resolved to seek to become possessed of his honors. They formed a conspiracy to take his life, thinking thereby that they should be able to gain some higher posts of honor. In the evening they repaired to the courtyard, thinking that in its seclusion they could talk over the prospects of their success in attempting to take the life of their sovereign. It seemed to them a very secluded spot, and one well fitted for their private conversation.

But the old woman, who was quietly resting in | new one sought. her hut, heard their wicked designs discussed. They thought her a silly fool, and quite unable to understand anything she might hear. But gratitude gives a quick understanding when danger is threatened to a benefactor, and the old woman was not dull to perceive that the life of the good king was in danger. She stole outsoftly from her but and demanded an immediate audience from the king. He had always been willing to humor the whims of the old woman, and so she easily gained an audience.

'Most noble monarch,' said she, 'the Great Spirit of Good has permitted me to repay you for your condescension. Your enemies consult behind my cabin; send and secure them immediate-

The guards hastened to the spot as she directed. and found that the two conspirators were men of high office and trust in the kingdom. In hope of the king's leniency they confessed their crime, and others were found to be leagued with them, and the danger was indeed threatening.

The king was not only grateful to the old woman, but thankful that he had not forgotten to be just. He was wont to say afterwards, 'Did I not tell you that the old woman's hut was the greatest ornament of my palace? See how it has gleamed with the light of gratitude. What darkness would now have reigned in my splendid palace, but for that light that proceeded from the despised but. My courtiers! remember this: Justice is greater than a kingdom, more to be desired than riches, and its light and its wisdom will out shine the most magnificent gems.'

The old woman, in her hut, thanked the Giver of Life for permitting her to live, that she might express the thankfulness of her heart, and as if she had served out the purpose of her life, she soon died, while chanting the song of the Persian Fire Worshiper:

> ' Valley and hill, Forest and mount, Ocean and rill, River and fount, Awake! awake!

He comes, the God the streaming ray, With his glance to chase The clouds away.
They break! They break!

My life burned low, Through the night's dark hour. But the glorious glow,
And the quickening power
I feel! I feel!"

"The moral of this story is, I suppose," said Will, "that hawks will carry off my chickens or my doves, if I do n't let Mrs. Dovey have her way; and, come to think of it, I believe she is right; the new place is not half as well protected as the old. I think I will let the old lady dove have her way."

"But, auntie," said Eunie, "you said that the Persian King believed it was right to do to others as you wish to be done by. I thought that was a Christian rule."

"So it is; but the same sentiment was uttered by wise men before Jesus was born. Confucius lived over five hundred years before Jesus was born, and one of his precepts was, 'Never do to others what you do not wish them to do to you.' Confucius was a prophet of the Chinese nation."

"Why, I thought they did n't know anything,"

said Will. "There are wise men in all nations," replied Aunt Zera," and they become the teachers of the nation. There were prophets, too, in the Persian nation. Their great teacher was Zoroaster, and he was very wise, and gave many excellent instructions. His disciples thought the sun was presided over by superior spirits, who sent pure influences to the earth; for that reason they saluted and praised the sun, but worshiped God-There is something beautiful to me in this devotion to light, for I feel like praising it myself when it brings us so many blessings, and is the source of so much beauty."

"Well," said Kate, "if the King of Persia was a fire worshiper, I think he showed himself more of a Christian, than many other kings, and I wish we could have some more such to take care of the poor women.

"I am so glad you told us of him," said Grace, for now Will will not move the doves, and we

shall see them in their old place, sunning themselves in the warm sunshine. I think they must be fire worshipers. But why did they not call the Persians sun worshipers?" "They worshiped fire with particular reverence,

for they thought it represented the life within us that came from God. They never let the fire be extinguished in their temples. It was said that the same fire burned on their altars that was kindled by Zoronster, who is believed by some to have lived in the time of Moses, and they say four thousand years ago. Their priests tended their fires by night and day, and when a king went to hattle a portion of the fire was carried before the army on silver censers. They had many beautiful ceremonies, also, such as throwing garlands of flowers into the sacred fire, and fragrant oils."

"Well, I dare say they meant all right," said Grace; " but do let us go now, Will, and feed your subjects with some grain, in commemoration of

the great peril they escaped." "Through the grace of Lady Grace," said Will,

[Original.] THE PAPER NAUTILUS.

This is a beautiful little fish with a white shell,

which is as thin as paper. It is found most abun-

this brief sketch has watched them for hours, long sea-voyage across the blue Atlantic, and has often wished that he could take one of the bold little navigators in his hands and examine more minutely the structure of its elegant little craft. This little sailor has been endowed by Nature with a wonderfully keen instinct for detecting the approach of a storm, and long before the most weatherwise seaman can perceive the slightest indication of an approaching change, he will furl

are fair again, and the troubled bosom of old ocean has become sufficiently calmed to allow it to venture forth again on its voyages. Sometimes its shell springs a leak, and then it is curious enough to see the little fellow go to work and pump the water from its leaky craft. If its shell becomes so damaged as to render it unfit for use, then it is entirely deserted, and a

his little gossamer sails, draw in all his oars, fill

his little shell with water, and sink to the bottom

of the ocean, where he will remain till the skies

There is another kind of Nautilus with a harder shell, which suggested to Oliver Wendell Holmes his exquisite poem, "The Nautilus," published originally in the Atlantic Monthly, and which, after reading this sketch, you will enjoy finding in a copy of his poems and reading for yourselves, or getting some kind friend to read to you that you may better comprehend it.

I will add that comparatively little is known concerning the nature of this little navigator, although it has for many ages attracted attention and excited wonder and admiration.

Word-Puzzle.

I am composed of 11 letters. My 1 is in peace, but not in war.

My 2 is in gospel, but not in law. My 3 is in corn, but not in weed.

My 4 is in truth, but not in creed. My 5 is in heart, but not in head.

My 6 is in iron, but not in lead. My 7 is in better, but not in worse.

My 8 is in money, but not in purse. My 9 is in gladness, but not in wee.

My 10 is in substance, but not in shew.

My 11 is in right, but not in wrong. Then add this line to close the song. My whole is one of the best possessions in life.

Answer to Anagram in our last by P. C.

When the spirit takes its flight To realms of everlasting light, Will it, can it e'er return To those who mourn?

In the summer-land so bright, Where mildew never comes, or blight, Shall we our friends still recognize In Paradise?

We thank thee ever, Father God, For this our falth and hope so broad, And now for all thy blessings free, Thanks, thanks to thee.

MORNING INSPIRATION.

After a night's refreshing sleep, when Nature has thrown about the soul her mantle of rest, soothing and lulling the tired energies of mind, it s then we are in a condition to hear angel vo Rising early, throwing open our windows, we may shake hands with the unseen-those of our own household who have passed over the river. Even while we sleep angels attend us; but when we wake refreshed, then our souls respond to their gentle notes. Oh! why will not men and women of to-day more fully recognize these heavenly visitants, yielding their minds to the teachings of knowledge, that they may understand the teachings of the soul?

The more fully we open our souls to these divine teachings, the more freely shall we receive the inspiration of unseen intelligences. Not only to mind are we to look for inspiration, but as a preparatory degree let us wander forth amid the great universe of divine matter. Longfellow names flowers "Stars of earth."

Let us all become astronomers, learning lessons

from these beautiful stars.

This universe of ours is full of Spiritualism

Spirit and life are in all things.

The tiniest flower is fashioned by the Divine hand. The rippling brook, tracing its way amid the mountains, rocks and glens, over the sloping meadow, and through the birch-wood, murnurs its praises to Him who guides the stars in their unerring course.

The towering mountain reaches upward, as if

knowing whither to look for Him who holdeth

Oft on some midsummer's night, when sleep comes not to our eyelids, we go to our window and aze out upon the moonlit waters of the placid ferrimac-then we know our God-that Divine Life which permentes all things. Yea, the minutest particle of matter recognizes the creative power. Shall man, "the noblest work of God," fail to understand the divinity of his own soul. and the relations which he bears to all below him? That the soul of man contains within itself all

possibilities, who can doubt?

The Infinite dwells in the finite; and to day angels are helping us to strip off layer after layer of the grossness which dims the vision of the find, that we may know our own souls, and that in knowing our own souls we may know our

For this we will listen in the morning; ever knowing that the work of angels is redeeming from ignorance the minds of men. Yea, woman! open thy intuitive soul to these lessons of redemption.

Beautiful is thy mission, ever giving to generatious yet unborn the PREEDOM OF THE SOUL.

Tarry not the winds of morning, Wafting over land and sea All the knowledge of the dawning, Bringing gladness, soul, to thee.

Bright in yonder vast horizon Beams the coming king of day; Strip from off the orb of vision That which now impedes his ray.

Pander not to creeds and dogmas; Free the God who in thee dwells; Strike the fetters from the bondman Bound have been the souls of men !

Tarry not-the winds of morning Sounding to earth's furthest bound-"Look! behold the Day-Star dawneth," Freedom, freed in is the sound! Preach ye Freedom, men and women;

Freedom to the fettered soul!
"Freedom!" this shall be the watchwerd Echoing loud from pole to pole.

Ignorance has long enchained us,
Long we've groped in Bror's night
Might no more shall bear the conquest,
Truth shall conquer might with right.

Written for the Banner of Light. INVOCATION TO ANGELS.

[Written by a lady residing in Washington, D. C.]

Angels guard my erring footsteps, While life's mazy path I cread, Till my days grow long and weary, Till the morn of life is fled, Till the deepening shades of evening Gather round my sinking form.

Then, kind angels sent from heaven, When the night of death shall come. Lead me safely through the valley, Take, oh take my spirit home-Angels, take my spirit home.

When I fly my homeward journey, Grant me wings as pure as thine; Place a crown upon my foreliead. There forevermore to shine. On'a harp of heavenly music Teach my willing hands to play Anthems such as angel choirs Chant through everlasting day.

Holy angels, sent from heaven, When the night of death shall come, Lead me safely through the valley, Take, oh take my spirit home-Angels, take my spirit home.

When my evening sun is setting, Gently let the shadows fall When I leave this earthly temple, To obey the Master's call. Guide me through the chilling waters, Light my pathway to the tomb; Rob the arrow of its sharpness. And the churchyard of its gloom.

Gentle angels, sent from Heaven, When the night of death shall come, Lead me safely through the valley, Take, oh take my spirit home-Angels, take my spirit home.

Spiritual Phenomena.

Spirit-Life and Manifestations---Interesting from Williamsburgh, N. Y.

On reading the Message Department of the BANNER OF LIGHT recently, my curiosity was specially excited by a paragraph stating that "The scance was opened by Theodore Parker; messages answered by Charles A. Davis." Now, myself and others have naturally been anxious to know whether this was the same Charles A. Davis who lately departed from this city, widely known, and greatly respected by his numerous friends. And, of my own accord, I ventured to address a letter to your office, making the inquiry if it was so. I also desired to know whether he could give us further proof of his identity? How it was that he so soon became acquainted with Theodore Parker in the other life, and whether he had the ability to say who wrote the letter containing these inquiries?

Mr. White, publisher of the BANNER OF LIGHT, courteously and very kindly replied, that (as a test, I suppose) he had placed my letter, in an envelope, upon Mrs. Conant's table at one of her free circles, when it was written upon by the medium, "Can tell you all about it by speaking."

Mr. White then returned the letter to me unopened, recommending that if I would take it to a medium in New York, he had no doubt I should obtain satisfaction. I therefore soon after proceeded to the office of Mr. J. V. Mansfield, No. 102 West 15th street, New York, who, at my first interview, readily gave me a specimen of his wonderful powers. I was desired to keep the letter in my pocket-which I did, in the envelope as received from Boston-and simply to write unon the end of a long slip of paper the name of my spirit friend, and my own name, this being folded so frequently that it could not possibly be seen.

Slightly tapping the paper, the medium almost immediately wrote as follows: "Well, my dear . I am with you and have much to friend W tell you. It bothers you to know how I found my old spirit friends, but of that I will tell you, will you but give me the chance to do so. Your friend, Charles A. Davis." After some remarks, another writing was given of but little interest to the general reader, addressed to me, by name, spelt out in full. Here then I found that I had already received a full answer to the most material of my | Tell my wife that I see whenever I so wish, with

On Wednesday, January 2d, I called again on Mr. Mansfield, with my friend Mr. M-, who was also a friend of Mr. Davis, in his life time, when the following took place. I give the questions and answers nearly, if not quite, in the order in which they occurred, the names being spelt out in full almost invariably.

No. 1.—We first received, almost immediately on entering the room, without any questions being asked, the following:" Well, dear W-, I am with you, and will do the best I can to respond to your queries, but am not able to magnetize fully. Your friend, Charles A. Davis, to H. W---."

Ques -No. 2.-Will you send some message to your friends B-, M-, and others, and to your wife-mentioning their names?

ANS.-" Well, say to them one and all, that I will be with them in their sittings, and give them unmistakable evidence of my control. As to my dear family, I would rather talk directly to them. Say to them, however, that I am with them from day to day. Oh, thank God for this blessed opportunity! Come and allow me to talk with you from time to time. Yours as ever, Charles A. Davis."

Q.—No. 3.—Were the communications through Mr. D-, and Mr. M-, certainly and truly from yourself?

A .- " Friend W --- , they were as true as that the sun rises in the East and sets in the West C. A. Davis."

A .- "My dear earth friend W-, I recollect you kindly. I have much to say to you of my previous views touching my belief in the new church doctrines. I was with the God-gifted lady. Mrs. B-, and will discourse to you through her again. Your old friend, George Bush, to H.

Q.-No. 5.-How? By what means, my dearest sir, can you speak to me?

A.—" I can do so through any one I can control. Be you a judge of that. I do not intend to be selfish, so leave it to you to select the source.

George Bush.". Q.—No. 6.—Can you be, and are you often with me when in private?

A .- "Scarcely a day passes, my dear Wbut I am with you some portion of the day. Your

old friend and brother, George Bush." Q.-No. 7.-Our first employment after departure from earth-life?

A.—" They are various; as various as they are while in the earth form. George Bush." Q.-No. 8.-When we pray, do spirits or good

angels aid or dictate in a degree the prayers we

Control of the fo

A .- "Yes, that is even so; hence the necessity of having pure thoughts at all times, for you attract just such spirits as you are thinking about. George Bush."

Q.-No. 9.-Can I be made a useful medium? If so, of what kind or character? Will you please bless and assist me in this respect?

A .- "Well, I find you are a medium indeed, and in truth you are the medium of doing much good, for you are willing to impart whatever is given you that will benefit your fellowman. I think after a while I can control you impressively. to be very reliable, but at present I have not perfect control. Let me speak to you from time to time, and I will do you good. Your friend and brother, George Bush. January 2, 1866."*

Q.-No. 10.-Are we entirely free from these anxious business cares which oppress us here? A .- "Yes indeed; were it not so, heaven would not be heaven. This is a land of rest, from all those perplexities incident to a life in the form. G. Bush."

Q.-No. 11.-May I have your permission to publish these remarks in the BANNER OF LIGHT? A.—"Yes, if by so doing the world may be benefited. Would to my Heavenly Father I could live my life over again. How differently would I preach from what I did once; that is, more earnestly, more devoutly. I am yet a New Churchman in belief. I cannot be otherwise, seeing as I now do by the light of the eternal spheres. George Bush.'

Q.-No. 12.-Can you name the book, I was reading on the afternoon of Dec. 23d, and page? A.—"That I do not see now. I do not always notice so minutely. But it appears you are reading E. S.'s works now and then, I judge from your thoughts G. Bush."

Q.-No. 13.-How shall I find you, my dear friends, Prof. Bush and Charles A. Davis, when I arrive, which must be soon?

A .- "Never mind that; we will both meet you and M-, your friend, on the bank of that river that divides time and eternity. Neverfear; we shall meet again. George Bush.

It may be as well for me to say that my questions were not prepared in the way Mr. Mansfield required, and I had to write them all over again separately in Mr. M.'s office, hence some questions of equal or greater importance were omitted, answers to which I may possibly obtain at a future opportunity.

To myself and friend these answers which I did receive were very surprising and interesting indeed. I retain the original documents by me, for the inspection of the curious. There are several incidents in relation to them of quite a startling character, but which I cannot very well communicate for fear of trespassing too much upon your valuable space. One thing, however, I must record, which is the fact of the signatures to most of these papers being an exact fac simile of the original. This can be readily tested on comparison by any of Prof. Bush's friends and correspondents. I have myself indubitable evidence of this interesting reality in my own possession.

The answer given by our friend Charles A. Davis to the question No. 3, as to the verity of communications given through Mr. D. and Mr. M. being considered satisfactory, several of your readers in this locality might be interested in knowing something about the nature of these communications. For their gratification they are subjoined-should you find it convenient to publish them. Yours very devotedly,

AN OLD SPIRITUALIST. The subjoined communications from Charles A. Davis, were given through his old friends M-

"Well, you think of what you saw when you was last at my house. You saw my worn-out hody laying in the robes of death. The young and worldly saw only this, but you, my friends, saw the spirit that had left the body. When you looked at my body, I was then looking at you—I looked at you and thought when we used to talk about the things that I now experience. You would not think that sairits persons the mortal would not think that spirits perceive the mortal body, but they do. The new spiritual sense is able to observe many things that we used to think it could not. Would you think that spirits Yet it is even so. Would you think that the spirit could see the loved ones it left behind with all the vivid distinctness of its mortal life? That is also the fact. I see my wife and my Carrie; I see my worthy friends whenever I wish, The spirit vision seems to be like the picture that once was painted that was endowed with sight: it could see through stone walls—what I mean is, that I can perceive what I wish, whenever I please our little Carrie. I would like to communicate with her some time if she will sit with Mr.

A few evenings after, by request, friend Davis again communicated as follows:

"I am here, your poor witness on the stand. cannot enlighten you much about spirit life. I have been here so short a time, taking the sort of notice that I could take, that I do n't know much about it myself. I was taken to a spirit who would teach me what my duty is. I tell you what, my friends, I was taken aback when I found it was to so love my fellow beings that I would be willing to suffer that they might be benefited.'

On the next occasion, after the friends had been in conversation upon business topics, the following was received:

"You will be assisted, every time you sit, by the tone of your thought. Eet your worldly business well alone, try to think only of matters of spiritual interest. I will tell you, my dear wife, how the spirit-world appears. Everything reminds me of the fine scenery that I have witnessed on earth. I am at the point of saying that I am still on earth, but I am warned by spirit friends that I am not. The wonderful phenomena of the seasons are here with all their glorious results. I have seen the living splendor of the summer sunset, as at the last time I saw it on earth. I thought myself on

earth then; I was told that this is the spiritworld.'

Oct. 4th, 1866, was received: I will try to tell you what I saw in the world of spirits. I saw worldly spirits who were seeking the same pleasures that they had indulged in Q.—No. 4.—Have you seen Prof. Bush? Was he present at one of our meetings, and did he manifest through Mrs. Bullene? greeable, for it clashes with their most cherished habits. They do not work from their eyes, but continue in their error till they are told by spirits of high development that they must reform and seek enlightenment. Then they try to learn their duty to their fellow-spirits, which is to help them to a higher and a nobler life. Oh, my friends, you must try to learn this great truth. If you would be happy you must great truth. 11 Journal of the state of the

*The date. January 2, 1866, is of course a trifling error.

"Who made the world?" asked a teacher of a little boy who had not been long in school. The boy shook his head and said nothing. The teacher threatened to whip him unless he answered. The boy, feeling compelled to a confession of some sort, broke forth, "Well, master, I made it, but I'll never do it again!"

Have the courage to prefer comfort and propri-

ety to fashion, in all things.

It is not what we cat, but what we digest, that makes us fat.

Correspondence.

Notes by the Wayside.

Again we greet the readers of the dear old BANNER, as we halt on the royal road of itinerant labor to survey the field over which our peregrinations have taken us, and make observation of events as they are presented to our ocular and mental vision. Next after Keokomo, Delphi was the rallying place of the faithful, who, under the leadership of Dr. and Mrs. Beck, have once more obeyed the summons to duty, and are preparing for active measures for dispensing the living Gos pel. For some time the public work had been suspended, but our appearance there was the signal for renewing the work in good earnest, and as many of the best minds there, among whom is Gen. Meilroy of military fame, have espoused our cause, the work must surely succeed.

From thence to Crown Point we journeyed, to answer the call of Bro. J. H. Luther, whose efficient labors and liberal pecuniary investments have opened the door to the "Kingdom of Heaven" for all who enter the cozy hall which he has erected and dedicated to the use of all reformers.

There we met Bro. Piersons, now residing in Southern Illinois, who, with Bro. L., first engaged in the pioneer work in Northwestern Indiana, and he contributed largely to our entertainment with his superior musical powers. We were glad to unite in their rejoicing over the fruits of their labors-the rapid spread of liberal ideas, and the triumph of our humanitarian religion.

Thus it ever is-the world moves when the Archimedian lever of thought is placed upon the fulcrum of stubborn facts, and the power of logic and science is applied thereto.

Our next point of sojourn was at Sheboygan Falls, Wisconsin, whither we went to visit a brother, and also to minister to the spiritual wants of the true and tried friends of our cause. who, with such valiant, fearless leaders as Bro. Chas. D. Cole and W. H. Prentiss, have there raised the standard of religious liberty and intellectual freedom, and battled against the superstition and bigotry that at first assailed them with relentless fury, till the foes of truth have been vanquished, and many of the most influential and substantial citizens have rallied around the shrine of Spiritualism to do honor to the brave pioneers who stood the brunt of the battle till victory was

Here our friends have an elegant free hall, open to all good works for the benefit of humanitywhich even the Orthodox, whose doors are closed and barred against us, are permitted to use freely -a generosity for which some of them have paid, as did the viper that was warmed in the bosom of the rustic-and though it has been dubbed as the "Depot of Hell"-or some such choice enithet. so current in the mouths of clerical saints-vet our good brothers retaliate by heaping coals of kindness upon their heads, which have already burned through into the consciences of some who 'dealt damnation" on the friends of religious lib-

We spoke two Sundays in this place to good audiences, in which we saw a Congregational deacon and some other church members. It is evident that the leaven of free thought has been at work in this town, and the ferment is at work even in the churches. The Congregational minister is bursting the fetters of his narrow creed, and boldly preaching doctrines that a few years ago would have been pronounced heterodox. We heard him preach the spiritualistic idea of the future life" - advocating eternal progression and the same diversity of character and happiness as is seen here-and the whole sermon, bating a few doctrinal points, was good Spiritualism. He all "whining cant and long-faced religion"—a prayer we commend to all his brethren still in bonds of mental slavery! The cause of Spiritualism here needs only an organization of its numerous forces, which we trust will soon be consummated, to go on from conquering to conquer all enemies of religious liberty.

We sojourned at the hospitable home of Bro. Cole, whose worthy family spared no pains to minister to all our temporal wants, for which kindness we shall ever be grateful.

We next spoke at Sheboygan City, in the new Unitarian Church, the use of which was freely tendered to us by the trustees-a generosity that and hope yet to have the opportunity of so doing. is in true keeping with the avowed liberality of their faith.

We had a large audience, composed of nearly all the Unitarians, several members of other churches, and the few avowed Spiritualists, who of intelligence, character, wealth and social influ-

The Rev. G. S. Shaw, a talented, and, we believe, inspirational speaker, who has recently engaged to minister to the spiritual wants of the flourishing young Unitarian Society, was also vocation, which breathed forth the aspiration of a for Christmas. This Society was born of persebrowbeat freethinkers during a revival.

We honor their manly independence, and trust the progression of humanity. they will not forget their origin, and imitate the unworthy example of some of their brethren road, which starts from Atchison City, then take elsewhere by becoming sectarian and proscrip- the cars and come to this place, Monrovia, fourtive, but will fraternize with all true souls, and continue to open their church and their souls to | house, and I will take great pleasure in showing the ministrations of the Heralds of New Light.

Sheboygan, we came to Fond du Lac-where we this road, for the first sixty miles. shall abide for a time-not definitely settled as yet. This place will ever be memorable to us as the scene of a spiritual manifestation of so un- ble village and vicinity of the friends of the Harmistakable a character and of such a peculiar monial Philosophy built up here. personal nature as to render it the rubicon of our destiny, for then "the die was cast" that shaped our earthly career. Previous to its occurrence. we had nearly six years of experience in mediumistic development, but it had been so slow and attended with so many obstacles, one of which was our stolid skepticism, that we had Hall, on Tuesday evening, 15th inst. The large come to distrust our own oft-repeated impress hall was densely crowded with spectators, who sions, and the repeated assurances of spirits had been attracted there to see "something new through other mediums, that we would become a under the sun." And, no doubt, many did: espublic instrument for their use, and for more than | pecially those accustomed to attending sectarian a year we had refused to yield to the influence that even then sought to gain frequent control. During this time we were engaged in the study of medicine, and were determined to complete the course of study despite the impression our guardians gave us in the outset, that we should never do so, for another field of duty was before us, &c. But sure enough, in this, as in all other attempts

to us. One morning, in the last week of Nov., 1862, we awoke at daylight after a sound slumber, and while our mind was busily occupied with force, which produced violent shocks in our physical system, came a vivid and startling impression as of an audible voice calling our name, and saying, "Your mother is dangerously ill, and if you wish to see her on earth, you must go home immediately." The influence then abated, and our old skepticism, ever prone to occupy our mind, induced us to call the impression imaginary, a mental illusion, &c. Again came the power-the "forewarning" was repeated three times, and we were rebuked for our skepticism, for having distrusted the promises of our spirit guides, and it was said to us," You may regard this report of your mother's condition as a test of the fact of spirit-intercourse and of our truthfulness;" and it was then added, "You will soon have a telegram announcing this fact." So determined was our unbelief, that we did not heed the injunction, but went our journey, determined to wait for something more tangible and positive before going more than a thousand miles to verify the test." But a few days verified all that was told us; the telegram came; we arrived at our home, then in Rochester, Vt., just in time to see our mother ere her departure to the Summer-Land. And now our doubts have all been driven to the winds by overwhelming facts, and we rejoice in the knowledge of immortality, and go forth to publish the "glad tidings of great joy," wherever "led by the spirit." More anon. DEAN CLARK.

Spiritualism in Western Iltinois—W. T. Church-Manifestations, etc.

The BANNER has been a constant visitor in my family for the last eight years, and we feel less like doing without it now than ever before. It would seem like banishing light and warmth from our humble home to stop the weekly visits of this fearless advocate of free thought and investigation.

Our city has a population of over four thousand, and not a spiritual lecture has ever been delivered in it; and yet there is a large number of liberal minds that have lost all relish for the dry husks of old theology, and are fully ready for the living Gospel of Spiritualism, whenever its facts and philosophy shall be fairly presented to them. The few avowed Spiritualists here are not able to bear the expense of sending for lecturers to come and labor for us; but lecturers, passing from the East to St. Louis, by making this a point, might soon build up a society that would support any good speaker or test medium who might, at any time, find it convenient to give us a call. Litchfield is located on the St. Louis, Alton and Terre Haute Railroad, fifty-five miles northeast of St. Louis.

I was much gratified to find in the last BANNER a vindication of W. T. Church by the friends of our cause in Decatur, Ill. Such a vindication was not at all needed by any one at all acquainted with Mr. Church's mediumship, for I am convinced that no man of ordinary capacity can witness the manifestations that take place in his circles, under favorable circumstances, and then say, with the approval of his own conscience, they are not performed by some power outside of the me-

I have witnessed these manifestations both in the dark and in the light, and I must say that I was no more convinced by what I saw in the light than I was by what I heard in the dark, though I was glad to be able to add the sense of sight to the witnesses already in favor of the genuineness of these phenomena. In a séance, which I reportprayed the good Lord to deliver his church from ed to the BANNER some time ago, we plainly saw three spirits fully materialized, with one of whom we were very familiar in earth-life, and we had often conversed with the other two in the dark circles. During all the time that they were exhibiting themselves the medium sat in full view of the circle, as much delighted and astonished as any of us at these new and strange manifestations. I hope these phenonena may again occur in the light. I believe they would often occur if circles were sufficiently harmonious. I am firmly convinced that I could select a number of persons to whom the spirits would be able to show themselves in the light, after a few sittings,

Yours very respectfully, J. N. Wilson. Litchfield, Ill., Jan. 13, 1867.

From Kansas.

Thinking that perhaps there are many good Spirare among the first citizens of the town in point itualists throughout the Eastern States who are desirious of emigrating to the far West, let me say we should like their company; and as Kansas is one of the most desirable localities of the West, having a congenial climate, with a very rich and fertile soil, we invite them here. For health, there is no newly settled country that equals it, espepresent, and assisted in the services with an in- cially north of the Kansas river. The railroad enterprise, and the rapid strides making toward free soul for new light and truth. The church is the Pacific, are great inducements, I think, for one of the coziest, homelike places we have yet your coming out this way, if but just to take a spoken in, and was most beautifully decorated look at this beautiful country. There is a twofold advantage in coming here: you can secure for cution from a clerical bigot, who attempted to yourselves good and cheap homes; then as missionaries you can have new fields to labor in for

I invite you to come to the Central Branch Railteen miles from Atchison City; then come to my you the country. The railroad company have Bidding adieu, with regret, to our friends in just located their several depots, or stations, on

> We want mechanics, tradesmen, farmers, doctors and lecturers. We can surely have a desira-

BOAZ W. WILLIAMS. Monrovia, Atchison Co., Kansas, Jan. 1, 1867.

Lyceum Anniversary in Cleveland. O. The first auniversary of the Children's Lyceum came off, according to announcement, at National Sabbath Schools only. There were one hundred

and twenty scholars present that took part in the

exercises, with a full complement of officers and

leaders. The usual ceremonies and exercises, in accordance with the manual, were gone through with in the most approved style, reflecting great credit on all those who had devoted their time and energies to settle down in secular business, we had been to prepare so large a number of children for the thwarted, and for several months were drifting occasion. At the close of the exercises appropriabout upon the sea of life, seemingly without rud- ate gifts were distributed to all the scholars of the der or compass, buffeted among shoals that threat different groups. The Conductor, Guardian and ened to shipwreck our frail bark, and send us Musical Director were also agreeably surprised beneath the surge, "unknelled, uncoffine I, and | by handsome presents, as an earnest of the appreunknown." But such was not the decree of fate, ciation and regard they were held in by friends

came, and the decree of Heaven was made known | The proceedings closed with a bountiful repast, which the young folks enjoyed hugely. After supper the juveniles were all let loose. The building was a strong one, otherwise there might preparations for a journey, we were suddenly have been some bills for repairs brought in for and nowerfully influenced-as we had been hun- adjustment. The intention was to give the childreds of times before-and with the magnetic | dren a good time, and this would not have been done (according to their ideas,) without something after the style of "Pandemonium let out for noon." The whole affair was a grand success. The Lyceum will be continued. In the great work of reform and progression, I remain yours D. A. EDDY.

MILTON'S LAST POEM.

[The following beautiful poem is from the Oxford edition of dilton's works, and as the work is rare and the lines compara-ively unknown, we reproduce them;]

I am old and blind! Men point at me as smitten by God's frown, Afflicted and deserted by my mind, Yet I am not cast down.

I am weak, yet dying; I murmur not that I no longer see; Poor, old and helpless, I the more belong, Father Supreme, to Thee.

Oh merciful One! When men are furthest, then Thou art most near; When friends pass coldly by, my weakness shun, Thy chariot I hear. Thy glorious face

Is leaning toward me, and its holy light Shines in upon my lonely dwelling place, And there is no more night. On my bended knee

I recognize my purpose, clearly shown; My vision thou hast dimmed that I may see Thyself-Thyself alone. I have naught to fear; This darkness is the shadow of Thy wing; Beneath it I am almost sacred; here Can come no evil thing.

Oh! I seem to stand Trembling where foot of mortal never yet had been, Wrapped in the radiance of Thy sinless hand, Which eye hath never seen.

Visions come and go; Shapes of resplendent beauty round me throng; From angels lips I seem to hear the flow Of soft and holy song.

It is nothing now, When Heaven is opening on my sightless eyes, When airs from Paradise refresh my brow, That earth in darkness lies.

My being fills with rapture; waves of thought Roll in upon my spirit; strains sublime

Break over me unsought. Give me now my lyre! I feel the stirrings of a gift divine; Within my bosom glows unearthly fire, Lit by no skill of mine.

Dr. Bryant in California.

The regulars of the medical profession must be disgusted at the extraordinary and speedy cures performed by Dr. Bryant, says the Golden Era, of Oct. 21, 1866. His medical tactics are analogous to those of the first Napoleon in his celebrated Italian campaign, being without rule or precedent, contrary to the rules and regulations of war. an insult to the Materia Medica, and an outrage on every aromatic druggist and drug store. Consisting simply of manipulation by the hands, or as it is more commonly termed the "laying on of hands," the doctor's practice involves neither mercury, rhubarb, castor oil nor pills, in all their various ramifications. It affords no chance to put a sick man to bed and keep him there, a living repository for drugs until either his purse or constitution show unmistakable signs of giving At the hall on the corner of Post and Kearny

streets, Dr. Byrant devotes several hours every day to the gratuitous treatment of the poor. Daily the hall is thronged with a crowd of men, women and children awaiting treatment. Rheumatics and paralytics chiefly abound. The sight of so much disease and ailing lumanity is not particularly calculated to soothe the nerves of a sensitive person. The patients approach one after the other; a few words pass between them and the doctor relative to the nature and locality of the disease, and then the manipulation commences. He strokes the face, the arms, the back as the case demands. Dr. Bryant is a slight built man, the very embodiment of a nervous temperament, and one, judging of his bodily strength by his appearance, might suppose him capable of lifting about twenty pounds. Yet he moves some large human bodies around in a most energetic and forcible manner, and turns and twists and pulls, and hauls them about in a fashion sometimes to the intense bewilderment of the patient. We confidently expected, as a final summary to the performance, that he would take some of his larger male patients up by a convenient portion of their apparel and throw them over his head—cured. Some he pats strongly on the back, an operation in some cases attended by the uprising of a denso cloud of dust from very ancient coats, which tloats into the physician's eyes, and, promotes succeing into the physician's eyes and promotes sneezing for several yards around. The principle feature in Dr. Bryant's treatment is that he cures. He tells paralytics to walk who have not taken a natural step for years—and they do walk. Some are at once wholly relieved, others greatly benefited. He does not profess to cure every case brought before him. He cannot set a broken arm, or restore an amputated leg, or supply a lack of brains, or any other missing members by the laybrains, or any other missing members by the laying on of hands. Probably be could afford no relief to the author of that ponderously joesse article relative to the subject which appeared in the Bulletin. He does not claim to be possessed of superletin. He does not claim to be possessed of super-natural powers. He does claim that, through his neculiar organization, he is possessed of those healing powers which belong as much to the world of science as the working of the telegraph

or the taking of a photograph.

We saw and conversed with several at the hall who had been instantaneously relieved by this treatment. Several cases of paralysis (a disease the bane of California,) were shown us, who, a few days before were scarce able to move their imbs in walking, now locomoted with tolerable facility.

A lady residing on Sacramento street, one door from the corner of Leavenworth, left the hall in an ecstatic state of mind, cured of pain and lameness arising from a partial dislocation of the hip joint, from which she had suffered for years. We intended giving names, but after it was discovered that a "newspaper man" was taking notes hewas besought and implored by all parties concerned not to "put their names in the paper." cerned not to "put their names in the paper." The matter assumed a new and, to them, a horrid aspect when it was discovered that it was a "newspaper man" who sought for information.

There is an intense and, it may be added, fool-

ish fear regarding such publicity on the part of partly developed females. They have no objec-tions that their case should be talked about from Dan to Beersheba, but the spectacle of their names in print seems to be viewed as a catastrophe of the most appalling nature. Gratitude to their benefactor, besides rendering themselves a means of information to the rest of suffering humanity, might induce them to lesson their scruples in this matter. It is just possible, too, that there may a little assumed modesty in this regard, and that eeing their names in print may not be so hard a. thing to take after all.

thing to take after all.

Well, to return to our mediums, people have come to acknowledge that this physician cures, but it is a common remark: "Oh, it's only magnetism, or psychological power; it's only temponetism, or psychological power; it's only tempo-rary!" The hard facts thus far do not bear out the assertion. The wife of a prominent lawyer in this city who was relieved at once of a paralytic affliction by which she had been confined to her bed for years, has suffered no relapse. So, also, a-hady residing at the Mission, cured in like man-ner of a complaint from which she had suffered for months, is still a well woman. Her little boy was cured of deafness. He still hears. We in-tended to speak of numerous other enses, buttended to speak of numerous other cases, but and soon "the chosen hour of a Mighty Power" and contributors for the support of the Lyceum. | space is lacking and we must stop.

Bunner of Light.

BOSTON, SATURDAY, FEBRUARY 9, 1867. OFFICE 158 WASHINGTON STREET.

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

PUBLISHERS AND PROPRIETORS WILLIAM WHITE. CHARLES H. CROWELL.

matter must be sent to our Central Office, Boston, Mass.

LUTHER COLBY, · · · · · EDITOR. The All letters and communications intended for the Editor (C. Department of this paper, should be addressed to the Elator.

Senior: ALISM is based on the cardinal fact of spirit-communion as frectory, it is the effort to discover all truth relating to man's serviced nature, capacities, relations, duties, welfare and discover and its application to a regenerate life. It recognizes as artimates bly inclusively facts, at a knowledge of the laws and grantals which govern the occult forces of the university of the relationship of the facts of t at one with the highest philosophy .- London Spiritual Magazine.

Coming Out into Freedom.

All of the readers of the BANNER have without doubt heard of the Rev. O. B. Frothingham, of New York of whom it was affirmed, on the decease of Theodore Parker, that he would take that great leader's place in the liberal Unitarian ranks. But it seems that, as Mr. Parker was driven out from the Unitarian fold; such as it was at the time of that event, so now Mr. Frothingham for himself scouts the idea of the Unitarian creed either holding or restraining him. He will not suffer himself to be treated as Mr. Parker was, thinking it better to issue his bull against the Church, than to have it issue any assumed fulminations of the same sort against him.

Mr. Frothingham, then, is a plain Come-outer. He rejects and refuses everything that is ecclesiastical, no matter by what name called. As for Unitarianism, the reader can get the best idea of what his views upon it are from his remark that it does not flourish at all, that it is a failure, and that it can never secure any growth on American soil. This at least has the savory virtue of explicitness. So he thinks that inasmuch as Unitarianism has failed signally, there is nothing to succood it but Come outism, of which creed and be-Hef he proclaims himself an apostle. And he speaks brave and vigorous words in proof of the truth of his conclusions. It is really refreshing, merely regarding the spirit and tone of the thing. to read his bold, liberty-loving, and uncompromis-

But what, then, is Come-outism? Our readers would no doubt be glad to inform themselves by receiving an explanation from so authoritative a source. To gratify their natural desire in this respect, we offer the following extract from a very recent discourse of Mr. Frothingham, offering no opinion in advance on its related meaning. Says the preacher:

"The principle is this; that the organ of the Divine Spirit is the consecrated reason of the present time. The consecrated reason, I say; by which I mean the reason directed toward the personal and social improvement of man. The Romanist says, the Divine Spirit is in the ordinances of the Church. The Protestant says, the Divine Spirit is in the letter of Scripture. The Unitarian of the elder school says, the Divine Spirit is not in the ordinances of the Church, or in the letter of the Scripture, but in the whole reason of the Christian past uttering its word through the fundamental beliefs of Christendom. We say, the Divine Spirit is in the reason of the present time as it turns itself honestly, seriously, believingly reverently toward the study of truth and good We do not reflect on any other principle in assert ing ours; we simply assert ours. We do not boast of having any peculiar possession in it. But we do say that, so far as we can see, we alone within the compass of our actual Christendom--we alone in department of religious thought --put it forward and maintain it. We alone openly, but devoutly and reverently, say: We believe in the reason of man as it stands here at this point we consult that for the rules of our faith; we go to it for fresh disclosure of truth; we walk by its light over the fields of sacred history, among the passages of sacred books, through the labyrinths of Church form and usage. We press its lamp to our breast when we dip into the sea of cloud which the so-cial condition of humanity is to us. What it tells us not to believe we put by, no matter how cherished and venerable; what it bids us believe we hold to, no matter how new and strange. We are certain that if our aims are high, our purposes noble, our spirits pure, we shall arrive at our full measure of truth."

We need hardly remark on the hopefulness of a movement like this begun by Mr. Frothlugham. He is a man of distinction and very wide influence among the large body of men and women who are accustomed to call thomselves "liberal Unitarians." He thus takes an advanced step, and leads out large numbers with him. So far as the perfect emancipation of human reason goes, we are heartily and wholly with him in his position. Now there is still another step to be taken, and the logical and necessary consequence of the other-that, in the perfectly free use of the reason, under guidance of the higher instincts and a clear spiritual insight, he recognizes that close and enduring band of fraternity which rules throughout the universe, linking the spirit in the form and the spirit out of the form in indissoluble connections,

This resolve of the New York Unitarian is nothing very new in the denomination he has left. There is at least one-there are certainly two or three distinguished Unitarian ministers here in Boston who have no connection whatever with 'he body that professedly claims them, never at-

nd a general Association meeting, and believe ily in the Divine Father and the free use of all ossible religious influences and agencies. These things are the more significant, however, from the accompanying fact that a like spirit of disintegration is actively at work in the other denominations, so that it cannot in the nature of things be very long before the Church of Come-outers will outnumber all the others, and will next rank Memselves as true Spiritualists.

Flocking to the Cities.

Some writers on current topics affect to deplore the tendency of our people to flock to the large towns and olties. But there may be sufficient reasons for such a hegira. A large class of the general population would never break up the home associations of life in the country, for the sake of crowding and jostling their way in the cities, if there were not some sufficient inducement to prompt the change. In the cities, the intellect moves more rapidly, it receives more constant atimulus, and appropriates to itself what it cannot find in the more sluggish life of the country. Then the social sympathies are quickened in every way, and the whole being is warmed with the wine of a new life. To tell the whole truth, and passing by the drawbacks which are associated with the trials and temptations of the crowded life of cities as compared with that of the country, there is a greater demand than ever before for the expansion of the higher qualities of the nature, and the sluggishness of country life does not favor it like the more compact social life to be had in

Ritualism in the English Church.

There are some twenty-five hundred priests in hear criticism, and are as mad as March hares sentiment on the subject of the character, condiwhen brought into the focus of ridicule. The cor- tion and proper treatment of the Indians. ruption is at work in the Episcopal Church on this side the Atlantic, too. It has broken out in interest the late Report of the Commissioners on England.

out with indignation. It means reassertion of what, as a Protestant Church, we have protested against ever since the Reformation. It means turning our backs upon all our great Protestant divines, and the repudiation of our chief Protestant divines, and the repudiation of our chief Protestant divines. We likewise find it admitted by the agents all its strength and substance, and antagonism to the true Gospel of Christ. It means transubstantiation—the sacrifices of the mass—auricular confession, the subjection of the minds and consciences of men to the dictum of the priest; the closing up of all access to Christ and his salvation to the narrow gate of the ministration of a priest; justification by the efficacy of the sacraments, means penances, prayers for the dead, and purga-tory the necessity of a priest's absolution to the emission of sins. It means the full priestly character of the Christian minister, the full sacrificial and propitiatory character for the living and the dead, of the Lord's Supper. It means Roman bondage for Christian liberty: a sensuous, senti-

God in spirit and in truth." The (English) Bishop of Carlisle says of it, in ery plain terms:

"Dogmas, as these ritualists themselves openly avow, apart from which, candles on the miscalled alter lighted at noonday, stoles and chasubles, and copes of costly fabric and gorgeous hue, fragrant incense and melting music, would not be worth contending for. And what is that dogma? One which they may, indeed, themselves believe to be distinguishable from transubstantiation, but which no scripturally instructed Christian mind can discover to differ from it in reality."

The following will serve to give one an idea of the "goings-on" of the ritualists in a church in London:

"The chancel was crammed to overflowing with priests, chorists, acolytes, and other actors in the mumnery, the congregation consisting of thirty persons, chiefly women. The edifice was filled with the smoke of incense, which at first had a suffocating effect upon the uninitiated. The altar was decorated with white and crimson drapery, and the Host was exhibited exactly as in Roman Catholic churches. While prayers were intoned, the incense was swung about vigorously. The Rev. Mr. Lee preached the sermon, after which a ministered to each other what appeared to be consec rated elements.'

The World in Motion.

Just as was foretold by angel messengers to taking, \$650,000. nen, years ago, not only this country but the it may not be bettered by its correcting ideas and plans.

In the Old World and the New this renovation questionings. The Church of Eugland is rent asunder by its power, and the temporal rule of the venerable Papacy comes to an end at the same time. People are dissatisfied with rulers and constitutions. Nothing promises to stand that cannot undergo the challenge offered by this spirit. We have long had the promise of the coming of this era, the latest and newest of all in history, and it advances with its hands full of gifts and benisons as well as of judgments and fearful visitations. The world to-day is in an uproar of changes. None of us can tell what will be by what has been. We can only put ourselves in harmony with the movement.

What War Costs.

Europe is to-day no better than a great camp Arming is going forward on all sides. Prussia and Austria are at it; England and France are nowise behind; Russia is taking time by the forelock, too, and Sweden and Denmark, Belgium and Holland, are carefully looking out for their future. The rulers do not stop to inquire what it all costs in money, in labor, in the diversion of industry from productive pursuits, in every way in which warlike preparations are certain to be a costly charge on the nation's treasury. And it is to be remembered, too, that war is a much more expensive game now than it was in Napoleon's day. The forces he handled in his early Italian battles, in which he brought himself permanently into the world's notice, were really diminuitive by the side of anything now brought into the field for decisive engagements.

Prussia and Austria had a quarter of a million of men each at Sadowa, determined on effecting the greatest mutual slaughter possible. Think of what it costs to uniform, arm, feed, move, and supply, in every way, such immense armies, Think, too, of the withdrawal of so large a number of able-bodied men from agricultural operations. Think, further, of the havor they make in the wide districts and the many towns through which they march. Think of what it costs to fire their guns, in the items of powder and ball; also the cost of discharging heavy cannon; also of the horses and mules used in transportation; and a faint idea is got of the expense of the war.

Warren Chase says, owing to his bad chirography; the printer made him use the word Socrates instead of Servetus, in his article on "Religion and Law," in the BANNER of Jan. 26th, under the New York Department. Bro. Chase we accept your truthful confession, and suggest prevent such imperfect translations in the future, cents.

Official Record of Injustice.

There are men in Congress who exhibit unthe Church of England, who are wedded to the doubted signs of being ready to dojustice to the Innew-fangled practice styled Ritualism. In few diansatlast, believing them not all bad and barbarwords it "is a worship of forms and ceremonies, ous, and convinced by this time of the nameless and disregard of the spiritual substance." The and numberless tricks by which they have been opposition to the practice by the prelates and deceived and the white settlers found enemies inmost distinguished of the clergy only excites the stead of friends. We are glad to welcome this ire of the ritualists all the more. They cannot beginning of a much needed change in the public We have looked through with a great deal of

Trinity Church, New York, by the introduction of Indian Affairs, and must confess to profound processional hymns." A paper-The Protestant surprise at finding that the white Government Churchman-has been established in that city to agents are convicted of being the aggressors and write the movement down. There are prospects usurpers in so many instances. How many peoof its creating a schism in the Episcopal Church | ple know, we would like to ask, that some four in this country and in the ranks of the Church of hundred of the savages are held in slavery-peon slavery-in the territory of New Mexico? or that Bishop McIlvaine, of Ohio, has written a letter | these poor creatures are voluntarily remanded to in opposition to it, characterizing it as nothing their pursuing masters from Mexico, by officers in but Romanism returned. That our readers may that territory commanding the United States not be unadvised of all interesting ecclesiastical forces? We read in the Commissioners' report, a movements and doings, we give the space to a correspondence between the commanding officer few extracts, better illustrative of the business in New Mexico and the captain of a certain post. than any mere description of our own, however in which the latter is ordered, against his distinct faithfully drawn, could be. In denouncing and protest, to give his aid whenever solicited in reprotesting against the innovation on the estab- turning escaped Indian peous to their condition lished practices of the Episcopal Church, Bishop of slavery. His mere inquiry of his superiors Mellyaine says as follows of the whole movement: whether such a practice is not officially forbidden "It means return to what the Reformation east by Government, is met with a rebuke from the

divines, and the reputation of the containing in and superintendents in many instances, that but for the harsh treatment and cruel frauds of the whites, the Indians would settle down in quiet to the peaceful pursuits of agriculture. How. let us ask, is it possible to expect docility and honest conduct from the Indians, if we teach them the exact contrary by our dealings with them? through a rightcousness in ourselves by works. Let us stop to consider that, as a body, number-instead of the rightcousness of Christ by faith. It ing some three hundred thousand all together. ing some three hundred thousand all together, they are practically treated by us as outlaws and barbarians. Their assassination and extermination are enjoined by the State and Territorial legislatures. A price is in many localities set upon their heads, as if they were only wild beasts, to be mental, deceitful formalism for the worship of hunted down. Rewards are notoriously offered for their scalps. Their evidence goes for nothing, even if admitted at all, in the courts. There are no laws for the protection of their women and children, who are massacred without remorse.

Self-preservation is accounted the first law of nature. We may just as certainly, therefore, reckon ou continued violence from the Indians as that we permit the existing system to be further pursued. It is a disgrace to the nation and to civilization. When will it come to an end? When shall we see that the Indian is not made a slave? that his wife and child is protected from the ruthless hand of those who shall be their friends and protectors?

The Crosby Opera House Lottery.

The following schedule is said to be a correct one of the Crosby Opera House lottery concern, recently drawn at Chicago, leaving a balance sheet in favor of U. H. Crosby of \$650,000, viz: U. H. Crosby creditor by two hundred and ten thousand tickets, at \$5 each, \$1,050,000; debtor to thirspecies of "Miserere" was chanted; and the ty thousand tickets not sold, \$150,000; to adverpriests, with their backs to the congregation, adtising, \$150,000; to paintings, \$75,000; to engravty thousand tickets not sold, \$150,000; to adverings, \$100,000; to commissions, \$45,000; to printing and traveling, \$30,000; paid Mr. Lee, \$200,000. Total debt, \$750,000; profit, \$300,000. Value of Opera House, \$350,000. Total profit on the under-

The "Mr. Lee" spoken of above is the lucky whole world is in motion from causes which have man who drew the Opera House; and Mr. Crosby been in activity this long while. The state is as took it off his hands at the price named. The greatly exercised as the church. There is nothing | New Albany (Ind.) Register gives the following apparently settled, but all things are unsettled. history of him: "His name is Abraham Hagar-The clergy are as much unable to hold back the man Lee, and he is a resident of Prairie du Rocher. revolutionary tide as are the politicians. It is a Randolph county, Ill. He is a native of Ohio, movement that works both destruction and re- was for several years employed on Mississippi vival. It is progressive and conservative together. river steamers, first as cabin boy, then as clerk, It preserves while it overturns. Nothing is so and finally as captain. At the breaking out of good and so sacred in the popular esteem as to the war he raised a regiment of Illinois troops, be out of the reach of its searching investigation and was appointed its Colonel. He married a and remodeling hand. Nothing is so bad as that French lady of wealth, and owns a large landed

property." Had those contributors among the two hundred and ten thousand who did not draw the Opera s proceeding. The institutions that are heary House given their money to feed and clothe with age yield to its aggressive advances, and feel the poor and needy all around them, they would compelled to give up answers to its irresistible have secured a valuable prize that would serve them through all eternity.

The Yachtmen in Europe.

Our English cousins have had a Christmas urprise in the safe and speedy arrival of the three yachts from the shores of America, in stormy midwinter. It opens an entirely new chapter in vessel racing and yacht management. Since their arrival the yachtmen have been the recipients of almost unbounded attention. The Queen has paid them her respects in person, and the Commodore of the fleet has been presented to her. Mr. Bennett, the owner and captain of the winning vessel, has been personally complimented by the Emperor and Empress of the French, at a ball at the Tuileries, and the Americans in Paris have united to welcome his advent with a sumptuous festival, at which General Dix, the new American Minister, was present. There is much rejoicing among all the Americans in the European capitals, over an event which few dared hope would occur. We are still at the head.

Meetings in Charlestown.

Mrs. C. Fannie Allyn gave very general satisfaction in her discourses before the Independent Society of Spiritualists, in Mechanics' Hall, Charlestown, on Sunday, Jan. 20 and 27. The subject of each discourse was selected by the audience, as was also that for a poom given at the close of her evening lectures. The hall was crowded to its utmost capacity. N. S. Greenleaf follows her for two Sundays. Edward S. Wheeler lectured for the First Society of Spiritualists in Washington Hall, which was crowded. He gave two excellent discourses, which the audience seemed well pleased with.

Scandal-Mongers.

Covert calumny is the weapon of the coward, always. But it ultimately covers all those who resort to it with shame and sorrow. God's millstones of Justice turn slow, but they grind to powder. We heartily despise scandal-mongers, and once for all request them to keep away from us, for our time is more profitably employed than listening to their tirados.

J. M. Peebles's Photograph.

We have obtained a supply of carte de visite size photographs of Mr. Peebles. The hundreds of friends who have made application for them, can that an improvement in your chirography will now be supplied on the receipt of twenty-five

Poems by Amanda T. Jones.

We welcome the appearance of a new poet. Miss Jones is a resident of Buffalo, and wrote a number of poems during the continuation of the war which attracted wide attention and left a lasting published. The second (February) number is now impress on the popular heart. Such were "Fort Donelson," "The Night Battle under Lookout original contents are by Miss Carter, Mr. Goodwin, Mountain," and the "Prophecy of the Dead"all in the volume just published from the careful known writers. To teachers and school-commitpress of Hurd & Houghton, New York. The poem | tees the Nursery is furnished at one dollar a year; which gives the main title to this volume is "Atlantis," which is a rehearsal of the mythologic Seaverns, editor and proprietor, Boston. The story respecting that far-famed island which was rent by an earthquake and sunk beneath the western sea, in requital for the attempt of the sons of Neptune to wrest from the Athenians the possession of Acta, which had been solemnly decreed to them by Jove. The sunken isle gave the name to the Western Ocean, now the Atlantic. Miss Jones has first recited the classic story, and so this New World, of which we are the favored oc-Our space will not permit us to go into the de-

tail of her poetical work: we can only speak, and speak with the utmost emphasis, of her poetry itself. Any reader who can in the higher sense apspired. Her thoughts, fancies and images, and in possible for any to be that flow from mortal pen. She shows plainly her familiarity with the old English models of verse. Her lines betray the same rich quaintness, the same affluence of imagery, the same strength and temper. She is gifted with an imperial imagination, but lacks perhaps pathos to contrast most effectually with terson. The subscription price is but two dollars it. Yet, for her range of subjects she shows exquisite tenderness, as observe in her touching trated, and abounds with those new and tasteful little poem of "The Soldier's Mother." Her verses will bear the closest and most thorough criticism. She is never weak, nor faulty, nor tame. She rises on strong pinions, and maintains a steady and equal flight. Those who would enjoy the indescribable pleasure of making the acquaintance of a fresh and new poet, will seize upon this volume of Amanda T. Jones with avidity.

The publishers have issued it in handsome style, which is their professional characteristic. So thoroughly persuaded are we that Spiritualists will recognize in the numbers of Miss Jones the evidence of a new and vigorous American poet, as well as the mysterious bond which links souls in accord, we have concluded to keep her volume for sale on our counters in Boston and New York. and are prepared to send it to any address on the receipt of the retail price of the book, which is one dollar and seventy-five cents.

Another Lecturer Married.

By the following note, it will be seen that Miss B. C. Pelton, of Vermont, a worthy and esteemed laborer in the spiritual ranks, has been "caught by one of the sterner sex from the West, whither he is to take his bride. Miss P. has been as a shining light to many benighted minds, and we trust she will ever continue to let her light shine, for there are millions still groping in spiritual darkness. May happiness and prosperity attend the happy couple through the earth-life.

Taking up our local paper, the other day, I read in its list of marriages the following announce-

"In Woodstock, Jan. 21st, by Rev. Moses Kidder, Mr. Samuel W. Soule, of Milwaukee, Wis., to Miss Betsey C. Pelton, of this town."

Although I trust that I may still retain those mediumistic powers that I have hitherto pos-sessed, and may be guided, as I am confident that I have been, by angel love and wisdom, yet I find it impossible to remain longer in the field as a public lecturer, and therefore request that name of B. C. Pelton will be stricken from

Since my development as a medium I have visited the household and the circle, and there given communications from angels to individuals, far more than I have visited the lecture room, or spoken to large assemblies. Since I wrote you last, in the autumn of 1865, I have lectured in rge Village, Mass., and occasionally in other localities, as from time to time my services have been desired. Last summer I taught school in Reading, Vt. This last fall I remained at home, and now, in the course of a few days, I expect to go with my husband to our home in Milwaukee, Wisconsin.

Permit me to send to your readers my heartfelt greeting, and ever may "God speed them" their endeavors to extend the knowledge of Summer-Land and its inhabitants, until the world recognizes the fact of spirit-intercourse, and advances on to a higher plane of develop-ment. Ever may the bright folds of your BAN-NER wave, until its light smites the globe, (as light of yore was fabled to smite Memnon's statue,) until strains of undying harmony arise from it to heaven, melting in concord with the music that fills the eternal homes.

My friends, (all of whom are remembered,) can address me at Milwaukee, Wis., directing to the care of Sam. W. Soule.

Yours as ever, for truth and humanity, BETSEY C. (PELTON) SOULE. Woodstock, Vt., Jan. 27, 1807.

A Happy Exit to Spirit-Life.

The San Francisco Morning Call of Dec. 20th. 1866, under the caption of "A Child's Death-bed," relates the following incidents, which add another link to the chain of evidence proving the fact of spirit guardianship. The account says:

"A little child, aged eight years, died in this city on Tuesday evening last, under circumstances which make the sad affair peculiarly interesting. When only four years old her mother died, and she fell into the hands of strangers, who did not treat her in the most kindly manner; yet the little one was meek and lowly, and never uttered a complaint; but after a time the father discovered the true state of affairs, and transferred her to another home, where she remained for a year; at the end of which time she was again removed o another family, on account of the lady with whom she had found a home going to the States. Another year passed, and the lady returning to San Francisco, sought out the little one and adopted her. She was then placed in the Powell street school, where she gave promise of a smart scholar. A week ago she caught cold, in going to school, and was taken down sick. A physician was summoned, and the little child pronounced dangerously ill. Although she suffered greatly she never uttered a complaint nor hesitated to take the most nauseating dose. On Tuesday she awoke from a disturbed slumber, and, speaking to her adopted mother, said: 'Mamma, I am going to die, and I want you to send for my father and hrothers; send for them immediately, for I cannot last but a little while.' Although the lady did not believe the child to be in danger, she compiled with her request, and, on their coming into the sick room, the little invalid said: 'I have seen my mother, and she told me that I would be with her to night and wanted me to kies you all for her to-night, and wanted me to kiss you all for her. Now kiss me, for I feel that I am dying, and will soon go away from you.' She then" bestowed some words of kindness upon her father and eldbother, and taking the hand of her youngest brother, continued: 'I want you to be a good boy; obey your father, go to school, and on Sundays visit my grave and plant roses upon it.' After saying this, she closed her eyes and moved her lips, as if muttering a silent prayer, and then asking those ground her to biss her again, said asking those around her to kiss her again, said, in a weak voice, 'I am dying now,' calmly dropped into the slumber of death. This is no

fancy sketch, but a reality, and one that can be substantiated by many witnesses."

Our Free Circles Are suspended for the present, but we hope to be able to announce their resumption at an early dato.

New Publications.

THE NURSERY FOR FEBRUARY.-The little magazine for youngest readers, under the title of The Nursery," is the best thing of the kind now before us. The wood-cuts are excellent; and the Mrs. A. M. Wells, Mrs. Livingston, and other wellten cents a single number. Address Fanny P February number has among its other attractions an original letter of commendation from Admiral Farragut. The Nursery is entirely free from sectarianism; and the whole tone of the work is as pure and elevated as it is simple.

THE HERALD OF HEALTH is a highly useful monthly publication, acquainting the people with used it as to introduce the glory and greatness of what they ought most to know. The January number had a superior article on "the sacredness of the body," while the February issue contains timely articles from Beecher and Greeley, besides other contributions and a variety of valuable matter which will greatly profit every thoughtful person to read. We consider the preciate it, will acknowledge that it is indeed in- Herald one of the most influential of modern agencies for the amelioration and elevation of the fact all her analogies are as truly spiritual as it is race. Its terms are but two dollars per year, and it is published by Miller, Wood & Co., New York.

> THE LADY'S FRIEND for February is a fresh number of a popular magazine of fashion and light literature, published by Deacon & Peterson, Philadelphia, and edited by Mrs. Henry Pea year. The present number is profusely illuspatterns, besides domestic receipts, which ladies like so well.

THE HEALTH REFORMER, published at Battle Creek, Michigan, by the Western Health-Reform Institute, shows a varied and strong front in its January number, and is an invaluable monthly, As the organ of the Association having it in charge, it is calculated to extend their labors and influence very widely and rapidly.

NORTHERN LIGHTS, No. 5, contains a rich assortment of light literature. The contributors' list contains the names of Mrs. Howe, R. F. Fuller. John Hay, E. S. Rand, Jr., and other writers of mark. This magazine is kept up with vigor, and promises to be a perfect sample of a weekly and monthly publication.

EVERY SATURDAY, for February 2, contains. among other papers, a notice of James Russell Lowell, from the Spectator.

Joan of Arc.

Adams & Co., of this city, have in press and will soon publish, a new biography of the worldrenowned woman whose name heads this article. It is a fresh and vigorous translation from the French, by a lady who recognizes in the Maid of Orleans a heaven-inspired leader of the people and one of the most brilliant examples of a lofty mediumship, as understood by the twelve million adherents of a spiritual faith. This rational view of the life and acts of Joan of Arc will prove intensely interesting to our readers; and we bespeak for the volume a wide circulation and an attentive perusal. It will be embellished with a very fine photograph portrait, copied from the celebrated painting of Joan in the Gallery of the Louvre, Paris, and a Map of Northern France, showing the places rendered interesting by events connected with the life of the heroine.

Maximilian and Mexico.

present straits. He then gave out that if they wanted an Empire, he was quite willing to remain with them as their Emperor. Now he proclaims that if they prefer to establish a republican form of government, he is just as willing to become their President! He is very obliging, at all events. We mainly like his pluck in holding on and trying to make the best of a dreadfully bad bargain. If he should be fairly elected President by the Mexican people, we of course have nothing further to say.

The London Spiritual Magazine. We have received our usual supply of the December number of the London Spiritual Magazine. The November package failed to reach us. Did you forward it, Mr. Burns? Copies of the magazine can be obtained at our office, 158 Washington street, Boston; or at our Branch office, 544 Broadway, New York, for thirty cents each. Sent by mail for the same price. It is a first class magazine, and each number contains matter of more value than the price of a year's subscription. We are also in receipt of the January number

South Danvers.

of the magazine.

Mrs. A. A. Currier, we are informed by Mr. John Dodge, has been giving a course of lectures on Spiritualism, in South Danvers, which were listened to by large and appreciative audiences. The great charm, says our correspondent, of her eloquence, as well as the glorious utterances of our sublime religion which she gives forth, are all powerful in breaking down the strongholds of antiquated theology, and superstitious reverence for the past. Mrs. N. J. Willis follows Mrs. C., and speaks there the first two Sundays of February; and then Mrs. Currier speaks there again the two last Sundays in February.

"Nature's Divine Revelations."

We have received a supply of the new edition of Nature's Divine Revelations, by A. J. Davis, just issued. This is a valuable and useful work, and has gained great popularity for its intrinsic worth. A number of plates have been inserted in this edition for the convenience of keeping a Family Record. It is a large volume, containing upwards of seven hundred and eighty pages. Price \$3.75. For sale at this Office, and also at our Branch office, 544 Broadway, New York City.

New Music Book.

THE SPARKLING STREAM is the apt title of a collection of temperance melodies, many of them truly pathetic, which are published in handsome form by O. M. Tremaine, New York. Among them are many of the most popular songs of the day. The collection makes eighty-three pages.

A Good Psychometrist.

We have seen several specimens of character reading by Mrs. Abby M. Laslin Ferree, of Washington, D. C., which were singularly correct. She is also said to be a good test medium. Her address will be found in another column.

Better the feet slip than the tongue,

turing tour through New England.

We have a supply of the new edition of THE HIEROPHANT, a highly entertaining and instructive book. Price \$1, postage free. For sale also at the Banner Branch Office, 544 Broadway, New York.

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C., and

Dr. J. B. Dunton, of Vineland, N. J., called on us last week. He is one of Nature's noblemen, and is earnestly devoted to the cause of Spiritualism. He is endeavoring to raise funds to complete a suitable edifice in which to hold spiritual meetings there. We trust he will be successful, for there are quite a large number of Spiritualists in Vineland, who need a place where they can assemble to hear the Spiritual Gospel; but they being mostly new settlers, have not accumulated sufficient funds to build unaided. The doctor intends to visit New Hampshire and other parts of New England before his return.

"LIFE'S QUESTIONS."-A correspondent informs us that the poem published by us in the last BAN-NER, signed by "C. W. S.," was not original, but one of the Dean of Canterbury's, written years ago. Our correspondent adds, "What is the use of deceiving?-or perhaps I am too fast; C. W. S. may be a medium, and have got it direct from the 'old Dean' himself; if so, why not say so?" C. W. S. is welcome to all the glory such an act of imposition carries with it. In selecting from the multitude of poems sent us for publication, we cannot always spare the time to give them a critical examination as to their originality. We are not familiar with all the poems ever written, notwithstanding the old saying that "editors know everything."

D. W. Hambly, writing to us on business, from the Mountains of Sierra Nevada, California, says, "Spiritualism is not yet fashionable in these mountains, but it is taking a decidedly strong A cow was so exceedingly disorderly, as the dearoot in the opinions of the more enlightened thinking portion of the community."

We acknowledge, among our exchanges, the receipt of the BANNER OF LIGHT, a paper devoted to spiritual phenomena, and which, we believe, is the leading organ of Spiritualism both in this country and in Europe. It is a large quarto sheet, handsomely printed, and manifests much talent and vigor in the peruliar field in which its labors are directed. It is published by Wm. White & Co., Boston, at three dollars per annum.—Cincinnati Temperance Age. nati Temperance Age.

The Grand Jury of New York have found a true bill against Rev. George T. Williams, an Episcopal minister, who was arrested a short time since on the charge of pocket-picking, and he is held for trial.

The clerical swindler, say our exchanges, who performed at Providence, R. I., several weeks since as an Episcopalian minister, and was there arrested and taken back to Troy, N. Y., to answer for past misdeeds, is now at large again, escaped from jail by a shrewd dodge of his own invention.

A countryman on his first sight of a locomotive, declared that he thought it was a devil on wheels. "Faith, and ye're worse than meself," said an Irish bystander; "for the first time that I ever saw the creathur, I thought it was a steamboat hunting for water."

A statistical genius calculates that the cost of Government. washing linen that might just as well be worn two days longer, amounts to enough, in this York, by Mr. Derby. country, to more than defray the expenses of the American board of foreign missions.

A foolish friend is, at times, a greater annoyance than a wise enemy.

A Dutchman, being asked how often he shaved. replied: " Dree dimes a week effery tay but Soontay; den I shaves every day."

" Pray, Miss C.," said a young gentleman the other evening," why are ladies so fond of officers?" "How stupid!" replied she; "is it not natural a lady should like a good offer sir?"

One cannot sweeten the mouth by saying "honey."

Mr. John Bright, in a late speech delivered at Glasgow, Scotland, put the following questions: "Are you aware of a fact which I saw stated the other day on this subject, that one-half of the land of England is in possession of fewer than one hundred and fifty men? Are you aware of the fact that half of the land in Scotland is in the

possession of not more than ten or twelve men?" A friend is of more worth than a kinsman.

Two of the church family of Shakers at En-Two of the church family of Shakers at Enfield, have "suspended" or severely fractured the rules of their order. Deacon John W. Copley of that family recently went to New York, exchanged his Shaker uniform for "store clothes," returned to Hartford, met by appointment and married Keziah Lyman, a Shaker schoolma'am, and started West with her on a bridal tour.

> FROST PICTURES. Wonderful pictures—silver white— Gleam on the window panes to-night: Stately forests, and orchard trees. Birds and blossoms, and honey bees. No one can tell how the pictures grow— Wonderful pictures-pure as snow.

What is it that by losing an eye has nothing left but a nose? A noise.

The debt of the States of the Church, during the pontificate of Pius IX, has increased from sixteen million scudi to one hundred and twenty millions.

ALEXANDER SMITH, the author of the "Life Drama," "City Poems," and that beautiful prose poem, "Alfred Hogart's Household," died on the 5th of January, near Edinburgh, Scotland.

"Charlie, my dear," said a loving mother to a

hopeful son, just budded into breeches, "Oharlie, my dear, come here and get some candy." "I guess I won't mind it now, mother," replied Char- oycles of the ages it breathes the breath of life lie; "I've got in some tobacco.".

ers Association have resolved to send half a million of dollars to Albany to secure the repeal of How sublime is Thought, in all its devious windthe Metropolitan District Excise Law, which has ings! It is indeed the soul of things. It is Lord just been declared constitutional by the Court of of Lords, King of Kings, God of Gods! It is JE-

There is a statement going the rounds of the papers that slavery never legally existed in Louisiana. It was not abolished by law in Connecticut until 1847.

militia into the field in five days after the call.

ALL SORTS OF PARAGRAPHS.

A HUMAN BRUTE.—It was testified to in the trial of Rev. Joel Lindsley, at Albany, for the murder of his son, that, according to his own confession, about nine o'clock on the night of the boy's death, Lindsley's wife (who was not the child's mother,) went to correct the child for something it refused to do; she failed to make him mind, and asked him to do it. Lindsley said he commenced correcting him with a piece of a shingle; he whipped and talked to him alternately for two hours and a half; he reasoned with him and tried to make him mind; at the end of two and a half hours saw a change, stopped whipping and tried to make him of the lounge, and a half hours saw a change, stopped whipping and talk him on a couch and called his wife; she came and said, "Why, Johnny is dying!" He said he guessed not, and took him off the lounge, and he died in his arms. The post mortem examination of the body showed that many parts of it were greatly discolored by the whipping, and that the series of the ability for the dollars. were greatly discolored by the whipping, and that the soles of the child's feet had blisters the size of a quarter dollar, and that the blood run from his toes. The whole history of the case proved it one of the most atrocious on record, and that its author was in that and in other respects a brutal fellow.—Boston Transcript.

The case of this bad man has been decided by the jury finding him guilty of manslaughter in the second degree! Comment is unnecessary.

"Look well, before you leap," is very good advice in its way; but how can sickly looking people follow it?

The entire board of Iowa State officers, including the superintendent, commenced the new year by signing the temperance pledge. Reform in high places is what is needed. The clearer the head, the more equitable and humane will the laws be administered.

The Palmyra (N.Y.) Courier says a party of gentlemen of that village are about starting a paper mill there. The Courier adds: "We are inclined to the belief that paper mill stock is the best investment that can be made. We hear of nest investment that can be made. We hear of one mill east paying a dividend of one hundred and twenty-five per cent. But then we are not so much surprised at this, Good print paper before the war was worth eight cents per pound, and now common straw paper is selling for eighteen and twenty cents. No wonder the poor print-

The amount of poverty and destitution, pervading all parts of the English metropolis is frightful and unequaled, and it is feared that an appeal must be made to Parliament for Government aid.

Female suffrage has been up for discussion in the Maine Legislature. The women are bound to

A contributor to the drawer of Harner's Monthly, tells a story of a certain deacon who was one of the best of men, but by nature very irascible. con was attempting to milk her one morning, that the old Adam got the better of him, and he vented his excited feelings in a volley of execrations very undeaconish in their character. At this moment the good deacon's pastor appeared unexpectedly on the scene, and announced his presence by saying, "Why, deacon! can it be?
Are you swearing?" "Well, parson," replied the deacon, "I did n't think of any one being near by; but the truth is, I never shall enjoy religion so long as I keep this cow!"

Since the accession of Napoleon III, a sum of £270,000,000 sterling has been added to the national debt of France, which now amounts to £483,-000,000.

SOMETHING NEW .- Day's India Rubber Propelling Pencil, with indelible lead in place of ink, is valuable for business men who have occasion to write permanently with a pencil instead of ink. J. P. Snow sends these pencils to any address by mail, with a box of leads, from 47 Liberty street, New York, on the receipt of the price, \$1,50.

Mr. Sherman, of Ohio, has presented a petition in the Senate, asking Congress to prohibit any person addicted to the use of Tytoxicating liquors from holding office under the United States Government. This is considered by some the first proposition yet made for the total abolition of the

A fine new art gallery has been opened in New

The Italian Government intends to tax church property to the extent of six hundred million

There are many more men in the one city of London at the present time, than there are in the kingdom of Denmark.

A gentleman met another in the street who was ill of consumption, and accosted him thus: " Ah. my friend, you walk slowly." "Yes," replied the

man, "but I am going fast." The cattle plague has cost England nearly twen-

ty millions of dollars.

Nature cures, and the debtor takes the credit,

Have the courage to wear your old clothes until you can pay for new ones.

"What are you at now?" said a ragged newsboy to a well-dressed lad. "I'm in a store." What do you do?" "I sweep out the store and run errands." "Well, tell me-you don't feel as good now as when you were in business for yourself, do you?"

The bishop of Carlisle recently asked a youth-

ful scholar if he had read the thirty-nine articles. "No," said the boy; "but I have read the 'Forty Thiover!" He probably found more real instruction in the latter.

A gentleman, walking with two ladies, stepped on a hogshead hoop, that flew up and struck him in the face. "Good gracious!" said he," which of you dropped that?"

J. M. Peebles lectures in Philadelphia during this month. His address is 634 Race street.

Orphic Saying. Thought is the soul of the universe. It leaps from sphere to sphere with lightning speed, and permeates every avenue of Nature with its subtile forces. It gathers the dancing atoms in the sunbeam, and forms them into worlds. Through the into inanimate matter, and lol the human is born. From the illuminated human, it rises to the celes-Itis rumored that the New York Liquor Deal- tial. On, on, through the corridors of Wisdom it wings its way, yet never reaching the Infinite. HOVAH!-the Past, the Present, and the Future!

Hard at Work.

Rev. S. C. Hayford lectured in Newark, N. Y. on Sunday, Jan. 27. Hereafter he will organize New York State can put twenty-five thousand children's Lyceums in places where he lectures, nilitia into the field in five days after the call.

New York Department.

BANNER OF LIGHT BRANCH OFFICE, 544 BROADWAY.

WARREN CHASE.....AGENT.

City Items.

BUSINESS PROSPECTS.

The pressure in the market begins to bear heavily on the noor. The demands for laborers are not equal to the supply, and the expensive interesting.

The of living crowd many noor persons into the When we contrast our situation with what it rates of living crowd many poor persons into the ranks of criminals, some to their physical and some to their moral injury, and some to both. There seems to be a foreboding of still harder times not far distant. There is great stir and wider wider and wider wider and wider wider and wider w commotion among the speculators; few of them seem to know how to set their sails to catch the spring breezes. Many, no doubt, will capsize, but the world and the city will go on just the same. As one steps out another steps in, and the ranks are filled. are filled.

MEETINGS. Those who heard Lizzie Doten yesterday (27th), speak in the highest terms of both her discourses, but especially of the evening lecture, which was a discussion between two spirits on the subject of

sin and its consequent suffering. Those who attended Dodworth's Hall, and heard Emma Hardinge, were also delighted, and spoke in highest terms of praise; and some who heard one lecture of each, could not tell which they liked best. Both halls were crowded in the evening, notwithstanding the severe cold and slippery sidewalks.

"ANTONE."

We have some large and small photographs of Bro. Anderson's elegant picture of Antone, the half-breed. They are beautiful specimens of this the small for 25 cents. Other spirit-artists who NER that moves before them. have pictures they wish exhibited or sold (small ones), should send to this office.

"SATAN'S KINGDOM FALLING DOWN." The excise law holds the whiskey retailers to the air line. With hideons shouts the revelers are turned out and go home (or somewhere) at midnight, and thirst till sunrise. Poor souls, how they suffer!

TURKISH BATHS.

"A chiel's amang ye ta'en' notes, 'An', faith, he'll print 'em."

When you visit New York, if you have time to renew your health, quicken life and enjoy a luxury, go to 13 Laight street, and take a Turkish Bath, and enjoy a luxury such as Adam and Eve never knew, nor the Jewish God ever revealed. HIGH RENTS.

Several thousand poor, honest laboring people are to be driven out of New York in the spring by increased rents, which are already so high that they take nearly all the wages. Their places will be filled by immigrants and speculators, who cannot pay the rents, and who at last will force them down to a reasonable rate.

A SUCCESSFUL HEALER.

Dr. W. B. Smith, of this city, who, according to certificates and testimonials, is very successful as a healer by magnetism, has gone to Troy, N. Y., and taken rooms at the American House till May 1st. This kind of treatment of disease is rapidly increasing and gaining favor with the people.

CIRCULATION OF PAPERS.

The New York Ledger has a circulation of nearly three hundred thousand. Harper's Weekly circulates about one hundred thousand copies. Harper's Monthly prints an edition of one hundred and twelve thousand. The Independent has A circulation of seventy-five thousand. The New York Evangelist has an extended circulation, and has always taken a decided course in favor of the reforms of the day. The Observer, always a conservative paper, ably and skillfully edited, also prints a large edition. Frank Leslie's Chimney Corner prints a hundred thousand course.

Liew Eddy mediums:

William Mitchell, Montpeller, Vt. 85,00

L. Lewis Tanner, 9,00

L. W. Ripley, 9,00

James Noble, Jr., Westford, Mass. 1,00

Friend, Laconia, N. H. 100

Spiritualists, Ann Arlor, Mich. 7,00

John A. Day, North Wrentham, Mass. 1,00

Further doubtions are solicited. a circulation of seventy-five thousand. The New Corner prints a hundred thousand copies,

Where are the twelve millions of Spiritualists, cannot give our BANNER & circulation equal to the least of these? Have we not labored as faithfully as the best of these to serve the public interest and advance the truth? If not, we will when patronage will pay us. Can you not get us a new subscriber?

The Return of Spirits.

A friend writes asking the publication in the BANNER of some positive proof that spirits communicate; not, as he says, for himself, but for others, to whom he cannot give the satisfaction. How we can give more positive proof than we do weekly, is difficult to tell. We give messages from some spirits every week, and often the relatives recognize their identity by these messages, when nothing is known by the medium, nor by any one in the office, of the facts related; and often the truth of the statements made by the spirit are acknowledged by the relatives, whose prejudices are too strong to allow of a public acknowledgment of them. Almost every week we give testimony of spirit aid in curing diseases that were beyond the reach of medical skill. Tests and individual experiences are in almost every number of our paper, and the testimony of living witnesses we are constantly presenting to our readers, enough, certainly, to prove any other fact, or this, unless a person is wholly crusted over with prejudice, or "dyed in the wool" in Orthodoxy. It might be said of those who receive all these evidences and yet do not believe, that " they have Moses and the prophets; if they hear not them, neither will they believe even though one arose from the dead." Some people seem to think we can put a fact itself into the paper, as they are not satisfied with the most reliable testimony, and our endorsement added to it. There are persons so skeptical that they cannot be convinced through the reason or the senses, There are persons who do not yet believe that the earth is round and turns on a central line, causing day and night, and some who can conceive of no way in which man could have come first into being here, except as related in the Bible. To such it is not of any value to relate the following fact: Mrs. S. Moore came recently to New York to visit a brother, and came to our office to subscribe for the BANNER. She expressed a wish to see Mr. Anderson. With some difficulty we obtained an interview with him, and sho got a sitting, which resulted in several pictures of her husband, of whom she had no picture of any kind, except the one in her memory and he had become the last this office. Price 25 cents. one in her memory, and he had been many years in the spirit-world. The likeness is complete, as-

Matters in Salem, Mass.

Another month has passed away, and our meetings have been well attended, notwithstanding the unpleasantness of the weather incident to this season of the year. Mrs. Sarah A. Byrnes, according to previous announcement, has fectured each Sabbath afternoon and evening, and her discourses have been listened to with unabated interest each Sabbath, not only by those who regularly worship with us, but by many others whose curiosity or inquiring minds have induced them to be present. Her addresses are always practical as well as logical, and delivered with that case and freedom which always render a public speaker

own individuality, and thus are aiding and dis-seminating true religious light and liberty. T.

The Far West.

Many long months have passed since I left New England, to wander over the prairies of the West. The cause is prospering, and everywhere the cry is, give us light. I visited many places in Illinois, where they have had no speakers for years, and some not at all; and was met by crowded houses, and increasing interest. Here is a great field of labor, and great interest is felt. Everywhere do I meet the dear BANNER of LIGHT, and like an old friend does it greet me from week to week. Many places where they are unable to procure speakers, they are rapidly prounable to procure speakers, they are rapidly progressing under the heautiful teachings of the BANNER, whose folds are laden with rich gems of truth that brighten the pathway of many a weary, toiling soul. Go on laboring in the noble cause, and as angel hands hold back the curtains, wonderful spirit-artist's work, and can be sent by mail from this office, the large size for \$1,50, and upward, aided and cheered by the beautiful BAN-

> SARAH A. NUTT. Lawrence, Kansas, Jan. 17, 1867.

A Card of Thanks.

Will you allow me space, in the columns of your much loved BANNER, to return my sincere thanks to G. L. Burnside, of Oswego, N. V., for the splendid oil painting (Sunset, upon the Shores of Ontario,) which he kindly transferred from his studio to me, as an exquisite memento of the time spent in lake-washed Oswego? Mr. Burnside is an artist of no mean order. He has a fine spiritusl organization, and, as he is wedded to his art, you see the beauty of his own soul from the almost soul-glowing pictures he produces.
Susie A. Hutchinson.

Our Office in New York.

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

DONATIONS IN AID OF OUR PUBLIC FREE CIRCLES.

 A Friend
 810.00

 F. Alger, South Boston, Mass.
 2.00

 William T. Child, Minneapolls, Minn
 50

 Mrs. Eivlen Libbey, Pownal, Me
 59

 Mrs. Janet Wilson, Broughton, N. Y
 1,00

 A. Plukham, Kendall Falls, Me
 50

 Giles Spencer, East Greenwich, R. 1
 2,00

 Mrs. W. Pitcher, Belfast, Me
 2,00

Eddy Fund.

We acknowledge the receipt of the following sums, to help defray the expenses of the trial of the Eddy mediums:

Further donations are solicited.

Donntions to Bread Fund.

To Correspondents.

[We cannot engage to return rejected manuscripts.] HABBURG, CONN.-We do not insert anonymous oblinary notices. Send name as a voucher.

DEAN CLARK .- \$6 received, from Fond du Lac, Wis.

Married.

At the residence of the bride's sister, Flushing, Mich., on Dec. 25th, 1866, by Charles A. Andrus, Mr. Gordon Patterson to Miss Orrilla Butterfield, all of Hazleton, Mich.

Business Matters.

AYER'S CHERRY PECTORAL—the world's great remedy for Colds, Coughs, Consumption, and all affections of the Lungs and Throat.

MISS M. K. CASSIEN, Medium, will answer Senled Letters. Terms, \$2,00, four 3-cent stamps. Address, 248 Plane street, Newark, N. J.

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

THE BLESSINGS OF REPOSE are secured by the sufferer from NEURALGIA by partaking of Dr. Turner's Tig-Dolouheux of Universal Neu-RALGIA PILL. This is no fiction. Apothecaries have it. Principal depot, 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 situation as governess, copyist, or to do any kind of writing. Will leave New England if a good salary is offered. References exchanged. Address Miss G., BANNER OF LIGHT office.

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

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

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

Special Notice.

In the spirit-world. The likeness is complete, as she says, and can be readily recognized by those who knew him. If there are no spirits in these transactions, why do not all artists make them?

Progressive Lyceums.

Our brother and sister, A. J. and Mary F. Davis, are engaged in starting a Children's Progressive manufactures.

Our brother and sister, A. J. and Mary F. Davis, are engaged in starting a Children's Progressive manufactures as a sum on the onvelous but not often as are engaged in starting a Children's Progressive master's stamp on the envelope, but not often, as Lyceum in Newark, N. J., with good prospects of in many instances the impressions are so light as byceum in Newark, N. J., with good prospects of success. The friends in Brooklyn are doing the necessary talking, preparatory to doing the same work there, and I trust by spring they will be added to the list of regular meetings and Lyceums. Special Notices.

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

J. BURNS, PROGRESSIVE LIBRARY 1 WELLINGTON ROAD, CAMBERWELL LONDON, ENG. KEEPS FOR SALE THE BANNER OF LIGHT AND

OTHER SPIRITUAL PUBLICATIONS. MRS. SPENCES POSITIVE AND NEGA-TIVE POWDERS, for sale at the BANNER OF LIGHT OFFICE, Boston, Mass. June 16.

Immensely Popular. - The Proprietors of Cox's Couou Balsan have succeeded in creating a demand in nearly every village of the United States. Reasons why? First, it is effectual; second, it is cheap; third, it is pleasant to take; fourth, they know how to let the afflicted know it.

The great remedy of the day is unquestionably Penny DAris's Pain Killien, for the instant relief of all pains, seales bruises, &c., and for pains in the stomach and bowels; it is used with encouraging success in sudden attacks of cholera and cholera morbus. No family should pretend to keep house without it always by them. 2w—Feb. 2.

Are you aware that a simple Cough often terminates

in Consumption? Why not be wise in time, and use Altern's Lung Bulanin, which will stop the disease and prevent the

For sale by GEORGE C. GOODWIN & CO., Boston, Mass. Fb. 2.-2w Also by the Dealers in Family Medicare generally,

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

Remember that Mrs. Spence's Positive and Negative Powders are the Grentest Family Medicine of the Age. See Certificates of Cures and advertisement in another column. The most liberal terms, and also the sole

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

n another cotumn,
Physicians of all schools of medicine, use Mrs. Spence's
Positive and Negative Powders. See Certificate of Cures
and advertisement in another column.
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And advertoement in another column.

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

ADVERTISEMENTS.

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

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

PHRENOLOGY.

WANTED-A good DELINEATOR. One who can make the subject instructive and interesting man or woman. A good situation for a suitable person. Address P. M. W., care Banner of Light office, 15s Washington st., Boston, Mass. Feb. 9-1w.

HOCUS POCUS, or Magic Made Easy. 200 astonishing Magical feats in Legerdemain, Steight of Rand, &c., as performed by the best Magicians and Wizards. A May hook. -12, 10 aiready sold; illustrated, fine paper, 61 pages. Price only 20 cents; 8 for 61: 100 for 68, post free anywhers. Send for it, and have for feed wheter.

Feb. 9.-2w

PUN! FUN! "FUN! "FUN FOR ALL." A
large book, double columns, over 100 comic engravings.
Full of "funny" tidings. It's fun for all winter. Only 30
cents; 5 for \$1, post free. Address,
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HINSDALE, N. H.

MRS. ARRY M. LAPLIN FERREE,
DSYCHOMETRIST AND TEST MEDIUM, reads from handwriting or metals; also, gives directions to those wishing
to become clairvoyant or mediums. Terms: Business Directions, 55; Psychometric R a ling, 51; Directions for Development, 62. Address (enclosing two red stamps), P. O. Box 455,
WASHINGTON, D. C.
Feb. 9. MRS. C. A. KIRKHAM, Chirvoyant, has re-17. moved her office to Tremont Temple, Room No. 11. Of fice hours, 10 A. M. to 12 M., and 2 to 5 P. M. 4w* Feb. 9.

JEANNIE WATERMAN DANFORTH, (form-erly of Boston,) Clairvoyant Physician and Trauce Medi-um, 52 East FOURTH STREET, near the Bowery, New York. Feb. 9.—

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THE CELEBRATED VOLTAIC ARMOR,

MAGNETIC APPLIANCES

EFFECTUAL CURE

COLD FEET,

AND IMPERFECT CIRCULATION. THEY will keep the feet warm under all circumstances, by 1 stimulating the circulation of the blood. The equilibrium of electric action is restored in the extremities, and tone and

igor 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 the most satisfactory results. They will be found of great

value to those who are deficient in magnetic influence. MANUFACTURED AND SOLD

BY THE **VOLTAIC ARMOR ASSOCIATION,** 132 Washington Street,

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Also for sale by THOMAS HALL, ELECTRICIAN, 15 Bromfield street, and all Druggists. Price \$1,50 per pair.

In ordering, state the size of the boot or shoe word; also the width required, whether full, medium or slim. Sent to any address on receipt of price.

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, Boston. The opening lecture will be given on SUNDAY EVENING

JAN. 27, at 71 o'clock, by REV. C. A. BARTOL, D. D. Subject, "The Church of the Spirit." The following lecturers will appear in the course on success-

lve Bunday evenings: Rev. SAMPIEL JOHNSON, Rev. WM. J. POTTER, Rev. JOHN W. CHADWICK, Rev. SAM'L LONGFELLOW
Rev. FRANCIS E. ABBOTT, Rev. JOSEPH MARVIN,
Rev. JOHN WEISS, Rev. S. H. MORSE,

RALPH WALDO EMERSON. Tickets to the course, for one person, 82; and for gentleman

For sale at OLIVER DITSON & CO.'8, 277 Washington THE HARBINGER OF HEALTH. CONTAINING MEDICAL PRESCRIPTIONS FOR THE HUMAN MIND AND BODY. By ANDREW JACKSON

DAVIS.

A lindsome 12mo., of 432 pp. Price, \$1.50; postage, 20 cents.

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"BRANCHES OF PALM."

FULL GILT SIDES AND EDGES.

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at our

Message Department.

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

Mrn J. H. Conunt.

while in an abnormal condition called the trance. These Messages indicate that spirits carry with then 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,

oventually progress into a higher condition.

The questions propounded at these circles by mortals, are answered by spirits who do not aunounce their names.

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

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

Invocation.

Oh Soul of all Being, Mysterious Power, We praise thee for sunshine, for shade and for

For whatever sorrows our souls may betide, We are sure thy wisdom will ever provide; Provide against danger, provide for all sin, For darkness without and darkness within; And when our long night of temptation is passed, We shall rest in thy Kingdom of Heaven at last.

Questions and Answers.

CONTROLLING SPIRIT .- By the kindness of my friend and brother, Channing, I am again called upon to act as leader upon this occasion. And now, Mr. Chairman, whatever propositions you may have to offer, I will do my best to con-

QUES.-By W. A. Loveland, of New York: Is the spirit principle of a human being a complex organization of simple or more elemental principles, which in some past time existed separately, corresponding to the simple material elements of a chemical or organic compound?

Ans.-I believe the scientifis men of the spiritworld understand the spirit to be composed of all that exists in nature, there being nothing out-

of necessity passed through all the stages its process of development, in the sense that it had no other form of manifestation, at some point of time, than a vegetable?

A.-I do not believe that the spirit is an outgrowth of the lower orders of existence. But, on the contrary, I believe that the mineral kingdom, the vegetable kingdom, and the animal kingdom are the result of spirit. They came from spirit, were born of spirit.

O-By the same: Do spirits, after having once passed out of human material bodies, ever become the vivifying occupants of the germs and subsequent grown bodies of other human beings,

A .- It is believed by a certain class of minds in the spirit world, that human beings repeat themselves, that they live in cycles, progress in cycles, If this theory is correct, as a matter of course, I shall at some future time be allied again to a physical human body.

Q.—Is it not possible to use spirits on the other side to demonstrate this fact?

A.-There are some who declare that they have demonstrated it. It is to them positive knowledge. It is not to me. There are those who declare that they distinctly remember their preëxistence on the earth. It is not for me to say they are mistaken, for I do not know. Dec. 4.

Major-General Robert McCook. How true it is that "God moyes in a mysteri-

ous way his wonders to perform."

I am very singularly situated this afternoon, for I find myself face to face with those who murdered me without provocation. I believe they are here to send some message over these electric wires to their friends, and I am here to send a message to my friends. The same great God has, I suppose, directed that we should meet here. But some of our good friends tell us he directs in all matters of life. If that is true, I have no right to blame those who murdered me. If there is any blame in the matter, it should be thrown back upon God, according to their theory. But I am willing to let the matter rest with Him. If there is a need of compensation upon my part, I have no doubt but that I shall receive it.

My younger brother was very successful in coming here a few days since, and is anxiously awaiting the time when his message shall reach his friends at home. And inasmuch as he was so successful, I thought I would try and come, although I was very much inclined to believe I should not be able to possess myself of a human body not my own, and through it communicate my thoughts to friends on the earth.

I am Major General Robert McCook, of Ohio, You will recollect my brother's coming here a few days ago. [He said you were coming.]

Well, he spoke then of Major-General Daniel McCook. He died-he was wounded at Kinshaw Mountain. I was murdered on my way to the hospital. The ambulance was captured by the enemy, and I was dealt very harshly with. But I have forgiven those who were my enemies, and shall try to deal justly by them.

I am very sorry that my family and friends should feel so bitter, at times, toward those who took part in the rebellion. There is no need of it; no need of any bitterness. I verily believe it was a movement that could not have been averted. It came by virtue of natural law. It was one of those circumstances in human life that those friends think they could easily have disposed of, but I doubt very much whether you would be able to or not,

Finding myself able to return, I am of course anxious to return and communicate with them: to tell them I am satisfied with life after death: that I know we can return; that the way is open by which we can return, and by which I hope to transmit many kind words to them, and over which I hope to come to meet them, as one by one they too shall cross the mystic river.

Farewell, sir. Many thanks.

Harriet Sheldon. I am here, dear sir, to send a few thoughts to Israel Sheldon. Can I do so? [Certainly.]

I would tell him that we, his friends in the spirit-world, are aware of his thoughts. We know what he contemplates, and we are satisfied; and wish that he would follow the lead of his impressions, for they will not, we are sure, lead him

antray. Tell him that the rose tree is not dead, nor is its counterpart which I have in my spirit-home, under whose beautiful branches by-and-by we shall sit again, and rehearse the story of other days.

Tell him now that the hourse voice of war

I am Harriet, once wife of Israel Sheldon. Dec. 4.

William Garfield

same regiment and company with Morris Mc-Cook; Charlie, I believe he called himself here, deemed his people," Yes, he has visited the peo-We called him Morris. Charles M. McCook was his name.

He showed me the way back, and I got a pass I'm on the road.

I'm not one of your sober, long-faced, sort, and I'm back here to prove, if possible, to my folks that such as I can get resurrected without waiting a thousand years, or for any sort of a tin horn or trumpet to blow.

My folks are resurrectionists, and, according to their religion, they believe I won't hear the first you know.

Major-General, there. I did want most outracould do, if he was disposed to only make up his to come. mind to do it. There was seven of 'em, and I think I'm not so very Christ-like as the General was, few oh yes, but in battle, sir, nowhere else. I things, did n't take a sick man when he was down flat on | My name was Knights, Sallie Knights. I lived

Bill's alive, Bill's alive and all right, I shall do you as good a turn.

My great object in wanting to come back this all that's wanted, you know.

Stranger, I 've overstepped my time, so I've got to step out, I suppose. From company G, 19th Ohio. [Do you wish a paper directed to any one in particular?] Well, I'd like one directed to the old gentleman, William Garfield, Jefferson, Ohio. He's got soon to come to the spiritworld, you know, or I know it, if you do n't, and it would n't be a bad idea to let him know that by good deeds here-deeds of benevolence and I'm there. I shall be, with the rest of the saints, ready to meet him. Good-day, Captain. Dec. 4.

Seance opened by John Pierpont; closed by C. A. Randall.

Invocation.

Our Father, we ask that thy blessing, through the influence of the good and true of all ages, may abide with us on this occasion, dispelling the doubts and fears of all thy children who are gathered here, causing the sere leaves of disappointment to turn to fairest lilies and sweetest roses. And if any there be who are bowed down with sorrow, and the cares and trials of au earthly existence, oh grant that thy ministering angels may show them the purpose of sorrow, the purpose of darkness, the purpose of that men call evil and death, so that their murmurings shall be changed to praises; their prayers for deliverance shall be changed to prayers for strength to bear the crosses of human life,

Our Father, and our Mother too, from the deepest recesses of our being we draw forth our praises, not because thou hast need of our praise, not because thou demandeth it of us, but because there is within us a fountain of perpetual praise an everlasting river of life, that flows onward, onward and onward forever unto thee, and its waters are forever murmuring and sparkling in the sunlight of thy love; and this is our praise. Lord, thy blessing we feel is with us. And

here upon the altar of human life we recognize thy presence, and we thank thee therefor. Amen. Dec. 6.

Questions and Answers.

Ques .- Can you tell us the birth-day of Christ? Was he born in the reign of Augustus?

ANS .- There are various opinions concerning hat exact period, but we believe, nay more, we have evidence upon which that belief is founded, that the Biblical record of this man Jesus is very for I do n't come back because I'm homesick. nearly correct.

Q.-By C. Hendee, of Warsaw, Ind.: Did Christ actually turn water into wine?

A.-We do not know positively whether he spirit to perform that act, who was versed in the laws of chemistry. It was not a miracle. It came within the pale of natural law.

Q.—Was Christ anything more than a man? A .- He was, we believe, an embodiment of human and divine life, in precisely the same sense that you all are.

Q.-Was he actually put to death? and did he come to life in three days again, and walk the earth, as the Bible says?

A.-We have evidence for believing that he was actually crucified; that a separation did take place, at the time, between his spirit and mortal part. But we do not believe it was the body human that was seen and recognized on the morning of the third day after the crucifixion. Q.-And felt, also, as the record says?

A .- Certainly. Have you not circumstances in these days analogous to that?

Q.—What does the passage of Scripture mean. where it says of Christ being put to death in the fiesh, but quickened by the spirit, by which he went and preached to the spirits in prison?

lie a good deal, and sometimes I forget, being so A.—Being crucified in the human flesh, he was is a matter of course, quickened in the spirit, and much taken up with him and the other children, made to more clearly understand the path of We do come here a good deal, all of us what have duty. All spirits who do not understand themdied do.

and he should work while the day lasts, for when these, and it is the mission of all, in all ages, who the night of sickness or old age shall come, he do understand themselves and the laws governing to preach unto all who do not understand Dec. 6.

Sallie Knights.

It seems to me as though the song of the people Well, stranger, I'm alive. I belonged to the of this generation ought to be," Blessed be the Great God of Israel, for he hath visited and reple of this generation and redeemed them from religious darkness to a very great extent.

It is nineteen years since I was here living a from the commanding officer, and I propose to natural, human life; and for many years I tried send a few shots home, by wayof a telegram, that very hard to serve God, to lead a Christian life on earth. But up to the day of my death there was a doubt in my mind. I did not feel sure that I should ever be permitted to dwell in heaven; and so I died; and I must say that there was darkness before me so thick that I could almost feel it when I knew that I must go. But, oh! how very soon the morning dawned upon me! how very soon, when I learned that I had years before me, call, because I wasn't of their persuasion. But and they told me that I was safe, forever safe. I'm here, call or no call. Stranger, I rather think Oh, what joy! oh, what a morning of peace that I have out-generaled Gabriel this time. That is was to me. My spirit seemed to me lifted so what most of 'em do. I don't mean to be at all | high! oh, I thought I was in the highest of all disrespectful to any sort of religion-I only mean | heavens. But I was told man becomes happy by to be myself. Every man has a right to be that, distinct degrees; that he steps very slowly, and that I should continue to go on from one degree I did feel, when I stood waiting for my turn, as of satisfaction or happiness to another, and that though I would n't mind having a little brush there was no end to the pleasures of the spiritwith the rebs that so unsoldlerly murdered the world. So when I learned that, I wanted to come back here; but it was not as easy then as grously to show them what an Ohio volunteer now, and, indeed, it has never been easy for me

I want to tell the friends I have left here, that I could have thrashed every one of them; might there is a real life beyond; that we do live; and have left one to act in picking up the truck, to that there is no such locality called hell, as we take home to the folks, if they had any. You see, were taught to believe here; but life is made up of numberless degrees, and at death we are usher-He's disposed to forgive. So am I, after I give ed but a step ahead into the spirit-world, and we 'em an infernal thrashing. That's a privilege 1 are just the same, possessed of the same tendenask first; always want that privilege. I'm one of cies and feelings. Oh, if I only had the power to the sort that never die, only as game. If I must show my friends what I've learned since I came be killed, I 'll be pretty sure to send a couple of to the spirit-world, I should feel then that I had them ahead as escorts. [Did you murder any not lived in vain. When I look back upon my one? Murder? Oh no. I was a soldier, acting earthly life, I feel that it was all spent in vain, so in the capacity of a soldier. I didn't murder any far as spiritual things were concerned. But they one. [You killed a few, didn't you?] I killed a | tell us there is a God that rules, that controls all

Q.—By 'the same: Has the spirit of a human his back, and shoot him, and then scalp him, and in Boston, and was seventy-two years old. I died rob him and leave him to die, by no means. I here in Boston nineteen years ago; and, oh, I do of mineral, vegetable and animal experiences, in never did anything of the sort. But when we desire that my friends shall know that I'm alive, were in action, I generally did my share as long and that I've never found any place like hell as yet; but I've been gloriously disappointed. It's Now, if you'll just report my case as you have far better than you have any idea it will be. You others-William Garfield, Bill, that's it; tell 'em cannot think of anything so beautiful as the spirit-world.

[Do you remember what part of the city you lived in here?] Do I remember what part of way, is to show the folks that I'm all right, and the city I lived in? Yes, at the West End, on that there is something unsound about their re- Russell street. And I've children here-Benjaligion. If I come back, then it must be that Ga- min, Joseph and Charles, and Mary and Elizbrief has forgotten to do his duty, and I reckon abeth; and I want them to know I can come I'm able to prove, stranger, that I can come back, am so happy, and that the spirit-world is back, if they'll give me the opportunity. That's close to them. Oh, if you only try, only reach out your hand, you can clasp ours, we are so near you, so very near. That's what I want all my friends here to know.

My last words here were, "Oh, my children, I hope I shall meet you in heaven." Those words were the true expression of my feelings. I hoped, but I did n't know. Oh, I want them to know about the spirit-world, so they may prepare for it justice. And when you see a poor fellow that can't stand up quite so straight in the way of life as you can, oh, don't condemn, don't say: You 've no business to do that! for you do n't know what influences may have been around him. I want my children to know that they're sometimes given to censure. I'm sorry to say it, I was myself. I did not know that the evils of life are the into something besides bitterness toward your cases that hold the beautiful, bright gems that glisten so bright in the spirit-world. Oh, I did n't know it when here, but I know it now. They 've heard something about folks coming to others, but not to them. Now I come, and oh, I want to come right to them, want to talk to them. I want to let them know something of the spirit-world, so that when I meet them they won't say to me, Oh, mother, why did n't you come back and tell us?" I don't want them to feel that I've not done my duty. I want them to feel that I 've told them about the spirit-world, and thank God that I've had the power to do it. There, God bless you. Good-by. Dec. 6.

Ida Boswell.

I don't know you, and you don't know me, do you? [No.] Well, I am Ida Boswell, and I lived in New York; didn't live here down East. [New York City?] Yes, sir. I'm come to send a letter there. That old lady asked me if I thought I could speak here, and I said, " I reckon I can-I'll She hoped I could, but she thought I could

I'm nine years old now, and I've been away most two years, and I'm not homesick. I do n't want to go home, 'cause I aint homesick; do n't you send that word, will you? Because you know when I went away-when I lived here-I was homesick. I went away with my mother once. and she went home and left me, and I was homesick then, and I did cry all the time and they sent me home. Then all the folks laughed at me. I aint homesick now; they need n't laugh now,

I want my brother Willie to know I can come, He plagues the children, and I do n't like it, and I want him to know he should n't do so. He's a naughty boy. I shan't tell mother, as I used to, turned water into wine, or whether he did not but I shall pinch his ears, if I get the chance. But perform that so-called miracle. But it would be if he 's a good boy I won't. I'll tell him—to let by no means an impossibility for him or any other | him know that 't is n't right, 't is n't what he should do. But father says "the devil's in that boy all the time." Well, that's what he did say. I did n't say it, only to tell what he said. And he says it's no use to whip him; 'tisn't any good to whip him. [Were you ever whipped?] Oh yes, I was whipped; I tell you, I was whipped. You know I could n't always do things that grown people thought were right; but 'tisn't right, and our teachers say 't is n't right to whip children. So I don't want father to whip Willie. I come here to-day to Willie, to let him know that it's me, that 'tisn't right; to take his mind off of that. My teachers say that the child's mind should be attracted to something else, because it is n't in human nature to grow so well under the lash, You must attract them. Now all our knowledge is gained in that way; that is, we want to learn. We have a desire ourselves to learn, and our teachers attract us to them. That's so; 't is so. [Do you ever disobey your teachers?] Oh yes, I do. [Do you get your ears pinched?] No. I do n't get pinched at all. I forget sometimes

what they tell me to do. Oh, I come here to Wil-

back-no they don't. Oh they aint cross about it, but they do n't know about it, that's all.

Oh, I had such a fever! I dreamed, do n't you know, I was where there was water running all over me. I was getting cooled off, and then I just waked up and died. Then, oh I felt so cool and nice. But I'd had a terrible fever, you know, and my teachers say that the change was produced by the chemical change going on in my body. The fever had burned out all the magnetism of the body, and left all the electricity. That was why I was so cool. That's the way you die. Do you like to learn about folks dying? Don't like to know about it generally. 'T aint nothing. It's a -it's a just-it's a just going away from one house into another. My teachers say it's like Boylston Market, Boston, the present Correspondmoving out of an old house into a new one; 'tis 80. But some folks do n't like to move at all, do Edward S. Wheeler, should be notified of any inthey? Oh, my mother cried terribly once when she had to move out of a house she liked. But on record, considerable money has been expended then you will like the new ones in the spirit-land,

because you don't have any fever, and don't suf-

fer as you do here, so you can't help liking them.

Will you know me when I come again? [Per-

come, can't I? Well, I don't know what your name is. [White.] Is it? Oh, I had an Uncle Convention held there, which was paid by Bro. White-yes, my mother's brother-I had. You any relation to him? [Not to my knowledge.] pears in the list. Well, he lived down East; yes, he came to New York once. [Where did he live?] I don't | Tremont Temple was raised by general contribuknow. It was down in Massachusetts. Is Mas- tion. sachusetts in Boston? [Boston is in Massachusetts.] Oh, Boston is in Massachusetts. Well, it wan't Boston, wan't here where he come from. Oh yes, I forgot. How stupid I am! Why, how stupid I am to ask that question! Well, I reckon my mother would say I was stupid enough to ask your father and mother?] Oh, I don't know. My a short cut? I know what my father said to mother once. Do n't you know, she went down South to see him, and she went out of her way a good deal to get a short cut, as she thought, and he said "That's going a long way round to get at a short cut." She said she thought that was the nearest way to get to him. And I suppose they'll say so about me, because I did n't go to New York. Well, I could n't: there was no way.

Good-night. Do you say your prayers before you go to bed? [Not always.] Well, I always [think of that when I say good-night. My mother used to say, "Now say your prayers," and I can't help thinking of it. You do n't say your prayers? Don't you pray at all? [Do you know what prayer is?] Well, I used to know a good many when I was here. [Do you understand the true meaning of prayer?] Well, I don't know. My teacher says, "All life is a perpetual prayer." That saves you the trouble of saying them. I used to hate to; I did use to hate to awfully. Good-night; and when I get a chance to come again, I shall.

My teacher says I'd better add, daughter of Colonel William Boswell; then my letter will go straight. Good-night again. That makes three times I've said it. Dec. 6.

Captain James L. Brooks.

In 1862 I closed the experiences of my earthly ife at the hospital I believe they called Douglas Hospital. I was a prisoner, and died among your people, who had captured me. And I am here to-day to send some word to my friends in Norfolk, for the purpose of turning their bitterness people. They have been, ever since my death. possessed with the idea that I was harshly used; that I died in consequence of neglect. I believe that some portions of my family have heard that I was murdered, and very foully murdered, too. All these things are mistakes. I was taken prisoner according to the rules of war, was cared for as well as any Union soldier. I am in the habit, sir, of speaking the truth. Because I was preindiced against you Northerners, because I entered the army against you, I am not the man to utter a falsehood against you. I was treated well, kindly cared for, and no message was transmitted to the friends I left, because I did not want them to know my condition. When the attendants asked me where they should send to my friends, I told them I did not wish them to send

Now since the way is open whereby all can come and communicate as they please. I do hone my friends will give me an opportunity. I can clear this matter all up. There is no need of any hard feelings toward any one.

I went into battle, was wounded by the enemy, taken prisoner, and dealt with according to the rules of war. I find no fault, and I desire that they should know the truth.

I am, sir, Captain James L. Brooks, of Norfolk, I shall be recognized there, and I do hope I shall be welcomed again among my kindred. Dec. 6.

Scance opened by William E. Channing; closed by George A. Redman,

MESSAGES TO BE PUBLISHED.

Monday, Dec. 10.—Invocation; Questions and Answers; Wm. Wallace Carrington, who died in Florence, Italy, to triends in London, Eng; Tom Hunter. of Goldsboro, N. C., to friends; Minnie Thompson, lost on the Evening Star, to hor father, Samuel C. Thompson of New York; Michael Devine, to his siter May. to his sister Mary.

Tuesday, Dec. 11. — Invocation: Questions and Answers:
Samuel Rhodes, to his parents: Capt. Joe Seward, to his son
Joe: Augusta Jennings, to her aunt, Carrie Dempster, in New
York City.

Joe: Augusta Jennings, to her aunt, Carrie Dempster, in New York City.

Monday, Dec. 17. — Invocation; Questions and Answers; Richard Aiden, of St. Louis, to his brother, Jacob A. Aiden, in Virgima City, Nevada; Dennis Winnens, of the 16th Mass., who lived on High street, Boston, to his sister, &c.; Charles P. Bosson. Editor, to hir. White; Lillian S. Grey, lost on the Evening Star, to her father and friends.

Tuesday, Dec. 18. — Invocation; Answer to Question on the origin of the Gulf Stream; Hiram Jarvis, of the 5th Missourit, Co. C., to his friends: Wm. Sterling, to his mother and sisters in Maryland; Fannie Powers, to her mother, residing on Columbia street, New York City.

Thurday, Dec. 20.—Invocation; Questions and Answers: Edith Wilde, to her parents; Gulfd Hodgkins, to his brother Philip, Sater Neille, and under Stephen Gulid: Davis Algers, to Thos. Algers, Richmond, Va.; White Antelope (Indian), to the Warrior Shvington.

gave the following sharp cuts on the foolish rich men and their do-nothing sons: "Men seem ashamed of labor, and often you

HENRY WARD BEECHER, in a recent sermon

shall find men who have made themselves respected in labor, have built up a business and amassed a fortune, who turn to their sons and say: 'You shall never do as I did; you shall lead a different life; you shall be spared all this.' Oh, these rich men's sons! They aim to lead a life of elegant leisure; and that is a life of emasculated idieness and luziness. Like the polpy that floats useless and nasty upon the sea, all jelly, all flab-by, no muscle, no bone—it shuts and opens, and opens and shuts, and sucks in and squirts out again, of no earthly account, influence, or use. Buch are these poor fools. Their parents tolled and grew strong, built up their frames of iron and bone; but, denying all this to their sons, they turn

Massachusetts Spiritualist Association. The following list of names, with fees for membership and donations, is additional to the one.

published in the BANNER Feb. 10th, 1866. To complete the record and forward the work: it is requested that members send their address to. the Agent, Edward S. Wheeler, care of BANNER: office, Boston, Mass., with information from their several localities in regard to halls, probable attendance, and other facilities to assist in carrying out the design of the Association, which is, to send a lecturer to places where the resident Spiritualists are not now able to defray such an expense.

The sums marked with a * are unpaid, and may be forwarded to Mr. George A. Bacon, No. 1 ing Secretary. The Agent of the Association, accuracies in this list. In addition to the sums for the organization by those whose liberality has paid expenses for halls, &c., in the places where its Conventions have been held. The sum of \$22,50 has been received from citizens of Law. hans so. We can't see you.] I can see you when I | rence, being a balance remaining from their contributions for the expenses of the last quarterly Bowker (\$15,00) and Bro. Willis (\$7,50), as ap-

An addition of \$58,30 to the donations made in

It is very desirous that other liberal donations be made immediately, so that after the. meeting of the Executive Committee, (called for the 20th of March at the BANNER Circle Room,), it may be possible to support competent speakers of both sexes as missionaries to spread the glorithat question. [How will you get this letter to ous tidings of Spiritualism to the people of the State.

rence. Lucy B. Massey..... | 1,00 | Lucy B. Massey | 1,08 | 1,00 | Leonard Pearthorn | 1,60 | 1,00 | Leonard Pearthorn | 1,60 | 1,00 | Ira Wilkins, N. Ware, N. H 1,00 | 1,00 | Mrs. Joseph Carr, Boston | 1,00 | Mrs. Alfred Colburn | 1,00 | Mrs. Alfred Colburn | 1,00 | 1,00 | Mrs. M. J. Mayo, Charles-1,00 | town | 1,01 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1,00 | 1, All the above sums were received at the Quan-

terly Session of the Association, which met at Lawrence last October. Other small donations made the receipts there \$42,50.

| Mittig the receipts the G9420 | Mrs. Lucia Bradford, S. J. C. Salisbury, Sherburne 1.00 | Weymouth | \$1.06 | A Friend, Cambridge | 1.00 | E. A. Smith, Boston | 1.00 | George E. Lewis, Danvers 1.00 | E. L. Christon, Lawell | 1.90 | J. Johnson, Newburyport | 1.00 | Mrs. Jennie Rudd, Taunton | 1.00 | Albert Morton, Webster | 1.00 | Mr. Willis, Lawrence | 7.50 | Phinens E. Gay, Boston | 3.00 | J. C. Bowker | 1.50 | Ammi Brown | 1.00 | A Friend | 2.00 | Mrs. J. A. Hedges, Newton | 1.00 | A Friend | 2.00 | Philo Sprigue, Boston | 1.00 | Luther Stone, Boston | 1.00 | Mrs. E. R. Ranney, Newton | 1.00 | Mrs. E. R. Ranney | 1.00 | Ammi Brown | 1.00 | Mrs. E. R. Ranney | 1.00 | Ammi Brown | 1.00 | Mr. V. Lincoln, Boston | 1.00 | Mrs. E. R. Ranney | 1.00 | Mrs. Green | 1.00 | Mrs. Lincoln, Boston | 1.00 | Mrs. E. R. Ranney | 1.00 | Mrs. Green | 1.00 | Mrs. Lincoln, Boston | 1.00 | Mrs. Green | 1.00 | Mrs. Lincoln, Boston | 1.00 | Mrs. Green | Ammi Brown,
Mrs. J. A. Hedges, Newton
Philo Sprague, Boston...
Thomas Rauney, Newton.
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1,00 E. Hapgood
1,00 In R. Young
1,00 J. H. W. Toohey, Boston.
1,00 J. H. W. Toohey, Boston.
1,00 George Talbot, Stoughton
1,00 William C. Briggs
1,00 Sophia M. Briggs
1, E. Drake
1,00 And G. Shenard ebecca Weaver...... B. Barker Anthony..... J. Moses, J. Antiony.
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O. Joselyn, West Hanover 1,00 A. Dickson, Jamaica Plain
G. W. Walbridge, East Hyman Moore.
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A. W. Crowninshield,"
Thos. R. Greenleaf,
Levi Newcombe, No. Scituate.
Mrs. John Marsh. Mrs. John Marsh
Mrs. Caroline A. Bradford
Mrs. Amelia Bradford
William P. Venle
Daniel J. Bafes
Loring S. Peirce
Frances A. Peirce
A. W. Bryant
Charles Blodgett
Misc C. H. Blodgett
Will C. H. Blodgett les Blodgett...... C. H. Blodgett..... Marshall, Cochesett Marshall......vard Tivdale..... dward Tisdale
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R. Jane Ripley
Hepsie Triban
M. A. Caldwell
Mary S. Howard
I. F. Cooper
S. H. Marshall
Edwin Wilder, Hingham
John Puffer, So. Hanover,
M. E. Simmons
Orick Nickerson A. F. Ripley 1,00 Mrs M. H. Clapp, Dor Charles Perkins 1,00 Arms Alger 1,00 Mrs M. H. Clapp, Dor Occuella Alger 1,00 Mrs Mrs Flora W. Bowker 1,00 Mrs Band 1,00 Mrs Harvey Lyman, 5,00 Mrs Harvey Lyman, 5,00

Pennsylvania. On the first of November we had a visit from

Mrs. M. J. Wilcoxson. She spoke here on Sunday evening in the Odd Fellow's Hall, to a very appreciative audience, and again, on Thursday evening, to a larger number. On both occasions there was great interest manifested, the audience being composed almost wholly of unbelievers who had never before heard a trance speaker. The subjects on both evenings were selected by the andience. The first was on the Life and Teachings of Emanuel Swedenborg. The second on the Life and Doctrine of Martin Luther. The subjects were admirably handled by the controlling spirit. I think, if lecturers on their passage East and West would make this a point, that some good might be accomplished, more especially if we could have test medians for physical manifestations. There are many minds here who are ready for the physical phase. If lecturers or mediums will make this a point, I will furnish them with a home and hall free, on Sundays and Thursdays, B. L. FETHEROLF.

Tamaqua, Pa., Jan. 14, 1867.

A Capital Inducement to Subscribe for the Banner.

Until March 30, 1867, we will send to the address of any person who will furnish us new subscribers to the BANNER OF LIGHT, accompanied with the money (\$3), one copy of either of the following popular works, viz: "Spiritual Sunday School Manual," by Uriah Clark; "History of the Chicago Artesian Well." by George A. Shufeldt, Jr.; or "A B C of Life," by A. B. Child, M. D. For new subscribers, with \$6 accompanying, 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. McGombs; or the "Gist of Spiritualism," by Hon. Warren Chase.

For new subscribers, with \$9 accompanying, Until March 30, 1867, we will send to the address

by Hon. Warren Chase.

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

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

For new subscribers, with \$15 accompanying. For new subscribers, with \$10 accompanying, we will send to one address one copy of "Supramundane Facts in the Life of Rev. Jesse Babcock Ferguson, A. M., L.L. D., including Twenty Years' Observation of Preternatural Phenomona," edited by T. L. Nichols, M. D. English edition. The price of this work is \$2.50, and twenty cents postage.

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bound in good style.

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tions as above described, must be sent at one Send only Post-Office Orders or National Cur-

Obituaries.

Passed to the Summer-Land, from White Pigeon, Mich., on

Thursday, Jan. 17, David Kidd, aged 63 years.

Thursday, Jan. 17, David Kidd, aged 63 years.

As a citizen, our brother has long been identified with the interests, and one of the foremost spirits connected with the growth of White Pigeon and vicinity. He possessed a well-balanced mind and great enthusiasm of temperament, coupled with that conscientious regard for truth which commanded respect, even from those who held opposite opinions.

Previous to the advent of modern Spiritualism, our brother left the church, and having a tasto for reading and investigation, adopted materialistic views, when the new philosophy found him ripe for its reception. Ills declining years were made Joyous from an appreciation of the beautiful uses of carth-life, and a glorious prospect of continued labors and realizations in the great beyond.

He was fully aware of appreaching dissolution, and talked freely with his friends regarding his spiritual prospects, remarking that Spiritualism was most comforting in the hour of death.

A beautiful circumstance occurred at the grave, illustrating

marking that spiritualism was most comorting in the near of death.

A beautiful circumstance occurred at the grave, illustrating the ceteern in which our brother was keld by his fellow citizens. A neighbor with whom he had lived on intimate terms for years, dropped an evergreen wreath upon the cofin after it was lowered into the grave, while tears of emotion stood on the checks of many, adding impressiveness to the occasion.

The Baptist church was freely opened on the funeral occasion, and all classes, without regard to religious belief, came out to listen to the remarks of the writer, and pay their last tailsute of respect to the departed.

E. Whipples.

Passed to higher life, from Springfield, Mass., July 6th, Mr. William Cadwell, aged 66 years.

William Cadwell, aged 66 years.

Having been personally acquainted with the subject of this notice, I cannot withhold a passing tribute to his memory. He was one of the earliest investigators of spiritual manifestations and philosophy in Spiringhold, and ever remained a faithful adherent and generous supporter of its truth. He was konorable without exception, hencevolent without exception, and inst without exception, hencevolent without exception, and inst without exception, hencevolent without exception, and just without exception, hencevolent without ostenation, and just without exception, hencevolent without ostenation, and just without exception, hencevolent without ostenation, and instance in the Springfield Armory as Master Machinist, and during the olosing years of life as Inspector, gives ample teatimony. He left behind to wander in earthly paths yet a little while longer the companion of his heart, yet hiesed with the consciousness of his continued presence with her, and frequent communion and counsel. Many a weary exponent of the truth of Spiritualism has found a wolcome and rest beneath his hospitable roof, and, I think, will heartily respond to the sentiment of my heart, which is, that the good spirits will return to him tenfold the measure he has ministered unto us.

Passed on to the higher life, from Portland, Me., Nov. 24th, Bliza A., wife of the late Capt. Adam Woodside, of Bruns-

wiok, Me., aged 37 years.

After a long and tedlous illness, our dear one has joined the angels. Her patient and cheerful spirit never failed her, and when the angels came to free her weary spirit from the discased casket, she welcomed them with a happy peaceful smile, for she knew she was going to meet the dear departed, whose messages of love had helped her through many days of sain and sorrow. Her many amiable qualities endeared her to alarge circle of friends, who will deeply feel her loss; but to alarge circle of friends, who will deeply feel her loss; but to as that have her boautiful faith, we know that she is with us still, and already loving messages have been received from her, telling us of her bright home, and the love she still hears us who haveyet to tarry awhile longer in this mundane sphere. Dear sister, loved friend, may thy radiant face be one of the first to greet me when my work on earth is finished.

Pertland, Me. wick, Mc., aged 37 years.

Another Medium gone to the Summer-Land .-- Pass to join the angel hosts, from this place, Dec. 28th, 1866, Lovina Grose, aged 54 years.

vina Grose, aged 54 years.

Many times has the writer seen Sister G., under the influence of invisible intelligences, imparting to mortals that food that nouri-hes and sustains the inner man. And thus she passed on in the full faith of a reduion with parents and other denrones who preceded her to the land of fadeless beauty and delight. Her last words were, "I'm going home to die no more." She possessed an irreproachable character, and in her departure for the other shore we feel to realize the nearness of the time when we too shall pass over to receive the fond embrace of loved ones, around whom our affections were entwined earlier in life.

Bucksport, He., Jan. 18th, 1807.

The Angel of Death came to our household, in Westbrook Me., Oct. 20th, 1866, and bore to brighter climes the spirit of our brother, George Estes, whose home on earth had been 49

Slowly and surely the angel came, robbing him of strength, and causing his form to waste away day by day, and when he could no longer hear the chilling winds of autumn, took him gently and peacefully to the summer-land, where he will progress onward and unward, gathering bright truths of immortality to shed around the pathway of those he loved on earth. A. Estrs.

New Books.

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BY ANDREW JACKSON DAVIS. T contains Rules, Marches, Lessons, Invocations, Sliver Chain Recitations, Hymns and Songs. Price, per cony. 44 cents, and 4 cents postage if sent by mail; r 12 copies, \$4.56; and for 100 copies, \$34.00. Address the Publisher, BELA MARSH, 14 BROMFISLS St. cow—JSR. 28.

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Medical.

SPIRITUALISM ALWAYS RADICAL AND REVOLUTIONARY.

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

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

As the most prominent and important of all the other recognized spiritual methods of treating disease, we would refer to the Positive and Negative system, which, as is well known, was projected through the mediumship of Mrs. Amanda M. Spence, and is embodied in the Positive and Negative Powders which bear her name. In princi-ple, in practice and in results the medical schools pie, in practice and in results the medical schools of the day present us nothing that bears the remotest resemblance to them. They embody a deeply radical and revolutionary movement, as widely different from the system of mere drugs and chemicals as is the laying on of hands; while in results, or curative effects, the difference is so vast that a comparison is hardly possible. I make this statement with premeditation and deliberation, and with a full knowledge of both sides of the question. Being myself an educated physical control of the deliberation of the question. 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 managemoreover, having had the sole external management of the spiritual system of Positive and Negative ever since its projection into the world, through the mediumship of Mrs. Spence; and having during the past two years and a half, successfully treated thousands of patients, far and near, in all parts of the United States and Territories, with the Positive and Negative Powders, I fully understand the spiritual system, and know the full extent of its wenderfully curative and healing powers. I am justified then in instituting a comparison. That comparison shows the spiritual system, as embodied in Mrs. Spence's Positive and Negative Powders, to be superior to the old systems in the following prominent and most imsystems in the following prominent and most im-portant respects, as well as in all others:

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

2d, In its practical operation. Whoever has watched in the sick-room of a patient under the old system of treatment, or, still better, whoever has visited the wards of a public hospital, must has visited the wards of a public hospital, must have been sickened, disheartened and discouraged at the endless and disgusting round of purging, vomiting, nauseating, sweating, cupping, blistering, 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 principles of counteracting the visible, external and violent effects of disease. But the practical operation of the spiritual system, as embodied in Mrs. Spance's Rositive and Negative Powders is eration of the spiritual system, as embodied in Mrs. Spence's Rositive and Negative Powders, is radically different. They aim at the invisible cause of disease; and hence they neither produce, nor are they intended to produce, any visible, external or violent effects—no purging, no nauseating, no vomiting, no sweating, no cupping, no blistering, no plastering, no salving; but they sleated, continuous social visibility programmed the partiant's lently, gently and soothingly pervade the patient's system, and by restoring the lost magnetic balance or equilibrium of the diseased organ or organs, restore them to perfect health.

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

dence, in the form of certificates and reports from private individuals and also from physicians, sufficient to convince every candid render that the spiritual system, as embodied in Mrs. Spence's Positive and Negative Powders, is as far superior to the old systems in its results, or curative effects, as it is in its scientific principle and in its 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, 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 singular and extraordinary healing and curative power of the Positive and Negative Powders. Blindness, Deafness, Paralysis, Rheumatism, Neuralgia, Hip-joint disease, Dyspepsia, Epilepsy, Fevers, Scrofula, &c., &c., have given way under their magic touch, and often so speedily and so completely, that I myself have, at times, hear as much surprised and delighted as the parameters. 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-

Such being the facts with regard to the Positive and Negative Powders, it is my intention to persevere in holding them up before the public until every family and every adult man and woman shall test their virtues for themselves, and thus, from personal experience, learn and appreciate their full merits. And in furtherance of this object, I take the liberty of referring the reader to the published testimonials which will be found in another column of the BANNER, and I also extend to all persons who reside in or who may visit New York, a cordial invitation to call at my office, No. 37½ St. Marks Place, and, if they desire more evidence, it will afford me much pleasure to lay before them such a mass of letters, certificates and reports as will satisfy the most skeptical that have said naught in exaggeration of the merits of the spiritual system, as embodied in Mrs. Spence's Positive and Negative Powders. PAYTON SPENCE.

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joubtfut of any malady.

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they cannot be answered.

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Jan. 5.

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TOR \$2, I will send, by mail, one copy each of my four books, "Life Line of the Lone One," "Fugilive Wife," "American Crisis," and "Glat of Spiritualism For address, see lecturers column. WARREN CHARE

IF J. O. NEALE will send his address to JOHN
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Feb. 2.—6w*

A. B. CHILD, M. D., DENTIST.

Miscellnneons.

FOR THE

HEALING OF THE NATION!

THE GREAT

SPIRITUAL REMEDY! MRS. SPENCE'S

POSITIVE AND NEGATIVE POWDERS.

Akron, Summit Co., Ohio, June 11th, 1866. PROF. P. SPENCE—Dear Sir: My disease, as I stated in my first letter, was Difficult and Painful Urination, which commenced last fall, and continued through the winter, at intervals of a week or two, increasing in intensity at every period of return. Finally it became excu-ciating and could 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 utterly and silently disappeared, not even bidding me good-bye. I, of course, was very glad to dissolve such unpleasant partnership.

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

Fraternally yours, H. HARRIS.

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

PROF. SPENCE—Your Positive Powders worked like a charm. I think there is no medicine on earth that will reach the Prositive Gland like the Positive Powders. I was almost immediately relieved. I have tried many different kinds of medicine for the relief of irritated and swollen Prostate Gland, but found no sure relief until I found it in your Positive Powders. Truly they are the greatest wonder of this age of progress. No person thus afflicted should be without them. They came to me like an 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 **Powders** came, they were used immediately, and they effected greater good in less time than any other medicine I have used.

Yours truly, J. Mc. N. WHAM. Bennington, Marion Co., Jowa, Oct. 13th, 1866.

PROF. PAYTON SPENCE-Sir: I have used your Regative Powders in a case of Amatrosis (Bindness) and one box worked a complete cure. The case is that of my little girl, now thirteen years old. She has labored under scrofulous sore eyes for about 8 years. About one year ago she got her right eye hurt, and to that and the long continued sore eyes, is to be attributed the Amaurosis. 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 alnost tempted not to do anything more, but was arinduced by a friend to try your invaluable Negative Powders, which cured her completely. May the great and beneficent Being reward you according to the great work you are doing.

Yours, &c.. W. P. COWMAN.

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

Yours for the truth, LIBBIE G. BARRETT.

Richwood, Union Co., Ohie, June 10th, 1866. PROF. PAYTON SPENCE, M. D. - Dear Sir: I have had the Erraipelan for nearly 2 years, and nave had the Erryangems to hearly 2 years, and used all kinds of Patent Medicine that was said to be good for it, and applied to some of the most eminent physicians, but received no benefit. After expending 2 great sum of money, I read a notice in the Banner of Light that the Positive Powders were good for Erysipelas. I con-ishment I was relieved by taking half a box of the Positive Powders. I now am perfectly well, and feel no symptoms of the disease. They are the best medicine I ever used.

My wife was taken with the Rheumatism, so that she could scarcely raise her feet from the floor, but had to slide them along on the floor. She used but six Positive Powders, and was

Yours truly, JAMES P. CUNNINGHAM.

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

THE POSITIVE POWDERS CURE Neuralgia, Headache, Earache Toolfache, Eheusantism, Gout, Colle, Pains of all kinds; Cholera, Diarrica, Bow of Complaint, Dysontery, Nausea and Vomiting, Byspepsta, Indigestion, Flattlence, Worms, Suppressed Mentarization, Painful Menstruation, Falling of the Womb, all Female Weaknesse and Derangements. Pramue struction, Painful Menstruction, Failing of the Womb, all Female Weakness and Derangements; Cramps Pits, Hydrophobia, Lockjaw, St. Vitus' Dance; Intermittent Fever, Billous Fever, Yellow Fever, the Feveroffsmail Pox, Measles, Scarlatina, Eryspicias, Precincula, Pleurisy; all Inflammations, acute or chronic, such as Inflammation of the Lungs, Kitdneys, Womb, Bindder, Stomach, Prostate Glaudt Caturrh, Consumption, Bronchitts, Ooughes, Colds; Scrofula, Nervousness, Managemens, &C.

Sleeplessness, &c.
THE NEGATIVE POWDERS OURE Paratysis, or Palsy; Amnurosis and Deafness from paralysis of the nerves of the eye and of the car, or of their nervous centres; Double Vision, Catalepsy; all Low Fevers, such as the Typhoid and the Typhois; extreme Nervous or Muscular Prostrution or Relexation.

For the cure of Cholera, both the Positive and for the pravention and cure of Cholera, both the Positive and Negative Pow-

and cure of Cholera, both the Positive and Negative Powders are needed.

The Positive and Negative Powders do no violence to the system; they cause nu purging no nunsen, no vomiting, no nurcotizing; yet, in the language of 8. W. Richmond, of Chenon, ill., "They are a most wonderful medicine, to silent sat yet so effections."

As a Family Medicine, there is not now, and neer has been, anything equal to Mrs. Spence's Positive and Negative Powders. They are adapted to all agrees and both sexes, 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 disease before a physician can reach the patient. In these respects, as well as in all others, the Positive and Negative Powders are

THE GREATEST FAMILY MEDI-CINE OF THE AGE!

In the cure of Chills and Fever, and of all other kinds of Fever, the Positive and Negative Powders know no such thing as fail. In view, therefore, of the approaching slekly senson, we say to the people of the West, and the South, and particularly of the great valley of the Mississippi, and of sil other sections of the United States that are annually securged by the Chills and Fever, and other Fevers, in the summer and autumn, "be prepared in time; keep the Positive and Negative Powders always on hand, ready for any emergency."

energency."
To AGENTS, male and remale, we give the Sole Agency of entire counties, and large and toberal profits.
PHYNIOLANN of all schools of medicine are now using the Positive and Negative Powders extensively in their practice, and with the most gratifying success. Therefore we say, confidently, to the entire Medical Profession, "Try the Powders."
Printed terms to Agents, Physicians and Bruggists, sent free.

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

Mailed, postpaid, on receipt of price. One box Positives, \$1.
One box Negatives, \$1.
One box Negatives, \$1.
One box both kinds, \$1.
Six boxes, \$5; twelve bexes, \$9.

Sums of \$5 or over, sent by mail, should be either in the form of Post Office Money Orders, or Drafts on New York, or else the letters should be registered. Money mailed to us is all our risk. OFFICE, 371 St. MARKS PLACE, NEW YORK.

Address, PROF, PAYTON SPENCE, M. D., Box 5817. NEW YORK CITY. For sule also at the Banner of Light Office, No. 158 Washington St., Boston, Mass., and by Bruggists generally.

BELA MARSH, at No. 14 BROMPIELD STERET, keeps con to stantly for sale a full supply of all the Spiritual, and He formatory Works, at publishers' prices.

Mediums in Boston.

NEW UNFOLDING OF SPIRIT-POWER!

DR. GEORGE B. EMERRON,
Psychometric and Magnetic Physician,
DEVELOPED TO CURE DISEASES BY DRAWING
the disease upon himself, at any distance; can examine person; tell how they feel, where and what their disease
is, at the same time. One examination \$1; ten exercises to
draw diseases, \$5; thirty for \$10. Manipulations, \$2 each,
Treats patients at a distance by letter, by inclosing the sum,
giving your name and address. Please address DR. GEO. B.
EMERSON, No. 1 Winter Place, of Winter street, Boston, Mass. Office hours from 9 A. M. 10 \$17, M. 4 w*-dan, 12.

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MRS. S. L. CHAPPELL, the well known Lecturer on the Markawa of Liver," has taken Rooms at No. Il SOLTH STREEF, Roston, Mass.

Mrs. C. has been a careful and successful student of those mysterious elements of heling which, too often knowed, still are those who should be interested.

Diseases of Mind and Rody often vanish at once when the cause of disturbance among the vital forces are discovered, and all those sutering are invited to call, as she offers her services as an Inspirational and Magnetic Realer, and relies upon her experience to confer great benefit upon all whose conditions demand her attention. She often gives evidence of spirit-identity, but never promises.

The MRS. CHAPPELL will also receive calls to lecture during the coming Winter.

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

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AT NO. 7 DAVIS STREET, BOSTON.

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

MRS. A. C. LATHAM,

MEDICAL CLAIRVOYANT AND HEALING MEDIUM,
1292 Washington street, Boston, Mrs. Latham is eminently successful in treating Humors, Remunatism, diseases of the Lunes, Kidneys, and all Billous Complaints. Parries at a distance examined by a lock of hair, Price \$1,00. (6-Jan. 18.

MRS. R. COLLINS

STILL continues to heal the sick, at No. 19 Pine street Boston, Mass. MRS. PLUMB, Clairvoyant Physician, Test and Business Medium. Perfectly reliable. No. 33 Lowell street. Circles every eventing, excepting Mondays and Saturdays, at 72. Admission 15 cents. For Examination of Discass, 81; for Test and Business, 82; for Lost or Store Property, 83; for Sealed Latters, 81, with return stamps.

MRS. L. SMITH, 588 Washington street, near-netzing Medium; describes dead and living, gives names, &c. Test Cricle Sunday and Thursday evenings, at 73 o'clock. Feb. 2.—3w*

MISS NELLIE STARKWEATHER, Writing Test Medium, No. 7 Indiana street, near Harrison Av. Hours from 9 A. M. to 6 P. M.

DR. WM. B. WHITE, Sympathetic Clairvoyant, Magnetic and Electric Physician, No. 4 Jefferson Place, leading from South Bennet St., Boston. 6m*-Dec. 8.

MISS F. A. JONES, (totally blind,) Clairvey-ant Michaellan, treats all diseases, at her Roems, 83 Carvey street, Boston. Hours from 9 A. M. to 3 P. M. 4w*-Feb. 2.

MRS. SPAFFORD, Trance, Test and Business Moulum, No. 1 LINCOLN ST. Hours: 10 to 12, 2 to 6. MRS. L. PARMELEE, Medical and Business Clairvoyant, 1179 Washington St., Boston. 13w*-Dc. 1. SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) Jan. 12.

Or Paychometrical Delineation of Character.

Mr. AND Mrs. A. B. REVERANCE would respectfully announce to the public that those who wish, and will visit them in person, or send their autograph or lock of hair, they will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in pass and future life; physical disease, with prescription therefore what business they are best adapted to pursue in order to Besuccessful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married, whereby they can restore or perpetuate their fermer love. They will give instructions for self-improvement, by telling what faculties should be restrained, and what cultivated. Reven years' experience warraints them in saying that they can do what they advertise without fail, as hundreds are willing to textify. Repetics are particularly invited to investigate. Everything of a private character KEPT STRUCTLY AS SUCE. For Written Delineation of Character, 51.00 and rei stamp. Hereafter all calls or lotters will be promptly attended to by either one or the other.

Addross, MR. AND MRS. A. B. SEVERANCE, Jan. 5.

DE DEPLY NET SOUL READING.

DR. J. P. BRYANT WILL HEAL THE SICK.

BY THE LATING ON OF HADDS, AT
FITZGIBBON'S HALL,

CORNER OF KEARNY AND LVC.

SAN FRANCINCO, OAL.,

FROM 9 A. to 11 A. M., commending FRIDAY, October
12th. continuing each day, Nundays excepted. FREE TO
ALL. After the above hours he will receive patients at his
Private Rooms, Bush street, between Occidental and Cosmopolitan Intelle, till 5 r. M., who will be charged according to
their means. CORNER OF KEARNY AND POST STREETS.

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

VALUABLE USES OF MAGNETISM! D.R. J. WILBUR, MAGNETIC PHYSICIAN, Office 112 Mason street, MILWAUKEE, WIS., cures patients at a distance with magnetized paper. All that is required is fifteen cents, and a superscribed cavelope. 5w*-Jan. v.

MRS. COTTON, Successful Healing Medium, by the laying on of hands. (No medicines given.) No. 235 E 78th street, near 3d Avenue, New York, 3m—Dec. 2L. MRS. M. SMITH, a reliable Healing, Test and Business Medium, No. 824 North 19th street, PHILA DELPHIA, PA. 4w*-Jan 19.

VIOLET INK

A BIG PROFIT! Tills INK resembles the French Violet; is made double strength, and sold in barrets of 42 gallons; when diluted, makes 84 gallons, for forty-two dollars—25 per cent, off the first year to introduce it. Casks to be at my erder. It is red while writing; in five minutes changes to a purple, then becomes black. Is limpld, flows well, durable as any other ink; writes and copies splendfuly. It takes well where othered, and pays dealers large profits to ship it to any part of the States. It cannot be excelled in any particular. It never moulds or deteriorates while in casks or bottles exposed to the nir.

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

the barrels.

References may be had by writing to those who are engaged in the husiness, viz., Hendricks & Potter, No. 419 tillve street, Rt. Louis, Blo.; S. W. Young, Des Bolines, Iowag A. Jenks, Aurora, Hl.; D. C. A. Merriß, Monroe, Wis.; J. Cooper, Bellefontaine, Ohio.

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

Mansfeld, O., Dec. 4, 1896.

Sm.—Jan. 5.

THE TEMPERANCE CLARION, A NEAT WEERLY QUARTO, is issued from our office on hith south-east corner of East. Water and Huron streets, ability aukee. Wis , every Saturday. As its name indicates, the Clainton is devoted to the

More especially to its interest in the State of Wisconsia. Belleving intemperance to be the crying sin of the age, and that all other sins hang measurably upon it, the publishers of the Clamob feel it aduly to work heart and hand in the Temperance cause. Yet the columns of their paper are not exclusively devoted to the cause of Temperance. They are of entertied would enhance the measure of human weat. Our object is would enhance the measure of human weat. Our object is publishing this sheet is to make men better and the world happier. The Temperance question is treated in the Clamob not only as a moral, but as a political question. The sale of intoxicating drinks is believed to be a political evil, and political parties are called upon to put Temperance men only upout their tickets as candidates for office. Legislatures are urged to legislate against the tradic in and use of intoxicating liquiors as a beverage, as against other nulsances and immoral and harfful practices. TEMPERANCE CAUSE.

nors as a beverage, as against other nustaces and immore and hurtful practices.

A limited amount of advertising is admitted in the columns of the CLARION, at reasonables rates.

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Specimen numbers sent to any address free of charge.

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CLAIRVOYANCE.

DR. S. D. PACE. of Pour Hunon, Mion., will send by express to any address in the United States or Canadas, on receipt of \$1.50, one bettle of his celebrated DYNPEPSIA CYRE. This medicine is warranted to cure Dyspepsia, Loss of Appellte, Foul Stomach, Liver Compilaint, Jaunder, &c. Try one bottle. Price, \$1.50, or four bottles for \$5.50. He has also on hand a Coron Mixters, the effects of which, in the cure of Coughs, Colds, Asthma, and all diseases of the throat and lungs, are truly wonderful. Price, \$1.50 per bottle, or four bottles for \$5.00. These medicines are prepared from clairvoyant prescriptions, and are purely of a vegetable character.

N. H.—Patients wishing to test the Boctor's clairvoyant powers, can do so by sending a lock of their bair, their name, age, and \$1 to DR. S. D. PACE, Port Huron, Mich; or one bottle of either tha Dyspepsia Cure or Cough Mixture, and a clairvoyant examination on receipt of \$2.00. 2m—san, 18.

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BOSTON. House, 18 Webster street, Somerville. VAPOR BATHS! MAGNETIC BATHS! THESE healthful Baths oro administered by MRS. WIL-LIAMS (A. J. Davis's sister), at all hours of the day, either medicated or plain, and with or without clairvoyant examina-tion and magnetic treatment, at No. 8 NEW STREET, NEW-ARK, N. J.

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

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Banner of Tight.

WESTERN DEPARTMENT:

receive subscriptions, forward advertisements, and ct all other business connected with this Department. Bruner of Light. Letters and papers intended for communication, for publication in this Department, and be detected to J. M. Privilis. Local matters by West repursus municipality attention and long artificable for publication, should be sent directly to the code, Boston. Those who particularly desirection attons userted in the Western Department, will please arcs from. Persons writing as this mently, will direct example. The architecture of the property of the example. t somers them. Persons writing us this month, will die to Pana tembra, PA., care H. I. Child, M. D., 634 Race street

The New and Old in Bultimore, Md.

With memory like Indian, firmness unvielding, and a principle within, true to true friends as needle to pole, and as abiding as the dial-plate of Time that so silently receives the indentational notchings of Eternity, old friends and friendships are never forgotten. Accordingly we visited Baltimore a few days since to class the hands. former friend - new old acquaintances and make

new on ... By invitation we stopped with Bro. W ... Danskin-a home as hospitable and harmonial as congenial and spiritual souls could well

It was the evening for weekly conversations and the relating of personal experiences in the hall-a hall leased, neatly fitted up, aisles carpeted, seats cushioned and all entirely controlled by the Spiritualists for educational, conversational and spiritualistic purposes. Such should be the case in all our cities, as well as in every village and western settlement. Organization, unity of action and strict fidelity to the broad and beautiful principles of Spiritualism have conduced to this happy result in Baltlmore.

During the evening we listened to a thrillingly interesting lecture from Mrs. F. O. Hyzer. In the course of its delivery, while referring to her experiences and ecclesiastical struggles, many faces were bathed in tears, and souls aroused to a higher enthusiasm, and touched, too, with that diviner inspiration that cometh down from heaven. She has spoken in this city two years, and is highly esteemed by circles of friends and anxious listeners. Considering the best test of any theory its practice, the Spiritualists of Baltimore have settled, for themselves at least, the vexed matter of long or short settlements. They regard the yearly infinitely preferable to monthly engagements. Doubtless, many societies would concur in the above decision, providing they felt certain of securing speakers that could and would interest them by the year.

Since our pastoral charge in Baltimore there has been a remarkable change both in people and public sentiment. Eleven and twelve years in this progressive age work wonders. The Universalist congregation is not as large now as then. The Whitmans, Marstons, Mardens, Kendalls, Parks and others having left upon political pretexts, while others, by the common law of Nature, (and among them that true woman and worker, Mrs. G. T. White,) have passed on to the shining shores of immortality. We found our way to quite a number of Universalist families, and, notwithstanding our heresy, were most cordially greeted. Bro. Babb, however, kindly told us that "Spiritualism was a humbug, and expressed deep sorrow that we had been drawn into such a net." Among the others, we called upon an old friend,

J. L. Camp, secretary and superintendent of the Sunday School, and leader of the choir. He was also leader and secretary of the church during our pastoral relations, and we have corresponded with him more or less from that time to the present, and shall ever consider him a most hightoned and honorable man. We also visited and dined with our very excellent friend, G. T. White, present treasurer of the Universalist Church. Deeply we regretted to learn from him that the church was considerably in debt, and that the yearly expenses were some seven hundred dollars above the annual receipts. This should be remedied at once. Church debts are often ten years or more, have been the Reverends Basserman, Johnson, W. S. Balch and Walworth. The audiences, under the ministry of the latter, are improving. He is a live man, and the prospects are brightening. We bid Universalism, as interpreted by its better and broader souled exponents. God speed: but this little picayunish. sectarian Universalism that says, "Thus far and no farther," is only comparable to Martha's represcutation of Lazarus's body four days dead. We believe in Universalism still, as a faith, and, in becoming a Spiritualist, have only obeyed the apostolic injunction, "Add to your faith * * * knowledge." Whereas we formerly walked by faith, seeing through a "glass darkly," now we walk by sight, knowing that when this earthly house is dissolved "we have a building of God, a house not made with hands, eternal in the heavens.'

Washington Items.

If Spiritualism does not prosper and make an ineffaceable impression in our national motropolis. it will not be for a want of mediums or able representatives of the philosophy.

Thomas Gales Forster, though holding a clerkship in the Treasury Department and taking a deep interest in the Temperance movement, being both a member and worker with the "Sons of Temperance," still finds time to attend weekly spiritual circles and the regular Sunday-lectures. His controlling spirit-guide, Professor Edgar C. Dayton, is a master mind, proficient in science and logic, and broad every way in his intellectual aweep.

A. E. Newton, whose articles and essays used to so frequently enrich the columns of our papers, is in the "Freedmen's Bureau," toiling most faithfully, and efficiently too, in behalf of the colored people. He seems the soul of self-sacrifice and devotion to human good; and though deeply engaged in the above speciality, he has lost none of his interest in Spiritualism.

Mrs. Cora L. V. Daniels, whose fame as a lecturer is wide as our nation, is at present stopping in the city.

Dr. J. T. Ruttley, who heals by the "laying on of hands" after the apostolic method, has taken rooms on Louisiana Avenue, and is meeting with marked success.

Dr. L. L. Farnsworth, who has an enviable reputation for answering sealed letters, has also secured rooms, and is giving tests to citizens and congressmen, truly wonderful. This correspondence between the two worlds is as gratifying as glorious.

Mrs. M. J. Lonston, gifted with the "discerning of spirits," gives daily scances for tests and communications on the corner of F and 6th streets.

Dr. Ferguson, one of the most cultured and scholarly of American Spiritualists, author of several works, and better appreciated in Europe than this country, is at present in the city, but suffering from illness. Oh that "believers in the

truth march on in still more rapid strides.

movement, destined to yet crush priesteraft and their children to sector establishments, to have shake nations, have been literally starved from their plastic mind- asoned with creedal notions our ranks, either by the non-appreciation or pen- and false ider concerning the life that now is, uriousness of those who profess a love for this and the force? better gospel fresh from Heaven. To whom much is given, said Jesus, "much is required."

Mahomet and his Angel.

Beautiful the truth, "there is ' . one God, Allah, and Mahomet is his procest." Mahomet was truly a prophet, high mediumistic, and the BANNER circle room, and our previous impresjust the man for his tir. All gifted souls are sions were confirmed, that she is not only a noble God's prophets, occuping various positions upon woman, but an able and faithful speaker in the the plane of causes. Prophecies are but links in spiritual vineyard. She has just closed a sucthe Infinite charlestown, of cause and effect; and the cessful engagement in Charlestown, Mass., bearwise, seeing 'cause, announce the effect.

the n are height, strongly yet sparely made, secration poem, improvised at the close of her wir shoulders broad, and a slight stoop when remarks in the spirit-room, adjoining the Banalking. His teeth were a pearly white and well formed, his heard long and wavy, eyes black and thy young brother's head, Cephas B. Lynn, will piercing, forehead full and broad, with veins on it never be effaced from our mind. Oh that we He walked so rapidly, that men had to run to increasing demands of the lecture field. keep in his company. He was abstemious in his diet, spurning the comforts and luxurious refinements of civic life. He clothed himself in simplest apparel, never wearing silk but once in his life, and then throwing it aside in disgust, saying it was no fit dress for a man. Though shunning the luxuries and conventionalities of artificial life, he was in "some things of extremely delicate and sensitive taste, as in the use of perfumes, and in his distaste for unpleasant odors. At Medina he once sent back a dish of mutton to the sender untouched, because it was flavored with onions, saying they were disagreeable to the angel who visited him." Here is a definite recognition of the ministry of angels.

premonitions, visions, conversations with "his angel," and travels in his company through the upper kingdoms of space. So, nearly all the moral heroes of the agone ages and great religious chieftains, whose burning words startled the world, admitted the controlling powers of the heavens, and the constancy of divine inspirations. It remained for the atheists and Christians of the nineteenth century to unite in a general denial of the ministrations of angels and spirits to earth.

Cephas B. Lynn, and Young Speakers.

Deep is our interest in young speakers just coming upon the stage of usefulness. Spiritualists, take them by the hand, and, your souls pulsing with theirs, speak to them in tones, as kind and brotherly as angels use. A number of our older speakers have already put off their shoes, laid down their pilgrim staves, and passed to the homes of the blessed. Others are nearly worn out with missionary labors, and who shall fill their places? where can we look for recruits save in the ranks of the young? These are often modest, timid, easily disheartened, and perhaps forced to struggle against poverty and untoward circumstances. Oh, Spiritualists, extend to such helping hands; speak to them words of encouragement; overlook their little errors; inspire them with hope and look givingly to their material needs.

We listened awhile since to an excellent address from our young brother, C. B. Lynn, delivered in a semi-conscious state, peculiar to many mediums. He is only nineteen years of age; has a fine voice, and is surrounded by sound, logical, spiritual guidance. He has recently spoken in Charlestown, Quincy and other localities, to excellent acceptance. Keep him in harmonious, high-toned circles evenings, and upon the rostrum Sundays. See his address in the lecturers'

To all speakers permit us to say in brotherly kindness: Walk circumspectly; so live as to compel the world to respect you; cultivate your "talent"; trim the midnight lamp and apply yourselves to study, for the gods the more readily help

The Fourth National Convention of Spiritualists.

Where shall it be? When shall it be? These are pertinent questions. Any of the cities in Maine would be too far East. St. Louis too far West. The Convention being National in purpose, should be as geographically central as possible. It would be just like the good friends of Buffalo, Cleveland, Detroit or Cincinnati to extend invitations.

Washington has been mentioned, but from conversations with the citizens and Dr. Rowland, the National Secretary, we think it not wise to hold it in this city of magnificent distances and elegant boarding-houses. There are but very few families of Spiritualists actual residents of the city, and some of these are absent during the heated season. Cleveland would be central. Its people we know are hospitable.

What month shall it be held? August would doubtless best accommodate the lecturers; but the heat and dust of this season are barriers.

We throw out the above, as the suggestions of the moment, having perfect confidence that those who have the appointing power will exercise such wisdom in its use, as shall redound to the highest good of the truth underlying this great spiritual movement.

Col. G. Chorpenning and Lady.

It is exceedingly pleasant to chronicle the noble deeds of noble natures. The brother whose name heads this paragraph, early conceived the great Pacific Mail Route, and was the first to lead a company bearing the mail over the mountains of ice and snow from California to Salt Lake City. This was a sample of his energy, and let it be said to his honor, he manifests the same determined purpose in the upbuilding of Spiritualism.

Every Friday evening he opens the doors leading to his elegant parlors and says, " Come onecome all." Mrs. Chorpenning discourses choice music—is frequently entranced by the blessed immortals, and with all the rest, has the happy faculty of making each guest feel at home. Members from both Houses, as well as temporary residents in Washington from foreign lands-in fine, patricians and plebelans attend these scances. Permit us to ask how many of the wealthy in other cities thus open their parlors freely to circles and spiritual entertainments? How many live to disseminate the truths they profess? Compensation is an infinite law. The angels will ere long look at your records "over there." "Be ye also ready," said the Son of Man.

J. G. Fish's Institute.

We learn from a patron that the East Jersey Normal Institute, Red Bank, N. J., under the supervision of Prof. J. G. Fish, is in an excellent condition. This is exceedingly gratifying, for we fering from illness. On that "believers in the spiritual philosophy could see the necessity of know the moral worth and scholarly capabilities and 7? P.M. All are invited free—no admission fee. The keeping such takent in the field—then would this of Prof. Fish, J. M. Allyn, and other teachers contact in the field of Prof. Fish, J. M. Allyn, and other teachers contact in the field of Prof. Fish, J. M. Allyn, and other teachers contact in the field of Prof. Fish, J. M. Allyn, and other teachers contact in the field of Prof. Fish, J. M. Allyn, and other teachers contact in the field of Prof. Fish, J. M. Allyn, and other teachers contact in the field of Prof. Fish, J. M. Allyn, and other teachers contact in the field of Prof. Fish, J. M. Allyn, and other teachers contact in the field of Prof. Fish, J. M. Allyn, and other teachers contact in the field of Prof. Fish, J. M. Allyn, and other teachers contact in the field of Prof. Fish, J. M. Allyn, and other teachers contact in the field of Prof. Fish, J. M. Allyn, and other teachers contact in the field of Prof. Fish, J. M. Allyn, and other teachers contact in the field of Prof. Fish, J. M. Allyn, and other teachers contact in the field of Prof. Fish, J. M. Allyn, and other teachers contact in the field of Prof. Fish, J. M. Allyn, and other teachers contact in the field of Prof. Fish, J. M. Allyn, and other teachers contact in the field of Prof. Fish, J. M. Allyn, and other teachers contact in the field of Prof. Fish, J. M. Allyn, and other teachers contact in the field of Prof. Fish, J. M. Allyn, and other teachers contact in the field of Prof. Fish, J. M. Allyn, and other teachers contact in the field of Prof. Fish, J. M. Allyn, and other teachers contact in the field of Prof. Fish, J. M. Allyn, and other teachers contact in the field of Prof. Fish, J. M. Allyn, and other teachers contact in the field of Prof. Fish, J. M. Allyn, and J. M. Allyn, and

moral wilderness blossom as the rose, and the nected with the institution. Per cons to ask whether progressive minds-wi ar Spiritualists A number of the early pioneers in this spiritual generally-patronize this and, or do they send

Mrs. S. A. Horton.

Owing perhaps to an overmastering destiny, we are ever stumbling in the direction of good things; accordingly, while on our trip East, we had the pleasure of listening to Sister Horton, in ling away with her the prayers and blessings of Mahore has been described as a man above all to whom she ministered. The beautiful con-NER office, while laying her hand upon our worthat swelled to redness in his angriest moments. had more such good and true souls, to meet the

C. A. Andrus, and the Sterling Meeting.

We were pained to hear of Bro. Andrus's sickness-glad to know he is again in the field, and thankful to him for the account he furnishes us of the recent two days' meeting held in Sterling, Michigan.

The weather was pleasant but cold, and the air as pure as the inspirations that flowed down from the higher intelligences.

The principal speakers were Mrs. Pearsall, Mrs. Emma Martin, and our young brother, C. A. Andrus. The sessions were spirited and harmonious, and all felt that it was "good to be there," In fact, Mahomet's life abounded in dreams, The truth in Eastern Michigan is marching on to

SPIRITUALIST MEETINGS.

BOSTON.—The members of the Progressive Bible Society will meet every Sunday, at $2\frac{1}{2}$ p. M., In No. 3 Tremont Row, Hall 23. Evening meeting will commence at $7\frac{1}{2}$ p. M. Spiritual meetings are held every Sunday at 54 Washington street, at $10\frac{1}{2}$ A. M., and 3 and $7\frac{1}{2}$ p. M. C. H. Ilines.

street, at 10½ A. M., and 3 and 7½ P. M. C. II. Rines.

CHARLESTOWN.—The Children's Lyceum connected with
the First Spiritual Society of Charlestown hold regular sessions, at Washington Hall, every Sunday forencon. A. H.
Richardson, Conductor: Mrs. M. J. Mavo, Guardian. Speakcrengaged:—Mrs. M. M. Wood during March.
The INDEPENDENT SOCIETY OF SPIRITUALISTS, Charlestown, hold meetings every Sunday afternoon and evening, at
Mechanics' Hall, corner of Cheisea street and City square.
Seats free. Children's Lyceum meets every Sunday at 10½
A. M. Dr. C. C. York, Conductor: Mrs. L. A. York, Guardian.
Speakers engaged:—N. S. Greenlenf, Feb. 3 and 10: Nettle
Colburn, Feb. 17 and 24; Mrs. Sarah A. Byrnes during March;
Mrs. C. Fannie Allyn during April.

Children.—The Associated Spiritualists of Cheisea hold

Mrs. C. Fannie Allyn during April.

Regular meetings at Library Hall every Sunday afternoon and evening, commencing at 3 and 74 P. N. The Children's Progressive Lyceum assembles at 104 A. M. J. S. Dodge, Conductor: Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec. Speakers engaged:—1. P. Greenleaf during February; Fannie Davis Smith, March 3 and 10; Mrs. C. Fancie Allyn, March 17, 24 and 31.

The Buble Christian Synkhrutalists 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. Seatsfree. D. J. Ricker, Sup't.

Lowell.—Spiritualists hold meetings in Lee street Church, afternoon and evening The Children's Progressive Lyceum meets in the forenoon.

NEWTON CORNER, MASS.—The Spiritualists and friends of progress hold meetings in Middlesex Hall, Sundays, at 24 and I.P. M. Speaker engaged:—Mrs. S. A. Horton, Feb. 10.

HAVEHILL, MASS.—The Spiritualists and liberal minds of Haverhill hold meetings at Music Hall every Sunday, at 28 and 7 r. 3t. Children's Progressive Lyceum meets at 10 A. M. Greenleaf Furbush, Conductor. Speaker engaged:—Mrs. Sellie J. T. Brigham during February. J. M. Palmer, Cor. PLYMOUTH, MASS .- The "Plymouth Spiritualists' Frater-ity" hold meetings in Loyden Hall, three-fourths the time.

nity" hold meetings in Leyden Hail, incre-tourins the time. Children's Progressive Lyceum meets every Sunday formon at 11 o'clock. I. Carver, Conductor; Mrs. R. W. Bartlett, Guardian. Speakers engaged:—A. T. Foss during February; S. C. Hayford during April; Mrs. S. A. Byrnes, May 5, 12 and 19.

TAUNTON, MASS.—Meetings will be resumed in September, in Concert Hall, and by continued regularly thereafter every WORCESTER MASS .- Meetingsare held in Horticultural Hall

every Sanday afternoon and evening. Children's Progressive Lyceum meets at 114 A.M. every Sunday. Mr. E. R. Fuller, Conductor: Mrs. M.A. Stearns, Guardian. Speaker engaged: Mrs. E. A. Bilss during February.

MIS. E. A. Bliss during February.

Springfreid, Mass.—The Fraternal Society of Spiritualists hold meetings regularly every Sunday at Fallon's New Hall, to wit: Free Conference in the forencon at 11 o'clock, Progressive Lycenn meets in the afternoon at 2 o'clock; Conductor, II. S. Williams; Guardian, Mrs. Mary A. Lyman. Lecture in the evening at 7 o'clock. Speakers engaged:—W. K. Ripley during February; A. T. Foss during March. LYNN, MASS,-The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Essex Hall. SALEM, MASS .- Meetings are held in Lyceum Hall regular-

MARLBORO', Mass.—Spiritualists hold meetings in Forest Hall every other Sunday at 12 r. M. Mrs. Yeaw, speaker.

FOXBORO', MASS.—Meetings in Town Hall. Progressive Lyccum meets every Sunday at 11 A. M.
PROVIDENOE, R. I.—Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lyccum meets at 12% o'clock. Lyccum Conductor, L. K., Josiyu; Guardian, Mrs. Abide II. Potter. Speaker engaged:—Mrs. M. S. Townsend during March. PUTNAM. CONN.—Meetings are held at Central Hall every bunday afternoon at 14 o'clock. Progressive Lyceum at 10% in the forenoon.

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

NEW YORK CITY.—The First Society of Spiritualists hold nectings every Sunday in Dodworth's Hall, 806 Broadway, loats free. Speaker engaged:—Mrs. Emma Hardinge during

Scals free. Speaker engages.—ais. James Pebruary.
The Society of Progressive Spiritualists hold meetings every Sunday, morning and evening, in Ebbitt Hall No. 55 West 33d street, near Breadway. The Children's Progressive Lyceum meets at the same hall every Sunday afternou at 24 Colock—Dr. D. B. Marks, Conductor. Speakers wishing to make engagements to lecture in Ebbitt Hall should address P. E. Farnsworth, See'y, P. O. box 5679, New York. Speaker engaged:—Mrs. M. S. Townsend during April. Monnia, N. Y.—First Society of Progressive Spiritual-ists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3% p. M.

street. Services at 3% r. M.

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

BROY, N.—Progressive Spiritualists hold meetings in Har-mony Hall, corner of Third and River streets, at 10g A. M. and 7gr. M. Children's Lyceum at 2gr. M. Monroe J. Keith, Con-ductor; Mrs. Louiss Keith, Guardian.

Osweno, N. Y.—The Spiritualists hold meetings every Sunay at 2½ and 7½ r. m., in Lyceum Hall, West Second, near stridge street. The Children's Progressive Lyceum meets at 2½ r. m. J. L. Pool, Conductor; Mrs. S. Doolittie, Guardian.

speakers, upon the Science of Spiritual Philosophy.

NEWARK, N. J.—Spiritualists and Friends of Progress hold
meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ p. M.
The afternoon is devoted wholly to the Children's Progressive
Lyceum. G. T. Leach, Conductor; Mrs. E. P. Williams,
Guardian of Groups.

Vineland, N.J.—Friends of Progress meetings are held in the new hall every bunday at 10 A. M. Children's Progressive Lyceum holds Sunday session at 1 o'clock P. M. Mr. Hosea Allen, Conductor; Mrs. Deborah Butler, duardian. HAMMONTON, N. J.—Meetings held every Sunday at 103 A. M. and 7 P. M., at Ellis Hall, Bellevlew Avenue.

A. M. and T. P. M., at Ellis Hall, Bolleview Avenue.

Philadelphia, P.A.—Meetings are held in the new hall in

Phomix street every Sunday afternoon at 3 o'clock. Children's Progressive Lyceum every Sunday forenoon at 10

o'clock. Prof. I. Rehn, Conductor.

The meetings formerly held at Sansom-street Hall, are now
held at Washington Hall, corner of 8th and Spring Garden

streets, every Sunday. The morning lecture is preceded by
the Children's Lyceum meeting, which is held at 10 o'clock,
the lecture commencing at 11½ A. M. Evening lecture at 7½.

The Spritualists in the southern part of Philadelphila hold

regular meetings at No. 337 South Second street, at 10½ A. M.

and 7½ P. M., and on Wednesday evening at 8 o'clock.

BALTIMORE, MD.—The "First Splitualist Congregation of

BALTIMORE, MD.—The "First Spiritualist Congregation of 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 furtherntick.

ther notice.

CHIGAGO, 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 10½ A. M. and 7½ P. M.

Springfield, ILL.—Regular Spiritualists' meetings every Sunday in the hall. Children's Progressive Lyccum every Sunday forenoon at 10 o'clock. Mr. Wm. II. Planck, Conductor; Mrs. E. G. Planck, Guardian,

Chychymatt (A.—The Spiritualists of Chelmont have a construction).

CINCHEMATIO.—The Spiritualists of Cincinnati have organ-ized themselves under the laws of Ohio 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 svenings, at 10% and 1% o'clock.

CLEVELAND, O.—Spiritualists meet in Temperance Hall every Sunday, at 10[†] A. M. and 1[‡] P. M. Children's Progressive Lyceum regular Sunday session at 10°clock P. M. Mr. J. A. Jewett, Conductor; Mrs. D. A. Eddy, Guardian.

Bt. Louis, Mo.—The Children's Progressive Lyceum holds regular sessions every Sunday afternoon at 2½ r. m., in Mercantile Hall. Myron Coloney, Conductor Isaac Cook, Asst. do.; Mary A. Fairlield, Guardian; Sarah Cook, Avst. do. WASHINGTON, D. C.—Meetings are held and addresses delivered in Union League Hall, every Sunday, at 11 a. m. and TM r. m. Speaker engaged:—Mrs. M. S. Townsend during February. LOUISVILLE, KY.—The Spiritualists of Louisville commence

their meetings the first Kunday in November, at 11 a. x. and 74 p. x., in Temperance Hall, Market street, between 4th and 5th. Speakers engaged;—N. Frank While during February; Charles A. Hayden during March and April; Nellie L. Wiltsle

SAN PRANCISCO, CAL.—Mrs. Laura Cuppy lectures for the Friends of Progress in their hall, corner of 4th and Jessle streets, San Francisco, every Sunday, at 11 a. M. and 74 P. M. Admission free. Children's Progressive Lyccum meets in the

SAGRAMENTO, CAL.—The Spiritualists hold regular Sunday meetings in Turn Verein Hall, at 11 o'clock A. M., and a lec-ture at 74 P. M. Children's Lyceum meets at 2 P. M. H. Bow-man, Conductor; Miss G. A. Brewster, Leader of Groups.

LECTURERS' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY RVERT WEEX.

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. FANNIR ALLYI Will speak in East Bridgewater, Mass., Feb. 10: in Chelsea, March 17, 24 and 31; in Mechanics' Hall, Charlestown, during April. Will make further engagements. Address, North Middleboro', Mass. MRS. N. K. ANDROSS, trance speaker, Delton, Wis. GRO. W. ATWOOD, trance speaker, Weymouth Landing, Ma. Dr. J. T. Amos will answer calls to lecture upon Physiology and Spiritualism. Address, box 2001, Rochester, N. Y.

gy and Spiritualism. Address, Dox 2001, Rochester, N. 1.

Charles A. Andrus, Flushing, Mich., will attend funerals and lecture upon reforms.

Mrs. Sarah A. Byrnes will speak in Willimantic, Conu., during February: in Mechanics' Hall; Charlestown, Mass., during March; in Somers, Conn., during April: in Plymouth, Mass., May 5, 12 and 19. Would like to make further engagements. Address, 87 Spring street, East Cambridge, Mass.

M. C. Bent, Inspirational speaker, will answer calls to lec-

M. C. Bent, inspirational speaker, will answer calls to lecure in the Western States. Address, Berlin, Wis., care of J. MRS. M. A. C. BROWN, Ware, Mass.

MRS. A. P. BROWN, St. Johnsbury Centre, Vt.

MRS. H. F. M. BROWN, P. O. drawer 6325, Chicago, Ill., care f Spiritual Republic. J. H. BICKFORD, inspirational speaker, Charlestown, Mass.

REV. ADIN BALLOU, Hopedale, Mass. A. P. BOWNAN, inspirational speaker, Richmond, Iowa. DR. J. K. BAILEY, Onincy, Ill., will answer calls to lecture ADDIR L. BALLOU, inspirational speaker, Lansing, Mich. MRS. EMMA F. JAT BULLENB, 151 West 12th st., New York.

MRS. E. A. Briss will speak in Worcester, Mass., during February. Address, 250 North Second street, Troy, N. Y. WARERN CHASE will speak in Cumberland street Hall, Brooklyn, N. Y., during February. He will receive subscrip-tions for the Banner of Light. DEAN CLARK, inspirational speaker, Brandon, Vt. MRS. LAURA CUPPT is lecturing in San Francisco. Cal.

DR. L. K. COONLEY will remain in New England until March 1. 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, Hanpstead, N. II., care of N. P. Cross. P. Clark, M. D., will answer calls to lecture. Address, 15 Marshall street, Boston.

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

MRS. AUGUSTA A. CURRIER will answercalls 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 Lycenna, and laboring in those that are already formed. Address Putnam, Conn.

MRS. JENNETT J. CLARK, tranco speaker, will answer calls o lecture on Sundays in any of the towns in Connecticut. Vill also attend funerals. Address, Fair Haven, Conn. Mins. D. Chadwick, trance speaker, will lecture, hold educes, give tests, and prescribe for the sick. Address, box 272, Vincland, N. J.

Dr. James Cooper, Bellefontaine, O., will take subscriptions for the Banner of Light.

IRA II. CURTISSPEAKS upon questions of government. Ad lress, Hartford, Conn. MRS. AMELIA II. COLBY, trance speaker, Monmouth, Ill. THOMAS C. CONSTANTINE, lecturer, Lowell, Mass.

MISS LIZZIE CARLEY, Ypsllanti, Mich. MRS. ELIZA C. CLARK, inspirational speaker. Address, agle Harbor, Orleans Co., N. Y.

JUDGE A. G. W. CARTER, Cincinnati, O. CHARLES P. CROCKER, inspirational speaker, Fredonia, N. Y. Thos. Cook, Berlin Heights, O., lecturer on organization.
Miss Lizzie Dorkn will lecture in Ebblit Hall, New York,
February. Will make no further engagements. Address,
avillon, 57 Tremont street, Boston.

George Dutton, M. D., is prepared to lecture on Physiology, Hygiene 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. EMERY, lecturer, South Coventry, Conn. A. T. Foss will speak in Plymouth, Mass, during February; in Springfield during March. Will answer calls to lecture week-day evenings in the vicinity. Permanent address Manchester, N. II.

MISS ELIZA HOWE FULLER will answer calls to lecture as 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.

DR. H. P. FAIRFIELD, trance speaker, will answer calls to ecture. Address, Rochester, Minn. S. J. FINNEY, Ann Arbor, 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-dolphia. P.a. огрим, т. и. J. G. Fisu, "East Jersey Normal Institute," Red Bank, N. J

MRS. FANNIE B. FELTON, South Malden, Mass. REV. J. FRANCIS may be addressed by those wishing his serices in Southern Iowa and Missouri, at Nevada, Iowa, til

urther notice. C. Augusta Fitch, trancespeaker, box 1835, Chicago, Ill. MRS. CLARA A. FIELD will answer calls to lecture. Adress, Newport, Me.

dress, Newport, Me.

ISAAO P. GREENLEAF will lecture in Chelsea during February. Address as above, or Kenduskeng, Mc.

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

N. S. GREENLEAR, Lowell, Mass. DR. L. P. GRIGGS, Evansville, Wis.

MRS. EMMA HARDINGS will lecture in New York (Dodworth's Hall) during February; in St. Louis during March and April; in Cincinnati during May; in Chicago during June, July and August. Mrs. Hardinge takes the Atlantic and Great Western Rond going West, and can give a few more week evening lectures and one more Sunday, on her journey. Address, 6 Fourth avenue, New York.

DR. M. HENRY HOUGHTON will remain in West Paris, Me. until further notice. Address as above. W.A. D. Huse will lecture on Spiritualism and all progressive subjects. Address, West Side P.O., Cleveland, O. LYMAN C. Howe, trance speaker, Clear Creek, N. Y.

J. D. HASCALL, M. D., will answer calls to lecture in Wisonsin. Address, Waterloo, Wis. D. H. Hamilton lectures on Reconstruction and the True Mode of Communitary Life. Address, Hammonton, N. J.

MRS. ANNA E. HILL, inspirational medium and psychometrical reader, Whitesboro', Oneida Co., N. Y. JOS. J. HATLINGER, M. D., inspirational speaker, will answer calls to lecture in the West, Sundays and week evenings. Address, 26 Court street, New Haven, Conn.

Mrs. F. O. Hyzer, 60 South Green street, Baltimore, Md.

DR. E. B. HOLDEN, No. Clarendon, Vt. B. S. Hobbs, Oswego, N. Y., will answer calls to lecture. Moses Hull, Milwaukce, Wis. MRS. SUSIEA. HUTCHINSON will lecture in Cleveland, O.

REV. S. C. HATFORD, inspirational speaker. Will also organize Children's Lyccums, if desired. Address, Girard Avenue R. R. Depot, Philadelphia, Pa., care C. Mallory.

J. HACKER, of Portland, Me., editor of the "Pleasure Boat" and the "Charlet." is desirous of perfecting a line of appoint. and the "Charlot," is desirous of perfecting a line of appointments for meetings through Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania and Ohio, in neighborhoods where the people desire to hear practical truths. Address him at once, Portland, Me.

CHARLES A. HAYDEN, 82 Monroe street, Chicago, Ill., will eccive calls to lecture in the West. Sundays engaged for the

present.

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

Mes. S. A. Hobton will speak in Newton Corner, Mass., during February. Address, Brandon, Vt.

Miss Julia J. Hubbard will speak in Uxbridge, Mass., Feb. 10; in Newton, N. II., Fob. 17. Address, box 2, Greenwood, Mass.

DR. P. T. JOHNSON, lecturer, Ypsilanti, Mich. Miss Susir M. Johnson will lecture in Cleveland, O., during February and March; in Sturgis, Mich., during April. Permanent address, Miliord, Mass.

W. F. JAMISSON, Inspirational speaker, care of the R. P. Journal, P. O. drawer 6325, Chicago, Ill.

HARVEY A. JONES, ESQ., can occasionally speak on Sundays for the friends in the vicinity of Sycamore, Ill., on the Spiritual Philosophy and reform movements of the day.

WM. H. JOHESTON, COTTY, Pa.

O. P. Kellogo, lecturer, East Trumbull, Ashtabula Co., O., vill speak in Monroe Centre the first Sunday of every month.
GEORGE F. KITTRIDGE, Buffalo, N. Y.

CEPHAS B. LYNN, inspirational and semi-conscious trance caker. Address, 567 Main street, Charlestown, Mass. J. S. LOVELAND will speak in Sturgle, Mich., during March.

Miss Mary M. Lyons, inspirational speaker-present ad-ireas, 93 East Jefferson street, Syracuse, N. Y.-will answer

dres, 88 East onerson street, Nyracuse, N. Y.—will answer calls to lecture.

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 778, Bridgeport, Coin.

MRS. ANNA AL SHEDDLE BROWN, DOZ HE, BRINGEPOLL, COMB.
MRS. BARAH HELEN MATTHEWS. Address, East Westmore-land, N. H.
DR. G. W. MORRILL, JB., 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 reason 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'Cond, Centralia, III. EMMA M. MARTIS, inspirational speaker, Birmingham, Mich, Mrs. Mart A. Mitchell, inspirational speaker, will answer calls to lecture upon Spiritualism, Sundays and week-day evenings, in Illinols, Wiccousin and Missouri during the winter. Will attend Conventions when desired. Address. Caratte, S. Marsey, cond-transfer.

CHARLES S. MARSH, semi-trance speaker. Address, Wone-

C. NORWOOD, Ottawa, 111., impressional and inspirational MISS SARAH A. NUTT WILL Speak in Lawrence, Kansas, until further notice. Address care of E. B. Sawyer.
A. L. E. NASH, lecturer, Rechester, N. Y.

J. WM. VAN NAMER, Monroe, Mich. GEORGE A. PRIRCE, Auburn, Me. Mis. J. PUFFER, france speaker. Address, South Hanover, tass. Is engaged for the present, every other Sunday, in

L. JUDD PARDER, Philedelphia, Pa. A. A. POND, inspirational speaker, North West, Ohio.
J. L. POTTER, trance speaker, Cedar Falls, Iowa, box 170. DR. D. A. PEASE, JR., Detroit, Mich. 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. G. W. Rics, trance speaking medium, Brodhead, Wis. A. C. ROBINSON, 15 Hathorne street, Salem, Mass., will answer calls to lecture.

DR. W. K. RIPLEY, box 95, Foxboro', Mass. DR. P. B. RANDOLPH, lecturer, Worcester, Mass., care of Dr. J. H. Dewey. J. H. RANDALL, inspirational speaker, Upper Lisle, N. Y., will lecture on Spiritualism and Physical Manifestations.

MRS. FRANK REID, inspirational speaker, Kalamazoo, Mich. ABHAM SHITH, E8Q., inspirational speaker and musical medium, Sturgis, Mich. Mus. NELLIE SMITH, impressional speaker, Sturgis, Mich. MRS.C. M. STOWE will answer calls to lecture in the Paciac States and Territories. Address, San José, Cal.

AUSTEN E. SIMMONS will speak in Woodstock, Vt., on the first and fifth Sundays, in Bridgewater on the second Sunday, and in Braintree on the third Sunday of every month during the coming year. E. Sprague, M. D., inspirational speaker. Permanent address, Schenectady, N. Y. DR. WM. H. SALISBURY. Address, box 1313, Portsmouth N. H.

BELAR VAN SICKLE, Greenbush, Mich. MISS MARTHA S. STURTEYANT, 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. MRS. SUSAN E. SLIGHT, trance speaker, will lecture for the ociety of Spiritualists in Yarmouth, Me., till further notice J. W. SEAVER, inspirational speaker, Byron, N. Y., will answer calls to lecture or attend funcials at accessible places. H. B. STORER, inspirational lecturer, 75 Fulton street, New

PROF. S. M. STRICK, inspirational speaker. Address, Peoria, Ill. MRS. M. E. B. SAWYER, Baldwinsville, Mass. MISS LOTTIE SMALL, trance speaker, will answer calls to cture. Address, Mechanic Falls, Me. MRS. M. S. TOWNSEND will lecture in Washington during February; in Providence during March; in Ebbitt Hall, New York, during April. Address as above, or Bridgewater, Vt.

J. II. W. TOORBY, 42 Cambridge street, Boston BENJAMIN TODD, San José, Cal., care of A. C. Stowe. N. FRANK WHITE will speak in Louisville, Ky., dering February; in Cincinnati, O., during March, and April. Cril for week evenings will be attended to. Address in advance

MRS M. MACONDER WOOD will speak in Taunton, Mass, uring February; in Charlestown during March; in Oswego (Y., during April. Address, 11 Dewey street, Worcester, Ms F. L. H. WILLIS, M. D., P. O. box 39, Station D, New York. A. B. WHITING may be addressed at Monmouth, Ill., during February; and at 431 Sixth street, Washington, D. C., during

MRS. S. E. WAENER will lecture in Beloit, Wis., during Feb-uary, March and April. Address accordingly, or box 14, Ber E. V. Wilson will speak in Cincinnati, O., during February; in Louisville, Ky., during March. Address, Bubcock's Grove, Du Page Co., ill.

ALCINDA WILHELM, M. D., inspirational speaker, lectures in Detroit, Mich., and vicinity, during February and March; in Louisville, Ky., during April. Will answer calls for week evening lectures. Address, care of H. N. F. Lewis, Detroit,

MRS. E. M. WOLCOTT is engaged to speak half the time in Danby, Vt. Will receive calls to speak in Vermont. New Hampshire, or New York. Address, Danby, Vt. E. S. Wheeler, inspirational speaker. Address care this office, or 5 Columbia street, Boston. MRS. S. A. WILLIS, Lawrence, Mass., P. O. box 473.

Lois Waisbrooker can be addressed at Union Lakes, Rice to., Minnesota, care of Mrs. L. H. F. Swain. MRS. N. J. WILLIS, trance speaker, Boston, Mass.
MRS. MARY J. WILCOXSON will labor during February in
Central and Southern Indiana, and all wishing her services
please apply immediately. Address, New Albany, Ind., care
of Gardner Knapp, till Feb. 15.

F. L. WADSWORTH'S address is care of the R. P. Journal, P. O. drawer 6325, Chicago, 111. PROP. E. WHIPPLE, lecturer upon Geology and the Spiritual Philosophy, Sturgis, Mich. HENRY C. WRIGHT will answer calls to lecture. Address are of Bela Marsh, Boston.

MRS. JULIETTE YEAW will speak in Salem, Mass., Feb. 10 and 17; in North Uxbridge, Feb. 24. Permanent address, Northboro', Mass.

MRS. S. J. Young, trance lecturer, 208 Tremont street, corner LaGrange, Boston.

MRS. FANNIE T. YOUNG, of Roston, trance speaker, will answer calls to lecture in the West, Sundays and week evenings; also attend funerals and hold developing circles. Please apply soon. Present address, 285 South Clark st., Chicago, Ill

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