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The Lecture Room. THE MARRIAGE RELATION, A DISCOURSE DELIVERED BY MRS. EMMA HARDINGE At Dodworth's Hall, New York, be-fore the First Society of Spirit-ualists, on Sunday Morning, Dec. 2d, 1866. [Reported for the Banner of Light.]

accustomed to consider theology alone as a fitting its presence became redolent of immortal fratheme for Sabbath day discourses somewhat illtimed. It may not be even acceptable to the Spiritualist, to whom more transcendental themes may present attractions of a higher character; the speech of angels; but lol when the lustre of but to the earnest reformer and analytical thinker, the question of the marriage relation is one which underlies the weal and wee of society at large, and physiologically, as well as morally and spiritually male and female with clasped hands and blended considered, it includes a chain of causes whose effects are manifested in all the inherited array of crime and disease which afflict society, besides constituting one of the chief ends and aims of human life, as its relations are at present organized.

No one acquainted with the hidden griefs, cares, discords and inharmonies that distract a large proportion of our modern social life, can reasonably contend that the present system upon which marriage relations are based, is a correct or harmonious, much less a divine or spiritual one. The resort to the same method of seeking their freedom in the Mother Country, since a recent change in the law of divorce renders that act more attainwho regard the relations they sustain to each other as insupportable, while the still more problematical questions which physiology and phrentendencies to crime and disease, multiply the demands which this relation makes on the true reabuses which exist in this department of society, and the worse than failure, the actually demoralizing results, which grow out of the present facilities for procuring divorces. Granted that these facilities afford a palliative to the miseries which force the appellant into the divorce court, the continual repetition of the marital mistake which parties released from one marriage tie rush into by almost invariably and often immediately contracting another, is suggestive of a motive for seeking this relief consisting as often in attraction

eternity. The illuminated eyes of Swedenborg beheld the realization of this glorious hope in the conjugal life of the spheres. There he perceived, in one of those bright visions of a higher life, which include all the fulfillments of holy aspiration, a radiant form approaching him, coming, as it seemed, from the spheres of pure light and happiness. At first the figure in the distance shone with such resplendent beauty on his unaccustomed eyes, that he could only discern its porportions to be tall, graceful and wondrously perfect in all

the highest attributes of divine beauty. As the Our subject this morning may seem to the world | radiant one approached him, the atmosphere of grance, glittering with unfading light, and chiming with those delicious peals of heavenly music that ring out like the joy-bells of eternity from the resplendent presence became so familiar to his eye that he could fully scan its proportions, he discovered that the angel was a dual being, and a forms stood before him, as the companions in eternity, the conjugal minds of heaven, whose sweet, perfect and compensative union formed in their dual natures the one angel of the heavenly spheres.

We may scarcely hope on earth to realize either the perfection or the purity of this marriage of a spirit existence, in which the demands of gross materiality are ended. There the mistakes of animal and merely magnetic attractions are impossible, and the inevitable law of gravitation draws together the dual halos of the one spirit, which innumerable appeals for release from the bonds of is in its angelic nature both male and female. marriage which the records of divorce courts pre- but which separate or apart is not even an insent, together with the cumulative multitudes who dividualized existence, neither being a complete life without its counterpart. The errors which grow out of gross and material conditions may, it is true, veil our spirits from the boliness and perable to the masses, proves how many there are fection of this state of heavenly and conjugal bliss, but surely the marriages of earth should be foregleams, as they are in part a foretaste of this higher condition; and so long as man is endowed ology have started on the subjects of inherited | with reason, conscience and judgment, instructed by science, and warned by penalty, he has no excuse for the gross and ruinous visitations of all former for a solemn investigation into the terrible laws, human and divine, physiological, spiritual and rational, which he commits in the present system of contracting marriages, made, as they too often are, in open disregard of all the principles which should govern their formation.

To profit by the experiences of the race, as well as the theories of modern science, we should first consider the question of monogamic and polygamic marriage.

The study of history affords us ample testimony on these points, for the earliest nations of earth were as much distinguished for their adherence to in another direction as repulsion in the original the polygamic form, as those of modern civilization state. If, in a word, the act of divorce releases urge the propriety of the monogamic marriage some victims from fetters too loathsome to be only. Thus history affords us abundant evidence borne, it also opens the door for that flood of licen- for the prosecution of physiological researches on tiousness which, under the pretence of "affinity"- the results of these two systems, the sum of which hunting, rejoices in the opportunity of legally in- is that in all nations where polygamy was pracdulging the appetite for variety and sensualism. ticed, the race degenerates, both physically and But worse still, the great facilities thus offered for mentally. Brute force supersedes' intellect, and breaking the marriage tie, foster rather than cor- fatalism the spirit of progress. Where investigarect the deplorable errors which originate in ill- tion has been limited to individual cases, the same assorted marriages, a condition whose insupport- law prevails in still greater proportion. Licenable bonds arise not from the marriage relation | tious persons invariably bequeath to posterity a itself, but from the gross impropriety of forming mass of physical and mental evil, equally various and multiform in tendency, and thus perpetuate the vice, which degrades themselves in the de-

perpetuity of the precious ties of affection through | its loathsome proportions assume! Let the tongue | estimated as the absorbing affection that should | erable outcast not only from the guiters where the consider only in what light we can apply a corpromptings of rehson and common sense, will with multitudes of others relating to instruction vices of our boasted conditions of civilization, we selves any vast advance over the system of these so-called "barbarians." In connection with our subject, however, it may be sufficient to state that much of this desirable exemption from the worst evils that can afflict a nation, resulted from the wise laws which compelled every man of the ripe age of twenty-one years to enter into the marringe state, but in so doing to prove the possession disease which could be transmitted to offspring, and either possessed of sufficient property to maintain a family, or in such occupation as would ensure that provision by his industry. Failing to render up a just account of his capacity in these requisitions, the recusant was either handed over to the treatment of the State physicians or State instructors; a sick or idle subject being considered a fungus on the national body, an excrescence that Government was called upon to deal with for the general welfare of the community. I leave a consideration of this system to your own judgments. Comment is unnecessary, except again to repeat that pauperism and prostitution were unknown, while disease and crime were scarcely less strangers to so beneficent and wise a nationality.

There are some districts of Germany and Bohemia where restrictions of a somewhat analogous character hinder the formation of monstrous and ill-assorted marriages-for such they are which commit the wrong of entailing inherited disease on offspring, or recklessly bringing helpless beings into existence without the speans to provide for them. Persons who have visited the districts to which reference is made, report that no young man is regarded with favor or good will by his neighbors who fails to enter into the marriage state at a duly qualified age. That age, however, must be one of maturity-not the heedless, inconsiderate emotionalism of mere boyhood. Subject to the testimony of a medical examinant, the candidate for the holy state of matrimony must prosure society against the grievous wrong of poison- transmission to offspring must result in benefit to ed generations and wretched offspring, against the the race; induce some noble minds voluntarily to the household he expects to form. Again it is unnecessary to make any other comment on this witness the complete purification of the race. system than to say there are no divorce courts in these districts, nor do married couples emigrate from them to find such institutions. There is little or no disease, still less of pauperism, no affinitybunting, wife-beating, or child-murder, as in the more refined and liberty-loving cities of a freer civilization. Whilst, then, we perplex ourselves by the agitation of the question how we may best, most readily and most frequently break the marriage tie, and rid ourselves of a fetter too hard to be borne, are we not beginning at the wrong end, and harassing ourselves to find palliatives for terrible wrongs that should never be permitted to have an existence at all? Whilst we are pathetically lamenting the fate of tender and delicate women allied to coarse and brutal men, compelled to endure the horrors of maternity in the midst of drunken revels and obscene license, does it ever against the formation of such monstrous and illassorted unions? Whilst we are hastening to free unhappy women and bankrupt men from the chains of brutal or wantonly extravagant partners, are we organizing any system to prevent their rushing into similar mistakes in unions contracted within a week from the time the old ones were broken? In a word, are we not vainly attempting to find a wholly inadequate palliative to a diseased condition of society which can never be purified except in the formation, primarily, of better founded and more wholesome marriage relations than can at present grow out of our most impure, ill-considered and ill-assorted unions? Let it be understood, in the first instance, that the solemn law of inheritance, pronounced by Moses thousands of years ago, is not a mere pulpit utterance, but an inevitable physiological law, which it is to the shame and reproach of the ministers of religion that ages ago they have not better analyzed and impressed upon their disciplesthat the "sins of the fathers." to wit, the mental. visited on succeeding generations, in mental, moral and physically inherited tendencies. Let it be remembered that boys and girls whom the parents physique fit for self-control, much less that of a solemn consequences, will go down to eternity, owe this rash, hasty and almost always calamitous violation of Nature and reason, to the lack of instruction or example on the part of their parents; that they are physically unfitted for the matured; that even their very emotions are the

that pleads for its disgusting existence be hushed, constitute the foundation of a true marriage, until and the philosopher that attempts to extenuate its they have tested their feelings by contact with practices be denounced as the enemy of mankind, others, and comparison of their emotions in the socially, morally and physically. Let us, then, association of society; that they commit a fearful wrong to the world at large, and their offspring in rective philosophy to the only the and logitimate particular, if they entail upon them known and relations which man and woman can sustain to discovered tendencies to lunacy or disease, or each other, namely, the monogamic marriage. presume to bring helpless offspring into the world That marriage is not necessarily a "lottery," or under any circumstances without a place and risk, the experiences of history, no less than the provision ready for them. These considerations, show us. In ancient Peru, we find that those in the physiological, social, national and eternal whom we are now accustomed to stigmatize as duties which marriage involves, should form a 'heathens," and almost " savages," maintained a | part of the education of both sexes, and if parents condition of society where pauperism and prosti- are too remiss or ignorant to perform such a duty tution were unknown. When we remember that to their children, it is a part of the paternal office these two evils are the crying sins and underlying of every national government to supply this deficiency, and by legislating more efficiently on the may question the propriety of arrogating to our- subject of health, morals and circumstances, to stimulate the young to industry and good conduct, and awaken parents and guardians of youth from the shameful imbecility and ignorance which prevails in their dealings with their young people, compelling them, on pain of public disgrace, to educate their charge for this most solemn and holy relation with something of the care that they bestow on their breed of domestic animals, or the a sound constitution, freedom from any form of training of those lower creatures whose usefulness depends on the pains taken for the proper reproduction of their species.

Educate your young men and women for the high responsibilities of the marriage relation, and the duties that they owe to society and the God that made them; to that God who has placed in your hands not only your destiny, but that of the unborn millions of the future. This day we may look abroad and see millions of beings crowding our city streets. One hundred years hence we shall see them no more, but we shall be the parents of the millions we do not now see and remember that whatsoever they then are, we shall have made them; their crimes, their follies, their virtues and graces aré all our own: It is we who are planting the inevitable seeds of their vices or virtues. Hence parentage is the most important, the most solemn of all the duties that devolve on man.

But it may be argued that if crime and disease are to be legislated out of the pale of marriage, a dreadful penalty must be inflicted of loueliness and asceticism on multitudes who, to avoid such a doom, may be induced to resort to unlegalized associations in consequence.

We never can come out of the prison-houses of crime until we have paid the last farthing of penalty; and the first efforts to reform great and overgrown abuses must necessarily be attended with martyrdom and unusual forms of suffering. Nevertheless the system pursued through a few generations would inevitably right itself-and since such a vast per centage of, crime and dis-

crimes of men and the cruelty of society have thrust her, but from the necessity of her dreary existence at all, and substitute in her place happy wives and. intelligent daughters-daughters no more tricked out with vain finery and meretricious accomplishments, spread out as merchants' wares to captivate foolish men into buying them as dolls to adorn their household, or frighten off prudent men from burdening themselves with such gaudy and expensive toys, but girls learning in life's experfences and the habits of self-reliance, self-support and the exercise of any and every talent their Creator has endowed them with to be the associates and equals of the men they marry.

On the other hand, men, instructed in the fact that their right to enter into the precious delights of home, the joys of paternity and the dignity of marriage, must depend on their industry in providing suitable homes, their characters as good men and citizens, and their physiological fitness to become the fathers of future generations, must be stimulated to higher, nobler and more healthful lives, and thus the entire order and well being of society will bloom in renewed life, and become redolent of divine fragrance and beauty, beneath the stimulus of a rational, wholesome and just revision of the present false and pernicious system of contracting false, hasty, ill-assorted and ill-considered marriages, in place of that true and holy relation where "they twain shall be one flesh," and "they shall be as the angels in heaven."

> BIBLE TRUTHS. BY GEORGE A. SHUFELDT, JR.

Was the World made in Six Days? It was a common practice among the old theoogians to take anything which is stated in the Bible as established and incontrovertible truths. They accepted it all, letter and line, word and spirit; and, indeed, on this rule the whole of their religious knowledge is based. Then there are certain well defined dogmas which serve as supports to the whole fabric. An affirmative answer to the question at the head of this paper, is one of the first of the great truths laid down in the Bible -that the world was made in six days; and, with others of a like character, it was believed and trusted for many a long and weary century. The human mind groped along under the dark shadows of the Bible, occasionally finding a ray of God's sunlight shining in from the outside. Copernicus and Galileo announced the true theory of the solar system. Immediately the spirit of the Church was aroused. It would not do to say that the earth revolved around the sun, the latter being stationary, for if that were true, Joshua could never have commanded the sun to stand still, and the Bible must not be contradicted by any such nonsense as this; and so Copernicus and duce a certificate of such sound health as will en- ease is hereditary, any check placed against its Galileo must go to prison, there to remain until renunciation was made of such great absurdities. Under the pressure of the Inquisition, Galileo made his recantation, but he did it with a mental reservation, for when he arose from his bended knees he still repeated, "Yet it moves." Science, God's natural revelation to man, demonstrated the truth of what the astronomer had said, and by degrees the Church was forced to recognize the fact. How they finally reconciled the revolations of the telescope with the sayings of the Bible, we do not know, and neither do we care. It is sufficient to understand that the so-called revelations of the Bible do not conform to the facts. Another century or two passed away. Some inquiring mind opened the great storebook, and began to read therein the record which God had written in the rocks, the true history of the creation, the birth and formation of the wonderful planet on which we live. Geology, the youngest sister of the sciences, was born to the world, and in this birth a new truth was revealed. The earth was not made in six days, nor six years, nor six hundred thousand years, but was the work of indefinite ages, of countless millions of years. Fact upon fact, demonstration after demonstration proved the great truth. The Church may writhe and twist-and writhe and twist she did-but still the indisputable fact stared her in the face. She looked about her for an avenue of escape; there was but one; she found it: "with the Lord a thousund years is but as a day." Here was the great open sesame," the key which unlocked the mysterious cabinet. The six days mentioned in the story of the creation were not literal, but figurative days, certain long periods of time, of the duration of which no man knoweth. This was the solution of the great mystery. Geology may be true, but what of it? When God says the world was made in six days, he does not mean six days literally, but "certain long periods of time." How it was that "the evening and the morning were the first day," and "the evening and the morning were the second day," and so on, they do not explain to us, but they adhere to the statement that the days then were certain long periods of time. Now apart from the difficulty. which arises from the fact that if this is God's Word, inspired and infallible, no man has a right to put these free interpretations upon it. The question may be asked, If it he true that there were not literal days, but certain indefinite periods of time, what becomes of your Sabbath, your day of rest, the hallowed day of God? Is that a certain long period of time, too, or is that a literal day? "For in six days the Lord made the heavens and the earth, and on the seventh day he rested," There is no escape for Orthodoxy from these premises. Either the six days are literal days, just as the Bible says they are, or else the holy Sabhath day must be counted with the others as a certain long period of time; and if this be so, perhaps God is resting yet, for we are in that seventh period now.

hasty, ill-considered and ill-assorted marriages at all.

To the fundamental principles involved in the formation of the marriage relation, therefore, rather than to the inadequate and temporary palliative of divorce, it is our purpose to speak this morning.

That great and radical errors exist in the relation of marriage, we must all admit, as there is scarcely one of us who cannot furnish some illustration of this affirmation, even in our own limited circles; scarcely one of us who cannot point to and too often even cruelty, disgust, loathing and infidelity have taken the place of that holy love and sacred respect which alone can sanctify the near and intimate associations of conjugal life. And besides these too common and sorrowful experfences of private life, an inspection of our city prisons, hospitals and streets will furnish the physiologist and phrenologist with a fearful array of testimony to the fact that a vast per centage of earth's population are victims to hereditary, and therefore inevitable crime and disease. And these fearful results, monstrous outgrowths from the marriage relation, are all the more terrible because they spring from a source which lies at the root of the life, happiness, well being and destiny is, they assume that the practice of a vice is Naof every living creature-all of whom were formed each other, besides which the heart, mind and intellect, no less than the physique of the human should constitute the chief good and crowning joy of existence. For whom could the fair young girl brothers, and the still more precious parents, but for the supreme love of the husband? For whom could the worldly man resign life's brightest alwife, who more than supplies the place of all?

The sailor on the deep, the soldier on the battlefield, the laborer in the field, and the professor in the school; the monarch on his throne, and the beggar in his rags, have all worshiped at the shrine of love, and looked in the face of their new made bride or bridegroom as the brightest reflection that heaven has vouchsafed of its realities on earth.

Marriage is the goal of youth, the joy of manhood, the solace of declining life, the crown of old age, and the living Church, where God, the Creator, the Father and Mother of the race, becomes vividly represented in his earthly vicegerent, man. And however closely this holy state may appear to be interwoven with that material world, which depends for its continued existence on the fulfillment of natural law, all the revelations of a spirit | tercourse.

gradation of their helpless and irresponsible offspring.

Polygamy originated in the assumption that woman was an inferior being, and that the associated qualities of many persons of the opposite

sex were requisite to compensate for the lordly virtues of one man. An institution thus based upon false and injurious premises, must of necessity perpetuate the wrong in which it originates; and thus it is that whilst to-day we banish polygasome household where coldness and contempt, ay, my from our statute books, but practice it even in a worse form than in its ancient shape of legality, namely, in the infamy of prostitution, we retain the barbarous idea of woman's inferiority by visiting the sin of sensuality wholly upon her, the weak, and too often the ignorant criminal, and excusing the man, almost always the strong, instructed, and therefore only responsible party in the crime. In excuse of the vice of licentiousness, we believe there are certain philosophers abroad who plead the "monitions of nature," as a reason for their indulgence, and when advised of the animal tendencies which such practices cultivate, they coolly inform us that the cure of this appetite can best be "outwrought" by indulgence; that ture's safety-valve, and that the mode of correctby their Creator male and female helpmeets for ing vice is to thoroughly exercise it! We should not disgrace our argument by the introduction of a fallacy so monstrous as this, were it not suffirace, have been so fashioned that the marriage tle | ciently popular, or perhaps we should say notorious, to call for comment in this place; but instead of treating it in the modes of logic, to which forsake the dear home, the beloved sisters and it never can lay claim, we would simply ask such philosophers to consider how such a law would work in the case of other propensities equally natural, and abundant in human nature, such as lurements, family, friends and society, but for the the inclination to steal, murder, strike, lie, drink, cheat, gamble, and, in short, prey generally upon

society at large, and the philosophers who so charitably plead for the indulgence of vice as the best means of correcting it in particular? Be assured the animal tendencies of our nature which find vent in legalized polygamy or tolerated licentiousness, range in the same category with every other tendency to injure each other, and grow rank by indulgence in the same proportion as every other vice, but beyond any other licentiousness is calculated to inflict the greatest amount of injury on the race, fostering the basest propensities in the individual, disorganizing the order of society, plunging the ties of kindred into inextricable confusion, and debasing the physique of the race, by foul, degrading and heterogeneous in-

curse of a poisoned though involuntary existence, endure the penalty of asceticism in their own while to complete the formula of marriage quali- persons; others to seek yet more earnestly for fications, it is necessary for the candidate to show | better systems of hygienic and physical laws, and that he is in such a position or occupation as will still more to live in obedient preparation for the enable him to provide for all the contingencies of [crowning destiny of manhood and womanhood, and thus ultimately a few generations would Still it is to the good sense of society and the awakening consciences of parents that we must at last look for the system of correction that is to purify and reform the marriage law. The divorce court will never reach the ovil, but rather tend to multiply it. The real sources of conjugal inharmony lie in the formation of false marriages, and the disregard of pure physiological, social and moral laws of adaptation.

Asceticism, (except in cases of physical, mental or moral disability,) is not the normal condition of human life. Every man or woman, when arrived at the age of maturity, should regard marriage as the destiny and duty of mankind, and make fitting preparation to contribute, in the sweet and holy ties of family relationship, to the progress and welfare of the race, by adding highly developed buds of spiritual existence to the blooming gardens of eternity. In fact, marriage is occur to us to institute any preventive system the true and normal state, on earth at least, of manhood and womanhood; it is the crown of youth, and the strength of national life, prosperity and good order.

If man was physiologically healthful, morally pure, socially just, and spiritually clear-sighted, he might be a law unto himself, and detect his own earthly partner, as he will his heavenly one, by the law of natural and eternal attraction; but until he is this law, human restrictions and human instruction are needed to bind him on the one hand from committing wrong, and instruct him on the other into doing right.

Hence we plead for the marriage law, and not only for that, but for a far more stringent set of laws to precede its action; namely, physiological laws, for the adaption of temperaments and the promotion of health; moral laws, for the restraint of wholesome passions and the inspiration of purity; natural laws, for the exposition and understanding of the true relations and differences between passional, magnetic and spiritual attractions; social laws, for the regulation of the duties of family moral and physical obliquities of ancestors, are ties, and the obligations entered into of mutual support and comfort; and spiritual laws, to instruct the mind that the earthly marriage is but the faint foregleam of that higher, and more subof our generation permit to rush into early mar- lime union in eternity, where male and female riages before they have even attained the mind or | companions form the dual life of angelic existence. Instruction in such laws as these, forms the fitting family, the responsibilities of which, with all their and necessary education for every living creature endowed with sense and imbued with life and emotion.

It is the duty of parents and guardians to impart them, the office of religion to teach them, and of governments to enforce them. If fully carried duties of parentage until their systems are fully out, they would soon close your divorce courts, empty your hospitals, decimate your jails and ual state make sweet and ample provision for the Away with it! Banish it in every aspect which result of inexperience, and can never be fairly depopulate your lunatic asylums; bauish the mis- | the Church!

To what absurdities and follies does not igno. rant credulity lead! Heaven save us from the superstitions and ignorance of the Dark Ages and

BANNER LIGHT. \mathbf{OF}

Children's Department.

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

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

[Original.] AUNT ZERA'S STORIES. NUMBER FOURTEEN.

Demosthenes, the Orator.

" Did n't Will speak his plece splendidly ?" said Kate, while her eye glowed with prideat what to her was proof that her brother was a great orator.

"I did feel proud of him," said Aunt Zera, " and I wished that he might study elocution; but then I remembered what perseverance and long continued practice was required, and I thought I would rather he would be a farmer and at work in the sunny fields, listening to the sweet sounds of Nature, rather than a close student."

Will, hearing the last few words as he came in from his work, said:

" But then to think of all the pleasure one must have who really triumphs at last! But I wish you'd tell us about one of the great orators, and what he had to do to become great."

"Who shall I take? Demosthenes, or Aristides, or Cicero?"

"Oh, we know all about Demosthenes," said Kate.

"I'd like to know what you know?" said Will. "Oh, he spoke on the seashore, and kept pebbles in his mouth," said Kate,

" What for?" said Will."

" I never thought of that," replied Nate.

"Just like all you girls!" said Will. "I am willing to own that I don't know exactly what it was for, and I wish Aunt Zera would tell me; for if I should ever get to the sea-shore and wish to try my voice, I should like to know the sense of it. I never thought that it was to make his voice strong. And then I want to know whether he really was a great man."

"Oh," sighed Kate, "I dare say it will be as stupid as can be to us girls, for of course we can't be orators."

"Of course not," said Will, with an air of superiority.

"Why not?" said Aunt Zera. "I once heard a woman speak in public who possessed an eloquence that was sufficient to move a large assembly, and not only to move them, but to keep them moved. She had power to enchain them. I felt proud that I was a woman."

Will was silent, for fact was always more convincing to him than argument. But Grace's face fairly shone with delight.

"Do tell about her," she said. "How could she speak loud enough?"

"It is not necessary to scream to be heard; a sweet, low whisper will reach a distant ear, and a woman's voice will reach as far as a man's. But eloquence does not consist in the voice or manner alone. The reason that Will spoke so well to day was because he really believed every word he said, and his heart was back of his words."

"But," Aunt Zera," interrupted Will, " please return to Demosthenes and his pebbles, for if I find out what he chewed them for you will find me with a mouthful."

" Demosthenes was born nearly four hundred years before Christ. His father died when he was only seven years old. He was a delicate, sickly child, and his mother cared for him most tenderly. She was, like many mothers, too anxious for him. His father left him quite a fortune, enough to have educated him well; but his guardians wasted the estate, and Demosthenes knew-what so many talented young men have known-all the trials of desiring an education without ready

sad, disappointed face, and the mother with hope lieved that every word was true." still glowing on her countenance, and the good, benevolent actor, who knew just how to pour ont the healing, strengthening balm on a wounded beart?"

"It would be, a pretty picture for a painter, would a't it," said Kate.

"I have it painted on my brain," said Grace. "Well! the unsuccessful Demosthenes made a

firm resolve that he would be an orator. He had learned that he had only very common powers, but he resolved to make them uncommon by cultivation. He was mortified at his stammering more than all else, and to overcome this he put pebbles in his mouth, and endeavored to speak plainly with them in."

"Let us experiment," said Kate.

"I can assure you it is no easy matter, for I have tried," continued Aunt Zera. "He was also unable to speak the letter R, which is, you know, a great impediment."

Don't you remember," said Will, "how Mrs. Ames used to say, 'Wobert, wun and wing the bell?' I thought she was a fool, till I found that she knew something notwithstanding the 'ridiculous words ' she used."

"Now do n't, Will, make me laugh," said Kate, for I promised her I would n't laugh at her any more.

"She is n't here," said, Will. "It's just as bad behind her back," said Kate,

"Let me proceed in all haste then," said Aunt Zera. "Demosthenes was greatly troubled by the uncouth faces he used to make when he spoke."

"Like Deacon Smith," said Will; "when he speaks in meeting, he begins like an owl and ends like a ---"Oh don't, Will," said Eunie, "he is a real-

good man."

" I was only illustrating the subject." said Will. ' and I only beg you to watch him a half hour, and see how many animals you can trace in his mutations countenance. I have found at least fourteen distinct species."

"Hush!" said Grace. "Do let Aunt Zera go on." "Will's illustration is a very good one, for pub-

lic speakers do not know how much their power would be increased if they could retain an agreeable expression to their features. Demosthenes watched himself in a mirror, that he might see if he could not overcome the distortion of his features. There was no danger of his growing vain, since his ambition was not to study his countenance, but to remove his defects. He had also a habit of raising his left hand

higher than his right when gesticulating, and how do you suppose he conquered that habit?" "I guess he tied his left arm down," said Kate.

"He'd make graceful gestures by doing that," aid Will. "I think he had a weight suspended to his arm.'

"He suspended a drawn sword over his left shoulder while he was practicing in private. That he might speak distinctly and loud, he ran up steep declivities and uneven places, while he was declaiming, which is a great effort, as you can readily try by experiment. He went often to the seashore, and practiced when the waves were roaring, that he might become accustomed to the noise and tumult of a large assembly."

"Oh, that was it, was it?" said Kate. "I suppose he fancied that each wave was somebody talking."

"It is quite easy to imagine that the sea is ; iving thing, and when one becomes accustomed to its many voices, there is a lesson of power and strength in each. I think that the young student learned many things on the seashore besides to be calm in the midst of confusion.

But the brave young man was not satisfied with these efforts. He built a study under ground, where he could be ontirely secluded, and here by the light of a lamp he gave himself up to study. He remained in this solitude for two or three months at a time. He studied the orations of Thueydides that are found in his history, and copied them ten times, that he might mold his own style by a model so fine."

Can you not fancy the young orator with his before was because I felt all I had to say, and be-

"Then you have two mottoes: Study to say what you have to say in the very best manner possible; and never speak what you do not beliove."

> [Original.] THE MARTINS.

These dear little birds that come to visit us every spring and keep up such a merry twittering beneath our caves, are natives of the United States, and are general favorites wherever they go. Even the wild and savage Indians love them, and will carefully prepare places for them near their wigwams in which to build their nests. They trim off all the branches from a sapling, leaving prongs a foot or more in length, on which they hang guards which they have hollowed out and prepared for their little guests.

The negroes of the South, especially along the banks of the Mississippi, erect slender poles, upon the top of which they place a guard, and year after year the little martins will carry on their pretty housekeeping and rear their families in these rude contrivances.

Such general favorites with man are these little wanderers-for like the swallow they are birds of passage-that all over the country you will see cunning little houses, some of them most beautifully and expensively designed in the form of a Gothic cottage or a meeting-house, elevated on poles, or placed upon barns or houses, to attract their attention in their house-hunting expeditions, and if they like the appearance of one of them, they are very fond of taking it on a long lease, and will return to it year after year, using it as a summer residence.

Wilson, who was a very wise man in all the habits of birds, tell us that: "About the middle or twentieth of April, the martins first begin to prepare their nests. The last of these which I examined was formed of dry leaves of the weening willow, sleader straws, hay and feathers in considerable quantity. The eggs were four, very small for the size of the bird, and pure white, without any spots."

They raise two families of children each season. The first make their appearance in May, the second, in July.

There are several varieties of them. One, termed the purple martin, is a pugnacious little creature, as brave as a general, and does not hesitate to attack such powerful birds as the crow and hawk, and even the eagle, and this he does with such power, making his charges so rapidly and so desperately, that he almost invariably gains the victory.

The martin has a very rapid and graceful motion on the wing, and his notes are musical and pleasing.

The study of the habits of birds is a most deightful one, and one which every little bey and girl can pursue without books or teachers, to a great extent, and from which they cannot fail to gain profit and delight.

It was this study that made the great and good Audubon so distinguished in the world, that the books he left behind him illustrating it command almost fabulous prices, and excite the admiration of all lovers of the wondrous works of Nature.

To Correspondents.

M. E. S., FLORENCE, MASS .- Thanks for your kind words. We are; indeed, all laborers together, and few of us know how wide a field we may find; sure it is, we cannot measure or limit our influence, even if it starts from the humble walks of life. Talk to the children from your heart, and you will reach them if you seem to say but little Your true friend. L. M. W.

Answer to Charade in our last.

Night-cap, as worn on the head, and the late evening drink that topers think will make them sleep well, and forget all their troubles, and ʻ night-cap

again without receiving what he himself says to develop the spiritual conceptions of the ten one half of her labor is worth.

Another time I answered a call through the BANNER for help from speakers, Went to the place designated; gave eight or nine lectures, I forget which, and received about nine dollars, my traveling expenses being six. Speakers are some times accused of being over anxious about money. Such experiences, and others even werse, must either drive speakers from the field, or teach them to look out for themselves. At the place last discovers a wisdom profound. mentioned, the man who had sent out the appeal for speakers was absent all the time I was there, in things spiritual in the Pagan files-the worand his family so poor that his wife had to go out ship of Nature. Socrates even, the best and wiswashing to support them.

"VILE WOMEN,"

It was here that I met two poor women, mediums, one of whom had been fooled into marriage and left with a babe in her arms, and the other had been fooled without marriage and left with a babe in her arms. They were mother and daughter, and, living together, supported themselves and their hapless offspring as best they could. I had seen them at one or two circles, but noticed that they never came to the hall. I inquired the cause, and the reply was, "I suppose they have not clothes suitable to go with." Not clothes suitable to go with! and yet the community in general, and some Spiritualists in particular, presumed to call them vile! A very purc community that, where a vile woman, and particularly one that is young and fine-looking, cannot get enough to buy decent clothes! Would to heaven that there were more such places, and especially in river villages like the above. But, pure as it was, grog and tobacco were not scarce!

"HURT THE CAUSE."

I felt particularly interested in the younger of these two women. She was modest in her deportment, was good looking, had good musical talents, and fine mediumistic powers, and might have been made an ornament and a blessing to society. My heart ached for her; and, had I possessed the means, how gladly would I have taken her from the condition she was in, and placed her where her talents could have been made available. But what could I, poor itinerant, do? I was speaking of her case, a few weeks afterward, to one who was a Spiritualist and a friend to woman as far as she dared to be. I dwelt particularly upon 'her medlumship, and what a blessing it might be made, both to herself and others, were she placed in the right conditions; and, looking up, I expected to see the warm glow of sympathy in the lady's face; but her eyes were downcast and her face clouded as she faltered in reply, 'Yes, it might be; but then it would hurt the cause if her history were known!"

Hurt the cause! God help a cause that cannot stand such hurts as that! The temperance lecturer does not think it hurts his cause to show you the drunkard taken from the ditch, clothed and in his right mind. The physician does not think it hurts his cause to show you those whom his skill has raised from the very gates of death; and should we not the rather glory that there can be found enough of the spirit of Christ among us to enable us to rescue even one woman from the slippery path that leads to the depths of degradation

I don't love to throw pebbles, friends, but the work that is given me to do, shall I not do it? I must pause, however, to take breath; but more anon.



MR. EDITOR-In an article by Dr. A. B. Child on the Ten Commandments, in your issue of Feb. 16th is a statement to the effect that the article aforesaid was to be replied to by me. The following is my reply:

The ten commandments are, I believe, a special divine revelation; such a revelation as it did ing God the glory, died in holy and devout faith. not please God to give any other people save the Hebrews; and among other things in proof, I put

commandments, as for the inferior tribes to develop the ideas and conduct of men.

At at rate, if such spiritual developments were within reach of the natural man, we have no historic example of it. If you say the commandments were the device of Moses, you lift him at once into a world of spiritual ideas unapproached by any other man. But Moses disclaims their authorship, and with a modesty as rare as he

We have the best conception of the natural man est of the Greeks, protesting all his life against the irreligion of his age, had the weakness to die sacrificing to the hero gods of his country. And Seneca, the best of the Romans, stretching out one hand to Nature, and the other for a divine deliverer, calling now to Jupiter, and now to the unknown God, died by his own hand.

The ten commandments are spiritual, and were designed to develop in the Jewish people spirituality of heart, piety not philosophy, reverence and humility, and not self-hood and conceit, while out of the Pagan idea came the intellectual and passional. There was a good deal of poetry, philosophy, magic, and much very fine sentimentalism, and which were to the outgushing of heart-griefs, deep convictions, supplications and confessions of David, as the chattering of a canary bird to the wild scream of the engle.

"I hate the Gods," says Cicero, "that they have taken away my daughter." Again he says, "Fortune is to be had from the Gods, wisdom from ourselves." And again, "Men pray to Jupiter not that he would make them just, temperate and wise, but rich and prosperous." But Paul could say, even while he endured the contumely of the people, and while he carried about the scars of their scourgings, "The love of God constraineth us."

Of course the test of a divine command is not in its form, but in its substance. If it be a general precept, it must have a reasonableness which accords with the general sense of mankind. And this test may be successfully applied to the ten commandments. The things forbidden in them are just those things which if done give pain and self-condemnation.

There is a natural state, and there is a divine state, and these two states antagonize each other, not as contrary forces on the same plane, but as inferior and superior. Divinity takes issue with Nature as knowledge antagonizes ignorance.

The spiritual emerges as the natural dies; and only when the old man is dead is the new man made alive. It is a mistaken notion that the natural is to develop into the divine. This is no more possible than for ignorance to develop into knowledge. "Thou fool, that which thou sowest is not quickened except it die."

I grant, however, if there were a right natural root, it would branch and flower out into the spiritual, but the natural is everywhere of unsound root, and of tainted branch and flower.

'The law," says Paul, "is spiritual." It does not aim to educate the intellect or to develop the rational faculties, but to quicken the conscience and moral nature, and develop holiness of heart.

.The Jewish Priest had insoribed on his breastplate, "Holiness to the Lord," and David said, Create within me a clean heart," and Jesus said, 'Be ye perfect as your Father in heaven." Holiness of life was insisted upon by Moses, and was the familiar thought of the Jewish religion. It was the thought of the ten commandments, which contain the theory of a perfect life; nor was there any age from Moses to Christ, when the spiritual life of these commandments had not some living illustration. Low as was the life of their religion in the age of Christ, the old patriarchal and prophotic types were not extinct, as in Simeon, who, taking the babe Christ in his arms, saw Messias in the spirit, and prophesied, and rejoiced, and giv-

But, says Dr. Child, you need not argue to conin as a main evidence of this, that on the soore of That I am assured of already; and also, that vince me that the commandments came from God whatever else there is in the world came from God. Well, there have been Pantheists before Dr. Child, and pantheistic systems long before Spiritualism announced that God is a principle, and set up the worship of Nature. But no one so well as he has pushed Pantheism to its logical conclusion, and with such readiness and apparent zeal spread it out in its absurd detail.

means of gaining it."

"Well, Aunt Zera," said Grace, "don't you think it is rather queer that all great people have so many troubles to get to be great?'

"It would be, if it were not for this very thing: the trials and the troubles bring the greatness. I do not doubt but a good many rich men's sons miss the opportunity of being great because they were not born poor and obliged to gain their education by working for it."

"Why, auntie," said Will, "I fancied that if father could only spare a few thousands, I could go through college and come out a great man."

"So you could if you were great enough in the beginning not to need any hard rubs. Have n't you ever seen a tree that grew in a sheltered spot, braced up and protected by other trees, and then seen the surrounding trees removed, and noticed what a miserable affair it was for a tree, without beauty or grace, until it had been shaken by the winds and storms for several years, and gained some sort of comeliness?"

"There's one down in the clearing," said Kate. "I was all out of patience with father for leaving it."

"I beg," said Will, "to remind you that we were discussing orators, and not trees."

"Well, Demosthenes was a sapling that needed the winds and storms, no doubt. When he was sixteen years old he heard a distinguished orator plead a cause in some trial. Demosthenes was charmed with him. No doubt he felt kindling within him powers that he did not know existed. He determined from that time to study oratory, and put himself under a distinguished teacher. He studied faithfully for a year, and thought himself well prepared to appear before the public, Like most young men, he felt himself equal to anything that might open for him. He first stood before the tribunals, and spoke against his father's faithless guardians. He delivered five orations and with great success. What a joyful day was that to himself and his mother, Cleobule. His young brain was all aglow, and he resolved at once to appear before the public. He made the attempt with great hope and courage. It seemed to him that everything depended upon his success. He fancled how he would move the people, and what honor it would bring him, and how easily he could afterward place himself in a position of ease, where he could be his mother's pride and support. You can imagine his mortification when he found that he had no power; that his voice was feeble and ungovernable. He even stammered. He caught his breath, and his gestures were as awkward as a clown's; in fact he was redlculed by everybody." "Poor fellow," said Graco.

"Lucky fellow," continued Aunt Zera, " as you will presently see. He went home in the greatost distress. He did not wish to live; how could he over face his friends again? And would not his mother wish that he had never been born?

When he reached home, and was about to abandon everything, a kind and gentle man, whose name is handed down to us as Satyrus, encouraged him, and showed him how much was dependent upon manner, by repeating some poetry after him, and bringing out its beauty by his manner, and clear enunciation.

" Who was Thucydides, auntie?" said Will.

"He was a very celebrated historian, and wrote in eight volumes the history of the war between the Pelopennesians and Athenians, in which he introduces the orations that Demosthenes admired so much and made his study.

Demosthenes felt that he could not entirely trust his love of study, and he feared that he might be tempted to forsake his subterranean study, and join the youths of Athens in some amusements, therefore he shaved one half of his head in order to make himself look as ridiculous | tance. It is said that "Man's extremity is God's as possible, so that he would be ashamed to go into the presence of any one. In this severe course of study he passed eight years."

"Oh dear!" sighed Will, " that is a long time. I think I'll be a farmer."

"At the end of this time he appeared before the public, not to be laughed at now, but to be adinired. He had great power over the Athenians, and he lived in a time when they needed the help known, and in poor health, to baffle with the powof every true patriot, for it was when Philip of Macedon was attempting to destroy the inde- | faint-heartedness or indifference of friends; and do pendence of Athens. . For fourteen years the orator fought battles by the power of his eloquence, say truly, that the pathway in which my feet have and the greatest honor that it was possible to bestow on him was decreed to him. It was a crowu of gold."

"But, auntie," said Will, "I should think that if he studied the style of others, you could call him little better than an imitator."

"That is just what he never could become, be cause he had a heart and felt all he said. He timents.

could not lighten. He was falsely accused of being bribed, and was banished from the country that he had sought to bless.

He was at length allowed to return to Athens, where he was greeted with the greatest joy by the neople.

this great orator, and six letters written while in exilo.

"Oh Will, do get them and read them to us, won't yon?" said Kate.

"I don't happen to understand Greek, but I do believe I will study it," said WiN.

"Oh, I forgot, or I guess I did n't know," said Kate, "but Demosthenes could speak just as we do.'

"The ancient Greek was a noble language, but called a dead language, and I advise you to spend your time in mastering a living language, notwithstanding the fine things to be read in the original Greek. You must not forget that this great power of Demostheres was said to consist in his honesty. He believed what he said."

"Well, I do believe that, auntle," said Will, "for

THINGS AS I SEE THEM.

BY LOIS WAISBROOKER. ITINEBATING.

After speaking occasionally, for a year or more, I started in the lecture field as an itinerant the 19th day of Sept., 1863, giving my first lecture on the 20th in a country schoolhouse, in Northern Illinois. I had spoken, as I have said, occasionally before this, but now I accepted it as my work counting the joys and sorrows, the pain and pleasures of such a life, as part of my inheriopportunity;" and it seems that at least one woman's extremity was the time chosen, in which she was to go forth, "nothing doubting," to the sowing and reaping, that inevitably falls to the

lot of the earnest toiler. Reduced by the sickness of myself and mine to a very poor wardrobe, and but two three-cent stamps in my pocket, I went forth, humble, uners that be-with the opposition of foes, and the regret the step I then took? Far from it! I can walked has grown brighter, but I have had my experiences. Like Paul of old, I have worked with my hands as well as my tongue, and had I not done so, I should sometimes have been penniless. I know that Spiritualists are poor, many of them, but there are instances where the lack of disposition is greater than the lack of means.

On one occasion, I found my way into a new tried to pluck all that was valuable from the neighborhood, in Western Pennsylvania. A snowpast, but his power consisted in Being true to the storm had so blocked the railroad, that I found it noble sentiments that animated him, and by his impossible to reach my Sunday's appointment, study of the various styles of other orators and and not wishing to lose the day, I turned aside writers, that he might nobly express his own sen- | into this new place and spent the Sabbath there.

I spoke twice, and in the evening to a crowded But he had troubles that his crown of gold house, when a collection was taken up, from which I received not quite six dollars.

The next morning, one who professed to be much interested in the cause, asked the amount of the collection. I named it.

"Why, you should have had more than that!" he exclaimed. "The lecture last evening was There are preserved to us sixty-one orations of well worth ten dollars, to say nothing of the other.'

"Very woll," I replied; "I heard a gentleman say on Saturday, that he had just made thirteen hundred dollars in a trade."

The blood mounted to his very temples, as be attempted to parry the thrust by saying, "I gave a dollar, and I think that was more than any one else gave." I made little or po response, and after sitting quite uneasily for a short time, he purchased fifty cents worth of needle work, gave me it is used now only by scholars. It is what is a dollar bill, and refusing to take any change, left me to my own thoughts.

> Now here was one who had just made a suocessful sale, in which he acknowledges that he had made thirteen hundred dollars, and yet he permits a woman, poor in health and with no means, only what she can earn from week to week, to come into his neighborhood, advocate

the reason I spoke better to-day than I ever did the cause he professe to love, and to go away as impossible for man by his natural endowment sion or inclination calls for it.

good morals and good life they are unexceptionable, and contain within themselves the theory of a perfect life.

It is of no moment to inquire whether these commandments were personally delivered by a personal God, or were deflvered by angels, or were the invention of Moses, since their divinity must be sought for not in the manner of their coming, but in the substance with which they come.

As a negative proof of their special divine origin, let us consider that no unexceptionable code of morals was over given by any lawgiver but Moses, or developed by any other people than the Jews.

If these commandments were only such as prudent and calculating men could devise, and involved only such spiritual conceptions as are common to mankind, why did no other of the ancient nations who had their religions, their wise men, prophets and lawgivers, develop them? or, in other words, if they are, what such reformers as Dr. Child is pleased to term them, outgrowths of Nature, how does it happen that Nature was so prodigal of her wisdom to the Jews. and so niggardly mean to the rest of mankind?

It may be objected to this, perhaps, and asked why, if they were specially given of God, was He so prodigal of his gifts to the Jews, and so sparing in his revelations to the rest of mankind? Why did He whisper in the ear of a few prophots, and leave all other men to hearken and hear nothing?

The cases are not parallel; because the development of the natural is by general law, while the operation of the supernatural is, to us, exceptional and special. All creative acts are special acts. After this begins the law and the fact of development.

Nature seems at first sight self-sustaining, and by the law of her endowment, within certain limitations she is so. The oak contains the power of self-propagation, in its seed-hearing endowment, and so of all things, else.

But there was a first oak, and that first oak was a special creation, while all other oaks are but developments. So the first man was a special creation, while all other men are growths or developments.

Now as the tree puts forth buds, branches and leaves, so man puts forth ideas, thoughts and in- differ as to theology or state craft, it will be beventions; but while the tree cannot overreach its natural endowment without the application of a now force, so neither can man. He can know nothing but the human sphere in which he is, until it is shown to him by a law or method inopcrative in his own sphere. In other words, he cannot comprehend the life above him, until he is lifted up to that life. The higher cannot descend to the lower without loss; the lower cannot rise to the higher without gain.

There is a foundation in the moral and intellectual for the spiritual, as there is a foundation for a dollar he lays out in any other way. A man in the old stock for the engrafting of the new; cats a pound of sugar, and it is gone, and the but man is as powerless in himself to build the pleasure he has enjoyed is ended; but the inforspiritual building, as the tree to cut off its branch mation he gets from a newspaper is treasured up and insert the new solon. So it would have been, to be begun anew, and to be used whenever oce-

He does not appear to be at all shocked; but rather delighted at the strange and fantastical turns and shifts he makes with his idea.

Thus, the law which says thou shalt not kill, has murder in it; and he who says thou shalt not steal, is a thief; and he who forbids adultery, is himself a man of lust.

1 confess I am unable to refute this dosirine, because I can not pronounce erroneous a matter se clearly beyond my comprehension. And equally beyond my capacity to understand is another of his doctrines, viz, that God gave the commandments to be broken and not obeyed. The principie, however-if principle there is-seems to be that a violation of the commandments produces suffering, and that suffering produces development.

If therefore one should keep the law, he would not suffer, neither would he progress, and hence the commandments were given, not as guides to virtue, but snares and pitfalls, to entrap mankind into sin. .

According to this it is the divine plan to make man sin, and then suffer for it; to lead him inte the devious way of transgression, and then robuke him for his folly; and thus through this tortuous route of seductive experience, to bring good out of evil, and virtue but of vice, and through the baptism of sin to purify the spirit. And what is this else than the old Gnostic theory of exhaustive indulgence?

But if such be God, that he should send Moses to fetch Israel out of Egypt, that they might suffer, and give them commandments that they might sin, well might Pharaoh ask, "Who is the God of Jacob, that I should respect HIM?"

Of course, if Moses had been more divinely illuminated, and of sharper intuition, he would, notwithstanding his vision, have said to Pharaoh, "To be sure, your religion is as good as mine; the house of Jacob is no better than the house of Pharaoh; and Ptah is as good as Jah; and if we cause we act agreeably to different organizations." Or if he had been clairaudient, as some modern seers, he would have heard the same God who came down in fireblasts and thundered on Sinal, shonting and making merry in the valley below, delighting to see his image in the golden calf, and singing choruses to the Queen of Heaven.

THE FAMILY NEWSPAPER.-Dr. Franklin remarks that a man as often gets two dollars for the one he spends in forming his mind, as he does le-

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BANNER LIGHT. \mathbf{OF}

Spiritual Phenomena.

Spiritualism---Physical Manifestations.

Bhe Press and the Clergy, as we have before remarked, are to day giving the subject of Spiritnalism more particular attention than formerly-not, however, in all cases as candid investigators, but as falsifiers of the truth in regard to it. But quite often we find some editors, not wholly under the ban of theological bigotry, who dare to discuss the inevitable truths of our philosophy, and even relate truthfully the facts which they were witness to while investigating its phenomenal phase. Such an editor is P. L. Cox, Esq., of the Lynn Reporter, whose remarks and suggestions below are pertinent, and worthy the attention of every one. A free and independent man is willing to accept true spiritual knowledge, come from whatever source it may. Read the following:

A DARK SUBJECT.-Shakspeare never penned truer thought than when he put into the mouth of Hamlet those often-quoted words-

There are more things in heaven and earth, Horatio, Than are dreamt of in your philosophy."

Mankind generally know very little of the world they live in, and next to nothing of that world to which we are all hastening, and which we may reach at any minute, without so much as a minute's warning. In fact, the two worlds are so dosely connected that the vell between them seems wonderfully thin, only human eyes are too weak to see through it. As a general thing, bu-manity has little desire to look beyond this veil. The busy cares of life, the necessities of providing for present and future comfort, the hopes and aims and aspirations of this life, occupy most of aims and aspirations of this life, occupy most of our time, and we are too ready, perhaps, to let the future take care of itself. Upon the wisdom of this policy each must decide for himself; but we are quite sure that if we were as certain that our fature and permanent abode was to be in a distant and to us unknown land, as we are that an unend-ing life awaits us beyond the bounds of time, we should take more than ordinary pains to inform ourselves of the nature and advantages or disad-vantages of our future home. The discussions and disputes of theologians have served to con-fuse men's minds very considerably, and the views and opinions of the future world are various and and opinions of the future world are various and diverse. It is undoubtedly a wise provision of Providence that this is so. All great truths have at some time been hidden from man, and, like the treasures of the earth, have only been arrived at by hard work and investigation. In the early-history of the world we are told that God or-dained that man should labor, for the reason, undoubtedly, that that would hest conduce to his happiness. The experience of every man proves this to have been a wise provision of the Creator. So He has hidden His truths, that we may labor and search them out; and the greater and more valuable they are, the more they conduce to our present and future welfare, the deeper they seem to lie buried, and the greater the effort required to get at them. Who knows the labor that has been done, and the pain and suffering that has been endured, in bringing to light some of the greatest and most beneficent discoveries, in sci-ence, art, medicine and the like? Through how much pain and peril weresteam and the telegraph -the two greatest, perhaps, of modern discover-ies-brought forth and made useful to the world! How much more important is it that we should acquire some knowledge of the future world, where the great majority of mankind believe eternity is to be spent, than to give our attention to that only which relates to our temporal welfare?

Our readers are well aware that there is a large body of what are termed "believers in Spiritual-ism,"--that is, believers in the possibility of intercourse between the snirits of those who have departed this life and those who yet remain the form." There are as many shades of belief, perhaps, among the "Spiritualists," as among those generally regarded as more orthodox in their religions views. But there is a universality of opinion among them that the spirits of the deor opinion among them that the spirits of the de-parted still hover about their old friends and their former homes, acting the part of "ministering spirits" to guide and assist those whom they loved on earth, none of which love has been lost be-cause the flesh has been laid aside as no longer of any use to them. The theory is a very beautiful one, we all must allow, without assenting to or dissenting from its correctness. Probably many dissenting from its correctness. Probably many of our readers have been present at what are known as "spiritual manifestations," by which, it is sometimes asserted, the theory above referred to has been tested and proved to be correct. Without desiring to raise any questions upon this point, we propose briefly to state a recent experience of our own, which may be new to some of our readers, and perhaps not uninteresting to most of them We were invited, a few evenings since, to a friend's house, where a small party, eight or ten in numler, ladies and gentlemen, had assembled to witness the manifestations. The medium pres-ent was a little girl, between thirteen and fourteen ens was a little girl, between thirteen and fourteen years of age, a pleasant, healthy-looking child, modest and quiet in her manners, and clearly void of deceit or guile. Let it be distinctly under-stood that all the circumstances attending the gathering were such as to preclude the possibility of collusion, and left no room for a shadow of doubt as to the honesty and candor of all who doubt as to the honesty and candor of all who were present on the occasion. Upon entering the well-lighted parlor, we were first astonished by seeing the plano, near which the medium was standing, but not touching, moving across the room, slowly but steadily. It required all our strength to resist its onward movement, and we could not, alone, replace it in its original position. This, however, was a mere incident, not a part of the "exercises" of the evening. The company finally gathered about a small pine table, which had been brought from the bituher for the particular the second secon The company finally gathered about a small pine table, which had been brought from the kitchen for that purpose, the medium forming one of the circle; and then all the lights in the room were put out. At once a sound as of coarse pa-per being crumpled in the band was heard under the table, and soon a rattling upon the table indi-cated that something had been thrown upon it. A light was lit, and a brown paper parcel contain-ing confectionery (acid drops) was found, some of which had rolled out upon the table. ing confectionery (acid drops) was found, some of which had rolled out upon the table. Then the light was put out again, and these drops were taken by unknown hands and placed in the mouths of some of those about the table—two or three of them at a time—and this was repeated many times, the fingers being clearly felt by each, as they averred. (This experience did not extend to us.) Then hands were felt passing across hands and over faces. The back of our hand was touched three times by what folt like a small, cold hand. Then a table bell, which worked with a spring and rung by turning a knob at the top, was struck several times, on the table, then taken was struck several times, on the table, then taken up and struck overhead; then the knob was unscrewed and thrown across the room. Once, while the lights were out, a young lady's waterfall was removed by unknown hands, the hair-pins tossed upon the table, and the waterfall thrown across the room. She declared the fugers were as distinctly perceptible as human finger would have been. Afterwards, a portion of her long front hair was drawn through the handle of a common tea-bell which stood upon the table, and the bell fastened by a strong kuot in the hair, and left swinging near the lady's car. A ring was taken from a lady's finger and placed upon the end of a gentleman's finger, several feet distant, and access the table. A watch and chain were end of a gentleman's inger, several let distint, and across the table. A watch and chain were taken from a lady's neck, the chain being twice hand; then removed into a lady's hand, some dis-tance off. Two small parlan figures were brought and placed on the table, but no one present knew where there are the confectionery came from we where they or the confectionery came from; we are sure the medium has nothing of the kind about her. A bogwood brooch, belonging to the lady of the house, which she had left in a closed ing a strong impression that she must get well, although it then seemed impossible. I requested that cold water and cloths be brought. I wet the cloths and placed them on her head, then dipped drawer, in a room below, was brought and dropped upon the table. These, and many other things equally strange, were done—in the dark, of course, but, as we have said, under circumstances which precluded any possibility of deception. For instance, a pencil possibility of deception. For instance, a pencil lying upon the table was taken up by unseen hands, a carlcature of a human face drawn on paper, and then the pencil dropped, every one heaving it distinctly. This was repeated. Hands were also heard patting other hands, and knees were selzed under the table. But one of the most mysterious things was done under the broad light mysterious things was done under the broad light changing her terribly agonized expression. I sat

of the gas burners. The watch and chain before spoken of had been placed upon the neck of the medium, who was lying upon a sofa. Suddenly, she remarked that the watch was gone. It was fastened to the chain by a spring hook. It was looked for, but nowhere to be found. An hour afterwards it was dropped upon the pillow of the young lady to whom it belonged, after she had retired in a room up two flights of stairs from the

retired, in a room up two flights of stairs from the room where it so mysteriously disappeared. Toom where it so mysteriously disappeared. It is no uncommon thing for the medium re-ferred to, to have things taken from her. While sitting at our friend's table, butter and cheese were taken from her plate, coffee from her cup, &c. A glass of water which she was taking up stairs, the evening we have referred to, was emp tied, without her knowledge, on the way. Ques tions asked in her presence are readily responded to by loud raps upon the floor, as though with a heavy cane or stick—and this while her feet are resting upon the round of her chair—one rap in-dicating "no," three raps, "yes," and two, "do n't know." know.'

We might relate many more singular things that came under our observation, and to our knowledge, on the evening referred to, under such circumstances, as we have said, as to preclude all idea of deception or humbug. We do not say it is the work of spirits; we do not know We do what it was. This we will say—it was beyond our comprehension, and wonderful in the ex-treme. We could not but ask ourselves whether, living on the very confines of the spirit-world, with but a hair, a step, dividing us from it, we ought not to know more than we do of its myste-ries? Are these things or norm, and met so dif ries? Are these things so near us, and yet so dif-ficult to understand? Must we always be in igneuron to understand? Must we always be in ig-norance of our own future, except the dreamy and uncertain knowledge sometimes vouchsafed from the pulpit? Would it not be useful to humanity if ministers of the gospel, scientific men, men who read and reason and think, would investigate this subject and enlighten the world with their opinions? If these things are real, can the world be harmed by knowing it? If they are not, then the sooner the fact is known the better.

Mr. C. H. Foster in Springfield.

I have attended several sittings with the abovenamed gentleman, and wish to relate the following occurrences — amongst hundreds of others equally marvelous—which I know to be true.

Some time ago a lady whom I have never seen or before heard of, living hundreds of miles away, having, to her great grief, been suddenly bereaved of her husband, and having seen my name in some book, wrote me for information respecting the possibility of communicating with the departed-carefully concealing the given name of her husband. The first sitting I had with Mr. Foster, many claiming to be the spirits of my friends. announced their names, and gave very freely the names of others, and other evidence of their identity, among whom came the spirit of the lady's husband above referred to! I at once asked for his given name, and was promptly told by the spirit what it was. I immediately wrote to the lady, and mentioned the name which had been given me. By return mail I received the following answer:

"You will believe me when I tell you that I took up your letter this morning with no more than my usual interest, and that in glancing it over till I came to the name of my husband, I came near fainting. I could scarcely believe the evidence of my own eyes! In a long time I have not been so overcome. Mentioning his name was strange enough, considering the pains I had taken never to write it to you."

Now as I positively know nothing of the existence of this lady or her husband, except from her letters, I submit that this fact alone forever disposes of the question of "mind reading."

I will mention only one thing more which occurred in my presence at Mr. Foster's. I invited one of our oldest and most prominent merchants to accompany me to Mr. F.'s. Among others of his deceased children and other relatives, came the spirit of a greatly beloved and very promising son, who gave his aged father the circumstances of his death, which occurred one thousand miles from his home. He then gave him a most touching address, mentioning freely the names of several others, and concluded by giving his own four names in full!

A white handkerchief belonging to the gentleman's daughter-which he and I positively knew had no mark whatever on it-was lying directly under our eyes some six feet from Mr. Foster, who simply passed his hands toward the handkerchief, and while we were gazing on it, as it lay directly under a bright gas-light, we saw the name of another of the gentleman's spirit-friends came on it in pencil mark, without pencil or hand ! Allow me to ask your readers the question which I put to a very prominent clergyman who saw some of these wonders, and professes to think it is the work of the devil: "Why did our Heavenly Father suffer the devil to trifle with the most sacred feelings of this aged and good man?" Oh, ye sacerdotal host of teachers in Israel, we implore you to tell us why.

down by her side, nearly exhausted, and took her hand in mine, and watched her pulse. I soon felt a strange sensation in my arm. In about fifteen minutes she took her hand away, and laid it under her cheek. I immediately arose, and said she would live-I knew she would. She slept quietly till three o'clock P. M., when my husband came home. The first question he asked was," What time did she begin to grow better?" I told him it was about eleven, or half-past. He said it was just at that time the Doctor was entranced, and an Indian spoke through him thus: "She better; me been there;" and commenced making passes. My husband said he felt confident that the Indian spirit was right, and so did not hurry as much in returning as he did in going.

We were all astonished at this strong test. Our little girl got well, and was out of doors in less than a week.

We never can feel sufficiently grateful to our dear ones on the other side. I believe now !- how can I help it? Did not my brother send that Indian spirit to impress me what to do, or take control of me and do it himself, I unconscious of it all the time, and then go to Lawrence to quiet my husband's fears in regard to the safety of our child? We feel sure it must be so.

Middleton, Mass., Dec. 20, 1866.

[The above narration was signed by the father and mother of the child alluded to, but for obvious reasons the names are withheld from newspaper notoriety.]

Written for the Banner of Light. THE WIND FROM THE EAST.

BY H. CLAY PREUSS.

T was a clear night in June. On the full of the moon, And Nature seemed attired for a feast;

But though the night was fair, There was danger in the air, For the wind was blowing cold from the East.

I met her in a hall, Where pleasure held its thrall, 'Mid a crowded mass of beauty on that night; And her angel presence there Seemed to fill the atmosphere, Till the crowd around her vanished from my sight.

While others quaffed their wine, So I was quaffing mine-The heaven-brewed nectar of her eyes; Whose quiet magic stole, Like an opiate o'er my soul, And earth wore a halo of the skies.

In my deep, delicious trance. Ah! the music and the dance Broke on my ear with harsh, discordant jars; And I longed to hold commune, On that lovely night in June, With the spirit 'neath the canopy of stars.

Ere the revelry expired, To the garden we retired. With a sacred joy no crowd should gaze upon; The sweetest relic given

A fallen child of Heaven-The blending of two spirits into one.

Oh! roses, blush bright, Oh! breezes, whisper light, And all your sweetest melody unfold; Ah! time can never harden The thrall that in that garden

Woke the angel that had slumbered in my soul!

Her eyes gleaming bright, Giving splendor to the night, With beauty that the world too early wears; I deemed she had her birth

On a brighter sphere than earth, And I christened her, "an orphan from the stars.

Long, long did we commune, On that chilly night in June, Nor recked we of the rev'lers or the feast;

But, ah! there came a breath. With a coldness as of death.

quite flattering to Miss Colburn as a speaker, and referring to the success that had attended her lectures in Rochester:

As the lecture engagement of Miss Nettie Colburn with the Religious Society of Progressive Spiritualists of Rochester closes with to-day, the pression, as a Society, to our appreciation of her

labors in reference to the great truths she has been the medium of communicating; therefore, *Resolved*, That we regard Miss Nettle Colhurn, who has ishored with us for the last three months, as a most earnest and devoted worker in the cause of truth, and one whose daily deportment

and purity of character exemplify the moral teach-ings of those whose thoughts she utters. *Resolved*, That the discourses delivered by Miss Colburn, embracing a great variety of subjects, have exhibited a clearness of thought and a purity of diction rarely equaled, and as a whole have presented an unanswerable argument in support of the Spiritnal Philosophy. Resolved, That we commend our sister's labors

most heartily to all communities seeking light in reference to modern revelations, believing that honest inquirem cannot fall to be convinced by the soul-stirring eloquence and sound logic of the controlling intelligences, and thus be led to a purer and higher life, to a more just appreciation of their duties to their fellows, and to a deeper

of their dates to their ferrows, and to a deeper reverence for the Infinite Father of all. *Resolved*, That in parting with her, through whom we have been so much instructed and ben-efited, we indulge the eacnest hope that the time may not be long before we shall again have the satisfaction of listening to her voice, proclaiming, us in the past, the glad tidings of immortality.

The resolutions were unanimously adopted by the audience. It was also unanimously voted that the resolutions be published in the BANNER OF LIGHT and SPIRITUAL REPUBLIC.

C. W. HEBARD, Pres't. Rochester, N. Y., Feb. 11.

Genesee Association of Spiritualists.

[Reported for the Banner of Light.]

Notices of the organization of the above Association, and the proceedings of the first meeting of its Board of Control, held at Batavia, Oct. 26th, and a Call for the second meeting at the same place on the 25th ult., have appeared in the BANNER.

The attendance upon the last-mentioned meeting was less numerous than was expected, owing in part, doubtless, to the inclemency of the weather and difficulty of traveling. The spirit, however, manifested by those present, and the evidences of substantial progress reported, were truly cheering. The principal business was to ascertain what advance had been made in securing subscriptions to raise a fund sufficient to warrant the employment of itinerant or missionary laborers within the limits of the Association. Blank subscriptions had been forwarded to some sixty or eighty friends, whose names had been furnished, residing within all of the ten counties embraced within the Association.

Reports were received from only about oneeighth of them, and most of those but partial reports. Yet the sum of about two hundred and thirty dollars had been subscribed, nearly forty dollars of which was already paid. And of this amount, less than fifty dollars was subscribed outside of Genesee County.

This was considered very encouraging, and it is hope A and expected that if other portions of this territory will do anything near as much in proportion as those who have already reported, there will be an ample fund secured to commence operations.

The meeting was opened by reading an address from the Higher Life, which had been furnished expressly for that purpose. It shows the interest taken in our Association by its "duplicate organization," on the other side of the river, and also their view of its management.

ADDRESS OF THE INVISIBLES.

Dearly Beloved Brothers and Sisters-As you are about to enter upon the consideration of the important interests embraced by your Association, it may not be inappropriate for us, the heavenly It may not be inappropriate for us, the neavenly representatives of the duplicate of your Associa-tion, to offer a flow practical suggestions for your consideration, and we volunteer to do this the more freely as we are, to say the least, as deeply

of localities, but that its blessings shall be enjoyed and diffused inpartially over the whole territory embraced within its limits-some regard being of course paid to the liberality manifested in furnishing the needful to carry into effect its beneficent objects.

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And, for the purpose of causing those objects to be fully understood, it may be well, in this connection, to state that it is intended first to sccure a fund based upon responsible subscriptions, to warrant the employment of one or more itinerant octurers or missionaries; that they shall visit such localities-principally the rural districts-as shall be selected, from time to time, for that purpose, selling books, distributing tracts, procuring subscribers for the BANNER and SPIRITUAL RE-PUBLIC, etc., taking up collections, receiving subscriptions, encouraging the formation of circles, the organization of town associations and Progressive Lyceums, reporting monthly, or oftener, their progress.

It is hoped that, by judicious management, the number of such efficient missionaries constantly in the field may be increased to at least one for each county. And when we reflect upon the destitution of this people-ten populous counties, with about half a million inhabitants, with so limited a public promulgation of the truths of our heaven-born philosophy and religion as now exists-it causes the sympathetic heart almost to bleed for sorrow.

In connection with this missionary enterprise, t is contemplated to make an effort to systematize the public labors of the twenty or thirty (more or less) local speakers (mediums and others.) who are now, most of them, doing little or nothing to enlighten the public mind, and who would, doubtess, gladly embrace the opportunity to make weekly visits to places not too distant, where their labors are needed and would be gladly welcomed and moderately remunerated. I invite speakers of this class to correspond with me upon this subject, that when the time for action arrives we may do so understandingly.

Thus, when we can arrive to the happy realization of this possible (some may say visionary and hopeless) consummation, with five to ten everyday missionaries, and twenty to thirty Sunday expounders of heavenly truth, and their number constantly increasing, our souls may be filled with praise to God and angels for the cuincait success attained. Not that we are successful, but that *Hods truth* finds free and feady utterance, and is both the product by the procession when with their gladly received by the masses who, with their plauly received by the masses who, with their ancestors, for centuries, have been starved upon the husks of an effect theology, which allows its adherents to know little or nothing, but demands faith unbounded on pain of eternal damnation.

The meeting was adjourned for three months, to be held Saturday and Sunday, April 27 and 28, at Ellioft Hall, Batavia, when we hope to listen to some of our eloquent speakers and have not only the members of the Board of Control from all the countles in attendance, but the members of the Picnic Committee, and, in fact, a general attendance from far and near, that we may, without further delay, inaugurate the proposed meas-ures heretofore set forth. And all who have se-cured subscriptions or funds, or who may do so previous to that time, are requested to forward hem to the treasurer, A. C. English, of Batavia.

Now a few words concerning pientes; We last year had one of the most overwhelming mass gatherings of this kind at Portage Bridge perhaps ever held in the United States; much too largo for pleasure or prefit. A vote was passed, ad-journing one year at the same place, and the conmittee of the previous year reflected to make the necessary arrangements. It has been proposed to hold four or five instead of one picpic this year, one each month, beginning with May or June, and holding them at Portage Bridge, Niagara Falls, Rochester or Avon, and at one or more fa-vorable places in the Southern tier of counties.

As Chairman of that Committee, I invite its members to meet at Elliott Hall, Batavia, Saturday, April 27, and I invite correspondence from brothers and sisters feeling an interest in the appointment and location thereof.

With a fervent desire for the success of our with a forvent desire for the success of our worthy enterprise, and a renewed appeal for help to permanently put it in operation, and for an abundant blessing from our ascended brothers and sisters in the bright Summer-land, I am truly yours, J. W. SEAVER, President Genesce Association of Spiritualists. Byron, N. Y., Feb.7, 1847.

Yours truly, RUFUS ELMER. Springfield, Mass., Feb. 16, 1807.

A Convincing Test.

We have been advised by Mrs. A. A. Currier and others to send you the following test, as proof of spirit power. Although it occurred some time since, yet I feel impressed to send it, and leave the result to you.

A little more than a year ago, our family, consisting of seven children, were taken sick with the scarlet fever and throat distemper. We treated them ourselves, without the aid of any physician, and all got well without much trouble except one-a little girl of nine years. She had a violent relapse, becoming swollen all over, looking frightfully, and in dreadful distress. Before we could do anything for her, she went into a fit, and her eyes were set. In our anxiety we could think of nothing to do for her, and expected she would die. This was about eight o'clock in the morning.

In an hour my husband started in a carriage for Lawrence, a distance of nine miles, to get an examination from Dr. Welsh, the blind clairvoyant. I sent for our nearest neighbor, for we did not think our child could live till my husband's return. I sat by her, watching, and wishing I could think of something to do for her. She grew worse; her nails grew darker; a gurgling sound was heard in the throat, and her eyes still were fixed! I was anxious, and almost in despair. I then thought of a dear, dear brother, who, when in the form, was always so kind, so good to advise in times of trouble, and called him by name: "Oh come, Osgood, come to me now-prove to me that you can and do come, and I will never doubt again; and if you cannot impress me what to do, send

In a few minutes I approached our child, feeling a strong impression that she must get well, cloths and placed them on her head, then dipped my fingers in the water, and commenced making passes from her head to her feet. The water was changed often, and I made the passes more rapidly. In a few moments our neighbor, Mrs. D--

For the wind was blowing damp from the East!

- ٠ So placid and so sweet,
 - In her snowy winding-sheet.
- With a beauty that the world too early mars! When I gazed upon the dead. In my soul I merely said :
- 'Poor orphan! she has gone back to the stars."
- I loved her with a love
- That the angels know above, For her beauty, and her rare angelic worth; 'I was not the love for woman,
 - But a passion superhuman.
- Which in its nature bore no taint of earth.
- Oh, roses! in your prime, Ye 'mind me of the time-A lovely night in June, long ago! Oh, roses! cease your bloom, My love is in her tomb-
- Your memories can only mock my woe!
- Ah! the East wind and the moon, They make discordant tune 'Mid the revelry of life's uncertain feast:
 - We revel in delight. While the moon is shining bright,
- But the wind is blowing death from the East! Washington, D. C., Jan., 1807.

Spiritualism in Rochester, N. Y.-Miss Nettie Colburn.

A few of the Spiritualists of this city, feeling the importance of combining their efforts to bring the sublime truths of the Spiritual Philosophy before the people, nearly a year ago organized a religious Society in accordance with the statutes of the State, and have, considerable of the time since, maintained regular meetings. A portion of the time the Society has been able to employ speakers. Among whom were S. J. Finney, Leo Miller, Mrs. Cora L. V. Daniels, and Miss Nettie Colburn. The latter has just closed an engagement of three months, during which the intelligences controlling her delivered some of the most eloquent and profound discourses ever listened to here or elsewhere. Her audiences have grown steadily in numbers, notwithstanding the succession of inclement weather through the winter, and have manifested an increasing interest in the subject of Spiritualism. Miss Colburn has also. through public circles and private sittings, given numerous and convincing tests of spirit-power, by which the minds of many have been opened to receive the truth. Among the controlling spirits at her private sittings, none create a greater interest than "Pinkie," the little Indian maiden, who shows herself a perfect " Mercury," or messenger between earth and the spirit-world, and engaging the hearts of all by her pert speeches and winning ways.

Miss Colburn's last discourse, yesterday evening, was on the subject of the "Origin and Destiny of the Human Soul," and this deep and abstruse topic was handled in a most masterly style, that elicited the heartiest applause of her hearers. At the close of the discourse, Bro. P. I. Clum moved the following preamble and resolutions, prefacing the same with some remarks

more freely as we are, to say the fense, as deeply interested in your triumphant success as you possibly can be, and indeed far more than you in reality are, for we are enabled clearly to per-ceive and appreciate its importance, as one of the many agencies now being employed in carrying on the machinery, (so to speak,) of the New Dis-constitute pensation

1st. It is indispensable that the visible movers be fully imbued with the spirit of patriotic devo-tion, willing to do much and suffer some, to advance its philanthropic purposes; willing to take the laboring oar and help to row over the tempesthe hooring our and help to row over the tempes-tuous ocean the noble ship, freighted as it is with such precious interests to humanity; willing to watch and pray, to contribute not only of your peculiary means and induce others thus to do, but to give largely of your sympathy, of your deep and whole-hearted interest, thus staying up the hearts and hands of your itinerant lecturers. 21. It is very important that after the pecuniary problem has been, solved, and you have a fund pledged sufficient to warrant the employment of itinerants, it is very important, we suggest, that the right kind of laborers be employed. You should have such, or none. Better to remain unrepresented than to send forth corrupt, profilyate, time-serving agents. You and they need the blessing of heaven to attend and accompany them, and to add force, effect and inspiration day by day. and force, energy and inspiration day by day. Think you we can cooperate with such unworthy instrumentalities? "those who would wear the livery of heaven to serve the devil in"? Not we tell you emphatically not never inever! Then secure the cooperation, yes, the hearty coopera-tion of those whose souls are overflowing with love for needy; bleeding, down-trodden human-tive out who feel as was wall severally by the love for needy, bleeding, down-trodien human-ity, and who feel, as was well expressed by the energetic St. Paul, "Woo is me if I preach not the Gospel." Such, and such only, will do honor to your Association and succeed. 3d. It is important that you take efficient meas-

3d. It is important that you take encount meas-ures, in your several towns, to personally cooper-ate with your litnerants when they shall be de-voting their time and energies there. We would suggest that the friends, if any, in the field where labor is next to be performed, be duly notified of the intended visit, and that they receive him cor-light, bud hearting, not extend a gradging heart dially and heartily, not extend a grudging hospi-tality, unaccompanied with coöjeration, but that, on his arrival, they go with him, and second all his laudable measures, and by every means within their reach, labor to ensure the success desired. 4th. We advise that extended arrangements be made for circuit preaching, so-called. There are within the territory covered by your Association more than twenty local or resident speakers— those who occasionally address the public, but have no regularity or system attending their public labors. We suggest that some system be de-vised whereby these efficient, but at present un-Bystematic expounders of the truths of the New Dispensation, be organized into a corps of revolving luminaries, shedding the rays of the heavenly light statedly, from place to place, not exactly without money or price, but at a remuneration which will be satisfactory without being burden-some. Thus arranged, in connection with efficient itinerants, these ten counties may indeed bloom and blossom as the rose, and not only agriculturally, but spiritually be the "garden of the State

5th. In conclusion, allow us to assure you of our cordial and hearty cooperation in carrying for-ward every object calculated to advance individ-ual or general welfare; that a bright and shining ual or general weitars; that a bright and shiming heavenly host are constantly in attendance upon those who are seeking to roll on the car of pro-gress, and that every effort put forth to further these important ends, will assuredly receive its full reward. Go on, then, beloved brothers and sisters, and Heaven's choicest blessings rest with and upon you henceforth and ever. Amen.

We wish it emphatically understood that this Association is not to be managed in the interests

Lend the Banner of Light.

Some four or five years ago I called at a neighbor's house and took up the BANNER OF LIGHT, that was lying upon a table, for the first time. I inquired of the family if they took the paper. The reply was, they had read it nearly one year, it being sent to them by a friend after he had read it. This family were much interested with the BANNER, and some of them became strong advocates of the Spiritual Philosophy. I borrowed some of the old papers, and som found that many of the ideas there advanced were perfectly in harmony with some of my prepossessed views.

I immediately subscribed for the BANNER, and have taken it ever since. Being skeptical for many years in regard to the dogmas taught by the theologians of the present age, the BANNER has been a welcome weekly visitor on account of the natural and consistent religion it teaches. I find by reading it that some benevolent individu-als had donated certain sums of money to send the paper to those who are unable to pay for it. I think it is a very good move, and will propose an-

think to be the same who subscribe for the BAN-NER and are desirous of increasing the subscrip-tion list of the same, and of spreading the Gospel of the nineteenth century all over the world: Lend it to your neighbors, and send to distant friends all the old copies you can spare. If you have reform books, lend to those who will read them. This plan, I think, if carried out, will ef-fect more toward spreading the Gospel of the Third Dispensation than in any other way. Sub-scribers, will you try the experiment? I have, scribers, will you try the experiment? I have, and to good effect. Spiritualism, in our little town, has made but little visible progress compared with many places I read of, but there is an under current of power that has 'sown the seed, and it is springing up, and it bafiles the skill of the skeptic to root it out. I talk with some who formerly were comented to their old creat-bound notions, who accept many of our advanced ideas, and still who accept many of our advanced deas, and sum pretend they have not changed. Mistaken ment The light is penetrating into the minds of the creedists and skeptics, and they cannot shut it out. We have not a few men and women among us, who are not morely fair weather Spiritualists, for, like the faithful mariner, they stand at their

post when the winds blow, the storms beat and the waves dash against their little barks. Mr. Joseph D. Stiles, formerly of Massachusetts, has visited our town occasionally for some three or four years. He is an excellent test medium waking up the minds of the people to investigate waking up the minds of the people to investigate the new Philosophy. Austen E. Simmons, of Ver-mont, and a Miss Kendrick, of Lebanon, have spoken once each to general satisfaction. Dr. J. L. Colby, magnetic physician, of Franklin, N. H., and a Mrs. Hardy, of Warner, N. H., (clairvoy-ant,) have been doing much in arousing the at-tention of the people in this vicinity, by the al-most miraculous cures they have wrought by healing the sick that baffled the skill of the regu-lar practitioners. So the car of progress is mov-ing. WILLIAM B. EMERY. Hast Andover, N. H., Feb. 4, 1807.

East Andover, N. H., Feb. 4, 1807.

Another correspondent, E. G. Moffitt, writing from Plainfield, Indiana, says:

Since I commenced taking the BANNER I have been in the habit of loaning it to all who would promise to read and return it. By this means many of the liberal-minded here have read it, and alor the liberal-minded here have read it, and al-most invaribly approved it. Many old friends come in and read an hour or so, and seem sur-prised, although they do not express an opinion. I can discover it makes an impression on them, and I verily believe that more than half of those who read the BANNER rest their hopes on its truthfulness. No lecturers pass this way. If we could have a course of good lectures and a few scances here, much good to the cause would result.

LIGHT. BANNER OF.

Letter from Russia--- The Daveuports. PETITE MOSKI MAISON GAMBS,) No. 6, ST. PETERSBURG, Jan. 23, 1867.

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DEAR BANNER-A brief sketch of the movements and doings of the Brothers Davenport during the past four months may not be uninteresting to many of your readers. After making a tour through Belgium, giving public and private scances in nearly every town and village, with the most triumphant success, astonishing the masses, confounding the learned and scientific, who in many cases undertook to explain away the mystery, the Brothers made arrangements for a tour through Holland. On the 17th of Sept., their first séance was given to the members of the press and about fifty of the most prominent and influential gentlemen of Amsterdam, preparatory to their opening a regular series of public séances. The press, as usual, when not influenced by the popular tumult, or the pressure of a mob, made voluminous and interesting reports, describing minutely and truthfully all the different manifestations they had seen, and commenting with great severity upon the violent and unreasonable opposition which they encountered in many towns of England and France.

The result was, that two days after, when the Brothers gave their first séance, they were warmly received by a very large and respectable andience. During their stay of three weeks, they gave about twenty public and private scances in Amsterdam, granting investigators every opportunity in private to examine and test the reality of the phenomena, and in every instance giving complete satisfaction. During their tour through Holland, they visited nearly all the towns and cities of any note, giving, in all, ninety public and private scances, and were always received by large and respectable audiences, in many instances the largest theatres and halls being so crowded that many persons were unable to gain admittance.

After their return to Brussels, they gave several scances in the largest and most commodious hall in the city; after which they started on their journey for St. Petersburg, stopping by request at several towns on the route, and giving public séances, to immense audiences, always being warmly applauded at the conclusion of the manifestations. After a long and tedious journey of ninety hours, they arrived in this city, on the 27th of December, and immediately commenced preparations for giving a series of séances, both public and private. The fame of the Brothers having preceded them, it required but a verbal announcement of their arrival to awaken an immense interest among all classes to witness the wonders that occur in their presence. Invitations were immediately issued to all the members of the press, and a scance given to them with the most satisfactory results. Every journal, without an exception, hore testimony in the most vigorous and emphatic language to the extraordinary character of the phenomena. The following day the Brothers received as many as lifty visitors of the nobility, all anxious to make engagements for public scances. .

Their first public séance was given on the 7th of Jan., to one thousand of the nobility of St. Petersburg, and, in consequence of all the seats being engaged in advance during the day, the hall was crowded in every part long before eight o'clock, the hour of commencing. After a searching and careful examination of the cabinet, ropes and musical instruments, by the committee, (one of them a Russian Admiral,) the Brothers appeared on the platform, and were received with great applause by the audience. For two hours the manifestations continued with great power, the committee resorting to every means which their ingenuity and that of the audience could suggest. to fathom the mystery, until they were perfectly satisfied, as they afterwards stated to the audience," of the integrity of the entertainment and honesty of the Brothers."



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

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

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

African Coloniztion.

As a general thing, it has not been thought that the scheme of sending freed blacks over from this country to Africa was likely to be a paying affair. Although the American Colonization Society has always had stanch friends and supporters, and been ably presided over by men so illustrious in this country's history as Henry Clay and Theodore Frelinghuysen, it has never taken that strong hold on the popular confidence which gives assurance of the triumphant success of a project. And the reasons were obvious enough, too. In the first place, the negro, as a slave, was altogether too profitable in the industry of the cotton, rice, tobacco and sugar-producing States. Then the growing stringency of the popular sentiment all around them silenced the first symptoms of discussing the subject. There was no chance to talk. or even think, of emancipation and emigration, while the angry feelings of the two sections of the country were so greatly excited by appeals, misrepresentations, accusations and events.

War followed, not greatly to the general astonishment. During its continuance the question of freeing and deporting the black man was lost sight of. Not a single syllable on that subject was heard. But, by the operation of war, the entire race of Southern slaves at once became free: they are now freed men, and are made civilly the equals of the whites, their former masters. Now is the time, therefore, when their old relations are all broken up, and it is comparatively easy to make arrangements for such a change as is produced by emigration, for the blacks of the Southern States to be looking thoughtfully around them, to discover, if possible, the way to the early attainment of their hopes and prayers. We have recently read an instructive letter from John H. B. Latrobe, the President of the American Colonization Society, to Thomas R. Hazard, Esq., of Newport, published in the columns of the Newport Mercury, in the course of which Mr. Latrobe cites the plain facts which have furnished abundant reasons for the inactivity, for a few years grounds for believing that a change will occur, in this respect, in the not distant future. We wish we had room for the letter entire. It is eminently progressive and liberal in spirit, ignoring no point that is pertinent to the discussion of emigration either for personal or party reasons, and setting forth the whole matter in so plain a light as to give it an entirely new aspect to the public

viewz Mr. Latrobe suggests that there was a time when the colonization of the negroes in the West India Islands, or in the Southern part of North America, was proposed as the most feasible and promising mode of dealing with a problem that threatened the most serious embarrassments; but no sooner is peace declared than the negro finds himself free; yet not so free as the dreams of theorizing sentimentalists would have had him exnect at the beginning. The blacks begin to comprehend that the feeling of caste is by no means extirpated from the minds of the whites by the result of the war, and, therefore, very naturally turn their attention to colonization. But their West Indies, but to Liberia. Colonization looms up again as a wise and most feasible measure. The Society has at the present time far more apnlications, and urgent ones too, for aid to enable those making them to go to Liberia than it knows how to dispose of. It had sold one of its vessels for want of employmentTor it; now it is obliged to purchase another, and a much larger one than it had ever owned before. In the latter have recently been dispatched six hundred colored emiever set sail from our shores for Africa. Had the Society's means allowed, President Latrobe says that these hundreds of colonists would have been as many thousands. He proceeds to set forth his views on this subject of emigration to Africa, in the most intelligent manner. He has no fear of any obb in the tide of this emigration, because colonization in Africa is not peculiar either in its causes or character. It must depend on the attractions of the new home and the repulsions of the old one, or in both combined. What Liberia needs is numbers. Those who go over first, make it so much more attractive for those who may come afterwards. In the cargo of humanity on board the vessel referred to, there were seventy-eight farmers, thirtythree laborers, fifteen carpenters, thirteen shoemakers, nine bricklayers, nine blacksmiths, four wheelwrights, three coopers, three tailors. two millers, two cooks, one iron moulder, besides one each of the following trades: silversmith, gunmaker, waterman, gunsmith, engineer, goldsmith, dentist, and photographer. Seventy-seven of them can read, and twenty can both read and write. Mr. Latrobe says he very strongly doubts if such an assorted cargo of materials for building up a nation ever came from Europe to America in the same emigrant vessel; and we incline to think his doubts well founded. No such compa- correct. He says that there are 18,582 tenement ny, at any rate, over before left the United States for Liberia. When he comes to consider the material of which Liberia is formed, he wonders why that colony on the African coast over existed at all. This ship-load of colored emigrants went from Lynchburg, Virginia. When they get well adapted to their new homes—the homes of their remote ancestry, life will assume more attractive phases for them and the colored population which they leave behind. It is this maturity and compact ness of the elements of their new social life which is to draw emigrants over to them, and then they will go forward in large numbers. So that it is by no means to be questioned, in reason, that a stendy and increasing stream of black emigration is to set in from these shores to Africa, while a similar stream is kept full from Europe to us in requital. Thus the Africans will have come in contact with the whites to learn of them what never would have come to them on their native shores, and then returned to sow the seed which is to result in the civilization of that far-off continent. Thus the race will be removed from, close social competition with the whites, and other whites will come in from Europe to supply their place. We shall part with one element of our | Hall, at quarter before three o'clock, each Sunday, population, and receive an accession of another. | afternoon furing March.

The Radical Lectures.

The fourth lecture of the course of Fraternity Lectures was delivered by A. Bronson Alcott, on 'Modern Religion." The speaker commenced by saying the most cultivated portion of, our modern communities do not appear at places of public worship on the Sabbath. They are worthy and exemplary people in every other particular. What is the meaning of this phenomenon? Is it because what is called religion to-day and its suggestions are irreligious, or because they fail to see what religion is in its true light? What passes under the name of religion to-day, we call ancient religion. Religion-true religion-is man's life.' It exists in his soul. It has a divine life and a human life. Religion flows down into our humanity, and its function is to make us divine. What is modern religion? What is the religion for us, for us citizens of New England? What form shall it take? How shall it show itself? The speaker proceeded to answer these questions by saying that reformation is not the article. It is rather a revolution.

Here Mr. Alcott passed over the ground of immortality, to show that we are much older than our family Bibles would represent, saying that our ancestors live in us. Whoever, said the speaker, needs to have his immortality proven to him, has not ripened into a Christian. He then proceeded to draw the line of distinction between the individual and the person, in order to show that the spirit is the essence of personality. I do not say that here is the place to find pure religion. but it is humanity. Modern religion will show itself in the efforts of each person at home and at their neighbors' getting acquainted with each other. Whoever is not a good husband, and whoever is not a kind wife, is not a good Christian. Prayer is little too divine, too good an influence to be spoken often. Prayer is something to be felt rather than to be spoken or measured by the clock. If we seek aright, we shall find the whole of Christianity enfolded in the heart of a child. The speaker considered that the best part of our religion is posted off to our friends through the mail, and that the post-office is the best church that we go to. How young folks desire to get letters! Religion is life, a letter is life, and wherever there is no life, there is no religion. Good novels he considered to be one of the instrumentalities of modern religion, and he looked for the time when the young women are to write novels. The newspaper he felt disposed to celebrate as part of the modern gospel. Through the medium of the press or the newspaper Mr. Beecher has a very large parish. In one sense the speaker regarded the newspaper as the highest means of religious culture. The theatre he also recommended as the means (when we choose to make it so) of the highest religous influence. Men of the greatest genius have given much of their life to make the theatre a source of moral influence. The theatre is the very highest form of instruction, past, of the society, and his most reasonable far, very far superior to the pulpit. Let the minsense of the word, he a drama. Lectures were then considered as another instrumentality of religious instruction. This in connection with hightoned conversations he regarded as one of the most powerful agents of religion. Argument is not conversation. But conversation is the flower of all culture, the report of one soul to another. He then proceeded to dilate upon the architecture

of his modern religious temple, saying that it should have statues of all the great benefactors of the world, paintings and pictures adorning its walls, and the desk should be occupied by a traveling priesthood. Then we shall get the best light of the times. From these influences much of the religion of to-day is being powerfully quickened.

What a Cause for Murder!

During the trial of Rev. Joel Lindsley for the murder of his little child, four years of age, by whipping him to death, for which crime he was sentenced to State Prison, at Auburn N. Y., for eyes look, not toward Central America or the four years, the facts elicited rather aggravated than mitigated the case. It appears the child had been taught by its own mother a prayer which he had been in the habit of repeating from his earliest recollection. His stepmother had taught him a new one. This he could not remember as well as the one impressed upon his infant memory, and, very naturally, fell into repeating the old one. It was this prayer, taught by his own mother, which he repeated the more as he became confused by fright and by the inhuman grants to Liberia, the largest single company that beating, and he died, almost sobbing his own mother's prayer. While we send an ignorant man to prison five years for stealing a horse, it will seem like a light punishment to send an educated. intelligent man to prison for only four years for such a murder. The idea of such a man giving way to mingled bigotry and madness, and thus insist on the particular form or words of a prayer from innocent infancy, is "more strange than such a murder was." And yet the reverend whipper has had the audacity to publish a card in a Rochester paper, in justification of his conduct. and asserting that "his sentence is unjust and unworthy the code of an enlightened Christian nation." The Orthodox upholders of this reverend and pretended "follower of the meek and lowly Nazarene" are striving to cover up his crime by the plea that he is of unsound mind owing to a spinal disease. Had he been a Spiritnalist, would they have accepted any such sophistry? By no means.

Personal.

Mrs. E. A. Bliss has so far recovered from her long and severe illness, as to be able to resume her labors in the lecture field. She has spoken with success in Worcester; and the first two Sundays in March she speaks in Plymouth. Mrs. B's. reputation as an able lecturer was well established years ago, and we are glad she is at work again spreading the truths of Spiritualism.

Dean Clark, who has been lecturing in the West with success for the last six or eight months, is about returning to his home in Brandon, Vt. 'He will answer calls to lecture in Massachusetts or other parts of New England. He is a fine lecturer. Keep him busy.

Jonathan Whipple, Jr., of Mystic, Conn., we learn, is very successful in his labors as a healer fullness which we remember to have met with, of the sick. He is doing good.

Thomas Carlyle intends visiting this country, next year, so private letters say. He has long cherished the desire.

The amount subscribed for a money testimonial to Wm. Lloyd Garrison, in honor of his "long and unselfish consecration to freedom," reaches over \$20,000.

Mrs. E. A. Kingsbury is lecturing very successfully upon Impartial Suffrage, in Western New York.

A. B. Whiting will address the Spiritualists of Washington, D. C., each Sunday in March.

Mrs. Stowe has completed a story of "New England Life of the Last Generation." Some of her friends talk of it as her masterpiece. It is not to be published at present.

The First Unitarian parish at Portland, Me., has invited Rev. J. F. W. Ware, of Baltimore, to succeed Rev. Dr. Horatio Stebbins,

Theodore Tilton is still lecturing with "cheering" success in the West. In reply to a correspondent curious to know if he is engaged to Miss Anna E. Dickinson, he writes from Ottawa, Ill., as follows:

MY DEAR SIR: In reply to your kind inquiry whether the story be indeed true, that I am to marry my pleasant friend Miss Anna Dickinson, permit me just to mention (what must suffice for the present) that in this as in every other importthe present) that in this is in every other import-ant matter, I am bound by a rule which I have observed for now nearly eleven years; and that is, not to take a conclusive action without the ad-vice of Mrs. Elizabeth R. Tilton, a very sensible woman, and the wife of,

THEODORE TILTON. Yours truly, Rev. Mr. Jones, a Baptist clergyman of Santa Clara, Cal., has been taken to the insane asylum at Stockton. He believed too earnestly in the doctrine he preached. Others have lost their reason by pondering on the "eternal damnation" doctrine. Spiritualism is a sure autidote for such false teachings.

Prof. Bache is dead. For several years past he has been at the head of the U.S. Coast Survey Corps.

Prof. Wm. Denton is lecturing in the West.

Ogdensburgh, N. Y.-II. Melville Fay, etc.

A correspondent says: "Ogdensburgh contains ten thousand inhabitants; Prescott, opposite, between three and four thousand; yet, strange to say, there has never visited us a spiritual medium of any note, since Miss Sprague lectured for us. Now Fay comes along, stirs up a row, and slips away just as any unprincipled man would. What is the reason we cannot have the Ellis girl medium here for a short time? Pray send us a good test or physical medium, at any rate. One could do well here for a month. We should like to saa Chas. H. Foster, whose fame as a modium has reached us. It does indeed seem singular that we should be so entirely overlooked."

communication respecting the doings in Ogdens- portrait of "Cousin. Benja," and a view of burgh of late of H. Melville Fay, to whom we have before alluded. After the many cautions thoughts and impressions, form an attractive we have given concerning the impositions of this

New Publications.

THE LIFE OF JESUS, according to his Original Biographers. With Notes. By Edmund Kirke, author of "Among the Pines," &c. Boston; Lee & Shepard.

We have purposely refrained from noticing this atest volume from Mr. Gilmore and his enterprising publishers until now, that we might give it the careful examination it deserved. Regarded from the Orthodox side, there can be nothing about it that is particularly objectionable. It is a concise and continued biographical narrative of Jesus, collected from the Four Gospels, and illustrated with fresh and valuable notes, the work of Dr. Robinson, of New York, being mainly relied on. As a ready help to a better appreciation of the text, these notes are as good as anything of their

The idea of so making up from the "Four Gospels" a connected, clear, and impressive story of the Life of Jesus, is certainly a happy one, for which those who, are not Orthodox, as well as those who appear to be perfectly happy because they think they are, will render the industrious author their thanks.

All that can be compiled, collated and freshly written respecting the true life of such a man that shall in nowise deviate from the truth for the sake of making out a case for their ecclesiastical side, is of profound interest to all who are addicted to habits of contemplation. So far as it helps this habit by giving it something more to feed upon, it is most acceptable. Mr. Gilmore divides his subject into proper sections, conveniently arranged, too, for obtaining a more harmonious and consistent view at one glauce of the thought. The first part, for example, is taken up with the birth and childhood of Jesus, consuming about thirteen and a half years. The second part takes up about one year, which gives us the introduction to Christ's public ministry. Part three occupies another year, with the first Passover and subsequent events. Partfour, a year, with the second Passover and subsequent events. Partfive, six months, from the third Passover till the final departure of Jesus out of Galilee. Part six, six months, wanting six days, from the festival of Tabernacles to the arrival at Bethany. Part seven occupies four days, and describes the never-to-be-forgotten entry of Jesus into Jerusalem, with what followed. Part eight, two days, including the Last Supper and Orucifixion. Part nine, from the Resurrection to the Asceusion.

There is no doubt that the book will meet with a large and instant sale, as it furnishes, in portable style, the entire history of a man, according to accepted biographers, who "spake as man never spake." The publishers have done their whole duty in giving a volume of such a character an appropriate dress, in both typography and binding.

POEMS AND LETTERS OF " COUSIN BENJA." Memorial press: Plymouth,

We are gratified to see this very neat and appropriate memorial of a favorite contributor to the BANNER, whose spirit has left its tenement for other spheres. It consists of his choicest Poems and Letters, together with a feeling introduction from the pen of Dr. A. B. Child, of this city. "Cousin Benja" was a rare spirit, as his writings invariably testify. No one felt more quickly or acutely the influence of the invisible world. He dwelt, in fact, apart from the others, yet his sympathies never were choked in their current toward human interest and occupations. But he was preëminently a child of Nature. He loved the trees, clouds, grass, waters, sunshine, all that God has made. So gentle a spirit tenanted a frail body for thirty-seven years, and then passed peacefully away. The readers of the BANNER will never forget his winning verses and letters, nor cease to be drawn to his memory by The same correspondent also sends us a long the influence it still gives forth among them. A "Thatchwood Cottage," from which he wrote his

MARCH 2, 1867.

The next scance was given at the residence of the French Embassador to a party of his friends, numbering in all about fifty persons of the nobility, including many of the officers of the Imperial Court. General Cassius M. Clay, our American Embassador, and the Count Scroffenhoff, brotherin-law to the Emperor, acted as the committee. and both, after a careful investigation of two hours, during which time they received the most conclusive and satisfactory tests, expressed themselves perfectly satisfied as to the inexplicability of the manifestations.

On the evening of the 9th, they gave a scance in the Winter Palace to the Emperor and Imperial family, by especial request of his majesty. There were present about thirty persons, besides the Emperor, Empress, the Crown Prince, and the Princess Dagmar. The manifestations were very powerful, and gave the most complete satisfaction to all present. By request of his majesty, several persons were admitted into the cabinet with the Brothers, one of them being the Crown Prince; by his request was tied and untied while in the cabinot, in contact with the Brothers, also receiving many manifestations which convinced him of the fact that there was some power independent of the Brothers. The manifestations continued for two hours and a half, and at the conclusion the Emperor and Empress expressed their satisfaction with the scance, thanking us very cordially and asking many questions.

In all probability we shall remain in Russia until April, and then return to Paris to attend the great exhibition. The Brothers, as well as myself, are somewhat auxious to return to our native country, but we feel hardly justified in doing so at present, as there seems to be no end to the amount of work to be done by us in Europe.

WM. M. FAY. Yours truly,

A FEMININE PHENOMENON.-A trustworthy gentleman gives us an account of an extraordinary illness of a young woman-a Miss Winsor in Providence, R. I. Miss W. has been confined to Providence, K. I. MISS W. has been comment to her bed for several months, and has not partaken of sufficient nourishment to keep her alive if she had been in a normal condition. Yet her faculties have become strangely acute, and she seems to be endowed with a species of second sight. When he physician, Dr. Ira Barrows, calls on her, she are tail the number of visits he has made the an tell the number of visits he has made, the numbers of the houses of his patients, and de-; an

soribe accurately their complaints. The clock having been removed from her chamber, she was enabled to determine at any bour the exact time of day or night, and she would describe the color, size and marks of the doctor's horse, and the hue and the texture of the which she called The Sea Serpent, one-half of each line in Latin and the rest in English, which was pronounced by the professors of Brown Unicorsity pure Latin, although she had never had the least instruction in the language. She also draws finely without having taken lessons, and does other extraordinary things not to be accounted for by any of the known laws of temperament, ed for by any of the known taws of temperament, medicine or science. While asleep her right arm is constantly in motion, though it is perfectly powerless when she is awake. A number of the physicians and savans of Providence are deeply interested in the case of Miss Winsor, and are endeavoring to solve the mystery of her seeming-by supernatural powers.-N. Y. Evening Gazette.

Only eight hundred and fifty miles of wire are wanting to connect Pekin, China, with New York.

Tenement Houses a Nuisance.

Owing to mercenary landlords and want of proper care in their construction, tenement houses are fast becoming dangerous places to inhabit; at least such appears to be the case in New York city, if the following report of Dr. Dalton, Superintendent of the Metropolitan Board of Health, is houses in that city, of which 15,660 are in bad condition from filth and neglect; 9846, or more tlian one-half, are in a condition dangerous to the lives of the occupants and sources of infection to the neighborhood. About one-third are in this condition from over-crowding, accumulation of filth, want of water, and other results of neglect. In Brooklyn there are 2406 tenement houses, but

The Church-man, Williams.

they are usually in fair condition.

The child whipper, C. M. Williams, now in the Norwich jail, at a religious meeting on Sunday renounced and denounced Spiritualism. The Spiritualists are to be congratulated on getting rid of him.—Boston Herald.

The creedist papers hereabouts have had a jolly carnival of late over the alleged statement that Williams, the child-whipper, was a Spiritualist, when the fact is he never left the church. The Herald should have said: "Well may the Spiritualists congratulate themselves on getting rid of the name of owning him."

Mercantile Hall Lectures.

Miss Lizzle Doton will lecture in Mercantile

H. Melville Fay, we are surprised that Spiritualists continue to be taken in by him. He travels over the country giving exhibitions for or against the spiritual phenomena-just which pays best. At one place he will palm himself off as a genuine medium; at another he will attempt to expose the genuine mediums for physical manifestations. His attempts in this city and in New York were so sham and have faced that even his Orthodox him the cold shoulder, and for want of patronage. he was obliged to leave the city. Spiritualists, do n't be duped by him any longer.

Indiana.

Mrs. M. J. Wilcoxson, writing from New Albany, Ind., under date of icob. 9th, says:

Our meetings here are very harmonious and well attended. The church power preaches against us with little effect, and some of their finest minds are sailing away from the old havens."

Mrs. Wilcoxson is coming East, as appears from another extract from her letter:

"I propose, upon closing my engagement here, to proceed Eastward, and, for a time, shun this unfavorable climate, hoping, if spared, to return another autumn and answer the pressing calls I am now forced to defer on account of my failing health. health.'

See column of lecturers' appointments for Mrs. W.'s route Eastward.

Children's Lyceum Festival.

The Children's Progressive Lyceum of Foxboro', Mass., will celebrate their first anniversary in the varied, and of marked excellence in the reforma-Town Hall, on Wednesday evening, March 6. The entertainment will consist in part of the exercises of the Lyceum, declamations, recitations, tableaux. etc. The hall will then be cleared, and those who wish to indulge in the pleasant exercise of dancing will have an opportunity. Fill the hall, friends, The proceeds will go to defray the expenses of the Lyceum.

Wm. K. Ripley will speak in Foxboro' the first Sunday in March.

To Subscribers.

We would remind our friends that the twentieth volume of the BANNER is nearly out, and ask them to renew their subscriptions before the time expires; this will save us trouble and keep your files complete. Friends and believers in the sacred truths of Spiritualitm, we hope you will all renew your subscriptions and persuade others to subscribe for the BANNER OF LIGHT, thus enabling us to increase our efforts for the good of attention to the grand revelations of Spiritualhumanity.

Meetings in South Danvers.

Meetings have been held regularly for two months past in the Town Hall, at two and seven o'clock P. M. The experiment has proved a perfect success. Mrs. A. A. Ourrier spoke the first four Sundays, then Mrs. N. J. Willis two Sundays, and now Mrs. C. is there again. Ever since the first meeting the hall has been crowded, and last an half-breed, from the painting by Anderson; Sunday it was not large enough to hold all who price twenty-five cents each. Also a further sup came. During March, Mrs. Willis speaks the first ply of the photograph of "Pinkie," the beautiful two and Mrs. Currier the last two Sundays.

rontispiece to the volume.

THE LADIES' NATIONAL MAGAZINE for February was out seasonably, and has escaped attention until now. The new year opened a new era with the publisher of the Ladies' National, which is to be signalized in its history by improvements not hitherto ventured upon. The letterpress is most taking, and the illustrations are profuse. The fashions are given in full each friends, who at first encouraged him, soon gave month, exactly as they vary in shape and shade at the great emporium of fashion, in Paris. None of the Philadelphia Magazines go ahead of Peterson's Ladies' National.

> BEADLE'S MONTHLY for March keeps fully up to the work it set out with at the beginning of the year, and is really as popular a monthly as is going. Its contents are very largely original, from the pens of fresh authors. The notes on Willis and Poe are of peculiar interest. The "Monthly" is very neatly got up, and the type and paper are faultless.

Bela Marsh, of this city, publishes the Sixth Edition of "THE CHILDREN'S PROGRESSIVE LY-CEUM MANUAL." It is doing a great work, and its influence widens and strengthens continually. All Spiritualists of course know that this popular little Manual is the choice fruitage of the spirit of Andrew Jackson Davis.

THE GOSPEL OF HEALTH is the title of Dr. Hall's new monthly magazine. It is a most attractive number. It is a journal of the true healing art. The table of contents is very full and tory and progressive field of labor.

THE NORTHERN LIGHTS maintains its vigor and interest without flagging in No.8. It is a success in magazining.

BOOKS RECEIVED AND TO BE NOTICED.

From Lee & Shepard: "A Rosary for Lent;" 'The Last Warning Cry," by Cuming; "The Papacy; its histories, origin and primitive relations with the Eastern churches." From the publisher: Greeley's History of "The American Conflict." From James Campbell: "Methomania." From E. Howe: "The Circle Brilliants."

A Demand for Test Mediums.

There is an increasing demand for physical and test mediums. We are daily receiving calls for them from all parts of our country and the Canadas. The people everywhere are turning their ism, and the demand for those important instruments of intercommunion is great.

W. T. Church.

We learn that this remarkable medium has opened a Healing Institute at Louisville, Ky.

We have received carte de visite photographs of "Joan of Arc," and "Antone," the Indi-Indian maiden; price fifty cents.

MARCH 2, 1867.

ALL SORTS OF PARAGRAPHS.

We invite the attention of our readers to the letter which we publish in this issue, from Russia, giving an account of the Brothers Davenport, who are now holding spiritual scances at St. Petersburg with the greatest success. It gives the lie to the stories which the "Bread-and-Butter" press have circulated, to the effect that the Davenports had renounced the spiritual theory and were giving entertainments as jugglers. What an absurdity to suppose that one thousand of the nobility of the Russian capital would have assembled in one evening to witness the tricks of professed jugglers! The Davenports are known all over the world as the mediums through whom departed spirits manifest; and that is why they are so eagerly looked for in the countries of the Old World.

CHARLESTOWN CHILDREN'S LYCEUM .- The Lyceum of the Independent Society of Spiritualists, in our neighboring city, gave an exhibition of their Lyceum exercises, on Tuesday evening last. Nearly a hundred scholars were present. The hall was crowded, and quite a respectable sum was realized for the benefit of the school. The entertainment was enlivened by speeches and singing, and closed with a dance. It was a pleasant affair.

ERRATUM .-- In our last issue, under the heading of A CRITICISM, on the second page, please read: The spiritual unity of Nature, instead of the spirituality of Nature. **J. D.**

Dr. Child, of this city, is now practising a new mode of extracting teeth, by the local application of the vapor of Rhigolene for freezing the gums, which promises to be of great value. He uses a new French instrument called the Atomizer, whereby he produces perfect local anesthesia.

W. P. Hazeltine, of South Strafford, Vt., says the Spiritualists are endeavoring to raise the means to have spiritual lectures in that place soon. May success attend their efforts. The BANNER has been circulating there of late.

PHILADELPHIA.-J. M. Peebles is meeting with great success in his course of lectures in Philadelnhia. The hall is not large enough to hold the crowds who flock to hear him elucidate the beautiful philosophy of Spiritualism.

For winter bonnets the latest style consists of a postage stamp with strings of green ribbons; the hair is carefully combed back, so as to give the air uninterrupted access to the roots and the ears and neck. This style is highly recommended by physicians.

The Legislature of Tennessee has passed the bill conferring the right of suffrage on the colored men, and it is now a law. Tennessee is ahead of Connecticut in this respect.

The Minnesota Legislature has amended the State Constitution by striking out the word "white." A proposition for a similar amendment is now before the Missouri Legislature.

Several sheep of Charles E. Crane of Bridgeport died recently from the effects of eating too much salt after having been a long time without it. The symptons were excessive shivering and difficult breathing, and death resulted in about thirty-six hours.

A German brewer died a few days since in St. Louis, leaving one dollar to each of his children and five hundred thousand dollars to his widow.

FEMALE SUFFRAGE.-Kansas has taken the lead in granting the right of suffrage to women, as far as the Legislature is concerned. The Senate has just adopted the House joint resolution to amend the State Constitution by striking out the words "white" and "male," with an amendment won't be many years before other States will do the same.

BANNER \mathbf{OF} LIGHT.

New york Department. BANNER OF LIGHT BRANCH OFFICE, 544 BROADWAY.

Spiritual Books.

Spiritual Books. We are now ready to forward by mail or express nearly all the Spiritual Literature in the market, and shail endeavor to get and keep a supply of all that can be procured, or is worth reading, and also most of the popular liberal books published by J. P. Mendum and Bela Marsh of Boston. Strict and im-mediate attention given to all orders. We shall also be able to tell the day any book leaves our office, by mail or express. All persons sending money for books, and trusting our judg for them.

ment to sciect, will have our over juggment usen in sciecting for them. All of A. J. Davis's works can now be supplied, and will be put in strong and uniform binding for those who wish them rebound thus making an elegant set of works on Spiritualism. Judge Edmonds's ten tracts, making a neat little work, high-ly interesting and instructive. Nent by mail for 70 conts. Life-Line of Lone One; Fuglilve Wife: American Crisis; and Gist of Bnirtualism, all sont by mail on receipt of \$2.0. Whatever is, is Right; Christ and the People; A is C of Life; and Aoul Affinity; all by A. B. Child. Scint by mail on receipt of \$3.20. London Spiritual Magazine; monthly. Sent for 30 cents. Bend subscriptions for BANNER in orders for books.

Popular Medicines.

Propular Medicines. Dr. Barden's Family Medicines are for sale at our Office, 544 Broadway, New York; used several years, and recommended by Warren Chase Also, the Neurapathic Balsam; recom-mended by Dr. Newton, and seiling fast. And fast, but not least, Doud's Nervine; put up by our brother, br. H. B. Storer, and fast ginling a reputation as a cure for diseases of the nerves, which are so common in our nervous country.

Signs of the Times.

Jesus is said to have told his disciples to watch the signs, and when certain events described were seen, they would thereby know that the Son of Man was coming, as they understood him, to restore the Jewish nation to its former power and glory, and even greater. Some of the writers who seek the fulfillments of prophecy, tell us the signs did appear; but as the Jewish nation were not then restored, nor did the Son of Man appear on earth again, therefore that was not the meaning of the Scripture, which they declare was fulfilled.

There are signs now that plainly indicate approaching changes in public sentiment, some of which are worthy of notice. When healing mediums, unknown to us through our papers or writers, advertise in the leading papers of a city, and make money by their husiness, doing the work and avoiding the name of Spiritualism; when nopular journals like the New York Herald employ suitable scribblers to caricature and ridicule our public meetings and popular speakers, and thereby sell more of their papers; when leading journals, crowded with interesting matter, seek and publish long stories of trance and other spiritual phenomena, and their readers are not only not offended, but read with increasing interest all such narrations, and often give credence to those that are not authenticated or accepted by Spiritualists for want of suitable and credible testimony-do not all these signs show that the popular triumph of Spiritualism is near? Has not the public mind been long preparing for the acceptance, as indicated by novels, theatrical and other stage plays, paintings and poetry? Has not the pulpit cried wolf! wolf! when there was no wolf, until the people have lost confidence in the pulnit?

There certainly is a change in public sentiment on the subject of Spiritualism stealing unconsciously over the public mind, and it is really more the work of spirits through the various mediums than of any other means used to spread and extend it. The constant inquiry is for mediums, and of the thousands who speak of our paper, a large majority speak of the Message Department and the tests as the most attractive part of the matter. We have not yet done justice to our mediums and the importance of their labors. but its effect is being felt by the country at large.

"Straws show which way the Wind Blows." The Oneida and Wallingford Communities of Perfectionists having turned their backs on Spiritualism and all signs of religious progress, and making intelligence the basis of suffrage. It joined the Orthodox scoffers and revilers of angel messages, their faces are turned to the wall, notwithstanding they have some social truths the The subscriptions in New York for the relief of world is not practically aware of, and never will be from their isolated efforts. A friend who knows writes us that they have been, for the last four or five years, growing more and more into a spiritual despotism, under the control of one man. "Individual freedom in every form is there ignored and crushed," says our informant. "I would write out the inside of these communities from many years experience and observation, for the public, but the insignificance of their movement would not warrant a sale for the book: but I may do it at some future time." Such a work, concise and explicit, short, and in good style, would find quite a sale, as the public mind is ever reaching after social problems that are not solved. The writer thinks persecution would strengthen them, when, if left alone, they will soon expire from internal disease, and leave what truth they have for others to take up.

barefooted girls, often on the ice and snow, picking up rags and bits of paper in the streets, or raking ash boxes for bits of coal. I turn from these sights to the mansions and churches with a sad heart, and think of the words of their God, history of American Spiritualism, to complete her "Inasmuch as ye have done it to the least of these, ye have done it unto me." But they say, butions will be carried by Mrs. Hardinge, to Eu-These are not our children. Is God the parent? Christian, answer.

Crowded Cars and Streets.

In consequence of the densely crowded condition of nearly all the street cars, it has become a necessity to select small men for conductors: no others could get through to collect fares. It will soon be necessary to take the fare when the passenger gets on the steps. Crinoline is up in the cars, and it will be necessary soon to dispense with hoop skirts, or have a ladies' car on the street railroads, and admit only a reasonable number of passengers.

Underground and overground railroads for the and over the streets, to let the people get out who are forever trying to get into this great mart of life and speculation.

. Again at Work.

Dr. J. Loewendahl, formerly of Brooklyn, where he practiced his profession, and abandoned it, as he says, in resistance to spirit influence and mediumship, and moved to Vineland, N. J., brings us a long list of satisfactory test communications from his spirit friends, received in answer to sealed letters through Mr. Mansfield, by which he is induced to again take up his profession, under spirit guidance. Almost every day long lists of the most conclusive tests are brought to our office to swell the over-abundant evidence of spirit intorcourse, and yet there are thousands who do not, will not see or receive it.

Prosecution of the Eddy Mediums.

RUFFALO, N. Y., Feb. 15, 1867.

DEAR BANNER-A rumor has been set in circulation that the authorities have abandoned the further prosecution of the Eddy trial. I feel it my duty to advise your readers of the facts. I have a letter from Syracuse, of yesterday's date, giving the very latest intelligence in this affair, a summary of which is, that District Attorney Munger has received instructions from Washington, that it was their wish that the prosecution of the Eddy mediums should be stopped, by their paying costs and taking out a license.

This would be a confession of judgment, which no medium possessing a particle of character would submit to. Even poor Colchester could not stoop so low. It is altogether likely this may be a device of the enemy to gain their ends stealthily. Would n't the New York Herald, "ct id omne genus," have it all its own way, if the suit is so patched up and compromised? Of course, our friends will not for a moment submit to such "jugglery," but, unless konorably discharged, demand a fair, open trial.

Then let donations to this fund be continued; we may need every dollar we can raise. It is useless to add that should the proceedings be quashed, the public will be notified through the BANNER, and all moneys contributed will be returned, or otherwise disposed of at the option of the contributors. Yours very truly,

J. FORSYTH.

PHILADELPHIA, PA., Jan. 29, 1867. DEAR BANNER-Enclosed I send you a check

for sixteen dollars: six dollars of which, apply to renewal of subscription for two numbers of the BANNER," and the balance please appropriate in any way you think most advisable for the legal defence of the Eddy mediums, who, I learn from your columns, have fallen into the hands of that class of men whose especial vocation seems over to have been to worship the dead and murder the living Christs of their day. Whilst I do not approve of any sectarian organization of Spiritualists, I still think it proper and advisable that some general associative effort should be made to preserve inviolable the rights and liberty of conscience-and I hope that sufficient funds will be raised to test the question in the issue now pending, before the highest court known to the laws. THOMAS R. HAZARD. Yours truly,

A New Work on Spiritualism.

wowned and a state of the state

Mrs. Emma Hardings will be glad to receive any well-attested facts, phenomena, mediumistic experiences, or other records connected with the projected work on this subject. Any such contrirope, where her work will be written; but those who may be willing to lend her printed matter or MSS. for reference, or extracts, can receive them back within two years from the present date. Mrs. Hardinge starts for Europe in July. Those who are willing, therefore, to aid in this matter, will please send in their contributions as soon as possible. Address, after February, care of Thomas Ranney, Esq., 50 Federal street, Boston; up to then, 8 Fourth Avenue, New York.

Our Office in New York.

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

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	Business Matters.

COUSIN BENJA'S POEMS, just issued in book form. Price \$1,50. For sale at this office.

THE RADICAL for February is for sale at this office. Price 30 cents.

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THE GREAT SCIENTIFIC REMEDY FOR the EFFECTUAL CURE of all those diseases which originate in a disturbed condition of the electrical or co-uliting forces of the system, such as

Cold Feet, Defective Circulation, Rheumatism. Neuralgia, Nervous Headache, Paralysis, Nt. Vitus Dance, Fits, Cramps, Weak Joints, Aprains, Contracted Sinews, Scintico, Hip Complaints, Spinul Affections,

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There is but one grand cause for all such discuses, viz., a loss of balance of the two (positive and negative) forces of electricity in the part or parts diseased.

"We are a machine made to live. Do not counteract the liv-ing principle by your drugs," THE PHILOSOPHY OF CURE is simply to restore the equilib-

The Philosophi of Cone is simply to restore the equilib-rium of electric action in the system. This Dr. Halt's Voltaic Armor will positively accomplish, without the least possibility of harm to the sufferer. The Soles and Bands are so constructed that they are perfectly flexible, and can be worn un-der the feet, or on any part of the body, without the least inconvenience. The

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Can be depended on as a positive remedy for COLD FEET,

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In ordering, state the size of the boot or shoe worn; also the width required; or if Bands, state the part of the body they are intended for. Sent to any address on receipt of price.

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NED NEVINS, THE NEWS BOY;

STREET LIFE IN BOSTON.

BY HENRY MORGAN, P. M. P. (Poor Man's Preacher.) ILLUSTRATED.

SECOND EDITION.

For sale at the BANNER OF LIGHT OFFICE, 154 Washington street, Boston; also at our BRANCH OFFICE, 544 Broadway, New York.

Broadway, New York. THIS handsome volume contains a story that is founded on fact, and therefore conveys a more impressive lesson than it it were wholy fittitions and romanic. We cannot too cor-dially commend the purpose of the anthor in this effective little tale, or in his entire work. We hope that NED NEVING may be put by some kind, rich man, like another Amos Law-rence, into the hands of every bay in Boston. It would work untidi good.—Hanner of Laph. SUCCESS OF NED NEVING, THE NEWS BOY.—Rev. Henry Morgan's book on STHEET LIFE IN ROSTON. or, Ned Nerins, the Ners Hog, mibilished by Lee & Shepard, is unceting with pupular favor. The first cellition waxsold within a few days of the subject, having labored as a missionary anong the poor of this city for nearly eight years. He wields the pen-with the same force and cloquence that hespeaks: his charac-ters are true to life, and cannot fail to win the sympathy of the read of this subject, bay in those work and reins, with-out admiration and respect for this neglected class of street-bows. None can read of Ned's mother in Orange Lane, literal-by dying with needle in hand, without fielings of pity for the poor. The characters of Solomon Levi, of Nick, and of Nel-lie, scenes of high life and tow life, the pathetic and the comic, the pindsophe and the trage, are partrayed in graphic con-trust, while the enterprise and her volume of Boston receive their proper tribute. We predict for this book a large sale.— Hout Post.

Houlon Post. NED NEVINS, THE NEWS BOY, or Street Life in Boston, is the title of a book written by REV. HENRY MORGAN, which is scilling very rapidity, most of the first ention being sold wholly in Boston, and within a few days of its publication. It reveals much of the life of the " dangerous classes," as they are term-ed in England, or the poor and victous, as they are generally powen of in this country. Mr. Morgan is at the head of the mission enterprise catabilished in Franklin Building, near Do-ver street, and has devoted himself to the work of reclaming and henefiting the lower classes of our population with great carnestness and much practical wisdom, and, there is remaind carnestness and much practical whetom, and, there is reason to believe, is accomplishing great good. This book of his is deeply interesting, as it presents in vivid colors the daily life of the juvenile outcasts of the city, and their mental and moral characteristics, as well as the causes which lead them into vice and crime. It is a book that all may read with profit, and especially those who take an interest in reformatory movements. movements, Mr. Morgan is receiving many calls to deliver his lectures on "Life in Boston," and "Fast Young Men."—Boston Journal.

suffering in the Southern States have reached \$20,000, and in St. Louis \$124,743.

It is the opinion of the doctor that the lawyer gets his living by plunder, while the lawyer thinks the doctor gets his by "pillage."

EPITAPH ON A CHILD. This little seed of light and love, Just lent us for a day, Came like a blessing from above, Passed like a dream away.

But for the dream-it broke, indeed,* Yet still great comfort gives: What was a dream is now our creed-We know our darling lives. -Northern Lights.

Silas Frink, Baltic, Conn., writes that there is a good opening in that place and vicinity for a medium that can examine and prescribe for the sick. He will give further particulars if written to.

RIDICULOUS.-In one of our suburban villages two ministers of different denominations are settled. One is very popular, and draws the best audiences. The unpopular preacher's Society wish him to resign, so they can get a "smarter man." To effect this it became necessary to find fault or prefer charges against him. Here are the two principal accusations: "In visiting one of his lady parishioners he sat in her parlor cross-legged"! The other is, " that he was in the habit of blowing his nose in sermon time." Shocking, is n't it?

England is puzzled with this enigma, left by good old Dr. Whewell:

"A headless man had a lotter to write, He who read it had lust his sight; The dumb repeated it word for word, And deaf was the man who listened and heard !"

The Rhode Island House of Representatives is considering the expediency of substituting a prohibitory liquor law for their present license system, and the Massachusetts Legislature is considering just the opposite.

A prominent member of the Ohio Legislature has been put in the station house while suffering from delirium tremens. Give the right of suffrage to women, and then better and more competent men will be selected to make laws.

A New York paper says an ingenious device is reported for building a magnificent cathedral. All the Catholic servants in the city are to be taxed so much per month, and they, in turn, are to demand so much increased pay from their Protestant employers. The cathedral will thus be completed from Protestant funds.

At a negro ball, in lieu of "not transferable' on the tickets, a notice was posted over the door: "No gentleman admitted unless he comes hisself."

TOBACOO MINISTERS .- It is reported on good authority, says "Burleigh," that one of the Methodist Bishops received an earnest petition from one of the churches, a part of which reads as follows: "Our pastor's term of service. will expire pastor who uses tobacco in no form. Our pastor and the destructive effects of tobacco on the health presiding elder have spit us and smoked us almost and happiness of the young. to death. We cannot endure it any longer." Another heartrending ploture to me is the little

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Emma Hardinge.

This lady has closed her highly instructive course of lectures at Dodworth's Hall, where her many true and warm-hearted friends very reluctantly parted with her. She goes West to fill some engagements before leaving our shores for her native land, in the motherly lap of Old England. We shall be truly sorry to have her leave us, when her labors are so much needed here; but certainly no one can blame her, for she has most nobly borne her share of the burdens incident to introducing a new religion. She has our blessing wherever she goes.

The following is the official record of the com-

plimentary action taken by the Society:

At the close of a very interesting course of leotures delivered at Dod worth's Hall by Mrs. Emma Hardinge, before the First Society of Spiritualists -the last given to an overwhelming addiencethe following Preamble and Resolutions were unanimously adopted, to wit:

unanimously adopted, to wit: Whereas, Our cloquent speaker has just closed her course of lectures in this ball; and whereas, we have listened to her with great pleasure and profit, be it therefore "Resolved, That the First Noclety of Spiritualists of New York hereby tender their unfeigued thanks to Mrs. Emma Hardinge, for her valuable services in the beautiful exposition of the Philosophy of Modern Spiritualism. Resolved. That this audience hereby tender her not only their thanks, but their best wishes for her future welfare and usefulness.

uscfulness. Resolved, That she be furnished with a cony of these resolu-tions, and that they also be published in the BANKER OF LIGHT. Signed, in behalf of the First Society of Spirit-ALBERT DAY, ROBERT T. HALLOCK, THOMAS C. BENNING. ualists,

New York, Feb. 17, 1867.

A Spiritual Invention.

Frank Chase, of New Hampshire, is at our office, with his patented apparatus for fastening window blinds, as given him by spirits, through Emma Hardinge. It is a complete thing, the best of the kind ever invented, and will surely sell to good judges of such articles who need them.

Saddening Pictures.

Boys in the streets from eight to sixteen years old smoking pipes and cigars, destroying health, happiness, harmony and usefulness for life, and making loafers of themselves prematurely. In at the pext session of our conference. You will this age of schools, churches and Sunday-schools, then make a new appointment. Please send us a it seems strange that children cannot be taught

Rev. Mr. McDonald vs. Spiritualism. It is very well known that the opposition to Spiritualism for the last eighteen years has assumed various phases. Each in turn was thought to be its final overthrow; but after a brief period of time, they were all found to be of no avail, and now the plan resorted to is misrepresentation, slander and abuse. The latter expedient has been recently tried in this town by the Rev. Wm. McDonald.

The large and increasing numbers attending the spiritual meetings, have frightened the secta rian churches to such a degree, that the reverend gentleman alluded to was sent for to stay its progress, with what success the increased interest in Spiritualism can testify.

Mr. A. C. Robinson, of Salem, attended the lecture of Rev. Wm. McDonald, replied to it before a very large audience in an exceedingly able and satisfactory manner, indulging in no personalities, but dissipating his one-sided and false statements like chaff before the wind. D. J. South Danvers, Fcb. 19th, 1867.

South Selfnate.

Spiritualism lives even here in South Scitnate. One of our number who has recently left the Universalist creed for the broader and more liberal faith which we call Spiritualism, is an earnest worker in our cause, and has appropriated a large room in his commodious house for a circle room.' Last week we had a visit from Mrs. John Puffer, accompanied by a young man of great promise, from Hanover, who is fast developing as a speaker. We had four meetings, and it was truly a Pentecostal season. Mrs. Puffer is an excelient trance speaker, and an estimable woman; long may she be permitted to labor for the cause which so cheers all who will open their hearts to its sublime teachings. PROGRESSION. South Scituate, Mass., Feb. 18, 1867.

Life of Thomas Painc.

MR. EDITOR-By your BANNER of Feb. 23d, I see that your correspondent, "Waisbrooker," complains of Calvin Blanchard's edition of the Life of Thomas Paine; and asks, " Will not some one give us a clear history of the life of the great apostle of Liberty?" Please to inform your correspondent that there is a very candid LIFE OF THOMAS PAINE, by GILBERT VALE, ESQ. late of Now York, which is published in your city by J. P. Mendum, and for sale at the Branch Office of the BANNER OF LIGHT in New York, No. 544 Brondway, price \$1,00. Mr. Vale's edition is considered reliable, and is indeed a very valuable book for those who wish to know of Mr. Paino's services in the cause of American Liberty. U. S. M. J. BURNS, PROGRESSIVE LIBRARY 1 WELLINGTON ROAD, CAMBERWELL LONDON, ENG.

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

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

Fast Living .- In this age of luxurious living, late suppers and rich food, it is surprising that the stomach performits functions as well as it does. COE'S DYSPRESIA CURE will be found a valuable assistant to the stomach; when loaded with late suppers, rich food, or any indulgence or excess, it will instantly relieve that feeling of heaviness after eating.

Mothers, who have delicate children who are subject to Croup, when your child goes to bed wheezing and coughing, you know not before morning Group may set in, and before you can get a physician your child may be beyond the reach of help. Allen's Lung Balsam should always be kept in your house, and be given immediately when the first symptoms appear, which will remove the mucus collected in the

Mar. 2.-2w Also by the Degters in Family Medicine generally.

VERMONT.

DR. URANN, of Boston, who has made so many conderful nd instantaneous cures of diseases considered hopeless, will be in Middlebury, Vt., Feb. 10th, and at Burlington Feb. 20th, to remain a few days at each place. Notice of other places to 3w-Feb. 16. be visited will be given hereafter.

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

Remember that Mrs. Spence's Positive and Nega-ive Powders are the Greutest Fumily Medicine of the Age. See Certificates of Cares and advertuement a another column.

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ALBO, VELPEAU'S LESSONS UPON THE DIAGNOSIS AND TREATMENT OF SURVICAL DISEASES. Translated by W. C. B. Firigld, M. D. Ole volume, 16me. English cloth, price \$1,00.

JAMES CAMPBELL,

Fublisher, (Museum Building,) No. 18 Tremont street, Beston, Mass. Mar. 2. lw

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NASBY'S "Androo Johnson's Comic Life and IN Western Trip." 11's rich: contains 40 "Kurus Kuta." 100.000 sold. Mailed free. 10 for 81; 100 for 84; single copy, 20 cents. Address, HUNTER & CO., Hinsdate, N. H. Mar. 2.-2w

MRS. L. PARMELEE, Medical and Business Clairvoyant, 1179 Washington St., Boston. 13w-Mh 2. JUST PUBLISHED,

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THIS new and spirited narrative cannot fail to attract the special attention of all though fail men and women, and This new an apprical marraise cannot use to attack the special attention of all though full men and women, and prove of intense interest at this marked period of our world's history. It is embediated that an excellent photograph por-trait, copied from the effebrated painting in the Gallery of the Louvre, fracts, and a Map of Northern France, showing the places rendered memorable by events connected with the life of the inspired heroine. In one handsome volume, cloth, bevelled sides, red edge.

Price, One Dollar,

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Published This Day,

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while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. The questions propounded at these circles by mortals, are answered by spirits who do not an-

Nonnee 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.

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

Invocation.

Thou Holy Spirit, thou Divine Power whose mysterious presence meets us through every grade of being, thou who art in the sunshine and in the tempest cloud, thou who giveth unto the soul its Gethsemane of human life, thon who art our Father, and our Mother, too, we would commune with thee, we would understand thy way so perfectly, that under all eircumstances we may say "thy will be done." Oh may we so lead thy children who are struggling through the dark valley and shadow of this mortal world, that they may understand thou art everywhere, and thy loving smile beameth in even through the shadows of life.

Oh, thou Spirit of Mercy, shed thine everlasting influence upon thy children everywhere, and cause them to lay fresh flowers upon the altar of their being, praising thee for life just as it is. Oh may our mission to the children of earth be satisfactory unto ourselves; and when we shall have finished that divine work, may our garments be pure and spotless, and our crown of glory be woven from the good deeds, the holy-lives of those who have listened to our teachings. For thine is the kingdom, the power and the glory, forever and ever. Amon. Dec. 20.

Questions and Answers.

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

QUES,-By T. H. D., of Chelsea: Please explain the nature, cause and effect of a dream; had two dreams on separate nights; one was of a pleasant nature, and the other of an opposite character. I remembered on waking after each, the faces I had seen, and what was said, and the scenes in the second were opposite in character to those in the first dream?

ANS .--- We cannot discern anything remarkable as being the cause of these two dreams. Dreams are the result of a great variety of causes. Sometimes they may be clearly traced to an overloaded stomach. In fact, this is the case seven times out of ten. When all the forces of the physical body play harmoniously, and there is harmony between the spirit and the body, then when the time of sleep arrives, the spirit retires from the censorium, and is so distinctly separated from the machine, so far as consciousness is concerned. that they are no longer one, but two. But when there is inharmony, when the forces do not play exactly in tune, then the spirit is retained in part in conscious life physical, and rude hieroglyphics are marked upon the tablet of external consciousness in the form of dreams. Sometimes they are quite distinct and connected, sometimes disjointed, and often meaningless. And yet there are times when dreams may be attributed solely to the interference of some foreign spirit, for some good or bad purpose. For instance, your spiritfriends perceive you to be in imminent danger from this or that cause. They desire earnestly to ward off that cloud, and so when the hour of sleep arrives, they draw nigh and call back the spirit that has retired from consciousness, and in the vestibule of conscious human life, do there commune with you, thus impressing their ideas upon your external consciousness; sometimes very vividly, sometimes not so vividly, And again, dreams may sometimes be traced to the state of the atmosphere, to the position of the planets with regard to yourself. Indeed, there are so many causes that lead to dreams, we should want a century to enumerate them all. Q.-It is said that evil-disposed persons in the spirit-world, often with ill-intent tempt men in our sphere, &c., from which I infer that in the spiritual realms there exists no such thing as organized governments, sufficiently effective to prevent the perpetration of crime by those who live there. A .- There certainly is no organized government sufficiently effective to prevent the perpetration of crime, You have not such, and we have not such in the spirit-world; for there are certain spirits who by their acts will overleap all limits, defying everything save the government of their own internal lives. They must act in obedience to that. However much they may seem to wander from Nature and infringe upon its law, they are always true to their nature, not to yours, not to anybody's else, but to theirs. Q.-If the human soul lives as an individual germ before birth into our mundane sphere, cannot spirits see and know that fact, as certainly as I can see and know whatever I may here, by my own efforts, plainly see and be able to prove to others to exist; for instance, the existence of animalculm in water, &c.? A .- We believe that the soul receives its individualization and its identity at conception. We believe it must be associated with organized life, form, in order to be individualized. Soul, as a principle, has always existed. All souls, as distinct, overlasting principles, have always existed. But their individualization must, according to the law of Nature, depend upon organization.

ancy filled my spirit, and I felt I had entered that platform, lives in that atmosphere. [We upon the morning of life. But during all the sev- thought the positive element was found at the en years I've been away, I've tried in various South.] That's a very great mistake. The ways to return to those friends, to tell them there Southern man is negative and lenient, in some is no night in the glorious spirit-land; that the degree. If he had not been negative, and in a sorrows of earth, those of sickness, those dark negative atmosphere, he never would have reforebodings relating to death, are all swept away, mained quiet when Massachusetts declared there and that the morning is made more glorious, more should be no more slavery within her limits, and perfect, more radiant, by the remembrance of the virtually forced her slaves upon the South; for

dark night passed through on earth. Some of my dear friends on the earth are un- take care of themselves. The South did not want dergoing suffering. Sickness, poverty and vari- them. She only took them because of her negaous kinds of sorrow weigh upon their spirits, tive state, because she was not positive enough to and they feel that they are passing through a contend against the overwhelming tide. But terrible night, and that the hand of God in ven- never mind; God rules all; and if he does, he'll geance, for some conscious or unconscious sin, is do everything right, though we may see it wrong. being laid upon them. This is not so. Nature's Fare you well, sir. laws move on, never deviating from their course for any soul; and however much we may pray to

be absolved from sin, if it is not written in the destiny of our natures, sorrow we must.

The dear friends I have left are trying to become believers in the faith once delivered to the the warrior, Shivington, you call him. He great saints, in the Christian religion; and they are ex- murderer, liar; he be heaps worse than the Indian. pecting, through belief in the death and resurrec- The Great Spirit frowns with great eyes full of tion of Christ, that they will be saved.

must, be alone their saviour, if they are saved at preach much, he pray much, he talk much, but the all. When I look back upon my earthly life, Great Spirit is deaf to him. He who cuts the all the good deeds done then seem so many gems throats of squaws and papooses is a coward. The glistening in my crown in the spirit-world; and Indian would not sleep in his blanket, nor tread all the bad ones are spots upon my garments, in his moccasins. that check the spirit's progress onward.

years of age, and I died of consumption, scrofulous consumption. My father, Samuel G. Wilde; my killed at Sand Creek is writing his own deathmother, Elizabeth Wilde. I had 'a sister and brothers.

message. And oh, I only ask the Great All-Father, who is kind to us all, that I may lead them, with no blanket to shield his most cowardly soul. by coming to them, out of night into morning. Farewell, sir. Dec. 20.

Guild Hodgkins.

My name, sir, was Guild Hodgkins, and I was born in New Haven. I was in my twenty-fifth year. I enlisted in the 69th New York, being there, and died, as they say, on the battle-field.

and says, " Here, call the boy after me, and when he's of age I'll give him five thousand, perhaps ten thousand dollars." The consequence was, when I was twenty-one I saw no five thousand dollars, but I saw numerous lectures, in the shape of hard-shell sermons; that's so. But so far as I

was concerned, it did n't amount to anything. I was at one time in straitened circumstances. and very sick, and I had one sister dependent upon me; little Nell was dependent upon me. I was bad off, very bad off, and I wrote to him, seeing if he would n't do the right thing; but I got a He thought if I was so near the other world, the infinite wisdom. best thing for me to do would be to get religion, and make my peace with God, and all that sort of stuff, but not a word about the money.

When I got well, I didn't feel right about it, and I sent him a letter, giving him such a raking down as he never got before, and he never liked it; rather thought I ought to ask his pardon.

to suggest the propriety of his carrying out his restoring my country to peace. If he has any noto do so. I should be very glad to meet him. I'll himself in as good a glass as he ever looked in, then I'll retire way out of sight, and never trouble him any more. to make you square financially, but I'll do the best I can toward helping you in some other way. Dec. 20.

my friends. But at the same time a joyous buoy- determined and merciless spirit. It stands upon the time had not arrived for them to be able to Dec. 20.

White Antelope.

White man, me, White Antelope, me have talk, no big preach talk, to send out through your talking sheet. Me want to send big talk to night. He'll walk the earth in shadows, and Oh, I would tell them that their own good deeds thorns will spring up and pierce his feet. He

Tell him that all the stones at Sand Creek are My name, Edith Wilde. I was twenty-two crying nightly. Their voices are thundering against him. Tell him the blood of those he knell, and soon it will come upon him. And then when his murdered squaws and braves rise before

I am in full expectation they will receive my him, White Antelope will come, but with no canoe to bear him to the upper hunting-ground, and Dec. 20. Good-moon, white man.

> Séance opened by William E. Channing; closed by William Berry.

Invocation.

Almighty Presence, who hath made the heavens and earth and all which they contain, teach I have a brother Phil—Philip, and a sister Nel- us how to worship thee understandingly, and how lie, or Ellen; and I am very anxious to come to to praise thee acceptably. Graut that the song of them in some way; also an old uncle, Stephen the angels, crying, " Peace and good will to all Guild, whose name I bear. He'll no doubt be men," may find an echo in our souls. And may somewhat surprised that I want to come to him; every household be the birthplace of a Saviour of nevertheless I do; not to ask his pardon, either, good deeds, and every human heart a chalice of but see if he won't think it's best to ask mine. divincinspiration. Grant that thy children every-The fact is, Stephen Guild is one of the sort that where may twine for themselves Christmas wants to bend everybody to his will; and if he wreaths of holy thoughts and kindly deeds, for can't do it, they are nowhere. He had money, they are immortal. For thine is the kingdom and the power and the glory, forever and ever. Amen. Dec. 24.

Questions and Answers.

QUES.-Has God any agency over his knowldge?

ANS .- We believe that Divine Principle called God to be possessed of all knowledge, to be the agent of all manner of forms, of every possible conceivable form of life. He moveth and smileth in the sunshine. He existeth in the shade. He is in the rain-drop. He manifesteth through huletter from him inviting me to get religion, &c. man intelligence, and, we believe, is possessed of

Q.-What is the meaning of the temptation of Christ, and what bearing has it upon us?

A.-As Christ was tempted in the wilderness, even so are ye all tempted, being sons of God and heirs of heaven. It is contended, by a certain class of minds, that God moves the world by temptation; that we are tempted to all our good deeds, as I'm here to give him a chance to ask mine, and to all our bad ones. This is a term used for a manifestation of the Divine. I believe that God promise to those I 've left, seeing as I do n't need leads us through all the circumstances of life here it now. I'm satisfied with my condition in life; and life hereafter, and I do not believe that Jesus satisfied I went as I did; that I died on the battle- Christ, who is both divine and human, was any field; glad that I was able to do something toward more a subject of temptation than any of the sons, and daughters of God. But to speak particularly tion of communicating with me, I would like him upon the circumstance to which your correspondent refers, wherein the tempter shows him much come more than half way. If I don't show him of the vain glory of the world, and demands that he shall bow down and worship him. By so doing he shall become the possessor of earthly riches, which was, to the tempter, great glory, great gain. Captain, I have no greenbacks, no gold or silver | But Jesus, in possession of divine inspiration, wisdom, saw through, very clearly, all the details

selves cowards. I'm not talking to you. I'm Christmas time, and here I am back now, but not. talking to those who should be blamed. Why, they are the most infernal set of spoonies that ever had an existence. Why, what a spooney your Andy Johnson is-yes, he is. He ought to be hung along side of Jeff Davis. I beg your pardon if I am stepping out of the traces, but I'm in the habit of speaking what I think.

Now, you see, you won't wonder at my feeling so hard toward him, when I tell you that, shortly after I was killed, my wife, through various troubles, sickened, died, and left our little one to the mercy of the cold world. Oh, you know it's very when I look back here and see how much the whole Northern army went through for the sake of having justice done to all, while you're waiting for some supernatural power to step into your shoes and do your work for you, I can't be happy, can't any of us be very happy; that is, those enshrouded as I am.

I have a brother in Dixie, I suppose, that do n't think as I do. I'm a Yank, you know, and he's a reb. I've understood he was rather violent in his views, he serving one way, I serving another. Now I say this much of him: If he's had anything to do with this infernal rebellion, toward promoting secession, he ought to be hung, and I'd like to be executioner. Oh, yes, I would, no matter if he is my brother. If it's myself, if I've done wrong, hang me. I am in for justice, sharp justice, too. I like to see it tempered with mercy, but there's such a thing as going a little too far.

Why, see here, a lot of us boys paid a flying visit to Jeff the other day. There aint a gentleman in the country that sat down to a better dinner than he did. If we ask who provides this, the answer is: Oh, his friends at the South. But he's a prisoner of war. Well, he's an exception, I suppose you'll say. But had he ought to be? Oh, that's a question hard to answer. His health is looked after; he's kindly cared for in every way, and I think he's having a good time generally.

Well, there are about a hundred thousand of us. more or less, who propose to hang Jeff Davis to my wife. I says, "You'll have the jug well when he comes on our side, if you do n't do it here. So he'll be sure to get it; and a hanging there is said, "I shall be home at Christmas"-that is a a great deal worse than a hanging with you. Oh, year ago, by Christmas--" so be sure and have the it is! oh, certainly, we have such things going on there. Why not? we've grown up with it, and Well, now, I'll say the same. I want you to have we've carried it along with us, and until we go the jug well filled, for I shall surely be there this so far ahead that we do n't care for such luxuries, time. we shall continue to have it. I go in for it myself.

Have I told you my name and regiment? [We think not.] Well, my name is Winthrop, Horace-Winthrop, and my good brother bears the name sir, I'll do that, sure. That chap what come forof William Winthrop. [Where is your child?] ninst me there, is much worse off than I am. He In some charitable institution. Oh, that 's a pretty feels hard against the leaders of the rebellion. He state of affairs! [Did you reside in New York | wants them hung. What's the devil to be gained? City?] Yes, I did. Well, general, I must say If they're hung, it's only to give them their natugood-day to you. I'm not in a very good humor, you see. Oh, when I come back here and see | I think you'd better keep them where they are. I how you are favoring such men as Jeff Davis, it is rather hard to hold my temper. I was told, folks enough on our side now, without sending should I come here once, I should be on the track of finding my child. That's the most that troubles me. [Have you been to see it?] No; that's the worst of it. [You'll be able to after you leave here.] So I've been told. I've been told, as one old he gives you more room than you have here. J Quaker said, to throw off a little of the scum, then I'd be able to see clearer. [Come again.] Much obliged. Dec. 24.

Annie Webster.

I am Annie Webster, fourteen years old. I'm from Ogdensburg, N. Y. I died of lung fever. They said it was erysipelas, that settled on the lungs. But I have been told here to call it lung fever.

I have a mother in Ogdensburg. My father is in the spirit-world, but not with me, not here today. His name is Stephen. My mother's name, Mary Ann.

I thought I should be able to come back, but I did n't know. I did n't know much about these things: but I'd heard something about them, and

in the way I thought to. But I've not the samefeelings about the way I went that the other chap who was here had.

My name, sir, was Downey-Michael Downey. I went from Congress street. I have two children and a wife here. When I went away, I thought I would be home a year ago Christmas. Long before that I was not exactly where I am now, but where I could n't get home. Now I do n't care; I'm going to be home at Christmas; yes, I am.

Oh, I had much to do here to day. I was told when I once come here, I had the thought all the cold: sometimes as cold as death itself. And | time I must come here and speak first, then I can see better, come into-what is it you call it, sir?-[Rapport.]-and it's a Christmas I come back on to-day after all.

I come here, and I was fortunate enough to meet one of our priests, and he gave me very good cheer. He said I should come. It was right I should ask for the privilege of coming here, and all that was wanted was for me to be natural, not try to be unnatural. That's all that was expected of me. So I said I would come, then. So you see I'm here. Now I would gladly give up all I would hope for within the next five years, if I could only come and see and hear. They say I can, but it's half way. No matter; it's satisfaction'to me. Maybe the next step will be more satisfactory to both parties.

I must come and let 'em know I 'm alive, and a thinking being, not a person who's living way off in some other world, or the sun, or the moon, or stars, nothing of the kind. I don't want to be located way off. I want to be where those I think the most of are. I was poor, but I have a family and friends; that is it. That is all I have to come back for, anyway. I'm very well off where I am. I am happy, but I want my folks to know that I've come, so that they will have me in mind and around, and can see. Oh, they 'll feel so much better to know that I'm not dead. Oh, I tell you the pay of having your friends know where you are, is pay enough. Do n't you think so? I think it is. I'll tell you what I wrote home in my letter filled, for I shall be home at Christmas." Yes, I. jug well filled." That was the last of my letter.

(To the Chairman.) I have nothing at all to compensate you with. [We ask nothing.] Well, that's very cheap, sure; that is cheap. [Just help any soul that's worse off than you are.] Well, ral liberty in the spirit-world. Oh I don't know: do n't want them in the spirit-world. There 's bad any more there.

Well, sir, I am very much obliged to you, and a merry Christmas to you, and that the next one you may spend in the Great Father's place, where suppose you'll say that's a bad wish. Ah, it is good when you only understand it. This wishing a body may spend Christmas on the other side, is the very best wish you could possibly wish upon one. So I shan't take it back at all. Here's wishing that you may come. Good-by, sir. Spell Dec. 24. my name, Downey.

Séance opened by Father Henry Fitz James; closed by Frances Thatcher.

LECTUREES' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY EVERY WEEK.

Arranged Alphabetically.

[To be useful, this list should be reliable. It therefore becoves Societies and Lecturers to promptly notify us of ap-I felt I should be able to come back. Laura Wel-don's mother used to come to her. She used to to be a lecturer, we desire to be so informed, as this column intments, or ch isintended for Lecturers only. 1 C. FANNIE ALLYN will speak in Chelsea, Mass., March 24 and 31; in Mechanics' Hall, Charlostown. during April; in Hansen, May 5 and 12, and June 2 and 9. Will make further engagements. Address, North Middleboro', Mass.

Q .- St. Paul says that "man is the temple of God." Is there any other personality than man by which God is represented?

A .-- Yes, this table represents God. The sun represents God. The pebble under your feet represents God. You toll us God is everywhere. If he is, he is represented everywhere. Dec. 20.



It is seven years since my spirit took its flight from its worn-out casket, worn out by sickness and the sorrows of an earthly life. And I well remember the last closing scenes of my earthly pilgrimage. I thought it was night, and when my friends told me it was noonday, I could not understand it. I felt that night was shutting down on all the earth, so dark did all things look, that a long dark night was settling upon everything. And so I passed out, and entered upon the action of life. And when the pastor, the third day following, spoke words of consolation over my remains, he commenced by saying, "And there shall be no night there." I was present then, and conscious of his words, and conscious of

Davis Algers.

I am, or rather I was, Davis Algers, from Richmond. I am not at all used to coming this way; don't know anything at all about it; but I'm not at all satisfied to remain at the rear, while so to be possessed of them. And they used all many are occupying places in the front ranks. I means to get Jesus to show them how those things have a great many friends South and some North, and some also in the West, that I should be delighted to meet. I want them to know that I've are without soul, having no life beyond the extergot through with all earthly sufferings, and I'm satisfied and comparatively happy.

I've been in the spirit-land, dead, since, I am Richmond; before your forces came there and gloried in the honor of taking it. I always hoped I should never live to see that day, and I did n't that is, in the body.

I beg your pardon, Mr. Chairman, if I am making any mistake in speaking as I think. I did believe in the right of the South to secede, and I believed also in the right of the South to have and to hold the negro in slavery. I believe the institution was forced upon her by the North, and that it could not be abolished, except by throwing up all the South had, making themselves virtually beggars, paupers upon Northern charity; and you know your Northern charity is as cold as your winter. [It partakes of the nature of its surroundings.] Yes, the cold, bleak hills of the North favor the rearing of hard hearts and stiff necks, I believe. Never mind, sir; I suppose you thought you were right, as we thought we were.

I wish to reach Thomas Algers, if I can, with all my friends North, South and West. I want to let them know I am the same as I was before death, only I've lost the body. In spirit I am un-

changed. [Have you analyzed the feeling of the North since you passed into the spirit-world?] I have not critically. To be sure, I have glanced hastily at it. I know there are scattered here and there, good and honest souls who want to do right, men | do n't you hang him? What are you doing? who desire to do right, but I know also that the Waiting for God to raise up some David to slay great mass are disposed to follow the wrong. [Is him? I wish I was that David. He would n't not that the case with the South also?] It is, [Is stay with you long, I can tell you. [You would n't there any particular course that will prevent it?] No, I suppose not. I only see, I presume, with some degree of partiality; of course I do. You. at the North were fully determined to promote a feeling of opposition through the pulpit, on the rostrum, through the press, everywhere, with regard to our State rights. [Was not the South at faulf, too?] Oh very true; I'm not sure it was not. I'd be very, very sorry to believe that you were all wrong, that there never was no right | robellion soon on our fide, among our crowd; and here, be very sorry to believe it. But you know | if there is, look out for sharp shooting. You may

that the tempter would fain keep from his knowledge. Thus it was that he said to the tempter, "Get behind me, for I will have naught to do with thee." When it was understood by the priesthood that this man, Jesus, was endowed with very extraordinary powers, they sought very earnestly to know what those powers were, and

were done; for in those times, and, perchance, in these, also, many of the ceremonials of the church nal. And so they supposed that these signs that followed Jesus were like their own, begotten of

their own craft and cunning. But Jesus received told, a very few days before the evacuation of his power from a source beyond himself. He did not buy it, could not sell it. But the same Power that singled him out from among the people, to: become a teacher and a saviour, guided him to re-

ject all the vain offers of this world, and clearly gave him an understanding of all those who came to him tempting him. The life of Jesus was a simple one, as well as a holy one; the favored son of God. Dec. 24.

Horace Winthrop.

General, I don't know but what I'm a little fast in the course I've taken: but we don't all see things alike. You see I was killed at the hattle of Fair Oaks. I was a private in the 35th New York; was in Gorman's Brigado, Sedgwick's Division; and we suffered badly, got severely cut up, and lost the most of our officers and many of our men. Well, I am only one of that regiment

and a host of others, who like to come round occasionally to see what sort of progress you're making. And we're looking to see how very tenderly you are nursing the arch vipers that bred this rebellion, and who were, in my opinion, the cause of so much misery and suffering. It is very pleasant, you may think, for a great army who have been sent to the spirit-world violently, most of them through Jeff Davis, to be able to return here and see what you 're doing. Why

want him on your side.] Indeed, I would. Let him try his hand at the game of life in the other world, and see how he'd like it. I don't think he's worse than many others, for nearly all your

upper-crust are just as deep in the mud as he was in the mire. And what are they doing now? Why, they 're favoring him in every possible way. Oh, it's gay, general; I tell you it's gay.

I'm very much inclined to believe there 'll be a the sadness that was apparent in the minds of all | very well that your climate favors a very positive, | be sure, very sure, that the boys won't show them-

tell me about it, and that's what made me think I could. I thought if she could, I could. I thought I had better wait until my father had been here, but he said no. I had better come first, for he had some hard, rough work to do, and I should make it easier for him. What he means by hard, rough work, is overcoming the skepticism of my friends and family. And then he did n't believe himself. So he finds it rather hard work to get along, because he did n't know anything about it.

I should like to have the most of my things given to Laura. . She's about my age, and I loved her very much, and she needs them, and I want her to have them, I do. I know my mother would be glad to have her have them, if she thought I would like it.

I would stay longer, sir, if I felt well. But I do n't; so I must go. [The next time you control, you won't feel that difficulty in your throat and Dec. 24. chest.] I hope I won't,

Isabella Palmer.

We both come together. She was-she has the same teacher that I have, and we were told to come together.

I lived in Boston. My name was Isabella Palmer. I lived in Shawmut Avenue, just round the corner from Dwight street. I was sick with the fever, too, but I've been in the spirit-world longer than she has. I've been there most four years, I have. She was older. She was three, most four years older than I. [How old were you?] Most ten years.

And I've got a father and mother, too, here, I have. I hope I shall come to them sometime. I want to very much, but I do n't know. My teacher says after this the way will be opened for me, and I shall come. They 'll know I want to.

I did n't know I was going to die when I was dead, but the first I knew I was dead. I did n't think I was dead, but I was; I'd left my body. I did n't know I was dead. I tried to get up, but I could n't get up. I did n't have any control over my own body. [You were outside of it?] Yes, I was outside. [Did it seem strange to you then?] Yes, it seemed very strange. And I saw my little brother-a little brother I'd lost, and I knew him. Then I thought I must be dead, too. I saw my grandmother, and saw a great many children, but they did n't say anything to me. [Did your grandmother speak to you?] Oh yes, she did. The children did n't speak to me, but she did. The children were waiting, as my teacher afterwards told me, for me to get rested. I was very tired. I'd been sick two or three weeks, and I was very tired.

(To the Chairman.) Good-by, Mister. [Have you any brothers or sisters on earth?] Yes; I have two sisters. [Do you wish your mother to give you an opportunity to speak to her?] Oh yes; I should like it very much. Good-by, Mister. Dec. 24.

Michael Downey.

I wish you a merry Christmas. 'T is more than a year ago since I thought I would be home at

MRS. N. K. ANDROSS, trance speaker, Delton, Wis. GEO. W. ATWOOD, trance speaker, Weymouth Landing, Ms. DR. J. T. AMOS will answer calls to lecture upon Physiolo-gy and Spiritualian. Address, box 2001, Rochester, N. Y. CHARLES A. ANDRUS, Flushing, Mich., will attend funerals and lecture upon reforms.

And lecture upon reforms. MRS. SARAH A. BYRNES will speak in Mechanics' Hall, Charlostown, Mass., during March: in Somers, Conn., during April; in Plymouth, Mass., May 5.12 and 19; in Hudson, May 26; in Lowell during June. Would like to make further ca-gagements. Address, 67 Spring street, East Cambridge, Ms. MRS. M. A. C. BROWN, Ware, Mass.

M. C. BERT, inspirational speaker. Address, Pardceville, Wis. Sundays engaged for the present. MRS. A. P. BROWN, St. Johnsbury Centre, Vt.

MEB. H.F.M. BROWN, P. O. drawer 6325, Chicago, Il., ease of Spiritual Republic.

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

A. P. BOWMAN, inspirational speaker, Richmond, Iowa. DR. J. K. BAILEY, Quincy, 111., will answer calls to lecture. ADDIE L. BALLOU, inspirational speaker, Lansing, Mich. MRS. EMMA F. JAY BULLENE, 151 West 12th st., New York. MES. E. A. BLISS, 250 North Second street, Troy, N. Y. WARREN OHASE, 544 Broadway, New York.

DEAN CLARK, inspirational speaker, Brandon, Vt. MRS. LAURA CUPPY is lecturing in San Francisco. Cal DE.L.K. COONLEY will be in Vineland, N.J., from March 1 nutil further notice. Will lecture and heat in New Jersey, Pennayivahla or Dolaware, at such places as can be reached on Saturday, and return on Monday. Will examine by letter or lock of hair from persons at a distance. Will receive sub-scriptions for the Banner of Light, and sell Spiritual and Reform Books.

Reform Books.

MRS. MARIETTA F. CROSS, trance speaker, will answer calls to lecture. Address, Hampstead, N. H., caro of N. P. Oross. P. CLARK, M. D., will answer calls to lecture. Address, 16 Marshall street, Boston.

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

Doston. MRS. AUGUSTA A. CURRIER will answer calls to speak in New England through the summer and fall. Address, box 815. Lowell, Mass. ALBERT E. CARPENTER will answer calls to lecture, and Liso pay particular attention to establishing new Lyceums, and laboring in those that are already formed. Address Putnam, Conn.

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

MRS. D. CHADWICK, trance speaker, will lecture, hold stances, sive tests, and prescribe for the sick. Address, box 272, Vineland, N. J.

MISS NETTIE COLDUTN Can be addressed at 120 Alexander Street, Rochester, N. Y.

DE. JANES COOPER, Beliofontaine, O., will take subscrip-tions for the Banner of Light.

IRA H. CURTIS speaks upon questions of government. Ad-dress, listiford, Conn. MRS. AMRLIA H. COLDY, trance speaker, Monmouth, Ill.

THOMAS C. CONSTANTINE, lecturer, Lowell, Mass. MRS. ELIZA O. CLARK, inspirational speaker. Address, Eagle Harbor, Orleans Co., N. Y.

JUDGE A. O. W. CARTER, Cincinnati, O. CHARLES P. CROOKER, inspirational speaker, Fredonia, N. Y. TIIOS. COOK, Berlin Heights, O., lecturer on organization. Miss Lizziz Dorga will lecture in Mercantile Hall, Boston, during March (Sunday afternoons). Will make no further engagements. Address, Pavilion, 57 Tremont street, Beston.

GEORGE DUTTON, M. D., is prepared to lecture on Physiology, Hygiene and Temperance. Address, Room 25, Post-office building, Newburgh, N. Y.

ANDREW JAUKSON DAVIS can be addressed at Orange, N. J. MES. E. DELAWAR, transe speaker, Quincy, Mass. DR. E. C. DUNN, lecturer and healer, Rockford, LI. J. T. DOW, lecturer, and nonior, not kioro, Mi. J. T. DOW, lecturer, Gooksville, Rock Co., Wis. DR. H. E. EMERY will 'Sociate calls to lecture. Address, South Coventry, Conn.

South Coventry, Connitton A.T. Foss will speak in Springfield, Mass., during Marchi, in Stafford Springs, Conn., April 7 and 14; in Lowell, Mass, in Stafford Springs, Conn., April 7 and 14; in Lowell, Mass, answer calls to locitre week-day evenings in the violaity. Permanent address, Manchester, N. H.

Fermanent address, Manchester, N. 14. Miss. Eriza, Hows. ForLize will answer calls to lecture wherever he friends may desire. Address, LaGrange, Me. Mus. Mahy L. Francn, inspirational and trabe medium, will answer calls to lecture, attend circles or funerals. Free

DB. WM. FITZOIBBOH will answer calls to lecture on the cience of Human Electricity, as connected with the Physical fanifestations of the Spiritual Philosophy. Address, Phila-

J. G. FISH, " East Jersey Normal Institute," Red Bank, N.J.

MRS. FANNIE B. FRITON, South Malden, Mass. REV. J. FRANCIS may be addressed by those wishing his ser-vices in Southarn Iowa and Missouri, at Nevada, Iowa, till Arther notice.

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

MES. OLARA A. FIELD will answer calls to lecture. Ad-dress, Newport, Mc.

ISAAO P. GREENLEAF will lecture in Taunton, Mass., dur-ing Maroh. Address as above, or Kenduskeag, Me.

Mgs. LAURA DE FORDE GODON WIL receive calls to lec-ture in Colorado Territory until spring, when she designs visit-ing California. Friends on the Pacific coast who desire her sorvices as a lecturer, will please write at their earliest con-venience. Permanont address, Denver City, Col. Ter.

Mas. Enna HARDINGE can be addressed during March and April, care of A. Miltonbergor, Esq., St. Louis, Mo.; in May, care of A. W. Pugh, Esq., Cincinnati, O.; in June, care of J. Liness, Esg., 322 South Clark street, III.; also care of Thomas Ranney, 50 Federal street, Boston, Mass.

DR. M. HENRY HOUGHTON will remain in West Paris, Mc., mail further notice. Address as above. W. A. D. HOME will lecture on Spiritualism and all progress-ive subjects. Address, WEST SIDE P. O., Cleveland, O.

J. D. HABGALL, M. D., will answer calls to lecture in Wis-onsin. Address, Waterloo, Wis.

consin. Address, Waterloo, Wis. D. H. HAMILTON lectures on Reconstruction and the True Mode of Communitary Life. Address, Hammonton, N. J. MRS. ANNA P. HILL, inspirational medium and psychometri-cal reader, Whiteaboro', Oneda Co., N. Y.

JOS. J. HATLINGER, M. D., inspirational speaker, will an-swer calls to lecture in the West, Sundays and week evenings. Address, 25 Ovart street, Now Haven, Conn.

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

N. S. HOBBS, OSWCGO, N. Y., will answer calls to lecture. MOBRS HULL, Milwaukee, Wis.

Mgs. Svere A. HUTCHINSON will speak in Worcester, Ms., March 31 and during April.

RHV. S. C. HATPORD, inspirational speaker. Will also or-ganize Children's Lyceums, if desired. Address, Girard Ave-nue R. R. Dopot, Philadelphia, Pa., care C. Mallory.

J. HACKER, of Portland, Mc., editor of the "Pleasure Bont" and the "Charlot," is desirous of perfecting a line of appoint-ments for meetings through Massachuseits, Rhode Island, Connecticut, New York, Pennsylvania and Ohio, in neighbor-hoods where the people desire to hear practical truths. Ad-árces him atomce, Portland, Mc.

CHABLES A. HATDEN, 82 Monroe street, Chicago, Ill., will ecolve calls to lecture in the West. Sundays engaged for the

MISS NELLIE HAYDEN will recoive calls to lecture in Massa-chasets. Address, No. 20 Walnut street, Worcoster, Mass. MES. S. A. HORTON will speak in Lowoll, Mass., March 3 and 10; in Salem, March 17 and 24. Address, Brandon, Vt.

Miss JULIA J. HUBBARD will lecture in Lowell, Mass., March 17, 24 and 31. Address, box 2, Greenwood, Mass.

MISS SUSTE M. JOHNSON will locture in Cleveland, O., during March; in Sturgis, Mich., during April. Permanent address, Millord, Mass.

W. F. JANTHON, inspirational speaker, care of the R. P. Journal, P. O. drawor 5525, Chicago, Ill. S. S. JONES, Eeq.,'s address is 12 Methodist Church Block, South Clark street, Chicago, Ill.

DE. P. T. JOHNSON, locturer, Ypsilanti, Mich.

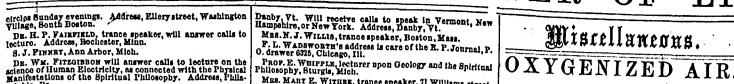
DR. E. B. HOLDEN, No. Clarendon, Vt.

LYMAN O. HOWE, trance speaker, Clear Creek, N. Y.

N. S. GEBENLEAF, Lowell, Mass.

DR. L. P. GRIGGS, Evansville, Wis.

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A. A. WHEELOCK, trance and inspirational speaker, St.

HENRY C. WRIGHT will answer calls to lecture. Address sare of Bela Marsh, Boston.

MRS. S. J. YOUNG, trance lecturer, 208 Tremont street, cor-er LaGrange, Boston.

MES. FANNIE T. YOUNG, of Boston, trance speaker, will anawer calls to lecture in the West, Sundays and week even-ings; also attend funerals and hold developing circles. Please apply soon. Present address, 285 South Clark st., Chicago, Ill.

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 ever excited the most alarm, apprehension and hostility in the public mind. The unseen intelligences which we recognize, do nothing after the old fashion, and seem determined that old things shall pass away and all things shall become new. In no branch of the grand spiritual movement, is this more conspic-uous than it is in what may be called the healing

but be struck by the immensurable distance and difference that there is between the system of the

laying on of hands, and the so-called scientific system of drugs and chemicals. As a method, the

ormer bears no resemblance to the latter either former bears no resemblance to the latter either in its scientific principle, its practical application, or its curatiye effects. In all of these respects the spiritual method is profoundly and radically dif-forent 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.

WARBEN WOOLSON, trance speaker, Hastings, N. Y. A. C. WOODRUFF, Buffalo, N. Y.

MRS. JULIETTE YEAW, Northboro', Mass.

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THE Oxygen is breathed directly into the Lungs, and through them is carried into the blood; thus, as soon as the blood will carry it, it reaches all parts of the system, de-composing the impure matter in the blood, and expelling it through the source. through the pores. The results from this mode of treatmen are immediate. Patients do not have to experiment with it for months to learn whether they are being benefited. Good results are experienced upon the first trial, and but a few applications are nocessary to effect a cure in any curable case.

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

The Remedy is administered under the supervision of the Inventor, DR. C. L. BLOOD.

the grand spiritual movement, is this more conspic-uous than it is in what may be called the healing art, embracing under this general expression all of the present acknowledged spiritual methods of curing the sick and the diseased, whether it be hy the laying on of hands, or by the internal admin-istration or the external application of medicines or medicated substances, solid, liquid or gaseous. Whoever visits the crowded operating rooms of Dr. Newton, and witnesses him almost raise the dead to life by the apparently simple method which he, as a medium, is impressed to use, and will then visit any of our public hospitals, cannot but be struck by the immensurable distance and PHYSICIANS instructed in the use of the remedy, and fur nished with all the appliances for a business with it. CHARGES BRASONABLE.

6m

C. L. BLOOD, M. D.,

No. 911 Harrison Avenue,

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Oct. 21.

DR. J. R. NEWTON CURES IN HOST CASES INSTANTANEOUSLY !

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 dif-ference equally profound and radical, and a supe-riority of the former over the latter equally great. As the most prominent and important of all the other recognized spiritual methods of treating dis-ease, we would refer to the Positive and Negative system, which as is well known, was projected 239 Thames street, Newport, R. I.

Office Hours, 11 A. M. until S P. M. daily, Sat urdays and Mondays always excepted.

Office Hours, 11 A. M. until S F. M. daily, Saturdays and Mondays always excepted.
 D.R. NEWTON'S practice is meetly diseases given up as incurable. It is treatment is peculiar to himself, although there have been men in all agree who have had the same magnetic power over diseases of the body and mind (the " Gift of Hoaling.") yet fow have seemed to posses it to such an extent over nearly all diseases and persons. It is life and vitality passed from a strong, healthy body to a weak one, that restores the lost or unequal circulation of the vital or nervous fluid. So powerful is this influence, that persons who have many years suffered from disease which have been promuced incurable, and to whom medicine has been administered with ne good effect, have been restored to health in an almost incredibly short space of time. It will not restore a lost member of the body or perform other impossibilities, but it will always relices pain from whatever cause. The practice is based upon the most strict principles of science; it is in harmony with all natural laws. Many eminent physicians of every other practice not only acknowledge this power, but receive the treatment for themelyos and families, as well as advise it to their patients. Dr. Newton does not profess to cure every case; he gives no Menolic chosabor and so purch is the effect, have been chaily estored with one operation. Paralysis is slow and uncertain; sometains, show part, those patients have been fully restored with one operation; they are, however, always benefied. Deafness is the most doubling of any ark operation; they are, however, always benefied.

DOUDTIE of any maindy. TERMS FOR TREATMENT. Patients will pay in proportion to property—always in ad vance. No charge will be made for a second operation when it is found necessary. However sure of cure, in NO CABE WILL A CURE BU GUARANTERD Those persons who cannot well afford to pay are cordially invited, "without money and without refer"

without price." IP Lettors must be as short as telegraphic dispatches, or they cannot be answered. they cannot be answered.

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Agents for the "Banner of Light."



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 **Paintul 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 excuciating, and could not have been endured longer without reliof. I commenced taking your **Pesi-**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 bid

and uncrey and sucrey alsoppeared, not even bid-ding me good-bys. 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 medi-cine on earth that will reach the **Prostate Gland** like the **Positive** Powders. *I vas al*most immediately relieved. I have tried many dif-ferent kinds of medicine for the relief of irritat-od and swollen Prostate Gland, but found od and swollen Prostate Gland, butfound no sure relief until I found it in your Positive Powders. Truly they are the greatest wonder of this age of progress. No person thus afflicted should be without them. They came to me like an angel of mercy, and in the right time. Yours in truth, JAMES M. CARTER.

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

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

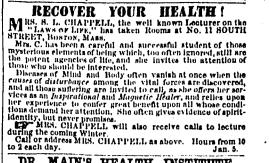
PROF. PAYTON SPENCE—Sir: I have used your Negative Powders in a case of Amaurosis (Blindness,) and one box worked a complete cure. The case is that of my little girl, now thirteen years old. She has labored under scrofulous sore eyes for about 8 years. A bont one year ago she got her right eye hurt, and to that and the long con-tinued sore eyes, is to be attributed the Amaurosis. Bhe could not see out of one eye for about six months so as to distinguish any object; and the other was affected so bally 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 all hopes of over curing her eyes; for I had tried so many and such various cures, or pretended cures, which did not benefit her, that I was al-most tempted not to do anything more, but was induced by a friend to try your invaluable Neg-ative Powders, which cured her completely. May the great and beneficent Being roward you according to the great work your an deing according to the great work you are doing. Yours, &c.. W. P. COWMAN.

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

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 Poyders** for Neuralgia and Sick Headnehe. They relieved me almost immediately. I have tried near-ly all the patent medicines that have been recom-mended for those diseases; but the **Positive Poyders** are the only thing that did me any good. Yours for the truth, LIBBLE G. BARRETT.

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

PROF. PAYTON SPENCE, M. D. - Dear Sir : 1 have had the Erysipelus for nearly 2 years, and used all kinds of Patent Medicino that was said to be good for it, and applied to some of the most eminent physicians, but received no benefit. After expending a great sum of money, I read a no-tice in the Banner of Light that the Positive tice in the Banner of Light that the **Positive** tice in the Banner of Light that the **Positive Address**, **TALLMADGE & CO.** June 24. Box 222 Objesso, RI. Box 222 Objesso, RI.



7

Mediums in Boston.

DR. MAIN'S HEALTH INSTITUTE,

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AT NO. 7 DAVIN STREET, BOSTON. THOSE requesting examinations by letter will please en close 51.00, a lock of init, a return postage stamp, and the address, and state sex and age. 3m-Jau. 5. MRS. A. C. LATHAM, MEDICAL CLAIRVOYANT AND INFALING MEDIUM. MEDICAL CLAIRVOYANT AND INFALING MEDIUM. Jungs, Kidneya, and all Billows Complaints. Parties at a di-tance examined by a lock of hair. Friev \$1.00. trjan. 19.

MRS. R. COLLINS

STILL continues to heat the sick, at No. 19 Pine street Boston, Mass. Jun-Jan, 5.

MRS. PLUMB, Clairvoyant Physician, Test and Business Medium. Perfectly reliable. No. 31 Lowed street. Circles every evening, excepting Mendays and Satur-days, at 71. Admission 15 cents. For Examination of Disease, 91; for Test and Business, 92; for Lost or Stolz Property, 92; for Sealed Letters, 81, with return stamps. Jan. 5.

for Sealed Letters, \$1, with return stamps. Jan. 5. MISS NELLIE STARKWEATHER, Writing Hours from 9.4. M. to 6. M. DR. WM. B. WHITE, Sympathetic Chairvoyant, Leading from South Bennet St., Boston. 6m*-Dec. 8.

MISS F. A. JONES, (totally blind,) Clairvoy-ant Medium, treats all diseases, at her Rooms, E Carver Atreet, Boston. Hours from 9 A. M. to 3 P. M. Mar. 2.

MRS. C. A. KIRKHAM, Clairvoyant, has re-moved her office to Tremont Temple, Ikoom No. 11. Of-fice hours, 10 A. M. to 12 M., and 2 to 5 r. M. 4w*-Feb. 9.

MRS. SPAFFORD, Trance, Test and Business Medium, No. 1 LINCOLN ST. Hours: 10 to 12, 2 to 6.

MISS PHELP'S Musical Scances are hold Fri-LV. days, at 7 P. M., in No. 3 Tremont Row, Room 77. Mrs Cushman, medium. Admittance 25 cents. 2w*-Feb. 23.

MISS PHELPS, Healing and Test Medium, No. 3 Tremont Row, Room 57. 2w-Peb. 13.

SAMUEL GROVER, HEALING MEDIUM, NO. 13 DIX PLACK, (opposite Harvard street.) Jan. 12.

SOUL READING,

Or Psychometrical Delineation of Character. M. AND MRS. A. B. SEVERANCE would respectfully them in person, or send their autograph or lock of hair, they will give an accurate description of their leading traits of char acter and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefory what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those in-tending marriage; and hints to the inharmoniously married, whereby they can restore or perpetuate their former love. They will give instructions for self-improvement, by teking what dustile should be restrained and what cultivated. Heven years' experience warrants them in saying that they can do what they advertise will be primeria are will-ing to testify. Skepties are particularly invited to investigate. Everything of a private character RET structury as SUC For Written Delineation of Character, \$1.00 and red stamp. Hereafter all calls or letters will be promptly attended to by either one or the other. Address, MR, AND MRS, A. B. SEVERANCE, Jan. 5. MRS, E. D. SLMCONS Or Psychometrical Delineation of Character.

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1249 BROADWAY, corner 31st street, New York, formerly a resident of liartford and Bits tol, CL, and one well known through the New England States as a Chirvoyant and Physician of wonderful success. Mrs. E. D. Nimons's Magnetic Listment acts like magic in curing Brunchial Difficulties, Rhenmatism, and All inflammations, and truly is the great remedy of the sge. 50 cents, \$1.00 and \$2.00 per bottle. Blood Purifier and Stomach Corrector ever brought before the public. They are composed of purely Vigetable extracts, and euro Dyspepais, Liver Complaints, and discuss caused by an impure circulation. Price, 25 cents per box. Medicines can be forwarded by mail or express. W - Peb. 23.

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FROM 9 A. M. to 11 A. M., commencing FRIDAY, Octoher PROM 9 A. M. to 11 A. M., commencing FRIDAY, Octoher 12th, continuing each day, Sundays excepted. PREE TO ALL. After the above hours he will receive patients at his Private Rooma, Jush atract, between Orcidental and Cosmo-politan Hotels, till 5 p. M., who will be charged according to their means.

DR. W. A. CANDEE,

South Clark street, Chicago, Ill. HAEVEY A. JONES, ESQ., can occasionally speak on Sundays for the friends in the vicinity of Sycamore, Ill., on the Spirit-sal Philosophy and reform movements of the day. WM. H. JOHNSTON, Corry, Pa. O. P. KELLOGO, lecturer, East Trumbull, Ashtabula Co., O. will speak in Monroe Centre the first Sunday of every month. ease, we would refer to the Positive and Negative system, which, as is well known, was projected through the mediumship of Mrs. Amanda M. Spence, and is embodied in the Positive and Neg-ative Powders which bear her name. In princi-ple, in practice and in results the medical schools of the day present us nothing that bears the re-motest resemblance to them. They embody a deeply radical and revolutionary movement, as widely different from the system of mere drugs and chemitals as is the laying on of hands; while in results, or curative effects, the difference is so yast that a comparison is hardly possible. I make GBORGE F. KITTRIDOR, Buffalo, N. Y. CEPHAS B. LYNN, inspirational and semi-conscious trance spoaker. Address, 667 Main street, Charlestown, Mass. J. S. LOVELAND will speak in Sturgis, Mich., during March. MBS. E. K. LADD, trance locturer, 179 Court street, Boston. MRS. F. A. LOGAN will answor calls to awaken an interest in, and to aid in establishing Children's Progressive Lyccums. Present address, Salina, Onondaga Co., N. Y. B. M. LAWRENCE, M. D., will answer calls to lecture. Ad-ress, 54 Hudson street, Boston, Mass. MR. H. T. LEONARD, trance speaker, New Ipswich, N. H. In results, or curative enects, the dimerence is so vast that a comparison is hardly possible. I make this statement with premeditation and delibera-tion, and with a full knowledge of both sides of the question. Being myself an educated physi-cian, and having been for several years a Profes-sor in one of the oldest medical schools in the Wast I fully understand the old system and I

MIGS MARY M. LYONS, inspirational speaker-present ad-ress, 98 East Jefferson street, Syraouse, N. Y.-will answer calls to lectur

DE. G. W. MORBILL, JE., trance and inspirational speaker, will locture and attond funerals. Address, Boston, Mass. LOBING MOODY, Malden, Mass.

MR. & MRS. H. M. MILLER, Elmira, N. Y., care W. B. Hatch.

LHO MILLBE, Canastots, N. Y.

Prof. R. M. M'COBD, Centralia, IlL.

MES. ANNAM. MIDDLEBBOOK, box 776, Bridgeport, Conn. MES. SANAH HELEN MATTHEWS. Address, East Westmore-land, N. H.

DR. JOHN MATHEW'S present address is 50 Montgomery street, Jersey Otty, N. J. He will answer calls to lecture in the East until September.

MEB. MARY A. MITCHELL, Inspirational speaker, will an-swer calls to locitro upon Spiritualism, Sundays and weck-day ovenings, in Illinois, Wisconsin and Missouri during the winter. Will attond Conventions when desired. Address. eare of box 221, Chicago, Ill.

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

C. NORWOOD, Ottawa, 111., impressional and Inspirational snoaker

MING SABAH A. NUTT will speak in Lawrence, Kansas, until further notice. Address care of E. B. Sawyer. A. L. E. NASH, locturer, Rechester, N. Y.

WM. VAN NAMES, Monroe, Mich.

GROBER A. PEIROR, Auburn, Me.

West, I fully understand the old system, and I know the full extent of its curative powers; and, B. T. MUNN will locture on Spiritualism within a reason-able distance. Address, Skancateles, N. Y. DR. JAMES MORRISON, locturer, McHenry, Ill. moreover, having had the sole external management of the spiritual system of Positive and Negament of the spiritual system of Positive and Nega-tive ever since its projection into the world, through the mediumship of Mrs. Spence; and having dur-ing the past two years and a half, successfully treated thousands of patients, far and near, in all parts of the United States and Territories, with the Positive and Negative Powders, I fully un-derstand the spiritual system, and know the full extent of its wonderfully curvities and healing EMMA M. MARTIN, inspirational speaker, Birmingham, Mich

extent of its wonderfully curative and healing powers. I am justified then in instituting a comparison. That comparison shows the spiritual system, as embodied in Mrs. Spence's Positive and Negative Powders, to be superior to the old systems in the following prominent and most im-portant respects, as well as in all others: 1st, Inits scientific principle. The leading prin-

ciple of the spiritual system, in the classification of both diseases and their remedy, is, that every disease is either Positive or Negative in charac-ter, 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 truth-fulness of the spiritual system, commend it to the funces of the spiritual system, commend it to the most casual observer and even to the medical profession themselves. 2d, In its practical operation. Whoever has watched in the sick-room of a patient under the old system of treatment, or, still better, whoever has visited the wards of a public hospital, must have been sickened, disheartened and discouraged at the endless and disgusting round of purging, vomiting, nauseating, sweating, cupping, blister-ing, plastering, salving, and the great variety of other visible, external and often violent effects which the physician intentionally produces, or endeavors to produce, in keeping with his princi-ples of counteracting the visible, external and violent effects of disease. But the practical op-eration of the spiritual system, as embodied in eration of the spiritual system, as embodied in Mrs. Spence's Positive and Negative Powders, is radically different They aim at the invisible cause of disease; and hence they neither produce, cause of disease; and hence they neither produce, nor are they intended to produce, any visible, ex-ternal or violent effects—no purging, no nauseat-ing, no vomiting, no sweating, no cupping, no blistering, no plastering, no saiving; but they si-lently, gently and soothingly pervade the patient's system, and by restoring the lost magnetic bal-ance or equilibrium of the diseased organ or or-gans, restore them to porfect health. 3d, In its results. I have already published, in the columns of the BANNER, testimony and evi-dence, in the form of certificates and reports from private individuals and also from physicians, suf-ficient to convince every candid reider 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, spiritual system, as emoodied 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, discusses hereditary as well as nequired, discusses which are incurable as well as nequired, discusses which are old methods, all alike have readily yielded to the singular and extraordinary healing and curative power of the Positive and Negative Powders. Blindness, Deafness, Paralysis, Rheumatism, Neuralgia, Hip-joint discusse, Dyspepsia, Epilop-sy, Fevers, Scrofult, &c., &c., have given way under their magic touch, and often so speedily and so completely, that I myself have, at times, been as much surprised and delighted as the pa-tients themselves, at results so unexpected, be-cause so far transcending what I had been accua-tomed to witness in the private and hospital prac-tions of the old wastern of medialing. cause so far transcending what I had open accus-tomed to witness in the private and hospital prac-tice of the old system of medicine. Such being the facts with regard to the Positive and Negative Powders, it is my intention to per-severe in holding them up before the public until every family and every adult man and woman shall due their virtual for themselves and thus every family and every adult man and woman shall test their virtues for themselves, and thus, from personal experience, learn and appreciate their full merits. And in furtherance of this ob-ject, I take the liberty of referring the reader to the published testimonials which will be found in another column of the BANNER, and I also ex-tend to all persons who reside in, or who may visit New Xork, a cordial invitation to call at my office, No. 374 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 remost see will satisfy the most skeptical that and reports them such a links of returns, continued and reports as will satisfy the most skeptical that I have said naught in exaggeration of the merits of the spiritual system, as embodied in Mrs. Spence's Positive and Negative Powders. PAVION SPENCE

Mass. J. Purpus, trance speaker. Address, South Hanover, Mass. Is engaged for the present, every other Sunday, in . Mingham.

L. JUDD PARDEE, Philedelphia, Pa.

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

DE. D. A. FEASE, JE., Detroit, Mich. MES. ANNA M. L. POTTS, M. D., locturer, Adrian, Mich. LYDIA ANN PBARSALL, inspirational speaker, Disco, Mich.

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

G. W. RICE, trance speaking medium, Brodhead, Wis. A. C. ROBINSON, 15 Hathorne street, Salem, Mass., will an-swer calls to lecture.

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

DE. F. B. RANDOLPH, locturer, Worcester, Mass., care of Dr. J. H. Dewey.

J. H. RANDALL, inspirational speaker, Upper Lisle, N. Y., will lecture on Spiritualism and Physical Manifestations.

MES. FRANK REID, inspirational speaker, Kalamazoo, Mich. ADEAM SMITH, ESQ., inspirational speaker and musical mo-dium, Sturgis, Mich.

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

MES. NELLIS SMITH, impressions: speaker, sturgis, mich. MES.C. M. Sroww will answercells to lecture in the Pacific States and Territories. Address, San José, Cal. Arostew 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 appring very. ming year.

MISS MARTHA S. STURTEVANT, trance speaker, Boston, Ms. MRS. FANNIE DAVIS SMITH, Milford, Mass.

MRS. MARY LOUISA SMITH, trance speaker, Toledo, O.

MES. SUSAN E. SLIGHT, trance speaker, will lecture for the Society of Spiritualists in Yarmouth, Me., till further notice

J. W. SEAVER, inspirational speaker, Byron, N. Y., will an-swer calls to lecture or attend funerals at accessible places. H. B. STORER, inspirational locturer, 75 Fulton street, New York.

BrRAGUE, M. D., inspirational speaker. Permanent ad-

DR. WM. II. SALISBURY. Address, box 1313, Portsmouth, N. H.

SPLAN VAN SICKLE, Groenbush, Mloh.

PROP. S. M. STRICK, inspirational speaker. Address, Poo-ria, 11.

Mns. M. E. B. SAWYEB, Baldwinsville, Mass.

MISS LOTTIE SMALL, trance speaker, will answer calls to lecture. Address, Mechanic Falls, Me.

MES. II. BTEANNS may be addressed at Detroit, Mich., care of H. N. F. Lewis. Will make engagements to locture for the winter in Ohio and Michigan.

MRS. M. S. TOWNERND will leoture in Providence during March; in Ebbit Hall, New York, during April. Address as above, or Bridgowater, Vt.

MRS. CHARLOTTE F. TABBE, trance speaker, New Bedford, Mass.

J. H. W. TOOBBY, 42 Cambridge street, Boston.

BENJAMIN TODD, San José, Oal., care of A. C. Stowe. MES. SARAH M. THOMPSON, inspirational speaker, 36 Bank street, Cleveland, O.

JANES TRAFE is ready to enter the field as a lecturer on Bpiritalism. Address, Kenduskeag, Me.

PRANCIS P. THOMAS, M. D., locturer, Harmonis, Kansas. HUDBON TUTTLE, Berlin Heights, O.

HUDBON TUTTLE, Berlin Heights, O.
N. FRANK WHITE will speak in Cincinnati, O., during March and April. Calls for week evenings will be attended to. Address in advance as above.
MRS M. MACOMBER WOOD will speak in Charlestown, Mass., during March, in Oswego, N.Y., during April. Address, il Dewey street, Worcester, Mass.
F. L. H. WILLIE, M. D., P. O. box 39, Station D. New York. A. B. Willing the advance and the strengt Week.

A. B. WILLIS, m. by be addressed at 421 Sixth street, Washington, D. C., during March. MES. S. 12. WAENER will locture in Beloit, Wis., during March and April. Address accordingly, or box 14, Berlin, Wis.

E. V. WILSON will speak in Louisville, Ky., during March. Address, Baboock's Grove, Du Page Co., Ill.

ALOINDA WILHELM, M. D., inspirational speaker, lectures in Dotroit, Mich., and vicinity, during March: in Louisville, Ky., during April. Will answer calls for week evening ico-tures. Address, care of H. N. F. Lowis, Detroit, Mich.

May and Juna in New Baytand. All while betroit, Mich. May and Juna in New Baytand. All while be months of April, May and Juna in New Baytand. All while hor services on We line of the Boston and Springfield Railroad, and en route from. Hammoniton, N. J., to that point, please apply immedi-ately. Address, in ears of A. C. Bliles, M. D., Hammonton, Atlantic Co., N. J.

E. B. WURBLER, inspirational speaker. Address, care this office, or 5 Columbia street, Boston.

MRS. S. A. WILLIS, Lawrence, Mass., P. O. box 475. Lois WAISBBOOKER can lie addressed at Union Lakes, Rice Co., Minnesota, care of Mrs. L. H. F. Swain. MRS. E. M. WOLDOWT is engaged to speak half the time in

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F()R \$2, I will send, by mail, one copy each of my four books, "Life Line of the Lone One," "Fugi-tive Wife," "American Crista," and "Olst of Apiritualism For address, see locturers column. WARREN CHASE

IF J. C. NEALE will sond his address to JOHN MEANS, LAWRENGS, MASS., he will do a doed of kinducas. Yeb. 1-0w*

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Positive Powders. I now an perfectly well, and feel no symptoms of the disease. They are the best medicine I ever used. My wife was taken with the Rheumatism,

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 Piles, Catarrh, Rheumatism, Worms, Barns, Sores, and all Diseases of the Threat and Bronchial Tubes.
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April 7. April

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Commencing January 1st, 1867. DEC. 22. MICH. ABBY M. LAPLIN FEIRIEE DSYCHOMETRINT AND TEST MEDIUM, reads from hand-writing or metals; also, gives directions to those wishing to become clairvoyant or mediums. Terms: Business Direc-tions, 55; Paychometric Reading, 81: Directions for Develop-ment, §2. Address (enclosing two red stamps), P. O. Hox 455, WASHINGTON, B. C. IW-DIAT, 2.

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MRS- DR. WRI2N, known in Washington, D. C., during the war as a powerful healing modium, is now located at 240 Routh Third street, Williamsburg, L. N. Y., where she continues to heal by the laying on of hands. She makes up, by spirit direction, a sure cure for Neuralgia and Bheumatism, at **31** per bottle, or six bottles for **55**. Also, a Magnetic Olintment, at **31** per box, or three for **52**, with fail directions for uso. Sent to auy part of the United States. Feb. 23.-3w*

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JEANNIE WATERMAN DANFORTH, (form-

U criv of Boston,) Charvoyant Physician and Trance Medi um, 55 R.Ast FOLKTH STREET, near the Bowery, New York. Feb. 9.-5w*

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THIS INK resembles the French Violet; is made double streight, and solid in barrels of 42 gallons; when diluted, makes 64 gallons, for forty-two doilars-25 per cent. off the first year to introduce it. Casks to be at my order. It is red while witting; in five minutes changes to a purple, then becomes black. Is limpld, flows well, durable as any other ink; writes and copies spiendidly. It takes well where offered, and pays dealers large profits to ship it to any part of the Hates. It cannot be excelled in any particular. It never moulds or de-teriorates while hi casks or bottles exposed to the alr. Office and localities given as monopoly to those who buy by the barrels.

References may be had by writing to those who buy by the barrels. References may be had by writing to those who are engaged in the business, viz., liendricks & rotter, No. 419 Olive street, Rt. Louis, Mo.: 6, W. Young, Des Molnes, Iows; A. Jenks, Aurora, Ill.; D. C. A. Merrill, Monroe, Wis.; J. Cooper, Bal-lefontatiee, Olid.

ierontaine, Olifo. Contracts and arragements made this winter to be ready for spring trade. Specimens sont to any applicant on prepaying express charges. Address, B. W. ISULIA. Mansfield, O., Dec. 4, 1865. 3010-Jan. 5.

Manafeld, O., Dec. 4, 1865. CLLAIRVOYANCE. DR. S. D. PACE, of PORT HURON, MICH., will send by ex-preselpt of 81.50, on o bottle of his celebratid DYNPEDBA CURE. This medicine is warranted to cure Dyspepsia, Loss of Appendie. Foul Monach, Liver Complaint, Jaundice, dc. Try one bottle. Frien, \$1,80, or four bottles for \$5,00. The ins also on hand a Coucil Mixtunk, the effects of which, in the cure of Coughe, Colds, Asthma, and all discass of the throat and lunga, are truly wonderful. Price, \$1.50 per bottle, or four bot-ties for \$5,00. These medicines are prepared from clairvoyant prescriptions, and are purely of a vectable character. N. B.—Patients wishing to test the Doctor's slairvoyant power, can do so by sending a lock of their halt, their mane, age, and \$1 to Dit. H. D. PACE, You Huron, Mich; or ono bottle of either the Dyspepsia Cure or Cough Mixture, and as clairvoyant examination on receipt of \$20.00. Birther, and as

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April 16.

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LIGHT. BANNER OF

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

8

We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the Banner of Light. Letters and papers intended for us, or communications for publication in this Department, etc. should be directed to J. M. PERFERS. Local matters from the West requiring immediate attention, and long arti-cles intended for publication, should be sent directly to the BANNER office, Boston. Those who particularly desire their contributions inserted in the Western Department, will please to so mark them. Persons writing us this month, will direct to Philadelphia, P.a., care H.T. Child, M. D., 644 Race street. receive subscriptions, forward advertisements, and

Soul Intuitions.

Consciousness has been defined cognition-self cognition of the soul's inmost power and capacities-and intuition the flowering out of the reason principle, or the grasping of truth without the ordinary processes of analysis. In the inner temple of our being, is a power divine, which, when not understood, leads us to deify some external object. Feeling impelled to worship by the highest within us, we adore that which our education has taught us to be God. Some have been taught that an idol, or image, is God; some have been pointed to the sun, to sire, to some star or other object in Nature, as the true Deity; while others have been trained to believe that the Virgin Mary, or Jesus, or the Trinity, is God. All these persons, by the ignorant and imperfect exercise of the divine power, intuition, fall down and worship the representations of God that have been made to their outer consciousness. This worship in all its forms is beautiful. The Hindoo, Egyptian, Chinese, South Sea Islander, Hebrew, Mahometan, and Christian, each and all, when truly worshiping Deity, as conceived by him, manifests a most wondrous and sublime attribute of the soul. Worship is divine. It is a soul effort after a higher good; and it is only the misdirections and superstitions connected therewith, that we deprecate.

These implanted intuitions teach us that in overy human spirit lies a hidden divinity; that the reverence for the outward God proclaims a greater within. We love to speak of God, to talk of committing all our-ways to Him. We love to think of Him as the Absolute, the Perfect, the Infinite, the embodiment of Love and Wisdom. But we would speak and think of Him understandingly. When we speak of God, our thought should not be of any personal outward substance, for the outer world is only a manifestation of inner hidden forces, related to the Infinite Intelligence. These hidden forces, and that intellgenco, are what the heart cries out after.

How shall we commune with the power back of Nature, and its varied phenomena? Shall we find it in temples made with hands, in holy cities, in Bibles? No; these can do no more than suggest the divine presence whom we seek. Where then shall we find that divine energy? In soul intuitions. There it dwells, and reveals its law. Its power, beauty and love are there. The perfect and the limitless are in the depths of every soul. Oh how grand the truth that God is within us. He moves us onward and upward forever. When we trust in the inner light and obey it, a power goes forth to change and beautify not only social life, but even external nature.

The God of the flower is that hidden principle within it which makes it hud, blossom, and grow: the God of the soul is that inmost power which makes it recognize the boundless, and yearn after perfection; and when the soul obeys its God it comes into communion with the God of the flower, and finds him the same there as within itself, and everywhere. So the devout mind sees God in the clouds, the sunshine, the rain and dew, in the sea, in the starry firmament, and everywhere, for all things are of him, and by a law which we but dimly comprehend, we feel, as we approach the Divine, that it links us to one another, to the

Arjoon. This announcement will interest every American scholar, and theologian, too, that delights to trace the relations existing between ancient religions and the religious developments of this age. Many will be induced to say, after perusing these forth-coming pages, with others that may follow: " Truly, there 's little ' new under the sun." Send in your subscriptions and orders for the work at once, as only a limited number will be published.

The Press in the Queen City.

The National Banner, so ably conducted by J. B. Quinby, Esq., of Cincinnati, is giving its readers a weekly lecture-feast upon Spiritualism. These lectures from the inner life, through the mediumistic and inspirational organism of Brother E. V. Wilson, are phonographically reported, and then sent out as carrier doves bearing messages of immortality to the doubting, and comfort to the mourning.

Also the Cincinnatti Gazette, a very influential daily, gives a truly interesting, and with one exception, doubtless impartial account of one of E. V. Wilson's services. It says:

"He went on at some length to explain the doc-trine of Spiritualism, and the grounds taken by believers in it. The lecture was interspersed with practical illustrations of the various topics dis-We will endeavor to give brief descriptions of two or three of them.

Approaching a lady seated near the stand, the speaker asked if he might be allowed to take hold of her hand. The privilege being granted be beld it a moment or two, and turned away. He then stated to the lady, who, by the way, is well known in this city, that eleven years ago she lost by death a bosom friend; a young lady who had occupied the position of almost a sister, and that her Christian name was Nelly. The lady, after hinking a few minutes as to dates, replied that the Professor was right. A gentleman was told that three years ago last September he had met with a serious pecuniary loss, and upon reflection stated that the dates were correct. Numerous other cases of about the same character, proved, ac-cording to the statements of the parties themselves, to be correct. One instance, and we think the most remark

able of all, was as follows: A gentleman, whom we know, was requested to fix his mind upon the person of some deceased friend, who during lifetime had been quite intimate with him. The gen-tleman did as requested, and in a very short time, Mr. Wilson gave the first name of the deceased the battle in which he was killed, and the month

In further commenting upon these facts, and tests given in public, the Gazette says "Prof. Wilson does them under a certain phrenological influence." This is untrue, both in the letter and spirit. Brother Wilson, he it suid to his praise, always awards the honor of these tests, lectures and impressions to the spirit-world, and thus manifests a principle of justice as commendable in the eyes of immortals as mortals.

The New Covenant after us.

Editor Livermore has of late dealt us several back-handed blows in his columns, though in such a good spirit and gentle manner that we could hardly arouse sufficient combativeness to reply. These were under the captions of "Deep Ingratitude," " Peebles on Gough's Oratory," &c. Very recently, speaking of an Eastern Universalist paper, he says:

Just now it is having a bit of a 'scrimmage' h the Spiritualists. We think it is unwise re. It should emulate the example of the NEW with CovENANT, which quotes largely from the Spirit-ualist papers, although we are pained to say that our efforts to assist those organs in exposing the charlatans among them—in *cleansing* their Augean stables—meet with an uncrateful return " stables-meet with an ungrateful return?

Motives determining the merit or demerit of acts, we are grateful when conscious that the sympathy motive is noble and divine; but when the priest overshadows the principle, and the Adam gets the ascendency of Christ in given efforts, there's nothing to call out our gratitude. In the work of "exposing charlatans," we heartily wish our brother great prosperity. He will ly wish our brother great prosperity. He will The glorious ages past with present strife, find them in the ranks of both Spiritualists and And to the e'er unfolding future lends

pating the loying embrace of his dear child, and said in a tone of voice that shivered every nerve-"Owen is dead, Harvey!" One - two - three bounds, and he seized his child, and, for four long leaden hours, tried to bring back the departed spirit. He would not give him up. Oh, the anguish, the torture, the soul-bleeding, the struggle to snatch the child from the grasp of an unseen hand! But in vain-the angels held the boy in trust

Undoubtedly Owen had a fit, or a croup; this suddenly broke that fair casket and set the bird free. His brain was very large; his intellectual affectional and spiritual powers were most briliant and strong; but his lungs were too small to furnish vitality to so massive a soul panting for expansion under the love-light of heaven. He was a boy to love. Frequently we felt the sorwas a boy to love. Frequently we fait the sor-rowful prophecy that he would not fulfill what his fond parents so ardently prayed for with hopeful words that besieged the very courts of immortality. Our impression of this fact found utterance only a few days before his death. And our dear brother had a vision of that calamity, when the walls of his house appeared to break down and no power of his could repair them. Little did he then think, as the weight of that vision so often prossed him into silence foreshadowing ruin of hopes, that his heavenly guides were thus pre-paring him for the trying hour.

On that ever-to-be-remembered funeral occa-sion, when we tried to administer comfort, many sympathizing friends were present, and among them was a slining company of ministering an-gels, all intent to inspire, and hear, and cousole, holding the sweet boy's spirit in their arms, and reathing words of divine love to soothe the troubled hearts.

We wept, and talked, and prayed together over the form so calm and heavenly even in death, and then deposited it in the garden in the sunnlest place that could be found. As we lowered it down, slow and solemn, amid sighs and burning tears, little Mary, the only child left, as if comprehending more fully the fact of death, cried out "Ohi they are putting little Owen in the ground " Poor girl, she ielt it all in that general gush of sympathy that seemed to fill the grave. The clods fell on the coffin; it was then that the vision of our brother was realized—that the walls of his house fell to be built again on the foundation of Love in the Home of the Angels. The soul looked own into that narrow house-hearts beat down to the little grave under the south window. What essed testimony is this from heaven, that dying is reliving of human loves quickened into divine action, deeper felt, higher inspiring in ever-in-creasing trust? Lo! " the angel of the household ' "God from a beau now the ministering spirit! iful necessity is love in all He doeth."

"I was at thy door, ol friend ! and not at mine, The angel with the amaranthine wreath, Pansing, descended, and with a volce divine, Whispered a word that had a sound like Death.

Then fell upon the house a sudden gloom, A shadow on these features fair and thin; And softly, from that hushed and darkened room, Two angels issued, where but one went in.''

Spiritualist Festival in Albion, Mich.

Not only a good time but a handsome sum was recently realized by the Spiritualists of Albion, at their festival for the support of speakers and the furtherance generally of the Harmonial Philosophy. The "Weekly Albion Mirror " speaks of the affair in the most flattering manner. A. B. Whiling executed choice music of his own composition upon the organ, and also briefly addressed the audience.

Our friends inaugurated the post-office, the grab-bag arrangement, and other similar institutions now so common at the gatherings of Christians, to tempt silver from sinners' purses. After the supper, came music and dancing. We see no objection to heels paying for the enlightenment of the head. What gave great zest to the enjoyment of the evening was the reading of the "Festival Token," a burlesque sheet well filled with wit, sarcasm and sound sense. The following poem, there appearing, is from the pen of Miss Augusta Whiting, sister of A. B. Whiting:

THE SONG OF LIFE.

Strange music, floating down the tide of time, Recchoes faintly through the vale of years; A changeful strain-that blends with martial chime.

Low, wailing notes that seem the voice of tears. What melody is this that strangely blends

sent from the house. The members of the family, with whom we conversed, say they are all satis-field that there is no trick or collusion in the mat-ter on the part of the girl. The two clergymen pronounce the whole thing entirely inexplicable, and we are told that they also are satisfied that no member of the family has any voluntary agency in producing the sounds or the talking. The parties are too respectable to admit of the theory of collusion. Indeed, they are all pained at the occurrence, and would gladly be rid of it. What will come of it, of course we are unable to say. We await further developments, and will report if anything more definite or wonderful transpires."

Rev. S. C. Hayford in Philadelphia.

During this month, Bro. Hayford has each Sunday addressed the second congregation of Spiritualists that meet in a church edifice on Thompson street. It was formerly known as the Kensington-street Universalist Church. Connected with this branch of the spiritual meetings in Philadelphia, is a fine Progressive Lyceum.

But we took our pen to say that this brother purposes to start for the West about the first of July, and as he goes will teach as the spirit giveth him utterance. He will remain in the West till the beginning of the winter months, lecturing and organizing Progressive Lyceums. Will our good brothers of the "SPIRITUAL REPUBLIC" inform their readers of his coming, that destitute societies may apply for and secure his services. See his address in the speakers' column.

Within a few days we have received letters all aglow with friendship from A. W. Pugh, J. L. Taylor, Geo. W. Kates, and several other Spiritualists residing in Cincinnati. These assure us of Bro. E. V. Wilson's large Sunday audiences, the prosperity of the Progressive Lyceum, and the probability of soon securing a more commodious and elegant hall. We rejoice, dear souls, in your brightening prospects.

Matters in Cincinnati.

The annual election of officers of the Religious Society of Progressive Spiritualists of Cincinnati, O., was held at their hall, after the regular services Sunday morning, Dec. 30th, 1866, and the following persons were duly elected to serve as the Executive Board of the Society for the ensuing year, 1867: President, M. W. Cary; Vice-President, James Blinn; Secretary, A. W. Pugh; Treasurer, Joseph L. Taylor; Trustees, H. T. Ogden, A. Ludington, Henry Beck; Collector, I. H. Cunningham.

Your Western editor kept your readers "posted" from time to time, on the local affairs of our Society, and we did not officially, as in years past, keep up our monthly notes. The year 1866 was fraught with more vicissitudes for our Society than the year 1865. We changed in April our 'abiding place," under what we deemed very favorable circumstances, and created some little commotion by being settled in a central locality. which called out large audiences to listen to the inspired utterances of Whiting and Nellie L. Wiltsie, (now Mrs. Chas. Brownson,) during the months of April, May and June; butour hall on one July night was burned to the ground, our Lyceum equipments, organ, in fact, all the appurtenances of the Society were consumed in the flames, which was a loss to our Society in the aggregate of some seven hundred dollars.

But notwithstanding these mishaps, we continued the services of the Lyceum regularly during the months of July and August in another hall, and in the meantime secured the old Metropolitan, resumed the regular meetings of the Society in September-A. B. Whiting speaker.

We have been disappointed by speakers throwing up their engagements and disarranging our plans, which has been a source of considerable annoyance. If speakers expect committees of societies to be just to them, they ought in every

MARCH 2, 1867.

The BibLe Christian Spiritualists hold meetings every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 F. M. MrS. M. A. Ricker, regular speaker. The public are invited. Seatsfree D. J. Ricker, Sup²t. LoweLL.—Spiritualists hold meetings in Lee street Church, afternoon and evening The Children's Progressive Lyceum meets in the forenoon. Speakers engaged :- Mrs. 8. A. Hor-ton, March 3 and 10; Miss Julis J. Hubbard, March 17, 24 and 31; Wm. A. Hume, April 21 and 23; A. T. Foss, May 6 and 12; Mirs. S. A. Byrnes during June.

NEWTON CORNER, MASS. - The Spiritualists and friends of progress hold meetings in Middlesex Hall, Sundays, at 23 and

7 P. M. HAVERHILL, MASS.—The Spiritualists and liberal minds of Haverhill hold meetings at Music fiall every Bunday, at 2% and 7 P. M. Children's Progressive Lyceum meets at 10 A. M. Greenleaf Furbush, Conductor. J. M. Palmer, Cor. Sec.

PLYNOUTH, MASS. --The "Plymouth. Splritualists' Frater-nity" hold meetings in Leyden Hall, three-fourths the time. Children's Progressive Lyccum meets every Sunday fore-noon at 11 o'clock. I. Carver, Conductor: Mrs. H. W. Dart-lett, Guardian. Speakers engaged:--Mrs. F. A. Bills, March 3, 10 and 17: 8. C. Hayford during April; Mrs. 8. A. Byrnes, May 5, 12 and 19.

May 0, 12 and 10. TAUNTON. MASS.—Meetings will be resumed in September in Concert Hall, and be continued regularly thereafter every Sunday.

Sunday. WORCRETER, MASS.—Meetings are held in Horticultural Hall svery Sunday afternoon and evening. Children's Progressive Lyceum meets at 11^M A. M. every Sunday. Mr. B. R. Fuller, Conductor; Mrs. M. A. Stearns, Guardian. Speakers engaged; Mrs. C. Famile Allyn, March 51 Mrs. Nelle J. T. Birlgham, March 10 and 17; Mrs. Anna M. Milddlebrook, March 24; Mrs. Susie A. Hutchinson, March 31, and during April; J. M. Peebles, May 5 and 12; Mrs. Anna M. Milddlebrook during June. Mrs. Martha P. Jacobs, Cor. Sec. September 10 and 19; Mrs. Chattana 1 Society of Society

Sume. AIRS. BIATUME F. JACODS, COT. Sec. SPERINGPIELD, MASS,—The Fraternal Society of Spiritual-ists hold meetings regularly every Sunday at Fallon's New Hall, to wit: Free Conference in the forenoon at 10 o'clock, Progressive Lyceum meets in the afternoon at 20 o'clock; Con-ductor, H. S. Williams; Guardian, Mirs. Mary A. Lyman, Lecture in the evening at 7 o'clock. Speaker engaged:-A. T. Foss during March.

A. T. Foss during March. LTNN, MASS.—The Spiritualists of Lynn hold meetings ev-ory Sunday afternoon and evening, at Essex Hall. SALEM, MASS.—Meetings are hold in Lyceum Hall regular-ly every Sunday afternoon and evening, free to all.

BOUTH DANYERS, MASS. -- Meetings in Town Hall every unday, at 2 and 7 o'clock P. M. Speakers engaged :-- Mrs. N. . Willis, March 3 and 10; Mrs. A. A. Currier, March 17, 24 nd 31.

dancing will commence. PROVIDENCE, R. I. — Meetings are held in Prati's Hall, Wey-bosset street, Sundays, afternoons at 3 and evenings at 1% o'clock. Progressive Lycoum meets at 12% o'clock. Lyceum Conductor, L. K. Joslyn; Guardian, Mirs. Abble II. Potter, Speaker engaged :— Mirs. M. S. Townsend during March; Fred L. H. Willis, M. D., during April; J. M. Peebles, May 19 and 26. PUTNAM, CONN.— Meetings are held at Central Hall every Sunday afternoon at 1% o'clock. Progressive Lyceum at 10% i't the foremoon. in the forenoon.

In the forenoon. Dover and Foxcropr, Mr.—The Spiritualists hold regular meetings every Sunday, forenoon and evening, in the Univer-salist church. A successful Sabbath School is in operation. NEW YORK CITY.—The First Society of Spiritualists hold meetings every Sunday in Dodworth's Hall, 806 Broadway.

meetings every Sunday in Dodworth's Hall, Sou Broadway. Sonta free. THE SOOIETT OF PROGRESSIVE SPIRITUALISTS hold meetings every Sunday, morning and evening, in Ebbitt Hall No. 55 West 33d street, near Broadway. The Children's Progressive Lyceum meets at the same hall every Sunday afternoon at 2% o'clock—Dr. D. B. Marks, Conductor. Speakers wishing to orake engagements to lecture in Ebbitt Hall should address P. E. Farasworth, See'y, P. O. box 5579, New York. Speaker engaged :-Mira M. S. Townsend during April.

Bochastran, N. Y. - Religious Going April. Rochastran, N. Y. - Religious Goiety of Progressive Spirit-ualists meet regularly Sunday evenings, and hold public cir-cles Thursday evenings, at Black's Musical Institute (Palm-er's Hall), Main street. Children's Frogressive Lyccum at same place Sunday aftermoons at 2% o'clock. Mrs. Jonathan Watson, Conductor; Mrs. Amy Post, Guardian. C. W. He-bard, Pres. Board of Trustees and Scc. of Lyccum.

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

Oswaco, N. Y.— The Spiritualists hold meetings every Sun-day at 24 and 74 r. M. in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 124 r. M. J. L. Pool, Conductor; Mirs. S. Dooilittle, Guardian. JERSEY, M. J. L. Fool, Conductor J. M.S. S. Doonthe, Guardian. JERSEY CITY, N. J.-Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10³ A. M. upon Natural Science and Philosophy as basic to a genuine Theology, with scientific experiments and illustrations with philosophical apparatus. Eyeenm in the afternoon. Lectur in the evening, at 74 o'clock, by volunteer 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 24 and 75 P. M. The afternoon is devoted wholly to the Unitiden's Progressive Lyceum. G. T. Leach, Conductor; Mrs. Harriet Parsons, Guerdian of Groups Lyceum. G. T. Lee Guardian of Groups.

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

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

A. M. and 7 P. M., at Ellis Hall, Belleview Avenue. PHILADELPHIA, PA.-Moetings are held in the new hall in Phéenix street every Sunday afternoon at 3 o'clock. Chil-dren'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 locture commencing at 112 A. M. Evening lecture at 73. The Sprittualists in the southern part of Philadelphila hold regular moetings at No. 337 South Second street, at 103 A. M. and 74 P. M., and on Wodnesday evening at 8 o'clock. BALTIMORE, MD.-The'' First Spiritualist 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 fur-thermotics

usual hours ther notice. instance to fulfill their engagements, as their word and presence is their "stock in trade," and will sunday, at Creshy's Opera House Hall, entrance on State street. Hours of meeting 102 A. M. and 72 P. M. SPRINGFIELD, ILL.-Regular Spiritualists' moetings every Sunday in the hall. Children's Progressive Lyccum every Sunday forencon at 10 o'clock. Mr. Wm. H. Planck, Conduc-tor; Mrs. E. G. Planck, Gudrdian. RICHMON, IND.-The Friends of Progress hold regular meet-ings every Sunday morning in Henry Hall, at 103 A.M. The Children's Progressive Lyceum meeta in the same hall at 2 celock w CINCINNATI, O.-The Spiritualists of Cincinnati have organ-CINGINNATI, O.—The Spiritualists of Cincinnati have organ-ized themselves under the laws of Ohio as a "i Keligious Socie-ty of Progressive Spiritualists," and have secured Greenwood Hall, corner of Sixth and Vine streets, where they hold regu-lar meetings on Runday mornings and evenings, as 10% and 7% o'clock. The Progressive Lyceum meets immediately be-fore the morning lecture. A. W. Pugh, Conductor. CLEVELAND, O.—Spiritualists meet in Temperance Hall ev-ory Sunday, at 10% A. M. and 7% r. M. Children's Progressive Lyceum regular Sunday session at 1 o'clock P. M. Mr. J. A. Jewett, Conductor; Mrs. D. A. Eddy, Guardian. TOLEND, O.—Meetings are bald avery Sunday at 10% A.

Lotters of Cheer from Cincinnati.

needy, sinful and oppressed; and going further, it unites us to the stars, to those measureless universes that glitter and gladden the illimitable field of space, and everything in the vast univercolum that has beauty and life.

A Spiritual Hall in Washington.

Should there not be in our great national metropolis a commodious and elegant hall, grand in architectural structure, and richly decorated with paintings, making it interiorily beautiful, outwardly attractive? Connected with the same there should be an extensive reading-room, filled with periodicals, monthlies and quarterlies, and a choice library of scientific and progressive works. As Washington corresponds something to the Mecca of the Mussulman, with pilgrims delegations, politicians, and reformers there flocking each autumn, some to spend a few weeks, and others seven and eight months of the season, there certainly should be an inviting hall, Sunday lectures, a Progressive Lyceum, weekly conferences, and a magnificient library to interest and edify those visiting and tarrying for a time in this national centre.

The actual residents of Washington believing in Spiritualism are comparatively few. These few. however, would take the lead in this matter. One noble-souled Spiritualist, who stays there only some four or five months each season, promised in our hearing one thousand dollars by way of commencing this enterprise. A gentleman from Nevada also offered a handsome donation; and are there not many, very many in different parts of the country who would esteem it a pleasure to contribute liberally to such a purpose? Do we hear some penny-wise brother say, "Charity begins at home"? Granted; but a broad, genuine charity, will not everlastingly confine itself at home. A charity extensive as human needs, and a benevolence broad as humanity, are most acceptable in the sight of heaven.

We are induced to indite the above, because of hints and anggestions from several congressmen, who are Spiritualists, and also from other prominent individuals.

Washington in winter-time is a sort of mininture world. At a single circle for spiritual manifestations, we had the pleasure of meeting Capt. Washburne, from Arizona; Dr. Kirkwood, from Little Rock, Arkansas; Col. Smith, from Nevada; Mazenberg, from Holland; Altoza, from Spain; Dr. Minassian, an American, born and residing in Constantinople till sixteen years of age, and then sent to this country to be educated; and also Judge Enos, now eighty-eight years of age, who, strange to say, has seen every President of the United States, from Washington down to Andrew Johnson. He says his Spiritualism keeps him hale, strong, and buoyant. We repeat, that in this city, under the shadow of our national council halls, there should be a splendid edifice consecrated to the interests of Spiritualism.

The Bhagvat Geeta.

That enterprising publicater and book-dealer, George P. Philes, 64 Nassau street, New York, is about to reprint a small edition of Sir Charles Wilkins's English translation of the Bhagvat Geets, containing the dialogues of Kreeshna and/ Universalists. Even the sainted twelve had thei Judas.

His reference to Augeas was sufficiently equivocal to excite our love of the ludicrous. Wonder if he is conversant with the myth of the Elian monarch and Hercules? It is certain that Eurystheus refused to count the feat of Hercules as among the tasks, because he did it expecting 'hire." Nevertheless, we've not the least objection to the New Covenant editor's cleansing "Augean "or any other "stables." It is legitimate. We admire fitness of things, and hence delight to acknowledge what we everywhere see, an adaption between souls and truth, soils and seeds, workers and their chosen fields of labor We wish our brother eminent success, then, in the stable-cleansing business!

Not Lost, but Gone Before.

Deeply were our sympathies touched when learning that the darling child of Bro. and Sister Jones had wrestled with the death-angel, and flown like a bird of beauty to those Paradisean Lands whence it had so recently descended. Though the time was brief from the incarnation, it was sufficient for individualization and conscious remembrances of earth-experiences.

" The angels have need of these holy buds in their gardens so fair ; They graft them on immortal stems. To bloom forever there.'

While these friends, blessed with a knowledge of immortality through the ministry of angels, look at the little grave, that in summer-time will be half buried in flowers, may their thoughts rise to heaven where their treasure rests-rests to rise under the educational influences of the angelic and the holy-and though sad and 'tearful at times that a musical voice is hushed in their home, may they consciously realize that tiny fingers touch new harp-strings in those love-land spheres of innocence, and that ere long they shall re-clasp the sanctified form of their loved one. The Rev. J. O. Barrett, one of the editors of the 'Spiritual Republic," in a recent number, thus beautifully and pathetically writes of the departure of little Owen:

"THE ANGEL OF THE HOUSEHOLD."

One of the most beautiful and promising little boys we ever knew tore himself away to the Summer-Land, on the afternoon of Tuesday, Jan. 22d, 1867, under most singular and painful circumstances. Owen Dudley was fourteen months old, son of Harvey A. and Barah P. Jones, of Sycamore, Ill., a brother and sister well known the public as literary writers for our Spiritual journals.

Mrs. Jones left her "darling Owen" in bed for his usual nap, wrapping her shawl around him and spreading the quilts carefully over him, as was her custom during this cold weather. In due time she passed into the chamber, for the boy had slept long and well, as she thought, expect-ing to greet him with his roguish kiss. Lightly ing to greet him with his roguish kiss. Lightly she tripped to the bed, speaking his name; she noticed he did not stir; the top of his head pro-truded a little above the bed clothes; she gently pulled them off, and still he did not stir; he was lying on his face; with a quick, trembling hand she turned him over, and, oh, bitter reality—those eyes were glazed—he was dead! Who can de-scribe the scene that followed—the shock—the scream—the wild rush down those stars, out into of the house. They have talked and rapped the air, across the street to a neighbor's-the walks in the street, and on the gate, the door-awful agitation when that mother, frantic and (steps, and other places, and, as we understand, agonizing, met her husband, coming home antici- i the talking has continued while the girl was ab-

its weird enchantment?

Down by the waters of oblivion's sea The key note rang, the symptiony began; And louder swelled the numbers wild and free, Until the grand, full chord was struck by man Then sweet and soft the wondrous anthem rose, Whose strains succeeding ages still prolong, Though, burdened oft with weight of human woes It sinks from triumph's peal to funeral song.

It tells the story of the ages gone; It breathes prophetic of the yet to be; It softly whispers of the glorious dawn That's dimly gleaming o'er the distant lea. Its harmony unbroken shall remain; All time the magic minstrelsy prolong; Et mity's bright isles send back the strain, And angel choirs above complete the song.

"Talking Spirits---Wonderful Phenomena."

Under the above caption, the Williamsport (Pa.) Bulletin of Feb. 16th gives the following account of an interesting phase of the Spiritual Philosophy. Spirits speaking in audible voice is not new, though not so common as some other phase of the spiritual phenomena. Here is the story;

" Williamsport has, through all times of excitement on this curious subject, remained quiet and undisturbed. It is not the manner of her people to be carried away by unsubstantial things. They are engaged largely in material business, while their spiritual welfare is confided, with general and firm faith, to the light which has so long been the guide of the Christian world. But our city is destined to have its excitement, even on this sub ject. We have no wish to draw upon the marvelous, or to romance upon anything which, how-ever strange, requires a more serious investigation than open-mouthed wonder or senseless ridicule In what we are about to state, we have the best authority for asserting it to be true in every re-spect. We suppress names for the present, be-cause the family do not wish to be troubled by cause the family do not wish to be troubled by being made the centre of curlosity, or to have ourious people rushing in at all hours to learn the truth. The facts are briefly these: In the West Ward of this city reside a quiet family, exemplary in all respects, the heads of which are, and have been for a long time, members of the Pine street M. E. Church. A short time ago, they were sur-prised at certain, or, perhaps we should say, very uncertain sounds as of rouning with the furgers uncertain sounds, as of rapping with the fingers or knuckles, and sometimes a scraping or scratch-ing sound on the floor or wall. These sounds seem to follow a young girl, about sixteen years of age, a neice of the gentleman of the house. For a time they paid no attention to the house. For a time they paid no attention to them; but they increased in such a manner as to attract at-tention, and were apparently determined to be heard. What was more strange than aught else about it, was the fact that the spirit-or whatever it is - spoke in an audible voice. It called the name of the girl and of other persons. The pions head of the family betook himself to prayer, in order to lay the spirit, but it would not down. On Satur-The spint, but it would not down. On Satur-day evening the pastor was sent for, and he, after convincing himself that there was no fraud on the part of the girl, called in another aged and well known clergyman. They both prayed, and the unseen visitant spoke audibly during the prayers of each. On Sunday morning the girl attended church with the far-ily. There the rap-ping was heard by several and the girl's name attended church with the farily. There the rap-ping was heard by several, and the girl's name was called. Fearing to attract attention, she left the church. At a class-meeting, the same day, the same phenomena occurred. This much, and a the same phenomena occurred. This much, and a great deal more, had occurred up to Sunday morning last. It seems to follow the girl, yet some demonstrations have occurred when she was out

ever insure justice to them on the part of committees.

Dean Clark, of Vermont, a young man not long in the field as a lecturer, occupied the desk during the month of October. Socially he was very much liked, and felt highly encouraged in his usefulness in the good work. In November Mrs. Wiltsie was again with us, and made the public heart palpitate to her soul-stirring utterances from the spiritual realm, and spiritually revived the languishing souls. December, Bro. Peebles spoke four Sundays with his usual success-though he created no sensation-deals wholly in the mental truths of our Philosophy. He is sound to the crown in a long or short argument, and will ever make friends. The last Sunday of the month, Prof. S. M. Strick, of Peoria, Ill., formerly a Baptist minister, spoke on the beauties and reality of Angel-Ministry. He is going through a mediumistic phase, that augurs he may be a valuable acquisition to the cause in the lecturing field.

Bro. E. V. Wilson is with us now, filling an engagement of two months to good acceptance. Two of his lectures have been reported and published in the National Banner of this city. His lecture on Influence-controlling spirit, Abner Kneeland—was a masterly effort, and covered, in the short space of one lecture, the leading ideas that volumes have been written upon to elaborate. The secular papers have seen proper to give notice of Bro. Wilson's scances, and they think them quite unaccountable on any principle save phrenology!

The cause, as a general thing, is on a firmer basis in our city than ever before, being less demand for the phenomenal and more exacting in the living of the soul-truths as declaimed from the rostrum in the every day walks of life, The aggregate amount of our expenses for the year, was \$3,243, with a balance in the treasury. The trustees of the Society have secured, on a lease of one year, Greenwood Hall, corner of Sixth and Vine streets, one of the largest and most commodious halls in the city, in every respect adapted to the Lyceum purposes. Hereafter the Society will occupy this hall, and all Spiritualists visiting our city will find us more centrally located than when at the Metropolitan.

By order of the Executive Board. Yours for truth, A. W. PUGH, Sec'y. Cincinnati, Feb. 5, 1867.

SPIRITUALIST MEETINGS.

BOSTON. — The Progressive Bible Society hold meetings every Sunday in No. 3 Tremont Row, Hall 58. Free discus-sion on the Christian Atonement at 1014 A. M. Lecture fol-lowed by conference at 3 and 7 F. M. Miss Phelips, regular lecturer. The public invited. Spiritual meetings are held every Sunday at 544 Washington street, at 103 A. M., and 3 and 7 F. M. C. H. Rines. CHABLESTOWN. — The Children's Lyncour connected with

street, at 10 A. M., and 3 and 7 P. M. C. H. Bines. CHARLESTOWN.—The Children's Lyceum connected with the First Splritual Society of Charlestown hold regular ses-sions, at Washington Hall, every Sunday forencon. A. H. Richardson, Conductor: Mr. M. J. Mayo, Guardian. Speak-er engaged:—Mrs. M. M. Wood during March. The INDEFENDENT SOCIETY OF BPIRITUALISTS, Charles-town, hold meetings every Sunday afternoon and evening, at Mechanics' Hall, corner of Chelses street and City square. Seats free. Children's Lyceum meets every Sunday. at 10% A: M. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian. Speakers engaged:—Mrs. Sarah A. Byrnes during March; Mrs. C. Fannie Allyn during April.

and, G. Fahme Anyn during April. CIRLSEA. — The Associated Spiritualists of Chelsea hold regular meetings at Library Hall every Sunday afternoon and evening, commencing at 3 and 7% p. M. J. S. Dodge, Con-gressive Lyceum assembles at 1 p. M. J. S. Dodge, Con-Juctory Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Grandon, Cor. Sec. Rpeakers engaged :-Fannie Da-vis Smith, March 3 and 10; Mrs. C. Fannie Allyn, March 17, 24 and 31. her, or for her, or with her, while on the board

Jewett, Conductor; Mrs. D. A. Eddy, Guardian. TOLEDO, O.-Meetings are held every Sunday, at 10% A. w. and 73 P. M. All are invited free-mo admission fee. The BANNER OF LIGHT and SPIRITUAL REPUBLIO are for sale at the close of each lecture. ST. LOUIS, MO.-The First Society of Spiritualists of St. Louis hold their meetings in the (new) Polytechnic Institute, corner of Seventh and Chestnut streets. Lectures at 103 A. M. and 74 P. M. Children's Progressive Lyceum at 3 P. M. My ron Coloney, Conductor; Heary Stagg, Cor. Sec. WASHINGTON, D. C.-Meetings are hold and addressed de

WASHINGTON, D. C.-Meetings are held and addresses de-lycerod in Union League Hall, every Sunday, at 11 A. M. and Х Р. М.

7% F. M. LOUISVILLE, KY.—The Spiritualists of Louisville commence their meetings the first Sunday in November, at 11 A. M. and 7% F. M., in Temperance Hall, Market street, between 4th and 5th. Speakers engaged :-Charles A. Hayden Auring March and April; Nellie L. Wiltsle during May. BAN FRANCISCO, CAL.—Mrs. Laura Cuppy lectures for the Friends of Progress in their hall, corner of 4th and Jessie streets, San Francisco, every Sunday, at 11 A. M. and 7% F. M. Admission free. Children's Progressive Lyceum meets in the same hall at 2 P. M.

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

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