

Written for the Banner of Light. MIZPAH. BY MINNIE MINTON,

Author of "Sunny Italy," " The Old Love and the New," etc.

PART L

pleadingly, as I sank on the soft grass a her coming death, for even in the short period he had feet.

The gorgeous golden and purple hues of an autumn sunset were fading gradually into the dim, misty haze covering the mountains; the air was redolent with the rich perfume of ripening fruits and musical with the hum of myriads of insects, the continuous chirp of cricket and reiterated query and assertion of Katy's delinquincy, the defending faction of "Katy-did n'te" seeming to have the ascendency; and rightfully, I think, for I always gave Katy the benefit of the doubt, and believed she did n't.

"Just the hour for a story, and I am in just the mood for it. So pray open the leaves of that well-stored memory-book, and draw therefrom twice waned and fulled on her young existence) a tale for the delectation of your little girl again." "And of what shall the tale be, 'ladie fair'?"

said my kind aunt, playfully.

"Of what but love, ma m.e? Naught else suits this soft twilight hour and my unwonted mood of sentiment. I have just been reading some of Coleridge's poems, and have his sweet 'Genevieve' | duced to the company as ' Little Lady Glyndon. before me now in fancy. But I do not believe, auntle, that

"All thoughts, all passions, all delights, Whatever stirs this mortal frame, All are but ministers of Love, And feed his sacred flame.' " 11

" Your time has not yet come, little one," answered my aunt, a shade of gravity stealing over the calm, sweet face. "

And then' she sat quite still for moments, her dark eyes seeming to be looking far, far away into the unfathomable depths of the future, or over the dark road of the past-I could not tell which. Finally, she laid her hand gently on my down to the 'golden calf,' represented in my tiny head, and looking fondly in my eyes began her story-a story that left an indelible impression on my young mind, and which I hope (although cold paper cannot speak like the glowing words from her lips) may aid some by its lesson, as oft me, and a bright, sensible boy of fourteen-they it has by its memory aided me in my moments of passion or tempatiou:

"Listen with your heart then, Minnie, darling, for it is of tny own youth I am going to speak; believing that the knowledge of my wrong doing and the suffering it entailed, may prove a signpost to warn you from the precipice over which I threw my life's happiness. You are just entering, my love, on the unknown road of womanhood. At fifteen the child's pleasures and hopes are departing; the woman's thoughts and feelings | shrieked, awakening. With none to restrain or guide those new impulses, those fresh desires; with experi- Lady Glyndon?' ence day by day alone to the goal of true womanhood w thout bitter suffer- unless your father had been an Earl, and he was ing. I, alas, was one of those lone ones, who, only Sir Frederick, not Lord Glyndon.' placed on the pedestal of worldly prosperity, stood apart from all by the power of that very and I burst into a passion of tears, as I ran to my wealth and position which is coveted as the acme | grandfather's study crying 'I am a " Lady," I am, of joy, but which to me, as I have no doubt to grandpa, am I not ?" many another, brought more of pain than pleasure. Many, ay, many a time, have I longed to early an age overweening love of rank and power exchange places with the child of the poorest had been fostered in my mind. And alasl it grew peasant, who had sisters and brothers for playmates, and parents to love and caress them. My father, as you know, was Sir Frederick Glyndon, of Glyndon Park, H ---shire, England. | dulged me, and governess and servants flattered He married at forty years of age, and, strange to say, made what is called 'a love-match.' My mother was the daughter of the vicar of one of knowledge of experience-not one truly loved me. the livings in my father's family. I have heard she possessed not only great personal beauty, but an almost marvelous fascination of manner and great musical talent, so that there was no wonder myself, by their consciousness of my immense expressed at my father's admiration of the beautiful Miss Glyde. But when she, a gay, lovely girl of twenty summers, turned from all admirers to give her hand-and I have been assured her heart as well—to the grave man, double her years, comments loud and long followed. That she had the capacity to appreciate his talents, and the good sense to prefer his strong, earnest love, to the passionate admiration of her more youthful preuz chevaliers, her conduct after her marriage showed. Yielding of her own accord to her husband's love for quiet country life, she left without an apparent regret the scene of her triumphal ontrie into society; and instead of manifesting the least anxiety to remain in London and retain, as Lady Glyndon, the honors of belleship which she had won as Miss Glyde, she herself proposed, although the season was scarcely half over, to go down at once to the 'Park,' as soon as she had been presented at the first 'drawing room' after her marriage. my mother kept during those years of her married life, show me that the only alloy to her happiress was the chagrin she felt that her beloved husband had no children to perpetuate his honored name. The natural mother love in her true mostly-with the usual self-forgetfulness of earn-

In giving me existence my mother yielded her own, and in one month from the day when her pure snirit returned to the God who gave it, her loved husband stood by her side before ' the great white throne.' A collision on the railway, over which he was returning from London with at nurse he had insisted on going himself to procure for his child, launched him and many others, without warning, into eternity. It seemed "Just the hour for a story, auntie dear," I said as if my father must have had a presentiment of

been in London, he had had his lawyer prepare a will, bequeathing to me the whole of his large personal property, and such of his real estate as could be alienated from the title. This went to a distant cousin, who, I have been told, arrived with all possible speed and unseemly rejoicing, to take possession of Glyndon Park, while still my poor father's mangled body lay in state, visited daily by mourning retainers-for he had been a just and kind landlord, and won more love from his inferiors than from his equals, whom his reticent manner and quiet tastes rather repelled. In the meantime, the orphaned baby (one of the wealthiest of England's dames ere the moon had

had been removed to the vicarage of her maternal grandparent, he proving to be one of the executors and guardians named in my father's will. My earliest recollections, Minnie, are connected with scenes at my grandfather's state dinners, when I was brought in at the dessert, and introthe greatest heiress in all England.' Of course I had no right to the title of 'Lady,' but it was a fancy of my grandfather's to so designate me, and the servants had easily fallen into the habit of

calling me first 'the little lady,' and as I grew older it was converted into 'my lady.' I well remember my first discovery of its being an honorary title only. I think I must have been about eight years old. My governess had given me a half holiday, for some cousins, children of my mother's oldest sister, were on a visit to their grandpapa. Their father was simply a curate in moderate circumstances, and the children bowed self, as all around me did. They had been taught never to dispute my will or interfere with my pleasure, and were usually very submissive; but that day, incited by a schoolmate-a stranger to rebelled at one of my capricious demands. My selfishness and haughty, over-bearing temper re-

volted, and in a fit of childish passion I cried : 'How dare you disobey me-me, Lady Glyndon?'

'You are not Lady Glyndon,' said the'stranger boy quietly. 'I have seen her. She is quite an old lady, and lives at Glyndon Park.'

I turned upon him a face burning with childish anger, and hot tears rising in my eyes, as I

'lt is true! I am. Ask grandpa if I am not

'It is not true. You could not be a "Lady

Literary Department. fragmentary diary, blistered so often in after | companions upon whom I could freely lavish the | my mourned adopted sister, amid all, faint not, | girl in doors, and instead of sentimentalizing in a tenderness of my heart. The restraint which my faiter not; remember that tenderness of my heart. The restraint which my fulter not; remember that

birth and wealth seemed to place upon those of my relatives whom I met; was a partial barrier to my loving them warmly; for perfect love must find and feel perfect freedom, entire equality. Still there was much affection in my heart for them, particularly for my foor grandpapa, with My own' eyes were filled with tears as I silently his fond pride in my name and position.

observe and think of such things, to the day when and for aid from those pure spirits whom our I should be mistress of my property, and able to Father in heaven permits to watch over earth's give my grandfather the means to easily support his place among the "Country families," and fill his one ambition-"to give as elegant dinners as was not without my own ambitious " Castles en Es. pagne," too. I used to picture my presentation at Court, the admiration and homage which were at follow; but oftener, oftener than allother dreams. was the one which gave me a home filled with smiling faces and loving hearts, all turned to me as the orbit around which their wealth of love revolved. Often have I sat, on some lovely twilight evening like this, Minnie, picturing such scenes until the tears coursed down my cheeks, and I sobbed forth in agony. 'Not for me, not for me / I have been alone my whole life-fatherless, motherless, sisterless, brotherless-not even one true friend who loves me for myself alone, who separates me from my possessions, and cares for my very self. Oh, it is bitter! it is wrong! Why did God make me only to suffer? Are there none to care for me-none?'

And then, Minnie, it would 'sometimes seem as if loving angels were near me, as if soft hands were laid on my burning brow, and whispers of comfort would seem to steal into my aching heart. But alas! not often did I feel these blessed influences, for my own rebellious passions too often repelled these dear angels, who would so gladly have lightened my pathway and saved me from much of the sufferings my own ungoverned impulses entailed upon me. I know now, dear, that all I have passed through was necessary for my development into a higher sphere of enjoyment. I know that not a trial is sent but it is ultimately for the benefit of some one; either our own willfulness needs the chastisement, as in my case, or it is sent as a warning to others, as sometimes where we see great sorrows befall the pure and good, and wonder why they are gd afflicted. God giveth them a strength to bear we know not of; the grace cometh with the burden.' Besides, I had no trials beyond mental ones; all the luxuries and pleasures of this world were at my command, and if I had also had all that others possessed of affection and harmonious, pleasant homes, where would have been my cross? This world would have been a Paradise, and that it is not meant to be; or where would be the desire and ambition for a higher life? Like the Lotus Eaters of my favorite Tennyson, we would be content to dream away existence, murmuring without a thought or ambition for the future:

\*Surely, surely, Slumber is more sweet than toil; the shore Than labor in the deep mid-ocean, wind and wave and our Sorrow and allence are strong.

But patient endurance is Godlike !"

My dear auntie's voice was broken, and she fairly sopped with the warmth of her impulsive feelings as she finished her earnest adjuration. pressed her hand to my lips, and breathed an in-I used to look forward, as I grew old enough to | ward prayer for the strength to endure all things, wayward children.

My aunt (so called by the fond love I bore her. and the knowledge that she had been more faithany Squire or Baronet in H-shire"! Still, I ful than a sister in her devotion to my dear dead mother) smiled playfully as she recovered her equanimity, and said:

"You will be thinking this is not the love-tale for which you asked, dearie. But patience; that is coming. You shall know to night what has so long excited your curiosity, little one: why your old maid auntie wears this ring with the Hebrew inscription, 'Mizpah.'"

"Stop short there, auntle," .I cried, putting my hand on her lips, "until you have begged my parlon for calling my dearest, best, ay, and loveliest friend, by such an odious name! Why! you are only thirty yet; and with your beautifully clear complexion, bright eyes, snowy teeth, and wavy masses of jetty hair, look scarcely older than I, and all you know how much more beautiful!"

" Nay, my child," she said, with the saddest of smiles; "beauty belongs to youth; and it seems to me I outlived mine half a century ago!"

"Walt, ma mie, until I tell you what I heard papa say. He told Uncle Robert he never saw a person, save yourself, who seemed to possess the fountain of eternal youth-that fount which the Spaniards vainly sought in their hoped for El Dorado. And afterwards, when I asked him what he meant by the fountain of eternal youth, he said its waters were composed of unselfish love, and when they sparkled and bubbled, brimming over, running into every one's cup, filling it with gladness, that each drop added a new beauty to the giver, and thus gave her the charm and loveliness of eternal youth!"

"A pretty poetical idea, Minnie. Your father was always full of flowery fancies. Nevertheless, auntie *is* an old maid – "Then," interrupted I, "if you will have it so.

she is \* A sweet old maid, pensive and good and kind; Her great soul chastened by refining fire; Lovely in face and form, a saint in mind.

#### A brave, true woman, Doing duty here, and looking higher !\* \*\*

"Trying, Minnie, ever trying, I hope, to 'look ligher,' but each of us have our weak momental None so strong but that sometimes, if but for a moment, a second, they are tempted, after having put their hand to the plow, to look back ' from duty to pleasure. Not but what there is a pleasure of a higher order in the sense of duty well performed, but the duty in itself is often bitter in the accomplishment. Struggles not only with one's own desires, but with the opposition of others, are

romantic arbor employ herself in the more rational manner suited to her'years-of making tos for her Birdie's papa,"

## PART II.

As I gave my dear nuntie her good-night klases that evening, she placed a book in my hand, sayng:

"I little droamad, Birdle, when I wrote these pages of joy and sorrow, that any eye save my own would ever behold them; but since I have begun a story I am too weak to finish as I promised, this record will serve to accomplish my object, will show you how suffering must ever arise from willful indulgence of the baser parts of our natures, and how purification ever cometh by suffering, and the 'peace which passuth all understanding' is granted to those who seek it, and more and more knowledge of the life sternal to all who do not willfully close their eyes to the truths which myriads of pure spirits are ever trying to teach oue and all of us. None so high, none so low but they are surrounded by these invisible ministrants longing to guide our wandering feet, to enlighten our darkened vision, to open our minds to a knowledge of a higher and purer existence. Let your mind, my child, be more open to those blest influences than was mine, clouded as it was by the deep mists of ignorance, error and proud obstinacy. I need not ask you, Minnie, to judge charitably or look leniently upon these confessions, for I know the love which fills your heart for all God's creatures, reared as you were in an atmosphere of love-the tenderest mother-love, (which I never knew) and which even yet o'ershadows you and is gradually, in spite of worldly influences and counter-teachings, leading you step by step to the attainment of that belief on which I firmly rest, knowing, feeling, as you will yet know and feel, that it is the true rock upon which to found one's house."

It was a dainty volume that I engerly opened as I reached my room, bound in velvet of emerald green, with golden clasps and tiny lock set with small emeralds; the inside, soft creamy paper, with many a marginal device in water colors, delicate and fanciful as the mind which I knew conceived them, and the fairy-like fingers which traced the lines on the pages had executed their surroundings I felt certain.

Sept. 5th, 1842 .- Ever since Lady Seton gave me that written book of my dear unknown mother's, I have felt I too would like to keep a sort of-not journal, for I dare say I shall make few records of my outside life, my comings and goings, sayings and doings; and certainly not a diary, for I never could bear to know that I had to do anything, and the very thought that I was to write daily would take away all desire, I'm sure, to write at all-but a kind of heart-book, a confidant, sort of other self. I have never had a confidant in my life. I do n't think I ever could pour out to other ears the inmost feelings of my heart, as I see so many of my age do. Are they their inmost feelings? If so, I don't think their hearts lie far from the surface, or require great strength or nower to touch them. Heigh ho! I would like once to see some one for whom I had genuine respect. Is my organ of veneration imperfectly developed? or why is it that men all seem animated automatons here in England, cut out on the same pattern, saying and doing so exactly the same things that it seems to me sometimes as if could one soul or mind (query, have they either ?) step out of its own individual body and into that of another man, it would never discover any difference; would fill the niche as if made for it! As to my own sex-I remember how I used to long, when a child, for a sister! Well, judging from the class of young ladies whom I have met this past year, since I've been here at Lady Seton's, I think now a sister would be-a great bore ! Sept. 8th -As we were driving in the Park today Her Majesty passed. She bowed, as usual, kindly to Lady Seton, who was a Maid of Honor at Court when Her Majesty was but a little child. How her very plain face lights up into almost beauty when she speaks so kindly to que. When I was "presented " at the first "drawing-room " this season, I looked, as we first entered, with some surprise at the Queen; but, as we approached and she recognized Lady Seton and kindly addressed her, then, as I was presented, gave me a gracious recognition, accompanied by the flattering assurance that she recollected my mother and thought I resembled her, I understood why Her Malesty is enthroned in the hearts of her people, and thought I too could love her as I never yet have loved any woman. If I were to marry an. Earl, I wonder if I could be appointed Maid of Honor. It would suit me to marry some one high enough in power and position to feel invaelf second only to the Queen. Why could n't I have been of royal blood? Your Majesty! I like the sound; and they call my tall form " queenly," and my flashing, black eyes "imperious," and my manner "haughty enough for an empress." I heard Lord L-say so. Why can't a Prince marry a subject? Nov. 13th.-We are down at L-Park, owned by the young Earl, and presided over by his mother. What an outre custom it is which keeps us in hot, dusty, smoky London all the lovely spring and summer, and sends us out to bloak countryhouses amid sleet, snow, howling winds and creaking doors-enough to give one the horrors instead of 'a merry Christmas,' When we are Queen nous changons tout cela / Wo'll have Parliament prorogued in November, and in bright, cheery, budding April we will "hie awa' o'er hill and brae."

He spoke with the quiet force of knowledge,

I but relate this childish scene to show at how with my growth and strengthened with my years. My grandfather and the one maiden aunt, who constituted the family at the vicarage, over-inme; but none-I felt often with the quick instinct of childhood, and afterwards with the bitter There was, as it were, a great gulf fixed between me and my childish companions—what few I had -and even a barrier between my relatives and wealth and their comparative poverty. And beyond this was the servile bowing down to birth and rank, which I have ever seen among the socalled 'commoners' of England.

My mother must have been the one pearl of the family at the vicarage, judging from what I have been told of her and seen for myself of her relatives. Did I mention she had lived but little at her father's house? She had been partly adopted by her god-mother, Lady Seton, a sort of patroness of my grandfather, and one who had aided him in more ways than this even-for poor grandpapa was a man of extravagant habits and earnest desire to keep pace in externals with the Country families,' and so frequently required aid of a substantial order from his friends. Lady Seton, being a childless widow, took quite a fancy to the baby for whom she had acted as sponsor, and as the child grew older kept her with her much of the time, and gave her advantages of ed-

ucation and society she could not otherwise have Here for four years they lived a life of quiet enjoyed. I judge from this fact that my father country pleasures, save when my father's duties had seen and known but little of his wife's family, in Parliament called him to town. Scraps from or I think he would scarcely have been willing to a desultory half journal, half note-book, which consign bischild to their rearing, although I know of no one else to whom he could have committed such a charge, for he had no near relatives of his own, and his successor, as I have said, was one he would have little trusted, and in the haste with which his will was executed, he could have had woman's heart suffered as well, doubtless; but little time for thought or choice, even had he foreseen how soon the appointed guardianship was est love-she wrote only of her regret that her to be required; I have no doubt that he acted to Frederick should meet such disappointment. But the best of his judgment. But you see, do you finally there came a song of thanksgiving, a burst not, Minnie, that my surroundings were calculated of yoy irrepressible from the hope God gave her, to develop the worst traits of my character, and that at length, to repeat her own words: 'Baby unlimited indulgence gave me no opportunity for

Oh, rest we, rest we! we will not wander more.

But, Minnie dear, God did not put us here to rest alone! He gave us talents to develop, tastes to cultivate, ambitions to strive for; in short, he put in every human breast a longing to attain a point above, ever above that on which it stands. I do not believe there is that discrepancy in human happiness which many speak of. On the contrary, I think the All-Wise, All-Just Creator has so formed each of his children that the pleasures which are withheld of earthly goods from many of them, are fully compensated for by other joys deeper than mere sensuous delights. On the other hand, we who are called the fortunate ones of earth, have something that detracts from our too perfect enjoyment of the gifts of fortune.

So, dear child, as your life progresses, and cares and trials come to you, as inevitably they must, for you know what that pretty little poem of Longfellow's says, which you read last night to me:

#### 'Into each life some rain must fall. Some days be dark and dreary.'

But, believe me, each trial is but as a 'refining fire' for purifying the gold which lies hidden in every nature; the Divine'spark of good in every human heart! Each sorrow sent, is to develop some untried strength. Each trouble overcome, is a step surmounted on the ladder of experience, which all must climb. The higher we climb here, the less ve have to accomplish hereafter; remember that, dear, when it seems easier to float with the current, than bravely to take oar and battle with wind and wave until the harbor is reached. There is a joy in the triumph far greater than the negative happiness of calmly floating with the stream, striving for naught, and attaining nothing. Above all, dear one, be courageous; ' weary not in well doing,' but go on your road, which now you are just entering on, fearlessly, trustingly:

#### ' Fear not in a world like this, And thou shalt know, ere long-Know how sublime a thing it is To suffer and be strong."

Ay, Minnie, strong in the consciousness of right! strong in the knowledge of pure purpose, of truthful design. Not ' time-serving,' as too many of us weak ones are, but fearless to acknowledge and maintain the truth. You know, dear, to what I of the communion of dear ones 'gone before,' yet difficult for you to ever maintain that firm adherence to what you feel and know to be truth. when surrounded, as you will be, by cynical sneerers and cavilers and deriders! When sarcasm

lips should lisp "mother," baby hands should clasp her fingers, baby eyes should look into her own day by day, with increasing intelligence and mer wholly evil; i was most loving in my year of my young life more dawning love brightening them. Oh, my God, I shank thee! That was the last sentence of that

o be overcome; bittles often of a lifetime, fore we 'sit at the feet of God victorious.' But à revenons a nos moutons. I have given you

a sufficiently clear idea of the influences of my childhood for you to understand how I grew up a haughty, willful, imperious, but passionately loving and impulsive girl-resisting the slightest coerción, but giving freely and generously aid or affection where my impulses and not advice led me; submitting to no control, but doing willingly what I could to make others happy, if not suggested by any save my own inclinations; a strange compound of good at the base, with a great overgrowth of faults and weaknesses on the surface! When I was seventeen years old, my mother's old friend, Lady Seton, for the first time sent me an invitation to visit her. Fortunately for me, my personal appearance pleased ber, and she made me remain with ber under the best masters, until the following year, when I was 'presented ' under her auspices. My great fortune, added to what was considered a beautiful face and form, gave great. eclut to my entric into London society. I but received it as my due, and my imperious and exclusive tastes added to my prestige. With my pride and ambition, there were so few whom I considered worth an effort on my part to entertain or even be gracious to, that to be of Miss Glyndon's 'staff' was considered quite an honor, and zealously striven for by many a young nobleman. Among these were two whom I shall call Lord Leydon, and the Hon. Robert Herndon; these are not their true names, but the initials being the same, you will be able to distinguish which I refer to, when I give you presently my diary of that time to. read, as I shall have to do; for I find, Birdie, that your auntie is not, after all, so 'brave' as you represented her in your quotation, and cannot even at this distant day speak of her heart-history!"

Dear auntie's eyes were shining with drops brighter than the dows falling around us; and I put my arms around her as I listened to the faltering voice, and felt the tremor of the taper fingers clasping my own, and begged her not to go back to her sad past, (a past which I had always instinctively felt was.sad without knowing why,) but to look forward to the bright future.

"I am sure it will be a bright one, auntle, for mamma used to say all things work together for particularly allude now-our new faith, old as the good of those who love God, and I know you the world, yet new to usl-our beautiful belief love him, for you love everything he made. Why, even that poor little, ragged, dirty baby we found ever near us! I know, my child, that it will be on our dbor-steps last week you took in yourself and cared for it as tenderly as if it had been your own, when even the servants were afraid to touch it, for fear of catching some disease!"

"Inasmuch as you do it unto the least of these

"Madamoiselle, have you one grand love for the Nature?" said the Marquis De Liatour to me this. morning shiveringly.

"Not in November bleak and drear." answered: I, half-smiling at his poor, pluched face and blue. nose. 'He had been trying, poor man! to be a. "jully Briton " and join with the sportemen in. "Tally ho and hark away."; but having met with.

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an ignominious fall, from his hands-as he assured me pathetically-" being so tresfroid, so froze with this bitter English air that, mademolaelle, I had not de power to guide mon cheval, and he swerve in the leap and I jump to de ground to keep from falling."

 $\mathfrak{Q}$ 

"Ah, Monsieur le Marquis," thought T," mayhap you did jump, but how then came the whole right slife of that gorgeous green and gold hunting suit covered with so good a semblance of English ditch-water?" He is a debonnaire little fellowthis grand marguis of the long name-dances well. plays guitar or flute to sundry sentimental airs of la belle France, and ares the British reserve and coolness, which, with his natural bonhommic peeping out in every look and gesture, makes rather ridiculous this great representative of the French nobility. Apropos of nobility, there arrived today a nobleman of another nation-that is if our cousins across the water deign to have any nobility in their democratic country. At least they have titles, it seems, for this American is connection of the Minister from America to our Court." The wife of the minister and her sister, Mrs. Minton, arrived under the escort of this American " Honorable." Mrs. Minton has one of the most charming faces I over beheld. It reminds me of Murillo's pictures of the Virgin, so spiritual, so loving and trusting, and such a calm, holy happiness in her soft, hazel eyes. She has the sweetest little fairy of a child, with clustering' brown ringlets, great, gray eyes of wonderful depth and earnestness, but so shy, so very shy they rarely meet your gaze. Her devotion to and absorption in her mother is astonishing in so young a child, and oh, the depth of affection that shines in that mother's eyes as they rest on her little one! It makes my heart ache with the old pain of childhood, the craving of a motherless child for the tender love it has never known.

Dec. 4th .-- I crossed, to-day, in a volume of poems shown me by Mr. Robert H---, (it seems Americans are always plain Mr. in addressing them; even their President,) and composed by a countryman of his, rejolcing in the cognomen of H. W. Longfellow, some lines that seem to have been written expressly for me. Perhaps we were en rapport, as the French call this new theory that Monsieur Mesmer has been trying to introduce, throwing people into all kinds of awkward and inhecoming positions at will. But here are these lines that attracted me:

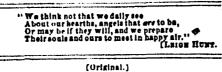
To go through life, unloving and unloved, To feel that thirst and hunger of the soul We CANNOT still; that longing and wild impulse And struggle after something we have not

And cannot have; the effort to be strong, And, like the Spartan boy, to smile and smile.

While secret wounds do bleed beneath our cloaks !"

Ah, yes! ever bleeding, silently dripping, dripping from our heart's core, but hidden from all. I overheard Lady L ....., our hostess, remark to one of her guests, "Yes, Miss Glyndon is very beautiful-the beauty of an Alpine glacler, dazzling, brilliant, sparkling, but frozen! I cannot imagine one ever loving her, or her bending from her haughry stateliness to listen or respond to words such as most women of her age love to hear." Oh, my God! and all the time a heart as warm, as earnest as her own is thirsting for love, as the parched grass for the dews of heaven, longing with a power and strength of passion that these shallow natures cannot guess of, for the affection it has never known or given. Why is it? I used to dream that, growing up beautiful as my mirror showed me I was, I would, as soon as seen, be admired, sought, loved and won. But never, never, amid all who have paid me court, have I felt that one loved me for muself. No god seems to be worshiped here but rank, and his handmaiden, money, serves as priestess at his shrine. Money! How I hate the very worl! Has it not taken away my very individuality? Where was I ever regarded as anything but the personification of so many thousands in stocks, bonds, shares, heaven knows what, that go to make up this immense fortune of mine? Did n't I hear Lady Seton whisper in reply to some question of the Dowager Marquise, aunt of Marquis de Latour, " Yes, an immense fortune, and her father a Baronet of one of the oldest families in England!" I feel, each day of my life, more and more, that I am set apart from others' true interest or affection by a brand as fatal as the mark upon the brow of Cain. I see a good deal of the Americans. Mrs. Minton has rather sought me out from the first, and the" Honorable" is so constantly with or near her, that necessarily I see much of him, rather to the discomfort of Lord L---, our host, and that grand Marquis Eugéne Henri Guillauine De Latour. The last named individual flutters around me, on all possible occasions, like (to use the trite but truthful old simile,) a moth fluttering around the candle. But it will only be the wings of your vanity that are singed, Monsieur le Marquis; not a touch to your heart do I fear. It is not the woman you worship, but what she represents, with perhaps a small quantum of admiration for the casket which contains the golden freasure. A revenolis a les Americaines. This sweet little Mrs. Minton looks at me with a great pity in her soft, hazel eyes that puzzles me. What does she see in me more than the bells and heiress which others behold in looking at Miss Glyndon? Her little fairy of a child has taken a great fancy to me. Although so shy with others that no persussions or bribes can win her from her mother's side, she has taken up of her own accord coming to my sitting room every day, when her mamma lies down for the rest and quiet her delicate health renders necessary. Little Minnie will sit quietly watching me through the hours, if I am reading watching me through the hours, if I am reaching or writing, with an expressions in her great, gray eyes that often startles me. And she says the quaintest, wisest things in her preity little shy way, that makes one feel as if a woman's knowl-edge were hidden in that baby-form. Being so much with her, Mrs. Minton says, never having brothers or sisters and playmates of her own age, but desculing, whole on her mother for companbut depending wholly on her mother for companionship and teaching, has developed her preternat-urally. Although not six years old, her mother talks to her as if she were a friend; asks counsel in little things, consults her tastes (which are exquisitely refined) in matters of dress, books, music. whatever occupies her own thoughts. She is such a tiny, little thing that she is often mistaken for a mere infant, and it amused me intensely on her first presentation at dessert, after their arrival, when Lord L--- attempted to take her on his knee, to see her throw up her dainty little head, as she drew closer to her mother, and see the in-dignant flash under the long cyclashes, as she whispered, "Why, mamma, don't he know I am *Miss Minton ?*" Bhe never allows a gentleman (excepting Uncle Robert,) to call her anything (excepting Uncle Robert,) to call her anything else. To her mamma, and latterly to me, she is "birdir," "fairy," any and all pet names that are sweet and beautiful and loving, and oh, how touch-ing to one who, like myself, never knew them! The Honorable Mr. H..., it appears, is a kind of adopted brother of Mrs. Minton; was a ward of her father's, and reared with her in the same house. Her husband (who is a Judge of dis-tinction,) being unable to come with her; when the physicians ordered a sea-voyage, Mr. H... brought her to her sister, the wife of the Minis-ter. It seems impossible that sisters should be so utterly unlike. Madame Leroy is a fine-look-ing, haughty woman, very accomplished and liter-ary, and qu fait with all that makes a perfect ary, and au fait with all that makes a perfect "femme de la monde," as different from her little Mailond's like sister as a grand Juno from a mod-(To be continued.]

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



NELA HASTINGS. CHAP. XIL-NEW DELIGHTS.

Nela's thoughts and feelings, as she began her new life in a home so different from the one she had always known, can best be given in her own words, in a letter to her grandmother, which was written, as all good letters are, so simply and naturally that every word seemed as if spoken from her heart.

" MY DEAR AND BEAUTIFUL GRANDMOTHER -I kiss you in my heart twenty times before I begin my letter, and I am glad that I can do it so quickly, for I am in such a hurry to tell you everything.

Oh, if you could only see my room where I am writing. You must know that my mamma intended quite another room for me, but my papa whispered to her, and she looked at me as if she was never so surprised in her life, and she immediately gave an order to a servant, and I was ushered into this love of a place.

But I suppose I ought to tell you how I like mamma. I thought she must be a queen when I first saw her. She looked just as I always supposed queens did, and she moved about as grand as Queen Elizabeth, that Mr. Graves told us so many nice stories about. And when she kissed me, you would have thought that I was some fine indy. And she has such beautiful hair-some one comes and dresses it every day-and her eves look just like a picture. So you may know I like her very much, and think her the most beautiful woman I ever saw.

And this room that is mine-all mine, they say -how can I tell you how beautiful it is? The carpet looks like that spot we found in the woods last summer, where the green and brown moss was all sprinkled with Star-flowers, Violets and bunches of the Scarlet Cornea. And the curtains are buff damask, like that piece you said was your grandmother's gown, who lived in England: and over the buff ones hang lace ones, that look like the mist that rolls off of the valley after the sun is up. And the bed is hung over with just such curtains, and the chairs and sofa are in buff with white flowers.

But I found in the room something I liked much better than all this. It was a vase full of the most exquisite flowers, and a hanging basket of Ivy and the beautiful green plants we used to find in the meadow and woods. I almost cried as I looked at them, thinking how far away I was from you and the beautiful woods. But papa came in just then, and hugged and kissed me, and called me his country lassie, and asked me all sorts of questions: whether I would like to live with him? and if it was n't much better than Adams, where there was no opera or theatre? Of course I said yes, but I did n't know anything about the opera, and when I thought of the dear old hills, and the singing birds, and you, and Rosa and Tony and dear Mr. Graves, I wanted to cry again; but mamma came in, and asked me over so many more questions.

She wanted to know if I would go and he fitted for my new dresses. I said, 'yes,' but I thought that nurple silk you had altered over for me was a plenty fine enough. But you see I did n't know. for it does n't look stylish at all beside mamma's. But I am sure it was a plenty good enough to wear down to dinner, but mamma would n't let me go because there was company, and she said my début would be spoiled if I appeared in that I wonder if I shall even

I had a splendid time at the opera. Mamma let me go with a young gentleman that visits here. He said so many fine things to me, that I thought some of them must be true; so I looked in the glass when I got home, and there was only my old self, but I looked paler than I used to. I think it is not fashionable to be healthy and rosy, for everybody looks sick to me. The young gentleman's name is Robert Sinclair, and his father is very rich, and he is very handsome, so mamma says; but I think Tony is much better looking. He asked me which I preferred, Bellini or Verdi. Now you must not laugh at mo, but I did not want to seem stupid, and so I coughed, to give me time to make up my mind what to say, and not quite understanding him, I said I thought green was the loveliest color in all the world. You see I thought he said something about verdure. Papa said I was a verdant country lassie, and they all laughed, and I too, though I was ready to cry at my stupid ignorance; but how should I know that Verdi was a great com-

noser of music? I am resolved not to make another such blunder, for I will pretend to know, if I do not. I hope Mr. Sinclair do n't think me quite a fool. Dear grandma, I have got so used to the fine things here that I don't think much about them, and feel as if I would like something new to look at, I do believe the more one has the more one wants. There is manima all the time talking about some new thing she will have. She bought a ring the other day that cost a thousand dollars, and then she did not seem to care anything about

She is all the time telling me about my lovely hair, and my brilliant eyes, and my style, till I wonder if she loves me, or if I am like the ring, only wonderful because I am new. I do want one of your kisses, with your arms around my neck. I believe it would rest me, for somehow I feel tired most of the time.

Tell Tony I don't forget the roasted apples, and think they would taste better than the creams and cakes they have here. Have I told you we dine at six, and have courses of meat and pastry and fruit until I am all tired out, and believe I should like my bowl of bread and milk better.

Dear grandina, I try to do just as you would like to have me, but I want also to please papa and mamma, who are so kind to me. I often wonder why they did not care for me before; but mamma says she had no idea I was so fine a representative. I don't know just what she means, but think it must be that she had no idea I would so well represent all your loving care-for which you must let me always be your own little NELA."

Letters like these continued to come to Aunt Prue once in two weeks all through the winter. but each later one revealed more and more the fact that Nela was getting absorbed in the life about her. The letters grew shorter, and there was less anxiety to let them he a true picture of her life. She complained of weariness and headache, and of always being in a hurry.

When she left her grandmother's house she had insisted that she would return in the summer and begin again the beautiful life. She even hung up her shawl and hat where she could find them readily on her return. But the spring months wore away, and nothing was said by Nela of her visit. Her grandmother kept a cheerful heart, and planted the morning-glory seeds where Nela used to, and trimmed the border of pinks, and twined the honeysuckle a little further over the door where Nela's hands had bound its last year's growth.

It was plain to be seen that Aunt Prue's eyes often grew dimmed, for she had so frequently to wipe her glasses and to seem to brighten her eyes; and her voice, too, had a tremble in it and seemed more feeble than it used to. Rosa cared for her very gently, but the light of her eye was dimmed, and no one could take her darling's place. Late in May, when the beauty of the forests, the hills style. I didn't know what she meant, but I and the meadows cannot be told, but must dwell whispered to papa, and he told me it meant only in the heart and speak out in ringing joy-bellsmy first appearance. Why she did n't say that, I it was in all this wonder of life, one sunny May the letter t afternoon, that Aunt Prue received

Mrs. Jones was awed into silence, and quiefly Pergamos, at Thyatira, at Sardis, at Laodicea. took her leave. Tony came in not long after to Bee how the Judean Master dwells on the deeds ask for Nela and of her coming.

"She will return to us some day," said Aunt' Prue, "but just now she must live a life a little found in the church at Ephesus, he says: "This way from ours; but only think what riches she will bring to us by-and-by from the new paths she has entered."

But Tony was not satisfied, and looked sad and thoughtful.

[To be continued.] BED-TIME.

Reschud lay in her trundle-bed, With her small hands folded above her head; And fixed har ibnocent eyes on me, While a thoughtful shadow came over their glee. "Mamma" abe said, "when I go to sleep, I pray to the Father my soul to keep, And he comes and carries it far away, To the heavilful home where his away. And he comes and carries it lar away, To the beautiful home where his angels stay; I gather red roses, and lilies so white, I sing with the angels through all the long night; And when, in the morning, I wake from my sleep, He gives back the soul that I gave him to keep. And I only remember, like beautiful dreams, The garlands of lilies, the wonderful streams!" - Little Corporal. -Little Corporal.

#### Answer to the Riddle in the Banner of Dec. 7th.

His is a pronoun in the possessive case; Pan, a utensil, in the kitchen finds a place; I both a vowel and a pronoun is, that 's clear; O is an exclamation which we often hear; La is the name of the note; so jot that down; Hispaniola, the place slalmed by the Spanish · Crown, 1, M. P. A.

Original Essays.

JESUS---HIS LODGE---EMBLEMS PROBA BLY WORN.

BY DR. HORACE DRESSER. There was once in Judea a company of men

associated in a peculiar manner, all of their num-

ber being chosen for membership by a most re-

markable man, over whom, as disciples, by com-

mon consent, he exercised mastership. This com-

pany, and the person who called it together, were

a secret body or Lodge for the exercise of fellow-

ship. Correlatively they were not allied as mas-

ter and servant, but as master and disciple. This

Lodge had its mysteries, its symbols, etc. Its

Master was also Teacher of the Mysteries. He in-

doctrinated those who were received into compan-

alism, and this not only in private to his disciples,

but in public to Jew and Gentile, to Pharisee and

Sadducee, heralding the same wherever he went.

albeit in synagogue or market-place, in grove or

temple, on sea or by sea-side, in the vale or on the

mountain-top. His teachings were accompanied

by spiritual phenomena which the men of his

time have chosen to call signs and wonders, in de-

monstration of the truth and the objects of his

The Lodge of disciples of this master and teach-

er included in its jurisdiction those who have

been called "the fishermen of Galilce," for some

reason not quite manifest to all men. Is it be-

cause four of these disciples." Simon who is called

Peter, and Andrew his brother, James, the son of

Zebedee, and John his brother," were occupied,

when called by Jesus to his discipleship, in mend-

ing or in casting into the sea their fish-nets?

fraternity of "the twelve," or of the whole num-

any record of such avocation. Will the occupa-

tion or trade of four men in twelve, or in a greatly

increased number, being a manifest minority, at-

tach itself to and give their trade-name to a mul-

But this Galilean Lodge of ancient Spiritualists

titude or overwhelming majority?

mission.

and doctrines of the deacon of the church at Antloch. In his mention of praiseworthy matters thon hast, that thou hatest the deeds of the Nicolaitanes, which I also hate." He tells the church of Pergamos, chidingly: "So hast thou also them that hold the doctrine of the Nicolaltanes, which thing I hate." But enough. If in periods proximate to the time in which the Galilean taught in his Lodge and in public, the churches and deacons were subjects of such indictments as those preferred against them by him in his bright and blessed abode in the heavens, what must be their corruptions and departures from his teachings after a lapse of nearly two thousand years, one thousand of which constitute the Dark Agesthat millennium of ecclesiastical slavery, when the Hierarchy was sole custodian of the Scriptures and supreme exponent of religion?

A few words now about the badge undoubtedly worn by the disciples of Jesus-the olden Spiritualists. Venerating his name, and believing in his Philosophy and the Religion which made him a martyr, and discarding the intervening ecclesiasticism of the Ages, I class myself as his disciple-and I would like to manifest myself as such in all the acts of my life. As a Spiritualist of his school of Philosophy and Religion, I deem it cognate to such profession to wear upon my person the symbol or emblem which distinguished, as I believe it did, the discipleship of his Lodge during his Mastership in the flesh. Accordingly, long since-more than a year ago-I ordered the manfacture of a cravat or breast-pin. It has the form of a goldfish, is made of pearl, and suspended from two grasped hands wrought in pearl, and forming the head of the pin. On one side of the emblem are engraved the Greek letters, Alpha, Gama, Delta, being the initial letters of certain words, forming a sentence which was an utterance of Jesus, and foundational to all his teachings. On the obverse side is the All-Seeing Eye. I deem it a proper and beautiful emblem to be worn by all true Spiritualists, in testimony of identity of faith and fraternity with the first and most ancient Society or Lodge of Spiritualists. Nov. 1, 1867.

# "SOCIAL EVILS."

In the Banner of Light for Dec. 14th, is an article under the head of Social Evils. It is a good article, and I wish that every lover of humanity could read it. I wish especially that every Orthodox minister could read it. Possibly some of ionship. He taught a true, grand, sublime Spiritu- them could he led to see that Sabbath breaking, unbelief, dancing, non-attendance upon Church services, prayer meetings, &c., are not the great crying sins of this generation.

The people are tired of hearing sermons upon these threadbare, worn-out and falsely presented subjects. Why not, Christian ministers, treat your congregations for once to a discourse upon these real and actual sins? Why not talk to those of them who are husbands and fathers, after this wise: "Brethren, everybody in this world has their faults. There is a good deal of evil and a good deal of good in everybody's heart. But every one has a peculiarly besetting sin; a sin by which they are easily tempted and led away. Now I believe, brethren, that the peculiar besetting sin of the major part of the husbands and fathers of every congregation, is: too frequent indulgence of the sexual propensity in lawful wedlock. I do not charge many of you with infidel-These are the only fishermen found in the whole ity to your wives, but I do say that many of you are shortening the days of your companionsher who ever became disciples, of whom there is whom you have vowed before heaven and earth to love, cherish and protect-by too great an indulgence of this propensity. I dislike to say anything that may appear harsh or unkind, or that is calculated to wound the feelings, but I am commanded to speak the whole truth, whether men will hear or forbear. I believe that there are had symbols, among which, no doubt, was the thousands and tens of thousands of men who are form or figure of a fish, cast from some metal, or killing their wives in the way I have mentioned, carved from ivory, shells, etc. Hence it is more just as surely and truly, and many of them as

words that other people do n't understand.

But I must tell you about my visit to the dress maker's. In the first place-I hope you won't feel badly, for I could n't help it-I had to be fitted to some French corsets, and mamma would get them small, for she said I must look genteel anyway. I twisted and turned for awhile, but she said, 'my darling,' so sweetly, that at last I stood quite still, and now I have got quite used to the pressure of them.

I am to have a blue silk, that is just the color of those blue-bells that I raised from the seed that Tony gave me, and a pink silk that looks like the rosy cheek of the peaches that we gathered off the old tree in the garden. And then there is a green, just the color of Geranium leaves, and a brown like the cinnamon you put in the custards, and a white lace dress, and then a street dress and a breakfast wrapper of crimson, and I can't think of the rest. And then mamma bought me ince collars, and gave ten and twenty dollars for them, though I should n't have thought them worth as much as the one you gave me last Christmas that cost fifty cents. Mamma would not let me wear that. She said it was only fit for a servant to wear. But I kissed it when I folded it up, and think it quite pretty enough for me.

But, dear grandma, I am afraid I shall tire you if I tell you anything more. I do want to see you a great deal more than I want to go to the opera. I would love to sit down by your bright fire better than to look at the beautiful things about me. My head aches or I think I should never stop writing. You must tell Tony to take good care of the Geranium I gave him, and don't let Rosa think that I forget my little room, with its white curtains and its sliver moonbeams. Dear grandma, I plan every day a little journey to Adams, and think how nice it will be to wash your dishes again. I offered to help mamma the other day, and she looked as if I had offended her, so you see I have not much to do, but I am to have a French teacher very soon; mamma says it is very necessary.

This is from your own loving NELA."

Aunt Prue read the letter through without stopping. She took off her glasses then and wiped them, as if she could not see well, but the mist was in her eyes. " Dear little one," she said to herself, "she has begun the weary journey; she has entered the thorny path; may the beautiful angels keep her, for I know the Lord has loved my darling, and will not forsake her now."

In a fortnight afterwards she received another letter.

"MY DEAR GRANDMA-I went to the opera last night, and was so sleepy this morning; that I could n't write to you in season for to-day's mail. chain another soul to my orbit, but by the gontle I hope as the old stage toils in to-morrow, you influence of my trust and hope will I strive to be will not miss your little one's words. I don't as the benign evening star, that is said to shed know what alls me, but I do n't sleep well nights. down to men its loving power through all the I feel nervous, and toss about, and wish I was in thousands of miles between. Let us not seek to my own bed in the cool chamber beside yours, for be suns, but the planets in the firmament that the house is so warm here I feel as if I had a give to the night its glory and to the universe its fover, and papa says I must not sleep with my majesty." window open.

she had watched for two whole weeks.

"MY DEAR GRANDMA-I hope you have not expected a letter. I have been in such a hurry. Papa, mamma and your Nela are going to start for Newport next month, and I can never tell you how much there is to do. I have had to have an entire outfit. I take the carriage and do my shopping myself. Papa does not seem to care how much money I spend, and it is so nice. I must not write more, for I expect a call every moment. Do n't forget your NELA."

Aunt Prue went that sweet sunny May day up into Nela's room, which had remained just as she left it. She kneeled down beside the bed and buried her face in her hands.

"I thought I gave my darling into the hands of the Lord," she cried in bitterness, but I did not. I still claim that she shall walk in my garden. Oh Father, let me be strong to trust her. If she forgets me, I will not forget her. Let me give her to the All-Protecting power of God."

No one saw Aunt Prue until evening; but when she came down it was with a pale, calm face and with a smile resting on it that told of hope and trust. Mrs. Jones came in, hoping to hear Nela's letter, for such an excitement was a great blessing in the quiet, humdrum life she led.

"Well, I suppose Nela will be coming home soon; I am sure she ought to, for if ever a woman was the making of anybody, you've been the making of Nela," said Mrs. Jones; "and if she forgets you she'll be the ungratefulest hussey I ever heard of."

"Nela won't forget me," said Aunt Prue calmly; "but if she enjoys the new flowers that blossoms in her path, shall I wonder?"

"Well, I always said she was just like her father," replied Mrs. Jones tartly, " and everybody knows that it was a burning shame that he did n't come and see you for nearly eighteen years, and if Nela does the same, I should wish she was where my Lucy is. Oh dear."

If Aunt Prue had not gained the victory in the stillness of her own room, perhaps these words would have troubled her, but now she smiled at their impudence, and replied:

"When God put the stars in the heavens he gave to each an orbit. How gloriously they revolve without a jar. It was only last night that I was looking out on the wonder, and I said, can it be that a God who is the centre of all this majestic order, can fail to be the life of every human soul; and if he is the life, will it not revolve in its own place exactly fitting to the sphere for which it was placed in the Divine order? No; I will not be afraid of that order, but in my own appointed place do the best I can; neither will I

natural to infer that these disciples and their criminally, as if each one should open a vein spiritual truths, were sometimes called "fishercalled from their nets. A writer says, "The figure some other direct process." of a fish carved on the monuments in the Roman catacombs, is an emblematic acrostic intended secutors." On the steeple spires of some of the come when some will dare to talk thus. old Protestant church edifices, in Continental in the figure of a fish. There is one in that form on the spire of a church edifice in the city of Al- silently, and in the dark. bany, New York.

of the maddened populace of Jerusalem, delivered evil that can be named. him up to be crucified. This tragic event scattered his disciples, and some of them found their way into other cities and provinces.

While yet at Jerusalem, " the twelve called the multitude of the disciples unto them," and recommended the election of seven men of their numtion not provided for or known under the adminlas, a proselyte of Antioch."

appear to be that of the continued Lodge of the animal about man yet." Great Master, as established and conducted by Now I do not believe that women are angels. career through the centuries.

statements concerning this Christian deacon. It great work is accomplished. will be sufficient to refer to the estimation of Jesus

himself, as a spirit in spirit-land, of those Chris-Aunt Prue's face glowed with celestial fire, and against the church at Ephesus, at Smyrna, at over one woman,"

master, the great teacher and demonstrator of upon his wife's arm and extract daily therefrom a certain quantity of blood. All men who are men" by reason of the emblem worn about their conscious-and there are many such-that they persons as a badge of fraternity, and not for the are thus killing their wives by inches, are just as reason that Simon Peter and three others were guilty before God as if they took their lives by

It will probably be a long time before ministers will be braye enough, and true enough to their formerly to point out the burial-place of a Chris- convictions, to speak such plain, homely, truthtian, without revealing the fact to the Pagan per- ful, terrible words as these. But the time will

No great wrong was ever righted without plain-Europe, it is said there still may be seen the rane | 1y spoken words directed right at the root of the evil. No great revolution was ever performed

Abuse of the sexual propensity-a propensity The Jew and the Roman, whose religions had just as pure and holy, and as proper to be underbeen assniled and condemned by the Master of stood and talked about as any other propensity this Lodge, conspired to kill him, and shortly the God has given us-in various ways is the giant Roman Proconsul, winking at the judgment of the sin of our day, and leads directly and indirectly Jewish Sanhedrim, and conforming to the wishes | to more misery and unhappiness than any other

A good deal has been written of late upon the sin of abortion, and women are most sorely condemned for this truly terrible and unnatural mauner for the prevention of offspring. But how many abortions, think you, would be committed, if husbands and those who are not husbands ber to a Disconate-a novel affair and organiza- never had sexual intercourse without consulting and honestly abiding by the wishes of the oppoistration of the Master in his lifetime. It was a site sex? Here lies the worst of the matter. God sort of Board of Management of the secular af- has given woman a nature loving, confiding, defairs of the Fraternity. Among those chosen to pendent, tolerant of abuse-and men, thousands fill the membership of the Board was one "Nico- and millions of them, are low enough in the scale of being to take advantage of these God-given

It was not till sometime after the Crucifixion of and beautiful characteristics of woman, and en-Jesus that the disciples were called Christians. tail upon her the cares, pains, trials and respon-Says the historian: "And the disciples were sibilities of maternity, without consulting her called Christians first in Antioch." Here was wishes, any more than if she had not the slightest established what is called a " Church "-a body of interest in the matter. Well and truly has Henry persons in some sort of association. It does not | Ward Beecher said," There is a great deal of the

him in Galilee. Whatever its structure and mode | But as far as regards the matter under considerof government, it claimed to be the offspring, in ation, I believe she is a great deal purer and betits spiritual elements, of that destroyed or dis- ter than our own sex. Futicism is a crime. I banded Lodge. In some sense these Christians have no apologies for it. But man is most to always recognized Jesus, in spirit-life, as still re- blame. What is the cure? What is the remedy garding them as within the pale of his Master- | for this degradation, this defilement, this leprosy ship. How well they behaved, and how some of of uncleanliness, with which our race is afflicted? these "Churches" were esteemed by him in his In a few words it is this: All men, all women high and heavenly dwelling place, is matter of who are working for the good of humanity, must Scriptural record. Here at Antioch began an ec- learn this important lesson, and then teach it and clesiasticism which has descended to us in its preach it, viz: The true road to the restoration of the soul to God is through the restoration of the body to The newly chosen deacon, "Nicolas, a proselyte purity. Let every man and woman and child seek of Antioch," no doubt belonged to the church here. to so live that their bodies may become a fit tem-It is not necessary to note here the historical ple for the indwelling of the Holy Ghost, and the PHYSICIAN.

A good story concerning the production of "The tians who pretended to adopt his teachings and to | Lady of Lyons" at Salt Lake Oity Theatre: "An practice his principles. Read his indictment, de- aged Mormon arose and went out with his twenclared through the mediumship of John, while ty-four wives, angrily stating that he wouldn't prisoner on Patmos, and seen in the Apocalypse, sit and see a play where a man made such a fuss

## SEASONS.

## BY CHRISTINA G. ROSSETTL.

Oh the cheerful Budding-time! When thorn hedges turn to green, When new leaves of elm and lime Cleave and shed their winter screen; Tender lambs are born and "ba"; North wind finds no snow to bring; Vigorous Nature laughs, "Ha, ha," In the miracle of spring.

Oh the gorgeous Blossom-days! When broad flag-flowers drink and blow; In and out in summer blaze Dragon-flies flash to and fro; Ashen branches hand out keys;

Oaks put forth the rosy shoot; Wandering herds wax sleek at case: Lovely blossoms end in fruit.

Oh the shouting Harvest-weeks! Mother earth grown fat with sheaves; Thrifty gleaner finds who seeks; Russet-golden pomp of leaves Crowns the woods, to fall at length: Bracing winds are felt to stir: Ocean gathers up her strength: Beasts renew their dwindled fur.

Oh the starving Winter, lapse! Ice-bound, hunger-pinched and dim! Dormant roots recall their saps; Empty nests show black and grim: Short-lived sunshine gives no heat; Undue buds are nipped by frost; Snows set forth a winding sheet, -And all hope of life seems lost.

## Correspondence.

## Letter from Mrs. Horton.

Permit me once more to communicate with those who sometinies look for my whereabouts through the columns of the Banner.

through the columns of the Banner. The last three mouths have been to me as full of interest as any previous in the last eleven years. September was spent in Boston. With much pleasure I watched the ardent efforts of the newly organized Society and Lyceum at Mercannewly organized Society and Lycelin at Mercan-tile Hall—its members laboring with such earn-estness as to warrant success, which was each week more apparent. The progress of the Lyce-um was to me a marvel. During the entire month I heard no bitter criticisms on the misdoings of others, but on every face was visible a marked inquiry as to what they should do to best advance the work in which they mere engaged?

inquiry as to what they should do to best advance the work in which they were engaged? The re-sult has been a good Society and a fine Lyceum. October was spent in Washington. The fitting up and dedication of the new hall, of which your readers were duly apprised, afforded me a pleas-ant place for lectures, with a full attendance each Sabbath. The Society, which has for the last year felt the disintegrating force which has gone through the nation, began its reconstruction the first of October, and I have no doubt of its per-manency. Aided by the efforts of many noble minds in unison with one of our earliest and best pioneers in modern Solitualism. Dr. J. Mayhew. manency. Aided by the efforts of many noble minds in unison with one of our earliest and best pioneers in modern Spiritualism, Dr. J. Mayhew, with hands, head and purse inspiring others to do likewise, the rubbish of partialism and party were removed, a good foundation was laid, and a nucleus formed around which the pure angels will delight to cluster, giving the people access to the great Foundan of Truth and Life, to send forth its sweet refreshings from this centre to heal the maladies of other now divided Societies of Spiritualists. The week-evening Conference and Platonic School were both interesting and in-structive. Each week brought additional names to the Society; and had I been pastor over some sectarian order, with the "D. D." attached to my name, I could have proudly said, "A great re-vival in Washington." But my "better half" always reminds me of the vast difference between revisal and reformation, so I will accept the latter as being appropriate. I am happy to say that much of the success of Spiritualism in Washing-ton is due to New England enterprise—as some of the ablest Spiritualists are from her mountains and shores. Vermouth has her stars in J. H and ton is due to New England enterprise—as some of the ablest Spiritualists are from her mountains and shores. Vermont has her stars in J. H. and Nellie C. Mott. Surely, Spiritualism is with them something more than meré theorizing—yea, it is a philosophy, a religion worthy of practical de-monstration. Mrs. Mott is one of our most relia-ble and useful mediums. In her quiet unassum-ing manner she is instrumental in bringing many to a knowledge of the truth. November has been spent in Massachusetts— one Sunday in Dorchester: one in Ashland: two

November has been spent in Massachusetta-one Sunday in Dorchester; one in Ashland; two at Newton Corner. The prospects are favorable for the advancement of Spiritualism in each place, while there are good and true souls in all who are willing to work. The first two Sundays of this month have been spent in old Plymouth. Here monuments of granite have been erected to commemorate the landing of the forefathers, while their successors are trying to emulate, in their Society and Chil-Lyceum, the principles which those pildron's grims dimly saw. Now to come to personal and material matters -not so much for my own gratification as the pleasure it may give those who have sent on the breeze so many "God bless you's," which have not been lost on the "desert air," but have come direct, purifying and strengthening. I would say I am now settled at 24 Warnesit street, Lowell, Ways A cottere has how purplesed with the Mass. A cottage has been purchased, with the intention of making this a permanent home during my solourn on the earth. My family will be composed of husband, my one-armed soldier boy, Charley, my daughter Hattie, and her husband, Dean Clark. All who know me know that to me

sensible treatment, curing them and sending them forth useful members of society. The record of this class of patients is large, and some cases most wonderful. He has reacued many who were just stepping cross the river before their time, keeping them here in the bosom of their families keeping them here in the bosom of their families to finish their work and duties. And we hope such may not be afraid to publish to the world, for the benefit of others, the source from which their relief came. Diptheris, fovers, inflammation of the bowels and lungs, diseases of the heart, liver, kineys, stomach, all have yielded to the magic touch of spirit-power. The system is read clairvoyantly (so called), the causes of disease as-certained and removed, and a cure of course the result.

Dr. Bryant has also been here, making most wonderful cures by the laying on of hands, or magnetism, in many cases permanently. And no doubt hut what nearly all would be permanently cured if the doctor could give sufficient time to his patients. The wonderful demonstrations of spiritpatients. The wonderful demonstrations of spirit-control for the relief of the afflicted caunot be frowned down. Prejudice is fast giving way, and many of the Medical Faculty of our city consult the spirits mbout their patients now. And I trust at an early day there may be some well-conduct-ed test of ability between them, which must end in the soknowledgment of the superior power and children of mainter physicians to avaning describe ability of spirit-physicians to examine, describe and cure discases afflicting mortals of to-day.

and cure diseases athleting mortals of to-day. Our good friend, Mr. Thomas Hunt, passed through here on his way to China with his family. He stopped but a few hours here, but gave us a short address, after one of Mrs. Cuppy's lectures, in Mercantile Hall. He left in good health aud with prospects of a fair voyage. God biess you all for your noble work of truth. Waithilly yours VEUTAS

Faithfully yours. San Francisco, Cal., Nov. 17, 1867. VERITAS.

## Letter from W. K. Ripley, M. D.

DEAR BANNER-Perhaps a word from me in regard to my whereabouts, future prospects, &c., may be of interest to many of the friends of pro-gress in New England, with whom I have labored for the last fourteen years particularly now, as I am about to turn away from the kindulearts and pleasant homes that I have so long enjoyed, to seek the experience of a worker in the field of reform and advancement in the broad, free West. I have not been idla since last I wrote you but reform and advancement in the broad, free West. I have not been idle since last I wrote you, but have been steadily at work for the true and right. In June I labored with the friends in this place, where I have made my home for three years past. In July I answered the earnest call of a much loved brother, with whom I had ministered in Maine-now a resident of Ballston Spa, N. Y.-and passed a placeast and wrott ble senson. Maine-now a resident of rails on Spa, N. Y.--and passed a pleasant and profitable season. August was spent in visiting the seashore at Marshfeld, Mass., and the familiar scenes of "boyhood's days" in the good old "Pine Tree" State. September I lectured in East Attleboro', Mass., where an effort was made by a few friends to sustain liberal meetings, with what success time must toll. Oc-tober and November L spent here and at Brod. tober and November I spent here and at Brad-ford, N. H., and this month am speaking and healing in Manchester, N. H. With the ending of the year, I close all engage-ments and accounts with New England, and com-

ments and accounts with New England, and com-mehce the new in the West, viz: January in Rock Island, Ill.; February in Sturgis, Mich.; March in Battle Creek, Mich., at which places I shall be glad to find applications for week evening lec-tures. In giving you my last contribution from New England, I do so fully alive to all the dear memories which time and circumstance have re-corded in the "Book of Life," and with a perfect realization of my duty. I shall go forth to fulfill it, asking only the just criticism of an impartial friendship. Fraternally yours, *Foxboro', Mass., Dec.* 13, 1807.

Foxboro', Mass., Dec. 13, 1867.

#### Massachusetts Spiritualist Association. Mr. Geo. A. Bacon, Sect'y Mass. Spiritualist Association:

ciation: RESPECTED FRIEND—The month of Novem-vember, with its missionary work, has past, and I take the first opportunity to record the "defeats and victories" which have attended the labors of the Agent. November has been rather a bad month for lecturing, on account of the weather being much of the time very unpleasant and in being much of the time very unpleasant, and in the absence of the moon the evenings have been unusually dark.

Most of the places visited were small, and in some the people listened for the first time to an advocate of Spiritualism. Notwithstanding these lifficulties, which of course we expect to meet with, I am happy to report a growing interest on with, I am happy to report a growing interest on the part of the people to know more of the truth of our philosophical religion. Especially true is this on the part of those who have never witness-ed the phenomena. Numbers are on the anxious seat, as it were. They are pleased with the teach-ings, and only wait to have them illustrated by facts to become convinced of their truth. To sup-lat this want, good test and physical mediums are ply this want, good test and physical mediums are inuch needed.

# Correspondence in Brief.

SoLo. W. JEWETT, KERN RIVER, KERN, CO. CAL., speaks highly of a fertile tract of land in that vicinity, as being well adapted for the settle-ment of an industrious community.

T. M. WIER, A. M. DUHR, J. B. CRAMMER, and others, of Olover, Henry Co., Ill., teatify to the good qualities of J. T. Rouse as a lecturer. He is physically blind, but spiritually his sight is deep and clear.

J. B. CAMPBELL, M. D., CINCINNATI, writes J. B. CAMPBELL, M. D., CINCINNATI, WHEE that he has been a practicing healing medium for twenty-five years—that bis father was the same fify years ago—that Dr. J. R. Newton had his first lessons and patients for bealing in his office —that he is still doing the good work, and that his heart blesses everybody.

MORDACIA LARKIN, DOWNINGTON, CHESTER, Co., PA.—I have just finished reading Redman's "Mystic Hours." Charles Partridge wrote in praise of this medium. He was right. This book should be circulated everywhere, and not be suf-fered to get out of print or nearly so, as you in-ference me when you sant it to me. formed me when you sent it to me.

THOMAS VINCENT, MARIETTA, OHIO.-Dr. J. THOMAS VINCENT, MARIETTA, OHIO.-Dr. J. R. Newton has made us a flying visit. He spent two days with us, and made some wonderful cures, which will have a better effect than any-thing that could have happened; and now if we could have a good medium here for a while, I think it would tell for the cause of our beautiful philosophy.

JAMES D. STONE, FITCHBURG.—Mrs. C. F. Taber, of New Bedford, has been lecturing in this place to large audiences, and has produced an in-creased interest in spiritual things. We have here three or four excellent mediums, who have done and are doing a good work. For the last year and a half we have had regular meetings on bundar efformed and regular meetings on Bunday afternoon and evening.

FILIUS, N. Y.—I desire to call your attention to the fact that the magazines are taking up the sub-ject of Spiritualism. I will, for instance, refer you to the December number of "The Galaxy," a new magazine. The article on Spiritualism is signed Pennsylvania Avenue, occupied exclusively by magazine. The article on Spiritualism is signed by Richard Frothingham. Do you know such a person? I believe the subject is to be continued in subsequent numbers. It would be well for Spiritualists to read and judge for themselves as to the ideas circulating outside of spiritual circles. D. A. DOUGHENTY, KITTANNING, PA., writes that spiritual meetings have recently been started in that place by Mrs. Sarah M. Thompson, of Cleveland, Ohio, who has successfully broached the philosophy of Spiritualism and awakened new interests among the people. She is a good

new interests among the people. She is a good inspirational speaker and clairvoyant. She had many skeptics to deal with, and her tests were wonderful. Mr. D. has been the means of circu-lating a few Banners, and the interest now awakened here will call for more.

ADA CARPENTER, PLYMOUTH, VT.—All Na-ture is progressive; all life goes onward and up-ward. Progress does not stop at the grave, but beyond the grave is freer and easier; so, viewing the great purpose of life, which is progression, the grave need not be looked upon with dread and horror. Heaven is free for all, and the angels over whierer "Comecome in trust and confi ever whisper, "Come-come in trust and confi-dence," and they guide us and direct us. Let us dence.' ever listen to the sacred voice of truth that comes from the soft whispers of angels.

alism here by her lectures.

HENRY BARSTOW, DUXBURY, MASS.—For a long time I have been investigating the subject of Spiritualism, and I flud that there is much truth in it. But I believe that Spiritualism will truth in it. But I believe that Spiritualism will enable us to see the great truths as revealed to us in the Bible; that it is the key to the great storehouse of knowledge, and 1 believe in it. I be-lieve in what is called impressional speaking and impressional writing, from my own experience in both. I have never attempted to speak under impression at spiritual meetings, but I have at other meetings. I have written, under impres-sion, several discourses, but have never attempted to deliver them in public. I write to ask if Spir-itualists ever recognize that way of speaking? If so. I am ready to present these discourses whon so, I am ready to present these discourses when the way opens, provided those who employ me would pay my expenses, which could be done at the lectures by collection. For my part, I can see no reason why discourses written or outlined under impression, cannot be accepted, as well as those delivered under impression.

## Spiritualist Meeting at Muncie, Ind.

produced, together with their peculiar style and variety, preclude the possibility of deceit, or the hypothesis of a scientific combination for the pur-

pose of effecting them. 3d, We earnestly recommend them to the care and patronage of all Spiritualists, and others through the land desirous of investigating the startling and glorious facts of Spiritualism—the identity of a future existence—as affording some of the amplest and most satisfactory evidences of the truth of spirit-communion. Signed, YOUR COMMITTEE.

The foregoing resolutions were unanimously donted. E. S., Sec.

Buffalo, N. Y., Dec. 8, 1867.

## Matters in Washington. From our Regular Correspondent.

EDITORS OF THE BANNER-I believe I promised you, when I was in Boston some time since. that I would write you of anything interesting and important concerning the march of the Spiritual Philosophy in this community. Well, a great many things have occurred here, and much has been done, deserving perhaps a better comment than I am able to make concerning it.

It is all important to me, and I think we abuse our opportunities when we wait for important moments and events in this struggle between advancing light and ignorance, darkness and superstition. This grand contest, now so thoroughly begun, and almost coëxtensive with civilization. and to me far transcending in importance the late gigantic struggle for personal liberty, is the great event of our age, lifting not merely a nation, but all Christendom, into rational and religious liberty, and upon that intellectual plane which enables

our Society. As you are doubtless aware, Mrs. Horton lectured here during October, and was followed by Miss Bennett during the month of November. Both these ladies were instructive and interesting. You know it is always pleasant to listen to the appeals of women.

It is our delight just now to be able to hear Thomas Gales Forster, whose engagement lasts during the present month. I would it lasted as many years as there are days in the month. It is gratifying to notice the impression this most profound reasoner makes upon his audience-both believers and unbelievers. Each seems transfixed. The one goes away to enjoy what he has learned, the other to ponder on what suddenly seems his own childish idea of Divinity and the unanswerable logic he has heard. His hearers are always sure to come again, bringing their friends, and, as was the case last winter, his audience increases beyond the capacity of our hall. I am convinced (and I claim to be something of a judge of public speaking,) that there is not in this from the soft whispers of angels. JOHN PARKER, BIDDEFORD, ME., NOV. 21, 1867. --With pleasure I would inform the friends of Spiritualism that the gifted inspirational speak-er, Miss Chair R. De Evere, spoke in our large City Hall, in this city, three times on Sunday last, to very large and delighted audiences. In the afternoon and evening the house was filled to its utmost capacity, and the general expression every where is, "We have never listened to such cloquence before." Undoubtedly much has been done for the advancement of the cause of Spiritu-lism here by her lectures. er who to me seems so eminently fit to be the Ohnreh, the influence of wealth and misdirected sign him to duty I would place him permanently in Music Hall, Boston, or Dodworth Hall, N. Y. These cities are able to pay him, and he would gather them an audience not less than the one which so engerly listened to Parker, or those now secured by Beecher and Chapin. When I compare his discourses with those of

the Rev. Newman Hall, of London, who is now speaking in our country, I cannot help observing how useless, nay, how mischievous is the education of some prominent and well meaning people. Mr. Hall is one of the fine scholars of old and educated England, and whose position and pursuit places him among the most refined and scholarly of London. He lives in the last half of the nineteenth century, and, unlike the mass of the spiritual school, whose religion I believe to be beautiful beyond his comprehension, has had eminent opportunities to reap the benefit of all past and present teachings, yet for all this he goes abroad over the world teaching vicarious atonement and and favorably known as an earnest, able and cloquent inspireprostituted manhood. If he goes to Boston again I wish you would send him over to Cambridge, that Mr. Agassiz may tell him that the origin of man, according to Nature's teaching, (God's only course of instruction,) is quite different from the Biblical account; and if he can force this conclusion upon Mr. Hall, he may be wise enough to look around for a better ground on which to base the pitiable doctrine of total depravity. Mr. Agassiz may also inform him that the record left by the receding of Niagara Falls admonishes all who will read it that the world is hundreds of thousands of years older than the reputed period since Adam and Eve. But, after all, this is not strange; for though we do live in the nineteenth century and have learned so much that we are proud, it is nothing to what, by the eternal law of progress, we all will be compelled to learn in the undeveloped future. We are all little children, with our task scarcely begun. Let us, therefore, be charitable to Mr. Hall. We certainly will he so, when we remember the many commendable words he has spoken for oppressed humanity and our Republican Gov-

Missionary Work in Michigan.

Missionary Work in Michigan. Spiritualist meetings will be held in Michigan as follows: On Saturday and Sunday, Dec. 21 and 29, at the school-house near Augustus Miller's, in Batavia, Branch Co.; on Saturday and Sunday, Dec. 28 and 29, at the Jordineer school-house, Bethel, Branch Co.; on Saturday and Sunday, Jan. 4 and 5, at the Quimby school-house, Ovid, Branch Co.; on Saturday and Sunday, Jan. 11 and 12, at the school-house near George Bansel's, Moscow, Hillsdale Co.; on Saturday and Sunday, Jan. 3 and 19, at the Quaker Meeting-house, Hickory Grove, Jackson Co.; on each Saturday alternately at 1 o'clock P. M. and on each Sunday, a basket dinner will be provided. Mediums and speakers are invited to be in attendance. Mrs. Frank Reid, of Breedsville, is invited to address the meetings. My address is at Coldwater the month of December.

ELIJAH WOODWORTH, Missionary at large.

Vermont Quarterly Convention.

The Spiritualists of Vermont hold their next regular State Convention at Middlebury, in the Town Hall, the 3d, 4th and 5th of January, 1808. The Vermont Central, Rutland and Burlington, and Vermont Valley Railroads return members of the Convention free, on the pass of the Secre-tary. Good fare at the hotels for one dollar per day. Speakers and friends from abroad are cor-dially invited. A large and profitable meeting is anticipated, and arrangements made accordingly. anticipated, and arrangements made accordingly. The Convention will organize Jan. 31 at 101 A. M.

MRS, SARAH A. WILRY, MRS, GEO, A. PRATT, MRS, C. A. CRAM, MRS, C. A. CRAM, MR, HYMAN BARBER,			
GEORGE DUTTON, M. D., Cor. Scc.	•		

Massachusetts Spiritualist Association. The Annual Convention of this Association will meet in Mercanille Hall, Summer street, Boston, Tuesday and Wodnesday, Jan. 7th and 8th, 1868. This Convention is called in accordance with the Constitution for the general election of officers for

The successful working of the Association for the past twelve months, not only gives encouragement to further prosecute its labors, but creates a variety of important business, for the proper settlement of which a full attendance of the Spirsettlement of which a full attendance of the Spir-itualists of the State is particularly requested, that the work so auspiciously begun may be maintained wherever inaugurated, and extended with all practical rapidity throughout the Com-monwealth. L. S. RICHARDS, Pres. GEORGE A. BACON, Cor. Sec.

### Connecticut State Convention.

The Connecticut Association of Spiritualists will hold a Convention in Knight's Hall, 390 Main will hold a Convention in Knight's Hall, 300 Main street, Hartford, Conn., Sunday, January 5th, 1868. The soveral Associations of Spiritualists in the State are requested to be fully represented. And the Friends of Progress, although not asso-ciated, in this State and elsewhere, are requested to attend this Convention. Rev. Mr. Foss, the State Agent, and other able speakers are expect-ed to address the Convention. Delegates arriving in Hartford on Saturday, will report 'o Mr. J. S. Dow, No. 11 Pearl street, near the State House, who will assign them to the hospitalities of friends during the continuance of the Convention. A full attendance is requested. Per order of the Executive Committee. W. P. GATES, President.

## Corry Mass Convention.

CHANGE OF TIME. The Third Annual Convention of Spiritualists and Friends of Progress of Northwestern Penn-sylvania will be held at Corry, Erie Co., Penn., in the Academy of Music, on the 27th, 28th and 29th of December, 1867, for the free discussion of religious and reformatory questions. Seiden J. Finney, of Troy, N. Y., Alcinda Wilhelm, M. D., of Philadel-phia, and other able speakers are expected to be present. All communications should be addressed to Mrs. W. H. Johnston, Cor. Sec. By Order of Committee. Corry, Pa., Sept. 26, 1867. The Third Annual Convention of Spiritualists

### Spiritualist Convention.

Spiritualist Convention. The Spiritualists and friends of progress of Northern Missouri will hold a Convention at Macon City, Macon Co., Mo., January 15th, 1868, at which time efforts will be made to open the way for lecturers, speakers, &c., and for the cir-culation of liberal literature among the people; also to devise plans by which local organizations may be put in operation in all places where 2 sufficient number may be got together to form a nucleus for others to gather around. All are cor-dially invited. CoL, JOHN T. Ross, and many others, and many others.

## Obituaries.

Passed from the earth-life, Dec. 4th, from his home in Danhy, Vt., Maion C. Wolcott, husband of Mrs. E. M. Wolcott, so long

#### BANNER LIGHT. **OF**

" Home means something more than four square walls, Of brick and mortar builded."

My home is my heaven; and I ask no greater bliss than I find when, weary with laboring obe-dient to my spirit guides and the calls of human-ity, I can be nestled in my cottage, surrounded with the warm, loving hearts which greet me at home. Out from this home I expect to go, an-swering calls to lecture as the needle see fit to swering calls to lecture as the people see fit to send me their invitations, and hope ever to be useful in the work assigned me. ' True to myself, I shall not be untrue to others.

Fraternally, Cottage Home, 24 Wamesit street, Lowell, Mass., Dec. 9, 1807. 8, A. HOBTON.

#### Letter from the Pacific Coast.

The letters from the Pacific Coast, as published in the Banner of Light, are all interesting. And I would add a few words of interest and informa-tion concerning our mediums who are doing such a great work on this side of the Continent. Laure uppy is still lecturing, and now filling an engagement in Sacramento. She is indeed doing a glorious work. The seeds sown by her, within the past few years, in the minds of thousands, are springing up about us in all classes of society, first exciting investigations, then, as they result in manifestations, spreading their branches and leaves of golden truth, permenting the masses; and, no doubt, if the facts were known, kundreds of thousauds in California would be found be-lievers in this beautiful Philosophy, having found that something craved and longed for, which tru-ly satisfies the earnest seeker after truth. The rays of spiritual light are also attracting the at-tention of the afflicted and distressed to our physi-cians and healing mediums, and many a sufferer, agger to receive aid and relief from any source, after vainly exhausting the science of the educated physicians and battering down the prejudices of society, calls in a young, uneducated medium, who, being controlled by spirit-doctors, gives correct diagnoses of disease and prescripgives correct diagnoses of disease and proson tions of simple roots, herbs and barks for curing the same, with full advice as to diet, urging a correct moral life, the abandonment of liquors, tobacco, coffee and other poistns; magnetizing occasion-ally, and finally sending the patient forth well and hence and happy.

Buch evidence of spirit power over us poor mortals is convincing, and rarely feits to impress up on the minds of patients the truth of splitt-inter-course and power for good.' Dr.'G. W.'Bither, No. 627 Sacramento street, is atrance medium of this kind, controlled by eminent spirit physiciana, and is daily making wonderful cures, taking many who are abandoned to die by the learned many who are abandoned to die by the learned level of the day, and, in a short time, by simple; dred Mussulman children.

field, East Medway, Franklin, Woburn, South Reading, North Scituate, South Woymouth and South Abington; and I have to acknowledge in contributions and subscriptions the following sums:

Abigali Gibson, " L. Ware, East Medway I. A. Ware, 1,90

1.00

1,00

1,00 1.00 1.00 5.00 5,00

1,75

1,00

The friends of progress generally seem to en-tertain very kindly feelings toward the Association, and speak of it as being worthy of their en-

couragement and aid. What is most needed by the Association at the present time to make it as successful as it should be, is substantial encouragement in funds, as well as words. The labor thus far has demonstrated the practicality of associative effort, and much good has already been accomplished. I have traveled over some of the ground previously canvassed by the former agents, and I find that their earnest efforts were not in vain. The truths uttered by them have been treasured, and the people speak in terms of highest praise of the Association which has been the means of giving them such privileges.

A few weeks more, and the Massachusetts Spiritualist Association will have entered on its second year of practical work. It is yet an infant, but it is, however, a child of fair promise. It belongs to the people, and they should take it in their arms, and nourish and they should take it in their arms, and nourish and sustain it, that it may grow into vigorous manhood, and become the mighty cham-pion of free thought and expression that shall break the galling chains of bigotry, intolerance and ignorance, and let the soul go free. The annual meeting is near at hand; the call is already issued; and now, Spiritualists of Massachu-setts, will you rally around the standerd

sells, will you rally around the standard, and do something for that cause that has done EVERY-THING for you?

A thousand thanks for the kind sympathy and generous aid of those noble souls who have sustained and encouraged the work thus far. Let us tinue the labor, but, imbued with that spirit of love and charity, do all in our power to help give to others that which is such a blessing to us. Let us Let us all, so far as possible, come together in this An-nual Convention, and work with that determination and zeal which characterized the anti-slavery meetings of the past. Our cause is, if possible, more worthy, for we labor to save both body and soul from bondage!

Come, friends, come to the help of those who are striving to bear aloft the banner of truth, that it may be seen by those who dwell in dark places. A, E, CAHPENTER, Dec. 6th, 1807.

The Sultan's journey to civilized parts has already had a result. A school will be shortly opened at Constantinople for the united instruction of three hundred Christian and three hun-

Pursuant to a published call, the friends of modern Spiritualism convened in City Hall, Mun-cie, Ind., on Satuday, Nov. 16th, at 11 o'clock A. M., and were called to order by Mr. Lynn. On motion, the following named persons were elected as officers of the Convention: President, Silas Small, of Greensboro'; Secretary, W. D. Schooley, of Richmond; Committee on Business, Programme, &c., Messrs. Lynn, Bond and Hurburt, who re-A. B. French. of Clyde, O.; interrogations, and music. At 2P. M.-Public circle at John Mat-thews's residence. At 7P. M.-Music; speeches by Messrs. Wheelock and French; music. Mr. French introduced his subject by reading s Measrs.

oem written by Wm. Denton, dedicated to Grumblers," and then spoke on the subject of Spiritualism with great power and efficiency, to the edification of all present, dealing freely the evidences of progress in every direction, and delineating most clearly that we are but yet at the very threshold of our duty and development. The beanty of modern Spiritualism, and its direct connection with the immortal realms of spirit-life,

were most clearly shown. Afternoon.—The circle at Mr. Matthews's was a grand success. Nearly all present received tests,

grand success. Nearly all present received tests, and some were blassed with visions of the joys that awaited them "beyond the river." *Evening Session.*—Opened with music. After which Mr. Wheelock delivered an address show-ing that humanity is a growth; to find the real man we must go beyond the physical form. Mr. French spoke of the necessity of keeping up the interact in our uporting woold or a ottom

the interest in our meetings, weekly, or as often as convenient, by holding "Sociables."

Sunday Morning.—The session was opened with conference and music; after which the following preamble and resolutions were read:

preamble and resolutions were read: Whereas, it is apparent, from the omens that present them-selves, that many of the so-called liberal organizations of the day are categing to public opinion, in order to have the mul-titude go with them, and discard the rudiments upon which our glorious cause is based; therefore, *Resolved*, That in our opinion all genuine phenomenal man-festations, through the thy rups or otherwise, (ba they great or small,) bear the same relation to Spiritualism that the letters of the alphabet do to all the sciences of the present day.

day. Resolved. That we consider it to be our duty to press for-ward in hipritualism on every occasion, instead of going back-ward to find admirers and supporters. Resolved. That when the business of this Convention is com-pleted, it adjourn to meet quarterly and annually, at such times and places as may hereafter be agreed upon by the friends of Splritualism.

Afternoon Session .- The Convention was enter-

tained by Mr. Wheelock, who spoke upon the practical duties of life and all their concomitant onsequences-constructive and destructive.

Evening Session.-Messre. Barnes and French favored the friends with some interesting remarks, when, after a splendid song by Miss Susan Small, the Convention adjourned. SILAS SMALL, President.

W. D. SCHOOLEY, Secretary.

#### The Eddy Mediums.

A Committee having been appointed to draft resolutions expressive of the sense of the Sniritualist Society of Buffalo, upon the manifestations of the Eddy Mediums-brother and sisterthe following are respectfully submitted:

1st, Having witnessed, in common with a large number of our friends and fellow-citizens, these manifestations, we unbestatingly pronounce them among the most strange and wonderful phenom-bins of the kind ever produced in this or other countries, as conceded by reliable and competent authorities. 2d. The circumstances under which they are

ernment. Washington, D. C., Dec. 1867.

## COME HOME.

H. B. P.

#### BY S, P. SANDERS.

Come home! is the loving mother's ples, Come nome: is the loving mother's pices, At the foot of the page so patiently wrought; The words are a little angular now, And sometimes above the line or below; Do they index a change in her features to me? Perhaps 't is her photograph, sketched on the

sheet, As her face beamed down on the hope, so sweet, Was the mother look as she copied the thought.

Come home! bids a voice that once was stern. A voice that would never be disobeyed; But the accent seems less imperious here: He would have me come for the love, not the fear; Does he see the chaos of childhood return? Have man and boy become so transposed? Has he drifted to childhood with years that have

closed, And I to a manhood I could not evade?

There's a forchead pressed on the window pane, And eyes that are peering into absence and space; There's a word of childing to a dimpled pair of hands, that are patting on mamma's hair, And a billing and cooing at sound of my name; And lips that murnur to the form that is seen When awakened by the grief of portentous dream That are aching to press a kiss on my face.

Come home! bids a voice in the stillness of night From the Summer-Land, that great domain Where we all shall drift without rudder or sail, Though our hands grow weak and our footsteps

Never further away than just out sight: The roice seems calling me out of the skies, Yet I look to the grave where hushed it lies. And shudder to think of the home I shall gain.

-San José Mercury. 

There, should be, methinks, as little merit in loving a woman for her beauty as in loving a man for his prosperity; both being equally subject to change.- Swift.

onal speaker.

tional speaker. Thus one by one the faithful ones of earth are passing away into apheres of higher development and greater usefulness; and thus at the age of 9 years has closed the carthy career of one of tool's mobiest works, an honest man. Our brother Wol-cott has been a sufferer from disease for many years, and con-sequently prevented from entering that sphere of active use-fulness for which his large hencylone and ardent tempera-ment so well fittel him. His whole soulwas engaged in the cause of Aplettualism. And being hinaself medumistic, and having heen a witness to the struggles and discouragements and orercome, he was ever ready with encouraging words and kindly sympathies to cheer on other mediums who were just entering the field of public labor. Of quiet and unobtrusive ways, high toned and firmly grounded inoral principles; pos-sensed of stroug home attachments and enlarged humantarian sympathies, he could not be other than the faithful hushand, the kind ther, the true friend and estened neighbor that he was. Like many other mediums he was troubled at times with

was. Like many other mediums he was troubled at times with honest doubts, and most carnesily desired that his unbelief Like many other mediums he was troubled at times with honest doubts, and most carnesity desired that his unbeliet might be dissipated by a sight of the dwellers in the Hummer-Land. And this streng desire of his soul was gratified. Before the final separation of his spirit from the underial form, the vell was genity lifted by loving hands, and his earthly vision was bleased with a radiant flood of light from the spirit world. Amongst the spirit forms hovering around him he saw and recognized the spirit of his mother, and his soul was satisfied. Hweet peace settled down upon his ecuntenance. Calmy, *joyfully* ho passed over the borier, and his wearde spirit was received into the arms of that loving mother and borne to the bowers of reat in the bright beyond. E. H. HoLUKN.

Released from the earth-form, in Hanson, Nov. 30th, the spirit of Adelia D., wife of Albert Howland, and eldest daughter of Barny and Deborah Everson.

of Adding D.; who of Alter no which, and these displaced of Barny and Deborch Everson. Only 18 years had the spirit controlled the frail temple it in-habiled, but in those years discipline through suffering was attained, and she fearlesiy and calmiy awaited her emancipa itom, for she believed in the gordness of law that allow affec-tion to ever assert its away and unfold its divinity, thus keep-ing her in the family circle, a laving guide to the husband, father, mother, siter and brother who cherished here teuder-ly. Possessed of an active, persevering and buoy and temper-ament on earth, here assurance that she should return has ak-ready been confirmed through the excellent mediumship of Ma-James Harris, and as soon as conditions permits he will of san. Spak cheering and instructive words to her loved ones. At-the funeral a poem written for the occasion by Mr. Gurnay was read, and the address was given through the organism, of the writer, and then with the beautiful snow weaving a man-tie of purity, we resigned the form to Matter Nature, knowing the Father had eternal charge of the living spirit. Jay the ac-cepted philosophy of heraelf and parents bring to them all the beautiful more resplendent with the glories of progression and resulted in corresplendent with the glories of progression and resulted the state of the divine of the state and the transition to spirit-life still more resplendent with the glories of progression and resurrection. Bostos, Dec. 18th, 1867. and resurrection. Boston, Dec. 15/h, 1867.

Passed to the higher life, October 19th, 1867, from Center, Rock Co., Wis., the residence of Mr. W. Witham, (his wife's father,) Mr. G. W. Rice, having completed the 34th year of his carth-life on the day of his departure with the angels to the pearl-lit shores of the spirit-land."

"pearl-lit shores of the spirit-land." Bro, Rice had been for the last two or three years an apoetle of the New Hapennastion, guided by the "spirit-of truth, that is to teach us fill things." He leaves an arriable, wife and in-fint daughter, who, with other relatives, usuarn his early less, yet believing in the immortality of man they know he is not dead but liveth to minister to therm, and do his Father's will hoth in the spiritual and natural worlds. Bro, Rice waited patiently the coming of the Angel of the Resurgection as those, only can walt who have received the truths of the spiritual; dimennation attested by its living facts. Mich., to minister to the friends of the bread and water of life, as the angels gave its him from their brith, immostal homes, Burgis, Mich., Dec. 3d, 1967.

Passed on to spirit-life, Nov. 19th, 1667, Mrs. Hannah Fisk, of

Passed on to spirit-life, Nov. 19th, 1667, Mrs. Hannah Fisk, of Chesterfield, N. II., aged 76 years. For a number of years she was an Orthodox professor, a true, and devoted Christian. She was an Orthodox professor, a true, and devoted Christian. She was not a professor of the Spirit-ual Philosophy in nil of its forms, shough not prejudiced against it. She was of a liberal mind and sound judgment: she had many tests of its truths in past life in her family, as most of her family passed on before-her husband and son and two daughters; two daughters still remain in the form to mours her earthy loss. She was a kind mother, sood to the poor, and an affectionato friend and neighbor. None knew her bat to love her. Rev. Mr. Fowler, a Methodist minister, attended the funeral services; his discourse was without notes, and was lightly inspired with the true spiritual theory. I. I.

Admitted to a spiritual existence, from Bridgeport, Ct., on the morning of December 2d, Henry Osborn, Esq., aged 49years,

years, At the funeral our Lyceum choir united their voices in an appropriate song, and a short diacourse was given by the. A. M. Midplasscok, A. M. Midplasscok,

ROOM NO. 3, UP STAIRS.

PUBLISHERS AND PROPRIETORS.

Centripetal and Centrifugal.

London Saturday Review-a paper that pub-

lishes each week as readable and truly brilliant

essays from practiced writers as any that delight

the sense of cultivated readers-an article at con-

siderable length in examination and comparison

of the two separate theories now widely enter-

tained respecting Life and its objects and pur-

poses; the one theory being, substantially, that

there is really no use in making a fuss about

things at all, since the enthusiasm and energy

that are spent in pushing some favorite view or

opinion is certain to come short of any visible re-

sult at the best, and it is better to husband one's

resources, temper, and time for one's self, and be-

come individually wise, learned, virtuous and

good, regardless of how the rest of the world gets

on-passing luxurious hours of dreamy case in

the library, speculating but little upon the proba-

bilities or possibilities of events, and suffering

others to try their experiments and settle down

at length in the conviction that there is no use-

the other theory being, that there is no life but in

action, that the single object of living is to labor

for the benefit of mankind, that it is one's duty to

drive it at them, preach it to them, and in every

possible way seek to impress it upon them that

there are certain things which they must know

and see; that the world will never come tight

until they do know and see them, and that, rather

than miss of the blessing, it is better by far to

'creak down the slow and orderly procession of

events, and stir up the elements of revolution

After a long and adroit handling of each of

these two classes, the former having, in fact, no

tangible and positive purpose or theory, and the

latter being full of heat and inflammation over

theirs, the writer of the essay described weighs

each in the balances of his judgment and pro-

nounces that, although each may be useful and

necessary in the world in its way, yet it is safer

and more wise to follow neither. In other words,

while trying to steer a middle course between

positive and negative, he actually arrives at what

amounts to negation itself. Now we hold that

both parties are essential to the progress of what

is truly denominated life; that one is the balance

and counter; olse to the other; that, as in the case

of shears, there could be no cutting done without

the mutual action of both-the one in aggression

and the other in resistance; that indifference is

necessary, and action is necessary; that, taken

separately and without taking the other into ac-

count too, both are right and both are wrong;

that there must be rest as well as action, and ces-

sation from growth as well as growth; and that

the real good of mankind is evolved from the

collision of one with the other, of belief against

disbelief, of hope upon indifference, of light across

No doubt the doubting, and denying, and in-

different, and negative class has speculated upon

all, or nearly all, those same themes about which

the other side is so much agitated; else how could

it settle down, as upon a solid and fixed convic-

tion, to the belief that all these movements in

the field of darkness.

itself.

We have recently read in the columns of the

LUTHER COLBY .....

#### LIGHT. BANNER OF

DECEMBER 28, 1867.

## New Publications.

TOWMY HICKUP. By Rosa Abbott. Boston: Lee & Shepard CLAUDIA. By Amanda M. Douglas. Boston:

Lee & Shepard.

The first of the above two volumes is a juvenile, and a continuation of the "Rosa Abbott Stories," which has enjoyed such a fine run of popularity. The authoress knows how to play on the young feelings with a skillful hand. Little Tommy will prove as taking a story for the little folks as she has yet written. The publishers have taken pains to make it look as pretty as it really is.

The second of the above-" Claudia "-is from the pen of a lady who enjoys a wide reputation as a story writer in the weeklies and magazines, but of late has concentrated her powers on single and sustained efforts in fiction, each of which is a clear gain on its predecessor. " Claudia" is an exciting story as a story. There is character and incident enough in it to make it a living production, which it undeniably is. The narrative is flowing and graceful, and the description picturesque and bright. We note a disposition with Miss Douglas to condense her dialogue, packing it with nervous energy, without falling into the latter fashion of spasmodics. This story deserves wide recognition by the reading public, and we feel confident that it will add greatly to her repute as a writer of fiction. The neat style of its publication is not to be overlooked.

THE QUEENS OF AMBRICAN SOCIETY. By Mrs. Ellett. New York: Charles Scribner & Co. For sale by Lee and Shepard.

We spoke of this book a week or two since as in preparation. Its appearance justifies every favorable word we said concerning it. Mrs. Ellett, in the first place, is among the most graceful of American female writers; and, besides that, she has a list of subjects on which to exercise her pen, that ought to make her production a truly engaging and even brilliant one. The volume is illustrated with the portraits of some of the most distinguished ladies, past and present, in American society, and the sketches of all the characters treated are of rare interest and permanent value. This will prove a very popular book, as it richly deserves. A happier theme could hardly be chosen for pen, pencil, graver and publisher.

OUR YOUNG FOLKS FOR DECEMBER .-- If this is a specimen number of the new year, the young folks will have many an hours' delight; for it is rich in story and in song, in pleasant narrative and illustration. This monthly brings a Christmas gift, in the shape of a colored engraving. which will be highly valued by the world-wide admirers of Bo-Peep. Bayard Taylor has in this number a pleasant narrative called the Pacha's Son; and Mrs. Stowe makes too short a chapter of the contrast between Pussy Willow and Miss Emily, for we all like to know how those dear little girls manage things so after the order and style of heaven's own mansions. The new year promises an added attraction in a tale by Charles Dickens. The enterprising publishers will meet with all the success that their efforts claim.

THE STRUGGLE FOR LIFE; or Board Court and Langdale. A story of home. By Miss Lucretia P. Hale, author of "Seven Stormy Sundays." Boston: A. Williams & Co.

This is the fourth edition of a story once popular, by a highly talented lady, sister of Rev. Edward E. Hale, of this city, on a subject that is at the foundation of our social health and prosperity. It has long been out of print, and it has been thought that events in this present day require its republication. The introduction written for it by Mr. Hale will let the reader into the character and objects of the tale, which are wholly charitable, benevolent and protective to a class that is to be absorbed into our social body in the near future.

GOLDEN TRUTHS. Boston: Lee & Shepard. This pretty volume, printed with such taste and care, is the fit repository of a selection of vital truths from the writings, prose and poetic, of some of the finest souls. The strain it breathes is a purely moral, if not a positively religious one.

## The Day of Convulsions.

IP The Banner of Light is issued and on sale every Monday Morning preceding date. The almost universal unrest that prevails is significant of causes that are so general as to be Banner of Light. world, the commotion goes on with little or no interruption. There are meteoric showers, hurri-BOSTON, SATURDAY, DECEMBER 28, 1867. OFFICE 158 WASHINGTON STREET, are at last beginning to wonder, that these con-WILLIAM WHITE & CO., WILLIAM WHITE. CHARLES H. CROWELL. For Terms of Subscription see eighth page. All mail matter must be sent to our Central Office, Boston, Mass. do so, may read much in her outward expression, which merely superficial eyes would fail utterly Assistant EDITOR. The All letters and communications intended for the Edito rial Department of this paper should be addressed to Luther Colby. LEWIS B. WILSON. Assistant EDITOR. to detect.

The West Indies are in a hubbub over risings of the sea and shakings of the earth. The inhabitants of certain of those islands have been made great sufferers, and large numbers have been sacrificed. We just now receive intelligence that these earthquakes are felt in Central America, and threaten to move forther down on the Continent. Off the coasts of Japan and China there have scurred most destructive cyclones, and thousands of the inhabitants are reported to have been carried off. A Mexican volcano that has not been known to be disturbed since the Spaniards under Hernaudo Cortez entered that country as conquerors, gives symptoms of throwing out streams of lava. Vesuvius, in the other quarter of the earth, is emitting smoke and flame in volumes that are described as sublime in their effects. All the world is in commotion. We are just through a long war on this continent, and Europe appears to be making ready to plunge into a similar experiment. With the rest, and crowning all very fitly, the spiritual world is perturbed to its very lepths. Old Theology can make nothing of it all, but stands still and is lost in wonder.

#### Iowa.

J. L. Potter, whose address for the present is to the care of E. A. Wilson, La Crosse, Wis., is thus spoken of in the Iowa Observer:

"We heard Mr. Potter deliver a portion of an address-' whether he was in the body or out of the losty, we know not but he certainly deliv-ered things that would have been 'unutterable' to the majority of persons under a like peculiar case. The peculiarity of the case consisted in his delivering the speech in a very fluent and forci-ble manner upon a subject that was selected for him by a gentleman in the audience, after the min by a genterman in the subject, and the meeting came together. We think that nearly every candid person who was there will agree with us that the address, considered simply in the sense of an intellectual effort—offhand and Impromptu—even for a person who had deliber-ated much upon it before, must be considered a very creditable affair. He spoke right along in a very spirited and entertaining manner."

Mr. Potter has been successfully at work in lecturing to and organizing societies in the fertile State of Iowa and its vicinity. He speaks well of an open field through the line of his travels for lecturers, and particularly for test-mediums. The following persons may be addressed by mediums or lecturers who desire to work in that region: H. Anger, Fayette, Iowa; H. Wonnerbury, West-Union, Iowa; E. B. Mack, Waverley, Iowa; Win. W. Mullin, Sherbrook, Iowa; E. B. Collins, Iowa Falls, Iowa; E. H. Gregg, Cedar Falls, Iowa. Mr. Potter says that he hopes apeakers will visit the Western States, for a great work is yet to be done there. Let each and every one nut their shoulder to the wheel.

## Women for High Positions.

Mrs. Frances Lord Bond's application for appointment as Minister to England, received the following official indorsement:

To the President :- The undersigned, Members of Congress, learning that there are applications on file in the State Department for foreign Consuinters by competent and worthy women, respect-fully request that said applications may receive due consideration, and that your Excellency will not allow any prejudice against the sex to dis-parage their applications. On the contrary, we earnestly urge that every woman applying for a position of homor or empluant to the total work. The God of the Dusiters attact the position of honor or emolument, he treated with youal deference and the same attention as is extended to men, and that equal opportunity he af-forded them to serve the country. We would fur-ther suggest that, in view of the agitation of the great question of female suffrage now being so skillfully conducted in the Kingdom of Great Britain, it would be manifestly proper to initiate this plan of recognizing woman, in all her capaciy, to advance the caute of civilization by making some such appointment to that Kingdom at this time. Signed, Thomas E. Noel, Mo.; John W. Chandler, N. Y.; L. W. Ross, Ill.; Charles Sit-greaves, N. J.; W. Mungen, Ohio. On this paper, the original of which was presented to the President by Mrs. Frances Lord Bond, appears the following indorsement:

## Music Hall Meetings.

#### Mrs. Nellie L. Bronson, of Toledo, Ohio, made her first appearance in this city, as a lecturer, in fun lamental. In the physical, as in the spiritual Music Hall, Sunday afternoon, Dec. 15th. Considering the three days' snowstorm, as large an audience as could be expected greeted her, but caues and cyclones, water-spouts, earthquakes had our friends known what a fine speaker she is, and volcanic eruptions, the entire globe being en- | the storm would hardly have kept any away. circled by the action of the elements at one and The audience seemed more than pleased with the same time. Can it be, as not a few persons her, for each countenance beamed with admiration. Many advanced the opinion that Mrs. vulsions are but complements of the profounder Bronson is the most eloquent female orator on and interior movements which have been going the rostrum at the present day. Her clear voice on and are still progressing in the spiritual realms? and smooth intonations could be heard in all The coincidence certainly does tend to provoke parts of the large hall. Her manner is very quiet, serious thought on the subject. Nature is full of and denotes a lady of accomplishments-which is significations in all her 'acts. He who wishes to the case. Her lectures, however, are all given while in a perfectly unconscious trauce state. The following is a synopsis of her discourse, the theme of which was

THE IDOLS OF THE SOUL

The soul was ever seeking idols; looking for objects to which it might present its offerings; by means of which it might demonstrate in itself and bring from within its hidden recesses those powers which it fondly believed to be centred in the idol to which its advartions were paid. When-ever any object was selected and beld up as an embodiment of good, as an example which should be followed, a benefit which should be sought after, that moment the idea conveyed by its mention, became an idel of the soul. Man did not worship at outward shrings, only for himself; he united in the services which brought souls together, and generated the purifying influences of love, in order to demonstrate his faith in God, as he desired God would demonstrate himself in his own soul

Thus if man worshiped a God, that God was an idol to him as far as he believed the ideas repre-sented by him. We worshiped God as an object, an idol, a personal God, the moment we built a home for him—as soon as we established a limit -then he was indeed to us an idol.

All men did not need God, or the conception of one, in their minds, Their idols were to be found in the objects for which they labored daily. To the avaricious man, gold was an idol. He might do some good with the proceeds of his labors, but if he measured his own good deeds or his hators, but of others simply by what they were worth, he was but worshiping the chief idea of his mind. Thus we might all discover what our idols were by looking around us in the walks of every-day

A man who bowed before the conception centred in the Nazarene, who believed the story of his life and teachings, and that he was nailed to the cross, worshiped an idol; but it was well. He teas mailed to a cross, but it was the cross of superstition and bigotry-the cross of other men's infidelity. If we could not get to God by any other way,

then it was well enough to go by Christ. It was well enough to love the Church, for she had

nourished our youth; she had been our staff in the days agone—our food when we were hungry. The blood of her Jesus had been living water to wash away our errors, therefore we should love her. It mattered not what idols she cherished; what ideas radiated from her centre; she had laid the track on which the car of progress should speed on its conquering way, and therefore our respect was due to her, even though our conception of individual needs and her conception of man's collective needs widely differed from each other

lective needs widely differed from each other. We all sought God in some manner, whether we knew it or not. So far as man did good, he worshiped God. So far as he acknowledged exist-ence of a law governing all the affairs and con-cerns of his existence, he acknowledged God in his soul. Wo were very prone to sit in judgment on our brother mon to brend him as an iedd on our brother-man, to brand him as an infidel, and to helieve there could be no harmony between minds who did not believe alike. But there was of mental and spiritual life, and so far as we acknowledged the good in another, so far we har-monized and acknowledged the existence of God. A man was not an infidel when he denied God's existence, because he was unable to conceive of its reality. He was not infidel to all truth, when the denied only a part of it. If he violated part of the law, all was not lost. The part he did receive sought its idol, around which to circle its ideas of

truth and purity, leading humanity onward and upward. The Church was good to its own condition-to its own disciples-to those who could see no further-but Nature demanded an outward demonin a God, endorse the Church creed, how before

the Deity. Your need brought you a conception of God fitted to your condition; and his need would bring him the conception which was necessary for his individual condition, which should elevate him from ignorance and set his feet in the way of preace. It was well to believe according to our convictions of right. When we strove to believe in a God afar off, our spirits longed for one near unto us, and we felt that we must have an idol within ourselves. Thus every man was his own Saylour, and made his own heaven or hell! No one could demonstrate for us the existence of a golden-paved city of Jerusalem; but if any be-

lieved it, it was just what they needed. Behold the poor, ragged, starving child; it might believe God to be untrue to it—it might feel that its prayers were unanswered; the man bowed down by the weight of his crimes, explating his sins upon altars his fellows had made for him. What upon altars his fellows had made for him. What was God to them? To the child he was embodied in the idea of food—to the convict, in that of free-dom. We should pray for them from our lives. It was not our duty to pray God to feed the child, but to feed the hungry little one ourseives, and em-body our prayers for her in bread! Duty did not call us to pray, alone, for the convict's liberty—it bade us work for the same. We should ask him why he was thus conditioned, before we judged; why he sinned, before we told him he was a sin-ner: why he was there, before we told him he had ner; why he was there, before we told him he had lost our respect and love! We should not make his crown of thorns heavier by our additional pres-sure, but lead him out into the warmth of glorious light-teach bim the truth, and then he would tell us why he was there, and shake off the shackles of his sin. Then the prison would be turned to a temple of learning, and error and darkness would fies away! We educated the sinner into greater received ways we educated the sinner into greater crime by constantly telling him he was wrong, and giving him rather than the golden crown of sympathy, the chaplet of condemnation to pierce bis soul. We should remember that when we stooped to condemn we were on the same plane with the criminal; when we reached down the hand to bein the noor nuward we were on the hand to help the poor upward we were on the level with the oppressed and Nature demanded of us like exertions in both cases for an ameliorated condition. By thus tolling for our fellows we should be the great mediator between supply at the top of the ladder of existence, and need at the between the bottom We should throw away the idols of the past, and

take idols by which humanity would be benefited. Let them be such-having right for the leader in our choice—that we could forever be true to them; and teach the good to others, that we might thus become to them ministering angels. Our idols would not then be in the Church, but in the heart; we should keep them by the altar-fires of our own spirit-we should be the high-priests to show than forth in deeds of love to humanity.

Our idols were evils to us as far as we were limited by them. Sin was only sin as far as it gave man its concomitant—pain—which was the judge God gave to mark out the path of evil, as supply followed need. It was the law of all ani-We should do for others what we did for our-

selves. We should make our idols beautiful, that others might be brought to do so too. We should give our religion to all—then we would be work-ers in God's vinegard—then the idols of the soul would become to us a personal God-a delfic existence-a redeemer from wrong-a Jesus-a man -a Christ-a spirit!

The controlling influence announced that on the next Sabbath an opportunity would be granted the audience to select the subject for the address, and to ask questions on any matter properly coming before them; after which the services closed with a benediction.

## Mercantile Hall Meetings.

The forenoon was taken up with the Children's Lyceum. The hall was filled with spectators, who were exceedingly well pleased with all the exercises, especially recitations. Just before the close, Dr. A. B. Child and E. S. Wheeler spoke fitting words to the children, which they appreclated. Mrs. Bronson (Music Hall lecturer) was present, and very feelingly expressed her deep sympathy for the children, and the interest she felt in the Lyceum method of instruction. The children who grow up under its benign influence will become better men and women, and be happier in this and the future life.

Mrs. M. J. Wilcoxson gave a fine discourse in the evening before the "First Spiritual Association" in the above hall. Hereafter the lecture will be given Sunday afternoon, at 21 o'clock, (instead of the evening.) Miss Lizzie Doten will speak for them during January.

Noble Pioncer Workers. Dr. J. K. Bailey and his wife, of

thought and enthusiasms in action are to no purpose, bringing men round merely to where they started? It takes positive thought to make a skeptic. He cannot doubt and deny until he has examined. But we must needs allow a great deal to temperament in these matters. Even when certain individuals say they have no faith in this or that, their actions, or, if not their actions, their very sympathies belie them, showing how hard a thing it is for us to travel outside of the set limitations of our being. It is not to be denied, as the negative class holds, that in a sense we do travel in a circle; but these successive circles are not all of the same size; they are concentric, and all the while widening in the lake of that vast existence which is our most mysterious and imperishable gift. Yet, on the other hand, we must start for some point in order to get anywhere. There is no progress made by standing still. We must push forward, or we inevitably go backward. This is a truth so very plain in duman experience, that all the fine theorizing of the negative class cannot avail to set it aside. Whatever they may have to aver and argue respecting motion in mere circles, it is certain that there must be motion, or death ensues.

Heace we name these opposite views, with the classes of minds that respectively hold them, the Centripetal and Centrifugal forces of life, both being essential to that sure progress, or expansion, which is the law all human life obeys. They are in correlation to one another. One draws support and sustenance from the other. One depends on the other's action or inaction to maintain its own place and position. The impulse, or impelling force, would be spent for naught if it struck out into the air only; it must have something to resist in order to be of the force it is; contact and collision, or at least contrast and comparison, are essential to the perfection of the work which it has hidden in the Divine purpose and will to accomplish.

No man is precisely like any other man. . Two individuals could not, if they tried, and in spite of what they professed and proclaimed about it, could not take the same view of anything. No two persons can stand in exactly the same angle of vision relatively to any object or idea. The reason of this is apparent. In variety, in opposition alone is it possible to have progress and growth. So it has been ordained, and there is no wisdom above that of the Power ordaining. We are only creatures, and it becomes us to accept .gratofully as fast as we learn.

#### The Ellis Girl Medium.

Laura V. Ellis, the medium for physical manifestations, in company with her father, has been on a tour through Vermont. Her seances were , well attended wherever she went, and the people more than over anxious to witness the wonderful umanifestations given through her mediumshin. They have returned to their home in Springfield. Mass., and after a few weeks rest, will probably wisit New Jersey and New York State.

Referred to the Honorable, the Secretary of State, whose special attention is called to this apdication in connection with other papers now on Ale in the State Department. ANDREW JOHNSON, October 19, 1807.

#### More Spiritual Publications.

That indefatigable and earnest worker in the cause of Spiritualism, Moses Hull, sends us the prospectus of a magazine he proposes to publish, to be called the "Spiritual Rostrum." It will be issued at Hobart, Lake County, Indiana, on or near the first day of every month. Each number will contain a lecture on Spiritualism and other matters of kindred interest. It will contain thirtytwo pages of reading matter, printed on new longprimer type. Subscription price \$2,00 per year; single copies 20 cents. As all such publications have a tendency to promote the interests of Sniritualism, we hope that Spiritualists will extend to our brother that patronage he shall require to insure the successful continuance of his magazine. The prospectus does not inform us when the first number will appear; but we may hope at the commencement of the new year.

### The American News Company.

The sum total of publications of all sorts distributed throughout the country every year by this enterprising and successful Company, is surprising enough. Their figures in dollars for 1866 expressed a cash business of over three and a quarter millions; and the current year is a very large increase on that. Let business go as it will. everybody in this country reads. The books of this Company abundantly show that. They conduct their business more or less on the Express system, despatching any and all publications. large and small, old and, new, cheap and costly to all parts of the continent. Their profits are in each case very modest, but there is such a vast amount of business done by them that they count up rapidly. The Banner of Light is pushed everywhere by the American News Company, who serve it promptly to the many thousands that are supplied at their bands.

The Beligio-Philosophical Journal. We understand that S. S. Jones, Req., will recommence the publication of the Journal, in Chicago, Ill., on the first of January, 1868,

not be ignored by others. The God of the Puritans aided them to break the bands of ecclesiastical tyranny, and worship according to the dictates of conscience. The God according to the dictates of conscience. The Good of Calvin aided him to break the slave bands of his ideas, and gain higher views of life and im-mortality. The God of Wesley opened the door of salvation a little further; there was a little more of truth than Calvin had recognized. He had gone a step further, and received more light from the throne above. He cleared away a little more bigotry, he dispelled the shade, and gave every one a chance for salvation. We should give him our love as far as he has given us light. Right was right as long as it lived-we could not drive it away from us if we would; we worshiped

drive it away from us if we would; we worshiped it still, even unknowingly, in the inner sauctua-ries of our individual conceptions. To-day's idols were only a little more spiritual-ized, more sharnly defined than those of the Pa-gan Church. Man in our day would not bow to blocks of wood and stone—he had borrowed the Trinity from the astronomer—he had made ob-jects of worship from ethical ideas and concep-tions. As Spiritualists, we recognized a God whom we believed to be one step higher than that worshiped by our brother man—while he that worshiped by our brother man-while he thought our God was lower. We should not stop to criticize our fellows-if we were ascending, we should try to elevate others with us; if descending, pray for some one to help us. Our faith commanded that none should say "stand aside—I am holier than thou!" "I am nearer to God than

It was our duty to remember the highest idol which it was domanded of us to worship was hu-manity, for it was an idol in which God moved and lived and breathed. As we cherished this idea, so did our idol become Godlike-so much more did we worship the spirit rather than the letter. If we would come forth and break bread morally and spiritually with our fellow men, then would we come out of gloom into glorious sun-shine, and fulfill our work in the name of the Father.

It might be well that we sinned, if we exhibited, thereby, in our lives the symptoms of moral dis-ease, and the sain attending it, that others might eacape it, or we be led to see our error and come forth purified out of the flame. And we must see our error, for no one was perfect-none the stone of persecution to his brother. -none could pass

Idols were actions of humanity-the results of our labors. If we did not live our prayers, then they were useless. Our labors should become our idols, and our idols would then be enlarged as progression brought on a greater angle of vision. Man's spirit was but a leaf put out by the vision. Man's spirit was but a leaf put out by the tree of God; sometimes we saw the flower, and in it we recognized the germ, and when the fruit came, we found within it the seed. Thus from found to give, the more we found to be !\_\_\_\_

We should not deny the Gods of the Pagan, or Mahometan, the idol of the Brahmin or the creed of the Church-the ideas or opinions of any man or set of men—till we were able to give them in their stead a higher God, a grander idol, a broader creed, or purer and truer ideas and opinions We should ask no man to leave his Church till he We should ask no man to leave his church thine could find a larger one. No spirit could give to each individual a God-a guardian to guide-one who should create for each a crown of glory 1 fod could not do it. Man must do it for himself. Each opened wide the door of beaven when love to his fellows became the guest of Lis inner nature! But if a man loved he must show it in his love of others. Had we a tight to denv to any men his

others. Had we a right to deny to any man bis idol? Noi We had no right to declare any to be wrong, except to us, or our belief-according to our light. If you had a God and your neighbor had not, the difference consisted in the fact of your belief, and his lack of belief, in the existence of

are devoted and useful workers in and members of the Michigan State Association of Spiritualists. Their time is wholly given to organizing Societies and Lyceums, to lecthring, conversational meetings, healing the sick, and proclaiming the New Gospel which shall redeem the world from sorrow and the slavery of religious bigotry. There is grandeur, nobleness, beauty and loveliness in men and women who go forth at the bidding of the spiritual world, free from the narrow, personal, mercenary considerations of selfishness, to do the true work of humanity, feeling, as Christ felt, love, sympathy and compassion for all. Let our good friends in Michigan, and in every place, see to it that all the unselfish workers for the promulgation of Spiritualism be warmed, clothed, fed and aided in their noble work by hospitalities and generous sympathies. Our hearts and our prayers are with those whose hands are ready and whose feet are swift to do good to others.

## The Way of the Transgressor is Hard.

We learn from the New York Herald that Col. Chivington, whose name is connected with some Indian massacre, has repented and gone to preaching again. He is located at Nebraska City. His son was drowned in the Platte, a grandson was drowned at Denver, his wife died very suddenly at a camp meeting, and it is reported that one of his daughters was lately drowned while stepping from a ferryboat. He had also been unfortunate in his business transactions, having ost the accumulation of years. Considering all these afflictions as a visitation of Providence, he has asked and has been restored to the church with which he was formerly connected, and has assumed clerical duties. The "visitation of Providence" referred to, is simply the outworking of a great law of Nature, namely, "Whatever ye .

## Meeting of the Spiritualist Association.

• The annual meeting of the Massachusetts Asociation of Spiritualists, which takes place at Mercantile Hall, in this city, on Tuesday, January 7th, and continuing the following day, will be an interesting occasion. The efforts of the Association to place lecturers in the field the past year, have been a decided success, and much good has been the result. Other States have followed the example of Massachusetts in sending out evangels to spread the gospel of Spiritualism among the people. Besides the choice of officers and the transaction of business that will promote the aims of the Association, there will be some excellent speaking from prominent Spiritualists. The sessions will be free, and we hope the hall will be crowded.

Dr. Moore, at Dio Lewis's Institute, Essex street, has kindly volunteered to instruct the children belonging to the Lyceum, in light gymnastics, for the very moderate sum of one dollar per head. About fifty scholars were present last Wednesday afternoon.

Anyhody who desires a sort of nade mocum for the comfort and strengthening of his heart, will welcome the appearance of this timely little presentation book with gratitude.

LEGENDS OF THE WARS IN IRELAND. By Robert Dwyer Joyce, M. D. Boston: James Campbell.

The author of this pleasant volume of historical reminiscences has worked up with great skill and felicity a series of delightful Irish Sketches, for which his experience and sympathies have thoroughly fitted him. The list of Sketches is varied. and every lover of Ireland will read them with satisfaction. It may be had at this office.

FRED, MARIA, AND ME. By the "Author of the Flower of the Family." New York: Charles Scribner & Co. For sale by Lee & Shepard. This little book was originally published in Hours at Home," and met with so much favor as to make it desirable to issue it in the present form. All who have read that gein, "The Flower of the Family," will be eager to have its worthy little successor.

THE LADY'S FRIEND, for January, 1868, is a very fine number, with new and marked points of attraction, full of plates, pictures, and patterns, and overrunning with choice popular literature. It opens the new year under the most promising auspices, and we trust its enterprising publishers will realize more than their continued expectations. For sale by A. Williams & Co.

Charles Scribner & Co., New York, publish a very handsome descriptive catalogue of their own books, which they will send to any address on application. It will be found very convenient for buyers.

#### Music Hall Meetings.

The next regular lecture of the course on Spiritualism will be given in Music Hall, Sunday afternoon, Jan. 12th. As previously announced, there will be no lecture Dec. 29th and Jan. 5th, as the hall will be occupied for a Fair, it having been secured for that nurnose a year ago. Season tickets, securing a reserved seat, can be obtained at this office or at the hall, for \$2.25 each.

### A Good Idea.

A thoughtful correspondent suggests that the Secretaries of all Spiritualist Societies throughout the Union attach their names to the notices of their meetings published in the Banner of Light. as in his opinion it would be a great convenience to speakers and others who wish to correspond. So we think.

"The Stellar Rey."

This new volume by A. J. Davis has just been published at This Office, and is now ready for all. It is illustrated with diagrams and engravings of celestial scenery, and makes a volume of 202 pages. This last work of Mr. Davis is destined to have the widest circulation of all his books. Send in orders to This Office early.

sow, that shall ye reap."

## ALL SORTS OF PARAGRAPHS.

Our friends in Ward 10 and vicinity can always procure a copy of the Banner of Light at Winkley and Boyd's Central Library and Periodical store, 662 Washington street, (old Pinestreet church). Friend Winkley was with A. K. Loring for a number of years, but has now started for himself. Give him a call. You will find besides newspapers and magazines a good stock of juvenile books, stationery and fancy goods; also a circulating library.

We desire friends who may have occasion to prepare obituary notices for publication in the Banner, to make them as brief as possible. By attending to this request all can have a hearing.

Rockwell & Rollins, printers, 122 Washington street, have sent out a splendid specimen sheet of Calendars, for 1868, containing twenty different sizes.

Horace B. Fuller has just issued four splendid books for the holidays. See his advertisement

Ole Bull, the renowned violinist, has arrived in this country.

AGeneral Conference on the Roman question has been abandoned, the leading European Governments having finally declined to take part in it. So says a late cable telegram.

The American Print Works, at Fall River, was the finest structure of the kind in the country. Loss, one million of dollars. Five hundred hands are thrown out of employment in consequence.

Dickens, report says, has realized \$20,000 from his four readings in Boston, and it is estimated that during his stay in this country his entire profits will reach \$200,000.

The Amesbury Villager says that Mrs. F. Noyes of that place recently killed a Bramah rooster who had thirteen nickel cents in his crop, two twocent pieces, and other indigestible articles.

Cambridge is to have a skating "rink," similar to the one in Chicago.

The King of Bavaria, foreign correspondents say, is avowedly a firm believer in Spiritualism.

The English radicals are now stirring the question of woman's suffrage. Societies to promote this object have been formed in different cities in Great.Britain-London, Edinburgh, Manchester, and other places, we believe; and there is now under consideration the plan of forming a National Association, with independent centres of action in different localities.

when he started."

Mr. Bigelow, our former Minister to France, is preparing for the press, from the original manuscript which he found in Paris, a new edition of Franklin's Autobiography. The fate of this manuscript has for more than half a century been a mystery.

"The Martyrdom of John Brown," a fine picture by Thomas Noble, is on exhibition at the De Vries Art Gallery, 145 Tremont street. The scene old man is leaving his prison in charge of a file of soldiers, when the slave woman and her child press forward to meet him. All the characters are admirably conceived and executed.

On the first of January next there will be a reduction in the rates of fare and freight over the Boston, Lowell and Nashua railroads.

In the expectation that there will never be another Pope-that the fall of the temporal will insure the speedy end of the spiritual power of Rome-the no Popery agitators in England grow more active and virulent.

## Rew york Department. any second person; knowledge is more decisive than the strongest belief. We have within us the

BANNER OF LIGHT.

him, and begin his ideal in his present state.

attracted a large and intelligent audience,

ual advancement and unfoldment.

and about New York.

day in Tàunton.

Fleming will heal by laying on of hands.

The meetings at Masonic Hall continue to be

well attended, and the interest gaining and ex-

tending in all directions, so far as we can see, in

Movements of Lecturers and Mediums.

J. M. Peebles lectures in Ashland, Mass., on the

evening of the 27th inst., and the following Sun-

A. J. Davis informs us that he is not sick. He

believes that a few months of rest for his throat

Dr. E. C. Dunn, who paid a short visit to this

city, has started on his journey home, and will

reach Rockford, Ill., by the first of January. The

Doctor spoke before the Society of Spiritualists in

ing, and all were highly pleased with his remarks.

Prior engagements prevented his having an opportunity to speak before our Societies in this city.

In private circles many had the privilege of test-

Mrs. M. J. Wilcoxson has closed her engage-

ment in this city and gone to New Jersey. She

Mrs. Laura De Force Gordon has arrived safely

in California by the overland route. The San

José Mercury, of Nov. 7th, says she was to speak

A correspondent writes a commendatory letter,

strongly recommending Mrs. Abby Laflin Ferree,

of Washington, D. C., as a remarkably correct

psychometric reader, having tested her thorough-

Joseph C. Madigan, East Walpole, Mass., speaks

highly of Mrs. Harriet M. Stockwell, of that town,

Mrs. Fannie T. Young has returned to the West.

and is lecturing and holding circles in Illinois.

She writes that there is more interest in the cause

32 The following candid review of "Arabu-

A new volume by Andrew Jackson Davis, pub-

lished in Boston by William White & Co., and at

the " Banner of Light" Branch Office in this city,

Spiritualistic Philosophy. It is entitled Arabula,

or The Divine Guest, and is intended partly as a

continuation of Mr. Davis's autobiography, con-

taining a record of personal experiences, which

the author regards as of a representative, rather

than an exceptional character. The term "Ara-

bula " designates the true light of the world, uni-

versal in its nature, and beneficent in its influ-

of Spiritualism manifest there than a year ago.

la" is from the New York Tribune of Dec. 9th:

as a good test and healing medium.

is an earnest worker and a good trance speaker.

ing his superior mediumship.

in that city soon.

will prove the "ounce of prevention " which is al

ways more valuable than a pound of cure,

Dodworth Hall Society.

R. E.

#### BANNER OF LIGHT BRANCH OFFICE. 544 BROADWAY, (Opposite the American Museum.)

WARREN CHASE ..... LOCAL EDITOR AND AGENT. FOR NEW YORK ADVERTISEMENTS SHE SEVENTH PAGE.

"Theological Prejudice." A sharp, critical friend in Evansville, Ind., asks

why we do not let the old churches alone, and convince such men as Agassiz, Vogt, Humboldt, &c., who are free from theological prejudice, and who, when convinced of the facts we assert as evidence of spirit intercourse, would establish our teachings throughout the world.

We would be glad to do this, and did it with Pofessor Hare and others, but our brother is mistaken in supposing that men who hold places of honor and profit in the colleges under theological control, and who would lose their places if they acknowledged our facts, no matter how well estab-

lished, are without theological prejudice. He is mistaken if he thinks such men ready, or free, to examine our facts or listen to our experiences. They dare not do it. And again, if he could see the vast piles of shales and scales, fossils and bones, under which Agassiz is buried, he would

see, as we see, no hope of rescuing him by spiritual aid till he is free from his body and the Professorship both at once. We have tried and tried Mass., were destroyed by fire on the 15th inst. It and tried in vain to reach such men as hold high places and receive great salaries in colleges where theology rules-or ruins where it cannot ruleand are satisfied the only way is to remove theology, which is the stumbling-block of science

and the great stone at the door of the sepulchre in our day which prevents the dead (living) from reaching us from the other world-or rather prevents the great body of the people from knowing they can reach us.

Blind a man with popularity, a high salary, a great name, and make him dependent for them on the Church, and then ask him to see the facts which will take them all from him, and how many will try to see? How many would own it if they did see? Let us get the stone (Bible and Church) away from the sepulchre, so the people can see that those they call dead are still alive and can talk to them, and let Agassiz hunt fishscales.

### A Picture.

### We were standing on a corner of two streets waiting for a street car, one bitter cold morning in November. The stones in the pavements were nearly as cold as the ice in the streets, when a pale sorrow-stricken woman, who had evidently seen more than forty winters, moved slowly along the .A young gentleman of Utica started a few street before us. An old basket hung on her arm, weeks since to "walk into the affections of a in which were a few wooden fragments and dirty young lady!" He accomplished the feat in twen- | chips picked up in the streets; her short, thin and ty consecutive nights. He remarked when he ragged dress exposed her bare feet and ankles; an had finished that he "felt better than he did old "what you call it" on her head, which needed

it much less than her feet. She was the picture of sorrow and poverty. Ten rods distant, on Broadway, could be seen on any fair day between the hours of 12 and 5 P. M. plenty of women with long, rich, warm dresses and suits of clothes which cost from three hundred to three thousand dollars each, most of whom go to church on Sun-

day and pray or hear prayers for these poor sisters. They ask God to have mercy where they have none. Such pictures are good to moralize upon; but what can we do-nay, if we had the wealth of is laid at the jail in Charlestown, Va., just as the Stewart, what could one person do to relieve the misery?

## Books-Christmas Presents.

Mr. Davis's new books. Arabula and Stellar Key, are attracting much attention; have been favorably noticed by most of the leading papers, and are having a good sale. Those who expect to get a copy of the first edition will have to send soon. Mystic Hours, by G. A. Redman, is again out of print, and our friends must wait till we announce a new edition. Now is the time to get spiritual books for Christmas and New Year's presents. None can be hetter where food or

AN UNCHRISTIAN CHURCH. - A Washington | clothes are not needed. We have sent many for dispatch says the Unitarian Church of that city this purpose, and hope to have many more orders. One incident we note, that others may profit by it: An old gentleman, that is a MAN, sent us an order for four full sets of Mr. Davis's works, for four of his children, as Christmas presents, twenty-two volumes in each set. What a glorious present! Go thou and do likewise.

## Gleason's Literary Companion.

This valuable Literary Weekly will commence power of self-analysis, and none who will consult a new volume January 1st, 1868, in grand style themselves need depend on an outside source for with new type, and an entire new dress throughspiritual knowledge. This power of spiritual an- out. The "LITERARY COMPANION" is an elegant, alysis appears to mark the dividing line between moral and refined miscellaneous Family Journal. the man and the brute, as simple consciousness Its literary department is filled with Original marks the distinction between animation and Tales of the highest excellence by the most emivegetable growth; and here Nature seems to have nent writers in our country; popular Tales of Sea provided a door through which humanity might and Land; Choice Miscellany; the rarest Gems of merge into the next plane of development. Un-Postry; Sketches of Travel; Home Amusements; less man would remain forever a mere burrowing Wit and Humor, etc., etc. An unrivaled corps of or building machine, he must acquaint himself the best writers and artists have been engaged for with the powers wherewith Nature has endowed the coming year, and every department will be placed on the most finished and perfect system that experience can devise or money produce. Each number will be beautifully filustrated. In size the "Literary Companion" is some fifteen Mrs. Nettie C. Maynard, formerly Nettie Colhundred square inches, forming a mammoth weekburn, addressed this Society on the 15th inst., and ly of sixteen octavo pages, and making a volume of 832 pages each year, containing nearly twice as Mrs. Maynard answered some of the objections much reading matter and of a more refined charto trance speakers in regard to the influences of acter than any other weekly paper. No money evil spirits, and assured those who feared ovil inor pains will be spared in order to render "GLEAluences that each individual has the power to SON'S LITERARY COMPANION " for 1868 the handcontrol good influences in the ratio of his spiritsomest and best weekly paper ever produced in the United States. Terms-1 subscriber, one year, Mrs. Maynard has kindly consented to deliver \$3; 4 subscribers, \$10; 8 subscribers, one year, \$20; course of lectures before this Society, and Dr. and one, gratis, to the getter-up of a club of eight-Sample copies will be sent free by addressing F. GLEASON, 40 Summer street, Boston, Mass.

## Business Hatters.

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

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

MRS. E. D. MURFEY, formerly Mrs. E. D. Si-mons, Clairvoyant and Magnetic Physician, 1162 Broadway, between 27th and 28th streets. D74w.

MRS. S. METLER, formerly of Hartford, Ct., has removed to No. 20 7th avenue, New York, where she prescribes for invalids. 1021,4w.

MISS MATTIE K. CASSIEN still continues to eceive and answer sealed letters, at No 248 Plane st., Newark, N. J. Inclose \$2 and 3 red stamps. our neighboring city, Chelsen, one Sunday even-D21 2w.

DR. L. P. GRIGGS, Healer and Lecturer, will answer calls to lecture and heal the sick by "lay-ing on of hands" in Ohio and Indiana. Address, box 1225, Fort Wayne, Ind. 2wD21.

CONSUMPTION AND ITS CAUSES can be cured, by E. F. Garvin, M. D., the discoverer of the first Solution, and also Volatilizing Tar. Send for cir-cular, &c., 462 6th Avenue, between 28th and 29th streets, New York. N2.

MUCH SUFFERING will be prevented and a permanout cure established in all cases of NEURAL-GIA, Nerve-ache, or any distressing nerve com-plaints, by administering an occasional dose of DR. TURNER'S TIC-DOULOUREUX or UNIVERSAL NEURALGIA PILL. It tones and stimulates the nerve fluid, imparts renewed energy throughout the entire nervous system, and expels these dis-enses. A pothecaries have it. Principal depot, 120 TREMONT STREET, BOSTON, MASS. PRICE S1 per package; by mail two postage stamps extra.

How changed are things from what they were Bome eighty years ago; It would have made our fathers stare To see what now we know. They nothing then of ralloads knew, Or ships propelled by steam; Of many things we daily view They did no oven draw They did not even dream. And the dear Boys were not so blessed As many Boys now are; To FENNO then the "urchins " dressed, At 22 DOCK SQUARE. No

## Special Notices.

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

OTHER SPIRITUAL PUBLICATIONS.

CALIFORNIA, PACIFIC STATES AND TERRITORIES, ENGLAND AND CANADA. -Npiritualists of the States and countries just named. es pecially Agents, Druggists and Physicians, are hereence, which has been manifested alike in the phience, which has been manifested alike in the phi-losophical, moral and spiritual teachings of Per-by which Mus. SPENCK'S POSITIVE AND NEGATIVE POWDERS sians, Indians, Chinese, Jews, Greeks, Romans will be sent, (expressage or postage prepaid by

#### ROUR NÈW BOOKS,

5

MINS LANDER'S NEW FAIRY BOOK, FAIRY HELLS, AND WHAT THEY TOLLED US. Translated from the German by Hiss Lander, author of "Nectacles for Young Eyes." A Treasury of Fairy Talcs, beautifully illustrated. Frice \$1,25.

"The name of the translator, a name associated in thou-sands of juvenile memories with pleasant "Apectacles," will insure for this series of genial and delightful fairy tales a warm reception."-(Transcript,

MOBNING GLORIEN. A Charming Volume of Fairy Jaies in Proce and Verse, by Miss Alcott, anthor of "Huspital Sketches." One volume, 16mo. Beantifully Hluspital Sketches." One volume, 16mo. Beantifully Hluspitated with original designs, drawn by Miss Greene, and engraved by John Andrew. Price, \$1,25.

8. THIC WELL-NPENT HOUR. A story for Girls. By Mrs. Follen. Illustrated. Price, \$1,00. (ON BATURDAT.).

 JOREPH IN THE SNOW. By Berthold Aber-bach, author of "The Little Barefoot." Hilustrated with twenty four original designa. This book, like "Little Barefoot," is one of those charming stories from the teer-man, which interest old and young alike. Price, \$1,50. (ON SATURDAY.)

New Editions of "THE LITTLE BAREFOOT," \$1,25. PIO-NEER BOY, (Lincoln.) (32d thousand.) \$1,50. FERRY BOY, (Classe) (10th thousand.) \$1,50. FARMER BOY, (Washington.) (9th thousand.) \$1,50.

Any of these books will be malled, on receipt of the price, by he Publishers.

A large assortment of

CHILDREN'S BOOKS, For sale at prices to suit the times,

HORACE B. FULLER. \$45 Washington street, Boston.

The January number of MERRY'S MUSEUM,

An Illustrated Magazine for Boys and Girls, will be READY ON SATURDAY.

Terms \$150 per annum, in advance.

To Clergymen and Teachers, \$1.

Send for a specimen number. 2w-Dec. 28. EPILEPSY, OR FITS.

**BULLER'SY, ORE FREES.** A SURE CURE for this distressing complaint is now made known in a Treathe (of 48 octavy pages.) on For-eign and Native Herizal preparations, published by DR. O. PHELPS BROWN. The prescription was discovered by him in such a providential manner that be cannot conscientiously refuse to make it known, as it has curved everyhold who has used it for Fits, never having fatted in a single case. The ingredients may be obtained from any drugcht. Nend free to all on receipt of their name and address, by DR. O. PHELPS BROWN, No. 19 Grand street, Jeppey City, N. J. 28-Dice, 24.

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**HOW CHANGED!** 

will attract the attention of the amateurs of the

KEEPS FOR SALE THE BANNER OF LIGHT AND

has turned out of doors a colored Sunday school. Time was not given to notify the children, and they went to the church, Sunday, Dec. 15th, only to find the door blocked against them. They assembled on the portico and in the street in front of the church, however, and sang their hymns, while shivering with cold and pinched with hunger. The Chronicle remarks:

Thus the structure, founded in 1821 by John "Thus the structure, founded in 1821 by John Quincy Adams, and in which the voices of such noble men as Dewey, Channing and many other great philanthropists have echoed in years gone by, has at last, in the year of our Lord 1867, gone back to the days of barbarism by refusing the use of the church for the purpose of teaching Chris-tianity and the Bible to a class of children who were to become citizens in our midst and exercise. are to become citizens in our midst and exercise a marked influence in our country for good and

European news states that the Pope is visiting condign punishment on all his subjects who evinced sympathy with Garibaldi, and as many as three thousand Romans are in the prisons of Rome. The terror of the people is such that they are fleeing by hundreds to the Italian territory.

CURE FOR A FELON.-Take equal parts of gum camphor, opium, castile soap, brown sugar; wet to a paste with spirits of turpentine, and apply of these two conditions is not found perfect. The like a salve. Those who have tried it say it is an invaluable remedy.

The heroine of a recent romance asks, " Is there any one word of one syllable in the English language, that includes so many revolting ideas as the word 'bill'?" "None except 'hell,'" replies her papa, " and I sometimes think the words synonymous."

Max Muller says language is only a dictionary of faded metaphors.

The National Republican Committee have decided in favor of Chicago as the place, and the 20th of May as the time, for holding the National Convention to nominate a candidate for President and Vice President. The Democrats have not yet decided on the time and place for holding their Convention.

A Gloucester paper says there is a young lady in that town so modest that she will not allow the Christian Observer to remain in her room over night.

Upward of eleven millions of persons passed through the turn-stiles of the Universal Exhibition in Paris.

## Verification of a Spirit Message.

Miss Eliza D. Valentine, of Natick, Mass., writes under date of Dec. 8th, 1867, as follows:

"I was acquainted with Des. Oliver Fisk. of Sherburne, Mass., whose message was in a recent number of the dear old Bauner. "I think the communication altogether characteristic of the man-just the strain in which he used to converse. He resided in Sherburne over fifty years of the last part of his life, and officiated as Deacon for the Unitarian Society a long time."

## Realizing the Ideal.

Perhaps every person, whether learned or unlearned, and of whatever nationality or caste, has before his mental vision, beyond the immediate objects of this life, an ideal to be realized in the great hereafter. Whether we call our ideal a heaven, a dreamland or a celestial hunting-ground, and whether we locate it on this planet or on any other, or on all the planets in limitless succession; in as far as fixed truth is yet understood, it an-

pears that the realizing of the ideal must depend. in the main, on these two conditions: First, that each faculty of our constitution shall be exercised in harmony with every other of those faculties. Second, that between our entire constitution and our necessary surroundings there shall be perfect adaptability. Whatever of pain or inconvenience we suffer here, originates either from within or

from without; in which case one or the other office of religion is to induce perfection of individual character, and the use of science is to develop the adaptability between the individual character and all its surroundings. While science ad-

dresses itself chiefly to the intellect, religion deals more specifically with the instincts and passions, and their common aim is the realization of the ideal,

Wherein is the necessity of deferring our ideal of happiness until after the death of the body? In our present state we are not conscious of having

preëxisted elsewhere, and the evidence that we shall elsewhere be conscious of having existed here is not strong enough to be conclusive; nor is there any reason for supposing that happiness is more attainable on any other planet than it is on this, or more feasible without a body than it may be within one. If we are not adapted to our pres-

ent surroundings, why should we expect to be adapted hereafter to surroundings of a higher grade? The sun shines, the water flows, the elements do their work, and Nature grows the sus-

tenance for us, but beyond this extent we must do for ourselves. There can be no philosophy in expecting a millennial era to occur on earth, unless we do our parts to induce such an era; nor does it look reasonable that we can be qualified for any higher grade of existence before our relations in this present grade have been thoroughly understood.

"Bnt," say some of our friends, " we have com-munication with spirits, and they tell us thus and so." Well, it remains to be proven that the spirits which are without bodies are more reliably veracious than those which are within bodies, and, in any case, no man acts philosophically in trusting his interest for sternity on the representation of

.....

and Christians. "It is peculiar to no people; to world by birth of a virgin state of mind; it performs wonders in healing the sick; it is powerful in overthrowing kingdoms; it everywhere dies upon the cross; and it, for a time, leaves the world, by ascending above the world." For many days after his first luterview with this mysterious spirit, Mr. Davis informs us " that his whole nature seemed light as the air and thoughtless as an innocent child," "Trustingly and lovingly, like a child led by its foud and faithful mother, I walked with God in the flowery garden of all-harmonizing truth. Day by day I rejoiced exceedingly, was light and glad beyond expression." The history of his intercourse with this ineffable principle is related in the present volume, over which floats the hazy shimmer of poetry that usually embellishes the revelations of "Spiritualism."

## Children's Lyceum in Concord, N. H.

I have an item of good news for the Banner. The Spiritualists of Concord met at Angelos Hall, Dec. 8th, and organized a "Lyceum" after the nattern seen by "Jackson" in the mount; and as we believe it is the first in the State, it was named "The First New Hampshire Children's Progressive Lyceum." Dr. Webster was chosen Conductor, and Mrs. Hatch, Guardian.

We have been having a revival, slightly, of late, and firmly believe that " the best of the land is yet ahead." Regular meetings have been held at Angelos Hall for several weeks past, Sunday afternoon and evening. Dr. Webster, Mrs. Hatch and Dean Clark have been the very acceptable speakers. Pray for us that our faith may increase.

MRS, J. L. T. BROWN, Sec'y. Per order, Concord, N. II., Dec. 18, 1867.

#### Charlestown Lycenm.

We are pleased to announce to the friends of the Lyceum movement, that on Christman Eve we shall hold a Festival and give an Exhibition for the benefit and encouragement of the children connected with Lyceum No. 1, to be held at Central Hall, No. 25 Elm street. We should be bleased to see our friends, and can assure them that the entertainment will be as interesting as those formerly given by this school. Tickets of admission, 25 cents; to be had at the door, To commence at 71 o'clock.

A. H. RICHARDSON, Conductor.

#### Married.

### To Correspondents.

[We asunot engage to return rejected manuseripte.]

HUDSON TUTTLE, BERLIN HEIGHTS, O.-No back number O. D. LTHN, BAURGIS, MICH.-Q1,60 received. LUCY M. HOADLEY, SO, WOODSTOCK, VT.-Q2,00 received.

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Every town, city, village and neighborhood in the United Every town, city, village and neighborhood in the United States should have an Agent, male or formale, for Mrs. Spence's Fooltive and Negative Powders. It is particularly desirable that women should engage in the sale of this invaluable proparation. Those who do not desire to make a business of it, can at least supply their own neighborhood. Those who desire to do so can obtain the Mole Agency of one or more Tewnships. With the extended reputation and increasing popularity of the Powders. Ite Mole Agency even of one township, if properly managed in the borkoning, will be a constant source of revenue to the powsesor, with comparatively little trouble or loss of time. The prices to Agents, Druggist and Physicians have also been reduced, and in all cases Frof. Spence pays the expressage or the postage, whichever way the Dowders are sent. Hend for new Terms to Agents, to PROF. PATTON SPENCE, BOX 5817, New York City. Nov. 9.

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MRS. H. A. CASWELL, Medical Olairvoyant and Test Medium, 56 Pieasant st. Hours, 10 A. M. to 6 Y. M. Dec. 28. - iw<sup>2</sup>

MRS. AMELIA BABBITT, Business and Test Medium, No. 54 Fast Canton street, Boston. Circles on Tuesdays, Fridays and Sublays. 8w-Dec. 33.

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The second secon Dec. 21.-6w

Dec. 21.-6w DR. P. CLARK, while absont on a tour West, will inform his patients that his medicines are to be found at Bouth Boston, on Athens street, 199, certar of ...C.' street. 2m<sup>o</sup>-Dec. 2i.

At the close of a public circle held in the hall occupied by Mrs. M. E. Beals, 455% Washington street in this ciry, Dec. 17th, were united in marriage, by James O Morre, Esq., Mr. Elisha W. Fuller of Boston, and Mary A. Thomson of Nalem, adopted dauguter of Joseph and Bally Thomson of the latter city. The happy couple started for their home, in a neighbor-ing town, accompanied by the heartfelt good wishes of the company assembled.

#### LIGHT. OF BANNER

## 6

# Message Department.

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

Mrs. J. H. Conast

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

nounce their names. We ask the reader to receive no doctrine put

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

The Banner of Light Free Circles,

These Circles are held at No. 158 WASHING-TON STREET, Room No. 4, (upstairs,)on MONDAY, TUESDAY and THURSDAY AFTERNOONS, The TOESDAY and THURSDAY AFTERNOOSS. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, af-ter which time no one will be admitted. Donations solicited:

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

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

## Invecation.

Thou Spirit of Truth, influite and perfect, do thou quicken the understandings of these mortal children, so that they may understand thee as thou speakest in this day. We ask that the fires of past altars may be extinguished, and that thy fires alone may burn upon the altar of the present hour. Grant that all superstition may flee away before them, and may thy wondrous light so encircle their hearts that they shall, in all honesty and truth, ask no more of them, but ask to be drawn nearer and still nearer unto thee. Grant that every soul here may be drawn within its own sacred temple to ask if thou dost not have dwelling-place there. May every heart question itself concerning thee, and may every child of our Father, in all the vast universe, find a response to thy voice in their own inner lives.

And lead us, oh Father, afar from the night Of blind superstition, to reason's clear light, And wash from our faces the war-paint of creeds, In the clear, flowing fountains that spring from good deeds. Oct. 28. Amen.

## Questions and Answers.

CONTROLLING SPIRIT.-We will now hear your questions, Mr. Chairman, and answer them if we are able to.

QUES .- Has our late war so far settled the disturbing element of slavery and its party entanglements and entailments, North and South, that we may avoid another conflict? And, furthermore, does the negro possess the characteristics that will enable him to live successfully and happily with the white at the South, or would it not be better for him to remove to some other country and live by himself, and this without derogating from his rights, which we see God has determined he shall have?

Ass.-The dark scenes of war through which this nation has but just passed are still fresh in your minds, and every scene is peculiar to itself and possesses its own life. Every son and daughter claiming a home on this American Continent, that has come to years of understanding, need not he told that there is still a suirit of discord alive-The hoarse mouth of the cannon and the sharp edge of the sword have failed to destroy it. It lives still, and has its own law outside the law of active life. Therefore, if it is in action, you may know that it will culminate in some peculiar form or other, at some time or other-it may be in the tar distant future, and it may be very near at hand. I believe that the present scene of strifeit is present, for it is with you even now- will be followed by one upon a mental plane. It may be called a mental war. And, as the pen is said to be more terrible than the sword, so thought is ible then deed though understand it. And I believe that war that is to come will do more toward liberating the slaves upon this continent than that through which you have just passed. The physical war has brought the North to a better understanding with the South, and vice versa. And, therefore, it has conditioned both so that this mental war, when it shall be opened, will result in good. The North will say to the South, "You have a right to expeet this much of me," and the South will say to the North, " You have a right to expect this much of me," The negro claims his home here, and he has the right so to do. The soil is as much his as yours, and should you attempt to remove him-it matters not whether your motive be good or badyou will find that the policy will not work as well with him as it has worked with the red man. He knows you too well, and, knowing you, will exercise his God-given power in consonance with his knowledge. He will not be driven from hence without warfare. He knows his rights, and will fight for them, and the great army of freedmen who have gone yonder will fight for him, too. The lesson that the great All-Father has sought to impress upon your minds, namely, the right of freedom for all and justice-as it means with Godyou have failed to learn. Notwithstanding your homes have been desolated and your hearts have been wrung by the loss of near and dear friends, still your lesson is not half learned. Now that the negro is in part a freed man, now that you cannot buy or sell him bodily, you determinemany of you-to do so mentally and socially-Now that it has been determined that he has a right to his freedom, many of you determine that he must exercise that right in some foreign land. But, I tell you, inasmuch as he knows his rights, he will fight for them. The last few years have educated him in warfame, and, if need be, he will throw his knowledge into, the scale against your injustice, and who, think you, will come off victorious? The voice of God has been sounding for years over your land: "Let my people go," but you have held them in body, and when you can do so no longer, you desire that they shall depart out of your coasts. No, no, it cannot be. It never will be.

that there was a time when you were beyond the judged, and thrashed soundly for everything we limits of that law. No, I do not believe that the do out of the way. That's what they tell us, and soul ever had any starting-point. I believe it al- I begin to believe it. So now to the folks I left I ways has existed, else I could have no hope that spose I must say I don't come back with any Oct. 28. it always would exist.

Josiah Wolfrang.

It is nincteen years this very day since the Angel of Death visited me, and I passed through his gates into sternal life. While listening to the remarks of the friend who has just retired, I became so forcibly impressed with the truth of his go there. But here I am, and if there's a hell for remarks that I can scarcely refrain from alluding me hereafter, I s'pose I'll get warm there. You to them. It seems to me that since we have clear and distinct remembrances of our earthly life, since we possess the individuality of that earthlife after death, that is very great evidence in proof of our being distinct individuals, conscious individuals even, before we entered upon the stage of human action. We remember our earthlives, but they seem to us to be somewhat unreal. They seem to us more like dream-life than like a real, objective life, and yet we know that the life we passed through here was real. We were no imaginary beings, and it should be understood that when the spirit becomes clearly conscious of its spirit-home, that it is enabled to look far back was. Well, I split the wood, but I did n't go to over ages by virtue of its own life-line, and it is able to recollect circumstances of its being that they will say I remember all the wicked things had an existence long before it came upon the of my life, but not the good. sphere of earthly activity. But I am not here to speak for or against the theory that my friend and brother has defined. I am here to meet, if possible, those dear friends that are still in the shadow

of this world. [Do you have distinct remembrances of a previous life before this you had on earth?] I have, sir, and in this way: I have visited localities in the spirit-world, since I have left the earth-life, that have had the effect to rouse my recollections, and I have distinctly remembered that I have lived there before, that that locality was once my home. I know I had, because my own magnetic life was there still; and I know it because the scene immediately called forth my memory and I remembered it.

The friends I have left do not understand that them away from their present views as to give them a clear knowledge that the spirit can return. And now, for their benefit, let me give the words that were my last on earth: "I am going to the home of my fathers. I am going to enjoy the society of angels, and, if permitted, in my Father's house of many mansions I will pray for your welfare. I will remember you all." It has pleased our Father, God, to permit more than a remembrance of those we have left. It has pleased him that we should return, that we should take upon them manifest to those we love. It is of little account whether we are Jew or Gentile. When we The Christian can rise no faster than the Jew. The worshiper at the shrine of Maliomet can run no faster in the way of wisdom and truth than the

the Christian world worshiped was an impostor. I was earnest in my faith, and I received the reward of my honesty. The doors of my Father's mansion in the spirit-world were not closed upon

me. And I find Christians there. I find all Now, if my folks aint satisfied with me, it's nothclasses of thought represented there. Of what ing new. That's all. I'm used to it, so I aint avail, then, are the religions of earth? They going to make no apology. At any rate, if this avail you much here, but there they are worthless.

To my son, who still lives and abides in the Jewish faith, I have only this much to say: "If one will receive what is their due and what they because he is inside of me. need to clevate and wisdom." To my daughter, over whose life a shade has passed, I would say: "Kneel reverently and don't, why you must take the will for the deed. bless the shadow, remembering that God giveth Good-day to you, and a happy passage to you the rain as he giveth the sunshine. I am with when you come over. you and shall bless you, even though curses seem to meet you on every hand." I was known by the name of Josiah Wolfrang. I am expected by those who favor your faith, and through them I hope to reach my own family. Oct. 28.

profession of religion whatever. I was told a short time before I died-before I

enlisted in the army-that I was a backslider and lukewarm. I told 'em I was worse than that. I was froze to an icicle. Somehow I could n't get het up no way. They said I must go to the meetings. Well, I could n't get up steam enough to see I can't be anything but myself, no way-was always on a joke here, and can't be anybody else now. I reckon I should been a preacher if I could have kept on a sober face long enough. I'm just the same now-just exactly the same. I'll tell you what my sister once said to me. Says she: "Do you think if you had death staring you right in the face, that you would crack a joke then?" "Well, I don't know, Tilda, but seems to me I should want to crack a joke on him." "Well," says she, "you'd better go out and split that wood, and then go to meeting tonight." She was a good deal more pious than I meeting. I went to a turkey shoot. I suppose

I am happy here. I'm as gay as our old goose was the day before she was going to be killed. I'm all right. And if the old fellow is going to spring a trap on me, I'll go down singing. I'm not going to have the mumps for nobody. I had 'em once. I can't be sober, no way. I must be myself.

Now, look here. If any of the boys from the 2d Vermont Cavalry want to hear from me, let, 'em go to some of them folks where they can Tell you what 't is, I could talk to 'em for six months at a time, if I had the privilege, and I don't think they would be any worse for itmight not be any wiser, but they would n't be any worse for it,

Oh, by-the-way, little Jake Collins in our regin ent wan't no coward, he said-no cowardice about the spirit can return, and I would so far lead him. But he found he was kinder 'fraid to die. "Oh golly," he said, "if I only knew what was coming after it, I would n't be afraid; but I aint done just right here, and I'm a little afraid. I don't care about being shot, but I am afraid to die." Now, for his benefit when he comes to die, I'll just say this much: All you've got to fear is what's right round you in the present. Just take care of the present, and the future will take care of itself. Here's a tip-top kind of a life here. You need n't be afraid to enter it. Nothing to fear after you get over here. It's just as easy as ourselves again the clogs of earth, and through you would mow a good smooth pasture lot, after you get over. It's the brambles you meet on the way that 's going to make the trouble. Do n't be pass to the land of souls, every soul falls to its at all afraid. If the water is cold when you get own level, and rises by virtue of its own goodness. to the edge, plunge in suddenly and it is all over. That's the way I learned to swim.

Now, if my sister would like it, I'll try to get some kind of religion agin she gets here, 'cause I worshiper at the shrine of the Nazarene. I had know she will be a good deal happier, but I aint no faith in your Jesus the Christ, when here. I made up mind what it shall be. I don't know believed he was yet to come. I believed he whom but I shall turn Jew. At any rate, I 'll try to get some kind. She said to me once: "Do get some kind of religion. You aint no Methodist. Do be something." Well, I'll try to be But golly, I'll have to wear a stiffer dickey than I ever did here. shot do n't hit 'em they may look out for another. That's all.

If I was here on the earth I should be just turning my thirty-first year, but as I aint here, I your heart is satisfied in worshiping at the shrine don't know whether I 've any right to reckon on of Israel's God, worship there. It is well. And time or not. I've been dead-dead, no; I never if you can minister to the best good of the people was more alive in my life. I began to live since through your special faith, oh, minister to them. '62. That's about so. I've renewed my age since And in your dealings with your fellows, whether the fall of '62. By gracious! If I only had the Jew or Gentile, remember that the book of life is | crowd here, would n't I frighten 'em out of their very large, and that no name will ever be for- ] wits? They used to say they believed the devil gotten. They will all be found there, and each possessed me. I aint seen him yet-I suppose

(To the Chairman

wort afar off. And this is well for thy blessing fish is lost. He has only changed his external exalways follows the soul's earnest prayer. And, pression, while in essence the fish remains the our Father, grant that the Chief Magistrate of same. It is a strange, mysterious law, but it has this people may learn the way of duty, and hav- the angel of truth ever above it. ing learned it, find strength to walk therein. Grant that his head and his heart may always be of the cannibal after the cannibal has eaten him? clear toward the law of truth. May he always tion may seek earnestly to be at peace with them-selves and with all the world, and beat of all, at and justice that has just begun to float over this land, may continue to rise higher and higher till it reaches the skies, till its ample folds are beheld by every nation upon earth, till every soul shall feel that beneath its folds there is peace, there is justice, there are those attributes that be-long to thee. Our Father, grant that the souls that have passed from the battle-fields of this nation may each and all find the way of return pleasant and profitable. Oh grant that they may all be fired with the sulst of lows toward there is a nanoareat inconsistency. all be fired with the spirit of love toward those an apparent inconsistency. A.—If you understood me to say the life, the esthey have left, and may that spirit burn upon the altar of their natures till all doubt on earth is quenched, and the form of faith rises triumphant everywhere. Amen.

## Questions and Answers.

QUES .- Can departed friends sever the silver cord that binds us to our material body, if the spirit inhabiting that body desires it, and the spirit-friends are anxious or willing to grant that desire? We believe they can. Are we right or wrong?

Oct. 29.

ANS.-You certainly are right in your belief, for if the spirit was possessed of that power while in the body, it certainly is possessed of it after leaving the body.

Q.-In the Banner of the 22d of Sept., 1866, the controlling spirit, in answer to certain questions, uses the following language: "This is a truth-a great and mighty truth-that you are all changing places. That you die, is proof of it; that you live again beyond the tomb, is another proof of it; that as ages shall again roll on, you will again inhabit human forms, is still further proof of it." Does the controlling spirit mean that spirits, after being separated from their earthly tenement, will again occupy a human body as they did before the dissolution? And if so, will those bodies be subject to decay as were the former ones? The above message of the intelligence is not clear, and a little explanation and further information is solicited.

A.-The theory of the resurrectionists is by no means without foundation. But they have arrived at a wrong conclusion. One of our most able speakers once said that the air was full of truth, and whoso was most susceptible would receive it first. Now these resurrectionists have perceived the truth and grasped it, but they have applied it in the wrong place. They believe that the spirit is to return after the lapse of years and inhabit this old body again, living on a new earth and under new circumstances, but having the old body. Well, that the spirit will return to earth again and become re-incarnated in a hu-man body, there is much evidence. Indeed, all man body, there is much evidence. Indeed, all that we have been able to gain is very largely in its favor. But our experience does not determine that we shall come again and inhabit the old bodies that we have lain off. The soul, the think-ing, the intellectual part of man, finds expression alone through organized form, and if it expresses itself upon earth, it must express itself according to the laws of earth; and as the human form is the highest in existence, and the form through which the soul can best express itself, we believe that the souls of those who have gone beyond this return again at some far-off future period, to live return again at some far-off future period, to live again through human life, and that human life, we believe, will be in a different condition from the life of the would like to come to him, too, and if she can she will. life of to day, yet it will be organized life in hu-man form. The ancients, who believed in this to come to her, and I went, but none of my folks theory to a certain extent, had more correct ideas than the world has to-day. We do not wonder that many souls in contemplation of this theory shudder at it, since they have, many of them, tasted very largely of the sorrows of time; but if they would pause and consider that they are in the hands of an infinite law that will guide them whithersoever it will, whether they will or no, the yould cease to mourn, methinks, over what the best for them—over what all their mourning (Yes. Will you give your father's full name?] they would cease to mourn, methinks, over what is best for them—over what all their mourning will not change. All life, we are told, moves on by distinct degrees, and it moves in cycles. It is rounded into being by passing through the vari-ous experiences of human and intellectual life. If this be true, have we any guarantee against that we have none; and your speaker himself believes that there is much soundness in the theory. theory. Q .- Can you state entire all the laws and conditions of this re-incarnation? A .- Inasmuch as the law is greater than ourselves, we are unable to grasp it. Inasmuch as the law is infinite, and we are finite, we are unable to come to a clear understanding of it, only so far as certain points of it are shadowed forth through our own experience, and the experiences of others. In contemplating the condition of the vegetable and mineral kingdoms, we are enabled to perceive that their life progresses in cyclesthat it repeats Itself. The seasons come and go. The seed is put into the ground. It becomes the oak. It passes again to the acorn, and becomes the tree again, and again and again. Round and round the cycle runs, without any end. This, I believe, is eternity. That which had a beginning and has an ending, to me does not imply eternity. Q .- Does not that acorn-life afterward reappear in animal life, as when an animal cats the acorn? A.-Certainly, and yet it is not robbed of its own identity. Essentially it is the acorn still. It has only changed its relations to other forms. It has not lost its identity. Q.-Is it a fact that the life of the oak is in the animal that has eaten the acorn?

Q.-Is the spirit of the missionary independent A .- Entirely independent. The action of the ask of his inner, better nature what is right, and when he receives the answer, may his attendant angel strengthen him in the way of duty. Our Father, grant that the souls composing this na-

distinct from the external expression, just as the musical performer is distinct from the instrument.

over all clouds of doubt, over the night of super-atition, till the morning shall dawn and every soul shall know that thou art here as thou art all. There is an animal life attending every hu-man being, and there is a spiritual life. While the spirit is in communication with the body, and the animal life is in subjection to the spirit, the spirit plays upon the animal life; the animal life becomes its servant, and it is through animal life that these various forms of expression are given. All animal life is projected into external form by the spirit, which is superior to the animal life. Q.—Is this animal life a sort of bond which binds the spirit to the body? A.—No, not precisely that. It is a medium

binds the spirit to the body? A.—No, not precisely that. It is a medium through which the spirit acts upon the body. There is a certain degree of attraction between the animal and spiritual life. The amount of attraction depends upon the harmony that exists between the spiritual and animal life. Where there is a want of harmony between the two, there is disease, either mental or physical. But where the harmony is perfect, there is perfect

where the harmony is period, into a protoco-health. Q.—Is this animal life united in some sense with animal magnetism? A.—I believe it is, and to a certain extent is

identical with animal magnetism. Some have determined it to be one and the same thing.

Q.—Is the spirit in the body independent of the spirit out of the body? A.—Every spirit possesses a certain degree of independence; but it is also, to a certain degree, dependent upon every other spirit in or out of the body.

Q.-Is the spirit out of the body independent of spirits in the body?

A.-The answer we have already given will serve for the question.

serve for the question. Q.—Cau anything be accomplished without the two acting in unison? A.—Nothing, so far as the things of this world are concerned; for it is through form—the high-est of organized forms, the human—that all pre-gress, intellectual, moral and social, upon earth, is made. Oct. 29.

## Mary Eliza Truman.

I am Mary Eliza Truman. I have been dead three years. I was in my thirteenth year. I was born in Richmond, Virginia, but I died in Detroit. My mother's brother, my uncle, lived there. I

Q .- Is the doctrine of preëxistence, or the idea that man always existed as a conscious individual being, true?

A .- I believe it is true. If I doubted that I had existed as a conscious, individualized intelligence throughout all past eternity, I should have no hope for the future.

Q .-- Does the controlling influence have any knowledge of a life previous to that which he experienced while in the body here?

A.-Absolute, perfect and clear.

Q.-Does not the theory of progression believed

## George S. Price.

Well, Major-General, I hall from Vermont, and am under the impression that I shall somehow how, but it's random I'm going to fire, and if it don't hit I shall shoot again.

Well, I believe the first thing on the programme is the name, aint it? [Yes.] Well, mine was George S. Price, and I hall from Montpeller. [A good place.] Tip-top. And I've got some half a million of friends. That's setting it high, you to reach 'em all. I don't want 'em to say, as they did in the last letter I received from them: "Why don't you write to so-and-so? So-and-so says, why don't you write to them? And you don't say a word in your letter about so-and-so; and have you forgotten so-and-so?"

I tell you what 't is, I should have had to done othing else, and the quill would have outstripped the musket, if I'd written to all the friends I wanted to write to, and who wanted to hear from me. So I'm going to take 'em all in, and I'm going to fire away, and if they get hit and their theology is injured by the shot, they will be so much the better for it. I was a Methodist in my went deep enough, somehow or other. I think I'd ought to been soused all over. It would have lasted longer.

My old mother said-she was a Baptist, you know, and she did n't believe much in the Methodist idea-she said she did n't know but it was all right to sprinkle, but at any rate she would rather he immersed in the river Jordan. "Now," says I, "Mother, seeing the river Jordan aint handy, may as well take a few drops and be satisfied."

But the old lady didn't exactly see it in that light. But I was kinder pious, and had been to

anger, if I have any loose change round me, I'll give you a quarter when you come across to pay your toll. If I Oct. 28.

## Josephine Burroughs.

I come back to my Aunt Mary, and to tell her to be good to Annie. Tell her to be good to Annie. She is my sister. And not let the lady have her that wants to take her, to adopt her as her own child. Do n't let her have her.

Mother is here with me. I died first, and two weeks after she came too. Annie was sick, but she got well, and she is with Aunt Mary. And a or other get a shot at my friends. I do n't know | lady came and wanted to take her; said she would educate her and dress her fine, and she should have every advantage. But the lady has got a bad temper, and she would n't treat Annie always well, and Annie would be so unhappy, and mother says, "Don't let her go. Just wait till you hear from the letter you sent to California, and then you will know what to do." My name is know, but I thought I'd take 'em all in. I want Josephine Burroughs. I lived in Chicago. I should be ten years old if I was here. I was n't but nine when I died. I died first, and two weeks after mother died. She got sick taking care of me. She got the sore throat and died, too. Mother prays Aunt Mary not to give Annie up to any-

body till she tells her to. [Is your sister younger than you?] Yes, she aint four years old. Mother says when Aunt Mary hears from the letter she has wrote to California, she will know what to do. She thinks because she has n't had an answer to one letter she wrote, that he don't want to answer. But he did n't get it. But he has got the next one, and he will answer it, and tell her what to do, and send her money, too. young days, but I don't think the sprinkling She must n't let Annie go. [What is your aunt's name?] Mary Algers; and Annie is with her. Oh dear! Everybody has to die that comes here, don't they? [It is only momentary-the "second

death." When you come again you will feel better.] Oct. 28.

## Invocation.

Our Father, through Nature's tearful [it rained hard while the intelligence was speaking] face we one or two inquiry meetings, and been hauled lift our souls to thee in prayer, asking that the over the coals and prayed for and done up in full consciousness of the presence of thy holy good shape, and they put me on six months' pro- spirit may rest upon these mortals. We do not bation, and I managed to keep pretty straight pray unto thee because we have fear that thou that six months, and so I got in; but I do n't think wilt neglect thy duty toward us, but because the it done me much good. I don't think I had much spirit of prayer is within us and seeks for uttermore religion after the sprinkling than before- ance; because it is by prayer that we learn the and I never had enough to burt me, anyway. But way of truth, and come into an understanding of 

A .-- I believe it is a fact, just as it is a fact that the life of the artist is in his painting. Precisely the same.

Q.-Is it a fact that the life of the fish and the flesh consumed by man is in the man?

A .- Certainly it is. Man stands at the head of all organized life, and he can only stand at the head of that life by holding within his own being the compound of all those beneath him.

Q .- It is a fact that the life of the missionary is in the cannibal who cats him? A .--- I believe It is.

Q .- What becomes of the two human beings, the missionary and the cannibal? Are they iden-

were there. They were all strangers, and so I was n't allowed to come; I tried, but I could n't. [You could not get power enough to control?] No. Marla did; she did; but she was n't known, and so the folks what was known had a chance. But if my father can only go there, I can go. I do n't know what the medium's name is, only they we are together, and we are just as happy-oh, just as happy as can be i And Maria, she was with my mother when she

was sick and when she died, and she always mourned for her, and she told me all about her, and she told me if I was good she would come to me ond watch over mound if I me bat she and she told me if I was good she would come to me and watch over me, and if I was bad she would cry; and I always believed it. Now that was true. I told father so once, and he just laughed as hard as he could. "That is all non-sense," he said: "you must n't believe all the ser-vants tell you." But I did believe it, and I was right: for my mother same she was here a beau right; for my mother says she was always happy whon I was good, and when I did wrong she mourned; and that's just the same as crying, is n't

[Your father still resides in Richmond?] Yes: but oh dear, everthing is different now. And I'm so glad I'm here. Tell him not to mourn any more for me, because if he is good I shall come and watch over him, and I shall be just as near him as I was here: and if he is n't good, I shall mourn—I shall cry—I know I shall. They tell me I can come to him very close after I have been I can come to him very close after I have been liere, and if I can, and if I see everything, I shall want him to be, oh! so good. You tell him that, won't yon? [Certainly.] Tell him I do n't want him to swear any more. He does swear—ohl he swears sometimes. What do you suppose Maria used to say when he used to get mad and swear? [I do n't know.] Well, I'll tell you what she said one time: "Why, Massa Alec swear so it take the wool half off my head." You know, she was losing her hair—her wool—and she told him that was the reason.' I tolh him of it, and he that was the reason. 'I told him of it, and he laughed just as hard as he could. Tell him not to swear, 'cause I don't like it, and I can't get so near him if he does. And tell him he must n't whip his horses. He gets mad with them, and whips them hard. I did n't want to ride with him when I was here, because he did, and I shan't want to go with him now if he does. You'll tell him so, won't you? Good-by. Oct. 29.

## Henry J. Trimlette.

Dear old Boston! I am here once again, but oht how changed! Had I been familiar, Mr. Chair-man, with these things before death, they would not seem so mysterious to me. You who shall? pass on with a knowledge of these things will not

Scance opened by Louis Howard; letters an-

swered by Francis White.

## **DECEMBER 28, 1867.**

# BANNER OF LIGHT.

Spiritual Movement Cure,

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Miscellançous.

SOUL READING,

tunate in finding the ample means you afford ns to return so near those who are dear to me—for I have been told by those who have had experi-ence in these things, that the road of unbelief is a very long one, with many deep guiches, yet I have full faith that I can leap them all, and gala the goal I desire in due time. By some strange power which I have no understanding of, except so far as it seems to come upon me, I am forcibly car-ried back to the days when I suffered so much from my wound. There seems to be the same prostration, and, strange to say, I can feel even now the amputation process. It is imaginary, no doubt, but it is exceedingly vivid. I have full faith that I shall reach my friends, and I ask that while they question concerning my home and my state of being now, I ask that they will go to a place where I can return, so that I can speak with them, giving them full satisfaction with regard to the power of the spirit to possess itself of a body again after death, to manifest to those it has left. I have visited the man they call Foster, in New York. I find him a splendid subject, and I would guarantee entire satisfaction to my friends, if they will only meet me there. tunate in finding the ample means you afford us

York. I find him a spiendid subject, and I would guarantee entire satisfaction to my friends, if they will only meet me there. I am, sir, Col. Henry J. Trimlette, of the 39th Mass. I would stay longer, but I am a coward to pain. Good-day. Oct. 29.

## Capt. Robert J. Cowdin.

Unlike the gallant officer who has just left, I was somewhat acqualited with these manifesta-tions before death. That is, I had seen something of them; therefore if I am called to pass through the death scene again I shall consider it as all in the programme, and all right.

the programme, and all right. I come to assure my father that it was I who spoke to him, or endeavored to, last Sunday—not here—not at this place; and to assure him that I am now in the field, ready for action, and shall avail inyself of all the means I am able to command to strengthen his faith and assist him in the way that every soul needs to be assisted in, namely, in acquiring a knowledge of things a firer death. I have not much experience in spiritual matters, only what I could gain by a sojourn in the spirit-land since '64. But what I have learned has brought me the assurance that we are all bound brought me the assurance that we are all bound for a better state of existence, and we are all per-petually assisted toward making ourselves bet-ter in every sense by everything by which we are surrounded. Everything becomes our teacher. I am happy here; I am satisfied with my lot, and shall be doubly satisfied with it now the way of return is so clearly and so definitely opened to me. I am Capt. Robert J. Cowdin, of the 56th Massa-chusetts. I fell at Cold Harbor, Va. Farewell. Oct. 29.

## Timothy McCarthy.

Well, sir, I got learnt the way back here very quick, and I thought because I was in good trim to come, and I got permission to come, I might as well come to-day as any time. And what I come for is just this—to ask the Church that they will see that my wife and children are all right, and that will take me out of any kind of purgatory quicker than anything else. I was told here, by one of the best fathers in the Church on this side, that it was right I should come and any whatever that it was right I should come and say whatever I had to say to the Church, and say it in the fear that it was right I should come and any whatever I had to say to the Church, and say it in the fear of God, and that's the way I'm saying it here to-day. There is nothing else that I fear. The Church was my mother when I was here, and I respected her, and I do the same now; and all I ask is that she will look after those I have left; straighten them out if they are in a crooked way, and do whatever she thinks her duty toward making my matters smooth, for a man what goes out of this world like a flash of lightning is n't apt to have anything very straight, you know. I was killed on the cars, on the Taunton branch, sir, and I been here only—well, it is short of a couple of months. I did n't know I was killed at all. The first thing I knew I was in company of those I knew was dead, and they told me I'd been dead. three days, I was killed on the cars. I made a mis-tep, and I remembered thinking sid happen to me. I was killed. But I aint one of the sort that lay asleep long, and when I was bid what trouble my fam-ity was in, I thought I'd come, and I found a priest who will absolve me if I come here and it is wrong. So I am hare. [What is the happen to ily was in, I thought I'd come, and I found a priest who will absolve me if I come here and it is wrong. So I am here. [What is the name of your priest?] Well, sir, his name is Shaw. [Ah, I know him.] He is a good priest, and we know him well in our Church. It was he told me to come here. I knew nothing about it myself. He told me to come. It was right Well, sir, my name is Timothy McCarthy. My family is in Taunton. I come that I may straighten out things. I am happy enough, all except that. Talk about getting rid of the things of this world when you come out of it! But it's when you leave every-thing all smooth. I take it. [Did you have much of a family?] Oh, yes—pretty good one. It's all right I come, I suppose? [Certainly.] Very well, sir. Good-day to you. Oct. 29.

sir. Good-day to you. Oct. 29.

Scance opened by Rev. Arthur Fuller; closed by George A. Redman.

Edwin Ballou.

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## DR. WILLIAM B. WHITE.

CLAIRVOYANT and Medical Electrician, has removed his office from Jefferson Place. Boston, to 325 Main street, Charlestown, Mass., and has associated in business with

MRS. JENNETTE J. CLARK,

New Pork Advertisements. 38 REMARKABLECURES THE GREAT SPIRITUAL REMEDY AT NO. 230 HARRISON AVENUE, BOSTON. THORE requesting examinations by letter will please en-close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. 13w-Uct. 5. MRS. SPENCE'S **POSITIVE AND NECATIVE** POWDERS.

New Haven, Ind., Sept. 1st. 1867. PROF. SPENCE-Dear Sir: I have raised one man from the dead with two Boxes of your Positive Powders. J. W. Nuttle, of this place, had what the Doctors called the (1) CONSUMPTION. They said he could live but a short time. I called his attention to your Powders NELLIE STARKWEATHER, Writing Test Medium, No. 6 Indiana street, Boston, Mass. Dec. 14.-13w He took one Box, and said he was better than he had been for fouryears. This was in March. About the last of July he

for us, a well man. Yours for truth, G. W. HALL.

Dorset, VI., August 27th, 1867. PROF. P. SPENCE-Dear Sir: I have had a case in which one Box of Positive Powders done wonders. It was the case of Mr. Phelps, a young man who had (3) BLEEDING AT THE LUNGS. He had consultod eight different physicians, five of whom had pronounced his Lungs to be in an advanced stage of (4) IN FLAMMA-TION. He had not done any labor for six months. He called on me, to get Dr. Newton's location. I had him take a box of the Positive Powders. This was on Monday ; and, strange to say, on Wednesday and Thursday his father sheared his flock of sheep-some 300. He told me that he never worked busier than during those two days, shearing, doing up wool, and marking lambs. He has continued to work, up to this writing, and says he feels as well as ever in histife. Yours, A. B. ARNSTRONG.

Mus. NATHAN S. DAVIS, of West Cornellie, Me., writes as follows:" "The lady in Athens, Mrs. Downs, who, as I mentioned in my last letter, was considered in (5) CONSUM P. TION, has been cured by your Powders, and is doing the work for her family."

East Greenwich, R. I., Dec. 31st, 1866, PROF. SPENCE—Dear Sir: Please excuse me for not writing to you sooner, but my daughter wished to take another Hox before I gave you a definite answer concerning her (G) D YN-ENTERY. I can now say, with pleasure, that she is en-ENTRIES . I can now say with pleasure, that are is en-tirely cured of it. She has not had an attack of it since taking your Powders. The first attack was in July last, and before she recovered her strength the would have another attack, which weakened her so much that in November, when she began to take your Powders, she had been confined to her bed for three weeks, and nothing seemed to help her that her Doctor or ourselves could give. Aftertaking one liox of your Powders she was well enough to sit up and be about the house; and now, after the econd Box, sho says she feels as strong in the day before her ini attack. Your obt. servant, AUSTIN WILSON.

York, Union Co., Ohio, Sept. 14th, 1867. DR. SPENCE-Dear Sir: I took & Box of your Positive Powders for the (7) NEURALGIA, and it worked such a perfect charm for that and (8) OTHER THINGS which I had been troubled with for 20 years, that I now send for a Box of Negatives for Deafness. MRS. Phissilla KNOX.

PROF. SPEKCE-Dear Sir; Those Positive Powders you sent me a short time since, have worked wonders for my wife-curing in a few days a (9) PAINFUL KID-NEY DISEASE, and (10) SPINAL DIFFICUL-TY of long standing, besides driving away all (11) NEIR-

PROF. PATTON SPENCE, M. D.-Dear Sir: For the in-closed \$1,00, please send me a Box of your Negative Powders, for Deufness. I have some hope, for I sent to the Banner of Light office, Boston, for a Box of Positive Pow-ders for (12) KIDNEY COMPLAINT of long standing. It proved all that it was recommended, and more too. I had the been troubled a long time with what the Doctors called the (13) REART DISPASE, sometimes very distressing, and all the time very disagreeable. Since taking the Powders that complaint has vanished, and I have not felt a symptom

any degree of comfort since I was twenty years of age."

Volga City, Clayton Co., Jowa, Feb. 3d, 1867. DR SPRNCK-Dear Sir: I have been solicited with the (10) NCROFULA and (17) RIFEUMATISM for more than 20 years; have been laid up with it six weeks at a time. For the last two years I have been growing worse-have been obliged to use a staff, part of the time, to get about the house. My husband sent for a Box of your Positive Powders. 1 commenced to take them, and in two weeks I was well.

and have not felt anything of either of my diseases since. Yours for the truth, NAONI LOVEJOT

For a number of years I have been troubled at times with a very (86) NEVERE PAIN IN MY BAOK, that would lay me up for two or three months at a time. I was taken, two days before I received your Powders, with one of those spells. I was so had that I could not help myself. B of the Positive Powders took the kinks out of my back. I feel like a new man. 1 don't know as they will cause a blind man to see, but my EYES had become (87) VERY DIM ; but now I often forget my glasses, and I know it has low to the back that have it is a set.

know it is the l'owders that have done it. I am, yours truiy, E. R. WARNER.

Forestilale, Rutland Co., VI., Nor. 6th, 1667. PROP. SPENCE-Dear Sir: I had been sick about 18 months with (88) CHRONIC DIARRIEEA. I had tried almost all kinds of medicine, except the old school Doctors. I tried mediums and root Doctors to no purpose. I had your Powders in the house some six months before I took them. My wife had no faith in them. I hald out some \$50.00, and was better; then I commenced taking your Powders. I did not take them 3 days before I went to work, and have been able to work most of the time since. It has been over a year. They are the best medicine for COUGHIM and COLDS. I would not be without them in my house for any money. I will send \$5,00 in this, for more. Yours in haste, send \$5,00 in this, for more.

LUTHER STOODLET.

7

LTHER BTOODLET. LTHER BTOODLET. The magic control of the Positive and Nega-tive Poweiers over discases of all kinds, is won-derful beyond all precedent. THE PONITIVE POWDERS OURE Nea-rangis, Headche, Esrache, Toothache, Bheumatism, Hout, Colle, Pains of all kinds; Cholern, Diarthes, Bow-el Complaint, Dysentery, Nausea and Vointling, Dys-pepsis, Indigetion, Flatulence, Worms; Hupprened Men-struation, Painful Meustruation, Failing of the Womb, all Female Weaknesses and Derangements; Cramps Pits, Hydrophobia, Lockjaw, Mt. Vitus' Dances In-termiticant Fever, Billous Fever, Vellow Fever, the Feverof Small Pos Measles, Scatiatina, Ergiptelas, Preu-monia, Fleurisy; all Badammations, acute orchronic, such as infammation of the Lungs. Kidneys, Womb, Bind-der, Stonach, Prosinte Glaud; Catarrh, Consump-tiun, Bronchilis, Goughs, Colda; Scroonics, Nervousnes, Sheepleasnes, Ac. THE NEGATIVE POWDERS OURE Pa-raiysis, or Faisy; Amaurosis and the eng or of their nervous er as the Typhoid and the Typhus; extreme Nervous er Muscular Prostruction or Heisantion. For the cure of Chile and Fever, and for the prevention and enror of the sys and of the eng and for the prevention and enror of the sys and free provention. For the cure of Chiles and Fever, and for the prevention and enror of the sys and Fever, and for the prevention and enror of Chiles and Fever, and for the prevention and enror of Chiles and Negative Powders do no vio-

and entre of cholers, both the Positive and Negative Pow-ders are needed. The Pesitive and Negative Powders do no vio-lence to the system; they cause no purglag, no massea, no vomiting, no narcotizing; yet, in the language of S. W. litchmond, of Chenos, III. "They are a most wonderful medicine, so silent and yet so checacious." As a Family Bedieline, there is not now, and serer has been, anything equal to Mrss. Mpence's Positive and Negative Powders. They are algolized to all ages and both sexces, and to every variety of sickness likely to occur in a family of adults and chikiren. In most case, the Powders, figure in time, will cure all onlinery attacks of dis case before a physician can reach the patient. In these re-spects, as well as in all others, the Positive and Nega-tive Powders are

tive Powders are THE GREEATEST FAMILY MEDI-CINE OF THE AGES In the cure of Ohilis and Fever, and of all other kinds of Fever, the Positive and Negative Powders know no such thing as fail. To AGENTS, male and temale, we give the Sole Agency of entire counties, and large and liberal profils. FHYNICIANN of all schools of melicine are now using the Positive and Negative Powders extensively in their practice, and with the most gratifying success. There-fore we say, confidently, to the entire Medical Profession, "Typic Powders." Try the Powders." Printed terms to Agents, Physicians and Druggists, sent

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

Malled, postpaid, on receipt of price.

PRICE	( ]	Box,	44	Po Ne	s. P s.	011	ders,	\$1.00 1.00
PRICE	1	+4	22	Pu	n. d	21	Neg.	1.00
	0	Boxe	з,	-	-		•	5.00
1	(19	••	-	-	-	-	-	9.00

Bums of \$5 or over, sent by mail, should be either in the form of Post Office Money Orders, or Draits on New York, or else the letters should be registered.

Money mailed to us is at our risk. OFFICE, 373 ST. MARKS PLACE, NEW YORK.

Address, PROF. PAYTON SPENCE. M. D., Box 5817, New York City.

For sale also at the Banner of Light Office, No. 158 Washington St., Boston, Mass., and by Druggists generally. Nov. 30.

## FRED. L. H. WILLIS, M. D., No. 29 West Fourth Street, New York, (NEAR BROADWAY,)

CLAIMS marked success in the treatment of all Chronic and Nervous Disorders, Epilepsy, Mt. Vitus' Dance, White Swelling, Paralysis, Local and General Debility, Pulmonary Consumption, &c. and in a word, all Morbid Conditions affecting the Vital or Functional Action of the System. D<sup>\*</sup> Office Hours, for Examination, Consultation

and Treatment, from 8 to 11 o'clock A. M., and from 4 to 7 o'clock r. M. Patients unable to call, will be visited at their residences.

EP" Fee for Examination, \$5; for office treatment, \$2; or visits, according to distances, \$3 to \$5, including advice. IT Patients attended to, and prescribed for by mall, on enclosing the fee of Five Dollars. Reasonable reductions made for the poor. Sept. 28.-1

INVALIDS: DO YOU KNOW IT?

## WINCHESTER'S

# **BOUL READING**, Or Psychometrical Delineation of Character. M. AND MRS. A. B. SEVERANCE: would respectivily mannounce to the public that those who winh, and will viait 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 imarked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical allosase, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical disease, with prescription 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 telling what faculties should be restrained and what cultivated. Beven years' experience warrants them in saying that they can do what they advertise without fail, as hundreds are will-ing to testify. Skeptics are particularly invited to investigate. Everything of a private character kkpr stratcrtr As sugar. Hereafter all calls or letters will be promptly attended to by either one or the other. Address. MR. AND MRS. A. B. SEVERANCE, Net and a strate of the set of the other. If you cannot call, send stamp for Circular, and read what ither one or the other. Addreas. MR. AND MRS. A. B. SEVERANCE, Oct. 5.-13w Milwaukes, Wisconsin. MRS. JENNIE S. RUDD. (Formerly of Taunton, Mass.,) TRANCE AND CIRCLE MEDIUM, 412 HIGH STREET, SECOND DOOR ABOVE HAM-MOND STREET,

PROVIDENCE, R.I.

PATIENTS visited at their residences if desired. Applica tions from Boston friends, for circles or professional visits should be made in advance. 4w\*-Dec. 14.

## DR. J. WILBUR,

MAGNETIC PHYSICIAN, of Milwaukee, Wis, by the so-MAGNETIC PHYSICIAN, of Milwaukee, Wis, by the so-hicitation of patients and friends will visit Marietta, Ohio, on the 23d of December, and remain there until further notice, at the MASSION HOUSE. All persons wishing his services will please give him a call. ALL LETTERS for unagrnetized paper will receive, prompt at-tention if addressed to his residence, 378 VAN BCURN STREET, MILWAUKEE, or at MARIETTA, O. Send superscribed en-velope and fifteen cents. 3w-Dec. 21.

## LOSS OF MAGNETISM

A the cause of all kinds of Debility, especially Nervous. There we carre. Circulais ready—send stamps for postage. We instruct for Clairvoyance, Mediumship and in Tirau-cialicians. Terms \$2 per lesson therein. Address P. B. & J. RANDOLPH, 231 Tremont street, Boston, Mass. Dec. 7.-4w\*

A. B. CHILD, M. D., DENTINT

DR. J. R. NEWTON

WILL Heal at NEW OBLEANS, LA., Until turther notice. tf-Oet. 12. C. B. ROGERS, No. 133 Market street, Phil-Oct. 19.-12w.

MRS. A. S. ELDRIDGE, Test, Business and Examining Medium, Watertown, opposite II. R. R. office. Dec. 7.-4w\*

HENRY PHELPS, Magnetic Physician, Lewis street, Malden, Mass. 13w\*-Oct. 26.

50 School street, next door East of Parker House, Boston New york Advertisements.

Clairvoyant and Magnetic Physician, Ant attack.

Sycamore, Ill., July 11th, 1867.

TY of long standing, besides driving away in. (..., VOUSNESS, so that she feels like a new being. Traiv yours, L. Dows.

Willon, N. H., Feb. 18th, 1867.

since. Yourstruly, DANIEL DUTTON.

MRS. PHEBE ANN HAINES, of Alloona, Pennsylrania, writes as follows-" I am now in my 60th year, and during the last 40 years I have suffered from (I4) DYSPEPSIA and (15) SLEEPLESSNESS; but having used your Posttive Powders I can now truthfully say that during the last lew months is the first that I could either cat or sleep with

in the spirit-world. I see that my father and mother, and some other members of my family, are somewhat unhappy because they fear it may not be well with me in my new-found home-be-cause I was not of a spiritual turn when here, and did not walk in what they would call, per-haps, the very best way. Their thoughts of me make me very unhappy here, and I have been advised to return, saying to them that I am just as well off here as I was when on earth, and in many respects a great deal better off, for now I am exempt from the temptations of earth, and have a better chance to overcome the lower strate by conditions over which I seemed to have no control, and they ofttimes controlled me very unhandsomely. But they are over now, and al spirit, yet I am a subject of the law of progress, and under that law I expect to get rid of all those inharmonies and by-and-by become very happy. When I first came to consciousness here, I was

exceedingly distressed. I had no distinct idea of what the spirit-world was, although many of my friends were believers in the return of the spirit friends were believers in the return of the spirit, and I had beard a grent deal about it and seen something of it. Yet I had no distinct notions of the other world, and as I looked back to my past life, I became my own judge and passed sentence upon myself, and said, "Well, I ought not to be very happy here." Not that I committed any extraordinary sins, but I lived in many respects a fast life. I weap uncoded I wild up out to a fast life. I was unterial. I paid more atten-tion to the material than to the spiritual. But I never remember of passing a poor fellow by who needed a shilling to buy his dinner without giving him—at least if I had only a shilling I would give him sixpence.

Now, I want my friends to clearly understand that I am well satisfied with this life-that it is in many respects like the life I left, only I am now clear of the temptations that beset me when sphere, and although at first I would rather have gone back into that atmosphere than to have en-dured the burning scrutiny of those whom I felt

were better than I, yet it is over now, and I am satisfied with living my life just as it is. (To the Chairman.) I hore the name, sir, of Edwin Ballou. I died-as you call it-last spring, i at the West End, after a slokness of a few hours only-that is, real sickness. They termed it, I believe, heart disease.

I believe it is generally expected that the intel-ligences who could have a subscription of their earthly life as they may be identified by, such as their occupation, &c. Well, positively I am ashaued of mine, though circumstances forced me to pursue it. Therefore I will say nothing about it.

I hope to be able to watch with intense interest over my wife and little ones, and I hope to be able to do better for them than I was able to do here. Though I may not be seen or underslood, yet I shall abor very earnestly for their good, for they are dearer to me now than they ever were here-and I thought they were dear enough when I was here.

#### MESSAGES TO BE PUBLISHED.

Thursday, Oct. 31.—Invocation; Tribute to Ex-Gov. Andrew; Questions and Answers; Mchilable Radcliffe, of Portsmouth, N. H., to her children: John T. Clarkson, second officer on board ship 'i Jord Neison,'' to his friends in Liverpool; Calvia Townsend, of Charlestown, Vt., to his brothers and sisters; Monday, Nos. 4.—Invocation; Questions and Answers; Monday, Nos. 4.—Invocation; Questions and Answers; Albert Kendall, of the 12th Mass.; Lleut. Wm. G. White, 12th Mass., of Borton; Prince Edward, a slave, to his master, In galls, of Ingalis's Plantation, 14 miles from Michmend; Eliza beth Garland, to her friends in Paris, Me.

I am here because I would explain my position n the spirit-world. I see that my father and nother, and some other members of my family, recently irom fair Haven, Com. They will continue to give Medical Examinations, sit for spirit-communications, delinea-tion of character, &c. Mrs. Clark will take charge of the La nother, and some other members of my family, r.x.-a few doors north of Reed's Corner. Isw-Nov. 2.

OCTAVIUS KING, M. D., Eclectic and Botanic Druggist.

64 WASHINGTON ATREET, BOSTON. 64 WASHINGTON ATREET, BOSTON. ROOTS, Herbs, Extracts, Olis, Thactures, Concentrated Medicines, Pure Wines and Liquors, Proprietory and Pop-niar Medicines, warranted pure and genuine. The Anti-Scrof-sular Medicines, warranted pure and genuine. The Anti-Scrof-Medicines, warranted pure and genuine. The Anti-Scrof-Medicines, warranted pure and genuine. The Anti-Scrof-sular Medicines, warrante A NEW VOLUME BY ANDREW JAOKBON DAVIS.

## THE ARABULA: OR DIVINE GUEST,

NEW SAINTS AND NEW GOSPELS. PRICE \$1.50: postage 20 cents. Forsale by BELA MARSH, 14 Bromfield street, Boston. Jw-Dec. 14.

# ARTIFICIAL LEGS. Tile "JEWETT PATENT LEGS" are admit ted by those who have worn other maken' to be

The Best for Comfort, Simplicity, Durability, Manufactured by GEO. B., FOSTER, 33 Tremont street, Boston. Send for Circular. Legs of other makers repaired. 4w-Dec. 7.

CARTE DE VISITE PHOTOGRAPHS OF the following named persons can be obtained at this office, for 25 CENTS RACH:

Office, for 35 CENTS RACE: REV. JOHN PIERPONT, JUDGEJ. W. EDMONDS, EMMA RARDINGE, ABRAHAM JAMES, ANDREW JACKGON DAVIS, JOAN OF ARC, MRS. J. H. CONANT, J. M. PEBLES, PINKIE, the Indian Maiden; 50 cents.

Bent by mail to any address on receipt of price.

## INSPIRATIONAL MUSIC

WE HAVE received a supply of the following beautiful ballads, composed by Mr. Whiting: "Sweet be thy Dreams, Alida," "The Wind is in the Chesnut Bough," "Me-dora," "Bhe was a Rose," "When e'cr in Sheep the Eyclids Clote." "Oh hear my Parting Sigh," "Spirit of Light, Love and Beauty." For sale at this office. Price 35 cents each. June 22.

June 72. To the Senate and House of Representatives of the Common wealth of Massachusetts: The undersigned petition that they, their associates and successors, may be inade a body corporate under the name of the "Massachusetts Spiritualist Association," for the purpose of promoting and diffusing Bpiritualism. L. S. Richards, Wilson, Bas, FixANCES A. WILSON, MBS, FixANCES A. WILSON, MBS, FixANCES A. WILSON, MBS, ROBERT SHIRMAN, EDWARD S. WHERLES.

## COMMONWEALTH OF MASSACHUSETTS,

Boston, Dec. 4th, 1867.

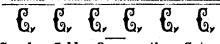
Becretary's Department, Becretary's Department, I spprove the publication of the above petition in the Banner of Light. 4wt

THE SPECIAL NOTICE TO THE PUB-LIC, AND TO INVALIDS IN PARTICULAR. After a six months' absence in Europe. After, the Holy Land, &c., 1 arti sgsin at my post. I HAVE ANOTHER NEW MEDICAL WORK IN PRESS. Frice 30 cents; 5 copies for 81. Address, Dit. E. ANDREWS, office No. 58 State street, Aluany, N. Y. Dec. 14.-4W

THE EARLY PHYSICAL DEGENERAO'T OF THE AMERICAN PEOPLE. A GREAT NOOK FOR YOUTH. Acad two red stamps and a obtain it. Address, DB. ANDREW STONE. SF Fith street. Troy N. Y

DEUNKARD'S CURE: FOR Sale at 77 South lith street. Philadelphila, Pa. Parsa St. Stor for two boules. Also healing by laving on of hands. L. EMESSON FILENCH. BOARDING, by the day or week, at 54 Huil-Sws-Nov. 20.

TO LET.-Pleasant Lodging Rooms, with mod-sen improvementa, at 47 Indiana Place. 3w\*-Dec. 3L



## Coughs, Colds, Consumption, Catarrh. Constinution, Cured !

BY DE. E. GARVIN's new discovery for the dissolving and volntizing, for the first time, the reinedy called Tar. It contains 12 active Principles, but in its of-ficinal use only two have ever been employed. This is the only remedy ever acknowledged by any profession to have a direct action upon these diseases. In Liquid form for Internal use, Liquid Gas for inhaling the vapor to the Lungs, and the Golden Liver Pills, form a reliable treatment for Consumption, and specific for Catarth, Bronchitts, Heart Dis-ease, Dyspepsia, Blood, Kidney, Bowel and Liver diseases, &c. I am at liberty to use the following names: Cured of Consumption:

Cured of Consumption t

Cured of Consumption: Mr. William H. Depuy, 157 11th street, Brookiyn, N. Y., after using all the popular remedies of the day, and given up, was cured by the New Molution of Tar. Mr. J. W. Wood, Exq., 36 Washington street, Borton, was given up to die, and was cured by the Tar. Mr. J. B. Recor, Hinger's Newing Mschine Office, Chicago, 11., was cured of Hereditary Consumption. Mr. J. P. Brackett, Confectioner, Chicago, 11. Mr. Andrew Smith, corner Franklin avenue and 19th street, 8t. Louis Mo.

Mrs. John Haus, St. Johns, New Brunswick. Bronchitis

Mrs. L. F. Hyde, 462 6th avenue, New York, the well known

Mr. William Bherwood, New York city. Catarra, Bron-chitis and Consumption of the Blood. Mrs. E. Rogers, Centerville, N. J. Mr. George Shufeldt, 108 North Lasall street, Chicago, Ill.,

Catarrh

Catarra. E. Tripp, 333 Indiana street. Chicago, Jil., 19 yapepain and Bronchitis of twelve teans' standing. Heart Diseaset

Mr. W. A. Loring, Clerk AMERICAN HOUSE, Boston, Mass., Meart Disease. Mr. Julius Kimhall, Chicago, Ill., Heart Disease. Mr. George Fassett, Riding Teacher, Chicago, Ill., Heart

Discase. Mrs. Lewis, Iowa City, Menrt Discase. Mrs. Mary Davis, Cashler Jones's store corner 19th street nd 8th ave., New York, Henrt Discase and Constipa-

Mrs. Henry Hermes, 462 6th avenue, New York, Constipa-

tion. Justice, corner Broadway and Pearl street, New York, Mr. Justice, corner Broadway, and Pearl street, New York, Itching Eruption and Constipation. Mr. Elisworth, 241 Broadway, New York, Scrofula. OTHERS CAN BE REFERED DO.

**PRICES:** First Solution or Comp. Elixir. \$1,50 Per Bottle. Inheler and Inhelent sent by mail \$5,00 - never he-fore sold less than \$15. Fills 2 sized Boxes, \$1,00, 50cts. Free by mail.

BY A LIBERAL DIRCOUNT TO AGENTA. Rold by Druggists everywhere. Address, E. F. GALEVIN, M. D., 462 6th Ave., bet. 28th & 29th sis., New York. Nov. 2.-cow

## THE INDIAN PILE AND SALT RIBUM REMEDY.

#### A TELLING LETTER:

**E.** J. SHELTON. Agent:--I don't know anything about spir-flual manifestations i ama foreman in a foundry here. Mr. Naulabury, our time-keeper, gave me a box of y bur saive, and it cured me of the sait rheum in three weeks. ' Cracinnati, O., May 3d, 1861. E. P. HAMILTON.

Owing to the great demand for the remedy, the previously used backs being not large enough, the agent has concluded to use the large-sized box. The price in future will be Si. Hent to your address free of posinge. E.J. HillELTON, Agent, Dec. 21.-4w EJ AMITY STERET, NEW YORK. Hent

## DR. J. P. BRYANT.

## (Returned from California,)

WILL heat the sick at his residence, SOB WRST Size st., (near 8th ave.) NEW YORK. Invalids will find this place cary of access by the street cars and sizes, and but a short distance from the Hudson River, Harlem, and New York and Boston Railroads. if-Dec. 21.

MRS. M. A. MILDRUM, Magnetic Healing Physician and Developing Medium, No. 21 Reventh st., Dec. 21.-2w

MRS, MARY TOWNE, Magnetic Physician and Medical Cialryoyani, 14 Bond street, Mew York. Dec. 7.-6w

Clark's Green, Luzerne Co., Penn., Sept. 19th, 1867. DE. BFENCE-Sir: One year ago I was in Cattaraugus Co. New York. A poor soldier there was given up to die. I sent him half a Box of Positive and Negative Powders. When they were gone his wife came, and with tears of gratitude said that those Powders were curing her husband. Then I learned his true condition. He was just gone with (IR) CHRONIC DIARRIGEA. If I had seen him before sending the Powders, I would not have had faith that he could have been cured. I sent him another Box. Before he had taken them all he commenced doing some light work. I will close by informing you of the cases of Cholera. A

Mr. Comedy was taken with the (10) CHOLERA, very severe-had two Doctors and no help. My son carried him five or six Positive Powders, and they cured him.

My son was next taken with the (20) CHOLERA. In half an hour he was deathly sick. I gave him two Positive Powders, in an hour and a half-in two hours, one and a half the pain left him, and I gave him the Negatives until he gained his strength.

Another case of (21) CHOLERA, about the same, and cured in the same way. Yours with respect MRS. R. S. BRLL.

DE. A. J. COREY, of Great Bend, Penn., writes as follows: "Theye a case of Cintarrh, bronchial tubes affected and (22) LEFT LUNG COLLAPSED, not filling with air. I have given two boxes of the Positive Powders, and the Lungs now fill two-thirds of the way down.

I, myself, have been afflicted with (28) RHEUMA-TIAM and (34) HEART DINEASE for three years, during which time I had not been able to labor. I have taken two boxes and a half of your Positive Powders; my Rheumatism is gone and the Heart Discuse much re-Heved, so that I can use the pick and the shovel in prospecting for minerals. My age is 71 years."

MISS VIOLETTE ROPER, formerly of Taylorville, Iowa, now of Elkhorn, lowa, writes as follows-" As far as my experience has gone, in (25) TYPILOID FEVER and aggravating (26) COUGIIN, your Positive and Negative Powders excel anything I ever suw in the medical line."

MRS. MARIA INGRAHAM, of Deerfield, Dane Co., Wis., reports the cure, by the Powders, of a case of (27) FEVER, and a bad case of (28) DYNENTERY.

H. D. ROTEL, of Plainfield, Waushara Co., Wis., reports the following cures by the Positive Powders: Himself cured of a terrible (SD) FELON on his hand, from which he had not slept for 8 days and nights. Mrs. Booth, cured of an awful (80) COUGIE. Elder Lyman Smith, cured of the (81) GRAVEL which he had for over a year. Mr. Royel's little grandson, cured of (82) OROUP.

Spring Hill, Ill., Oct. 7th, 1866. PROF. PATTON BEENCE-Dear Sir: I gave a box of your Positive Powders to a young lady, Miss Hattia M. Tyrrell, (now Mrs. Hattia M. Stanbro, of Brooklyn, Iowa.) She had been alling for 8 years, (38) FOUR YEARS ON ORUTOMES. In ten days she dispensed with her crutches, and has not used them since, and you would not know that she over was lame. Yours respectfully. HOBACE HURD.

The young lady referred to in the above letter, sends me the following report of her case, signed by hersolf and her mother:

Brooklyn, Journ, May 12th 1867. PROF. SPENCE-Dear Sir: In 1862 I was taken sick with Heart Discusse, and was so that I could not lie down for 2 years. In 1863 I became DAME, SO THAT I USED ORUTOHES. In 1965 I recovered the use of my limbe comp., In March, the same year, I commenced the use of your Positive Powders. In May I was so that I could walk anywhere. I had a Fever which followed the disease. They have helped a (84) COUGIE which had returned overy winter. HATTIA M. STANBEO, Hermother, LUCT TYERRLL.

Algonac, Mich., Nov. 4th, 1867.

CHITLES AND FEVER, and restored als appetite. Ilie COUGH is much better.

GENUINE HYPOPHOSPHITES OF LIME AND SODA. THE SPECIFIC REMEDY FOR

## CONSUMPTION, NERVOUS DEBILITY,

Scrofula, Asthma, Bronchitis, Dyspopsia, Paralysis, Loss of Appointe. Female Weaknesses, Liver an Kidney Complaints, Dobility of Nursing and Prognancy, and all

CHRONIC DISORDERS OF EVERY NATURE.

PROFESSIONAL TESTIMONY.

19" "As SURE A REARDY IN COnsumption as Quinfeels in Intermittent Pover, and as EFFECTUAL A PRESERVA TIVE as Vaccination in Small Pox."-Dr. Churchill. • • • 'It is uncousied in Nervous Debility, and I believe it is the only medicine that will cure a pure case of it."-Dr. E. V. Stryker, Turin, N. Y. • • • "I would say to all who fiave any lendency to Consumption, TAKE THIS BENNOT, and the sooner the better."-W. W. Townsend, M. D., Union ville, Pa.

Circulars Free. Write for one. \_\_\_

PRICES: In 7 and 16-oz. Bottles. 61 and 82 each. Three large, or six small Bottles, for 55, by Express. Bold by all respectable Druggists everywhere: and Whole-sale and retail by the Proprietor, J. WINCHESSTER & CO., BG John STREIT, NEW YORK, to whom orders should be addreased.

CALIFORNIA AGENCY.-D. NORCROSS, No. 5 Mont 17 goinery street, Masonic Temple, Ann Francisco, NEW ENGLAND AGENET.-UEORGE C. GOODWIN & CO., 18 Hanover street, Boston. tf-Oct. 5.

CLAIRVOYANT PRESCRIPTIONS,

MIRA. R. L. MOORF. ON receipt of 31 and two stamps, with lock of the hair, and scc and sex of patient, will return by mail clairvoyant examination and prescription. Address Care of WAIREX CHARE, 544 Bruadway, New York City. 9w-Nov. 2.

SEXUAL DEBILITY.-A TREATISE ON D THE CAUSES, OCCASIONS, EFFECTS AND TREAT MENT OF SEXUAL DEBILITY will be sent free to all inquirers of both sexes. Address, WINCHESTER & CO., 36

John street, New York. WHISKERS.-DR. LAMONTE'S CARROLA will force Walkers on the smoothest face, or Hair on Bald heads. Never known to fail. Hample for trial sent for 10 cents. Address, REEVES & CO., 78 Nassau st., New York. Oct. 12.-6m

**FOR SALE**, on easy terms, or Exchange, a Parm of itu acres, in Moumouth Co., N. J.- can be divided into anali farms; also 1700 acre farm in West Virginia, on same terms. It would make 17 good farms. B. FRANKLIN CLARK, 1 Park Place, New Yorg. (w-Dec. 21).

MRS. H. S. SEYMOUR, Business and Test Me-dium, No. 1 Carroll Place, corner Bleecker and Laurens streets, third floor, New York, Hours from 2 to 6 and from 7 to 9 P. M. Circles Tuesday and Thursday evenings. Nov. 30.-6w\*

MRS. A. HULL, Magnetic Physician, Pay-chometriat, Clairvoyant, Inepirational and Test Medium, No. 324 Fourth Avenue, near 26th street New York. Aug 24 -- 11

MRS. JENNIE WATERMAN DANFORTH, Clairvoyant Physician, No. 313 East 32d street, New York, magnetizes and cures acute and chronic diseases, in the trance state.

MRS. COTTON, Magnetic Physician, 451 3d Nov. 8. – 20w\*

MRS. L. MYERS, Medical and Business Clair-voyant. Very reliable. 81 Third avenue, between 12th and 13th streets, New York.

MRS. KNIGHT, Healing and Developing Me-dium, 100 East lith street, New York. 4w-Dec. 7.

# DR. SPRNOR-Sir / Your Powders stopped my son's (##)

# BANNER OF LIGHT.



8

We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the HANNEN or LIGHT. Letters and papers intraded for us, or communications for publication in this Department, etc., should be directed to J. M. PERELES. Locas matters from the West requiring immediate attention, and long arti-eles intended for publication is send directly to the Riskyrs office, Boston. Those who particularly desire their contributions inserted in the Western Department, will please to so mark them. Persons writing us this monto, will direct to Buffalo, N. Y., care Mrs. E. A. Maynard, 56 East SenerA attert.

## "Christian Spiritualism."

rlaving seen and read with some interest an article with this heading in the Banner, a few iduas suggested themselves, which perhaps may be of interest to others. Now the first point which naturally comes u der consideration, is the ori-gin of the word "Christian." It needs nothing but its first syllable to tell us that. With such an origin as this, what matters it whether men in past ages who had not the light which we have, disbonored it or not. It is one thing to be a theoretical Christian, and quite another to be a practical Christian. Our torefathers were more theoretical than practical in their Christianity: perhaps that was the extent of their religious abilities, or per-haps they were wholly indifferent in regard to the matter; be that as it may, the simple fact that a few, or even many men in days gone by, who have had vice and iniquity in their hearts, have taken the name of Christian upon themselves, is no reason why ice, living in this en-lightened nineteenth century, should be ashamed to assume the name of Him whose footsteps we are in our daily lives practically tollowing. History bears record of no man whose daily life was well worthy of imitation; and no faith, creed,

so well worthy of initation; and no faill, creed, religion or philosophy was ever in such perfect harmony with the life and teachings of Christ as what is termed modern Spiritualism. It is true, our ancestors have brought shame and disgrace upon his name, have crucided him afresh, and set at naught his shame, yet this is no reason why we should be ashamed to "own him before men," and with unwavering idelity ad-here to and product the options light and truth here to and proclaim the glorious light and truin, as set forth by him by both precept and example, but rather let us conduct ourselves in such a manner that Church Christians will be ashamed of their profession, and seek for new light and soul-food in the beautiful truths of Spiritualism or the enlightened views of Christianity. The prinhere to and proclaim the glorious light and truth, soul-food in the beautiful trubus of Spiritualism or the enlightened views of Christianity. The prin-ciples which Christ advocated, were in no identi-cal respect different from those displayed by Spiritualism; consequently, Christian and Spirit-ualist are one and the same, inseparable. If we are a Christian, we are a Spiritualist; if we are one, we are the other. Unshape it is unsequence to use are the other. Perhaps it is unnecessary to use both terms at once, yet I should hardly know, all things considered, which should be dropped; but whatever banner we sail under, let me say again, let us prove ourselves an honor to it, by striving to enlighten and ameliorate the condition of our fellow-beings. Excelsior should be our motto, and with the angel-world to guide our footsteps in the path of truth, purity and love, we shall come out more than conquerors at last; and when we have worn out our material bodies, we shall be welcomed home by throngs of angels and archangels from the highest courts of heaven. Sutton, Mass., Nov. 30, 1867. JOHN A. LOWE.

#### REMARKS.

A friendly interchange of opinion often conduces to good, by eliciting truth. Bro. Lowe's criticism, though breathing a kind, genial spirit, shows a non-acquaintance with both the classics and ecclesiastical history.

The first point, he says, "Is the origin of the word 'Christian,' which needs but the first syllable, he thinks, to tell." The " point " is not discernible in the prefix, "Christ" being no proper name. The name of the Nazarean teacher was not Christ, but JOSHUA. This, Grecianized, became Jesus. Some twenty centuries since then there appeared under Syrian skies a Hebrew reformer, son of a carpenter; considered by the Jews a fanatical innovator. There were no Cliristians in his time; no Christians ten, twenty, thirty, forty, or fifty years after the advent of this martyred man of Nazareth. As wisely, then, set a pearl in pinchbeck, or connect a rose with a thistle-bed, as Jesus with Christian or Christianity.

The admirers of this man, called in the Scriptures "our elder brother." did not assume the name of Christians till the sixtleth, or sixty-tifth vear of our era at Antioch, the "Metropolis of the East," the third city of the world, and the centre of the Christendom of Northern Syria. Renan tells us. in his Apostles, that it was in Antioch that "St. Paul assumed a definite character." Certainly-and accordingly we have Pauline Christians in Antioch, Pauline Christianity in the Epistles, and Pauline Christianity in the Church, past and present-Paul himself, shrewd and slippery, being more given to policy than principle.

Spiritualism, insist that their first sitting for spiritual manifestations be held in the capital of our country. Probably we disclose no secret in saying that these gentlemen-Ira and William Davenport-return to their native land not only rich in European experiences, but financially inde-

pendent. Deep and lasting the debt of gratitude we owe these brothers, and Henry Morgan, also, their controlling spirit guide. Over the river of death we shall thank this noble-souled Morgan for the finishing stroke in our conversion to Spiritualismthank him for giving us direct, positive and tangible proofs of spirit presence and spirit communion. With Indian tenacity we remember favors from friends, both on earth and in heaven.

#### The Church Union .- Tilton and Robert Dale Owen.

That very Christian sheet, published in Brook-lyn, N. Y., "The Church Union," pours out its suffering and sorrow, wisdom." vials of wrath upon Theodore Tilton, of the Inde-

pendent, for slightly favoring the "Free Religious Movement" started in Boston last spring. The following is a sample of the Church Union's

style. Very gentle, sweet and Christian, is n't it? "One Wasson, a brother of Tilton and Johnson, says, speaking of Paley's theology: 'The argu-ment from design must creep and coll with snakes, raven with wild beasts, and make friends with all the ferocities of Nature.'

the ferocities of Nature.' T. W. Higginson scorns the title Christian, and says it makes him 'try to find some equivocation, some knot-hole, by which we may creep into manhood and claim to be technically Christian at the same time,' closing with an eulogy upon the life and creed of Theodore Parker. Robert Dale Owen, who has immortalized his name as a champion of infidelity, one of the free lover brethren, gives several pages to an exemplification of his faith in Spiritualism. John Weiss 'does not believe in the supernaturalness of Jesus, nor any other man, and proceeds to the great work of emancipating his mind from all the Old Testa-ments and New Testaments.

E. C. Towne, who a few years ago shocked even a Liberal Christian assembly in New York with a learned exceesis of the Scripture he did not belere, to show that everybody should say 'Mr. Jesus' when using the name of the Saviour, figured in company with Brother Johnson. 'Can such things be, and overcome us like a summer-

cloud, without our special wonder?' The New York Independent is an infidel sheet. Let it sail under its true colors, and it is harm-

Tilton, in the Independent of the 5th inst., after donominating the above "Vituperative balder dash," "A mendacious and disgusting tirade," proceeds to say:

"We should be guilty of great injustice, having copied the attack of The Church Union, were we to shrink from the duty thereby imposed upon us, of repelling its slanders upon Hon. Robert Dale Owen and Rev. E. C. Towne. Mr. Owen was, indeed, in the early part of his public career, the champion of the skeptical views of his father; but, for many years past, he has been a sincere believer in Christianity, and we have met few men whose lives exhibit more of the Christian spirit than his. He was the trusted friend and aiviser of Abraham Lincoln in some of the most trying periods of his administration, and is to be his biographer. In common with many honored members of Evangellcal churches, he is a Spiritual-ist! but when The Church Union stignatizes him as 'one of the free-lover brethren,' it utters a falschood for which it can plead no excuse. What it says of Mr. Towne is equally untrue, that gen-tleman not having been the author of the learn-ed exegesis' which it puts into his mouth, and at the same time so shockingly caricatures."

" Mark well" the admission! the New York Independent, after justly eulogizing Robert Dale Owen, says he is "a Spiritualist in common with many honored members of Evangelical churches." "Many honored members of Evangelical churches"!

Our Co-laborer, Elder Miles Grant. It is negatively pleasant to follow a sower that scatters so much good seed among his tares, Elder Grant, recently unrolling his horned scroll in Buffalo, and exhibiting to the edification of a small sized "bundle of saints," and the infinite merriment of many amusement-seekers, admitted. uuring fis loctures, the genuineness of medium-ship, the sincerity of mediums, the general facts of Spiritualism; and further, so we are informed, the belief of Queen Victoria, Napoleon, Alexander of Russia, with other "kings and priests, in this delugion"-Sultingtic: Substantian State State

Mrs. A. Wilhelm, M. D.-Itineracy. Under date of Dec. 2, this faithful worker for the truths and principles connected with the New Dispensation, writes:

"The arduous duties of the itinerant, the consecutive, pressing labors of every faithful ploneer in behalf of freedom, truth and immortality, de-

in denait of freedom, truth and inductanity, de-mand physical, mental and moral endurance itruly hereic. This constant outgoing of sympa-thy, of thought and vitality, coupled with an ever intense selfisiness, that at times feeds, psychologi-cally, like a vampire, upon one's very existence, without any returning recompense, is a species of gradual suicide. gradual sulcide.

Is it strange that early martyrs have marked the pathway of the spiritualistic itneracy, whose weary footsteps, enfected health or broken down constitution indicated the cost of fidelity? Such will soon be my experience, if I labor in the fature as I have for the past three years among the Western people. Noble, glorious work! but body and mind must be considered in order to fulfil life's true domands. Many valuable lessons are

## Denied Fellowship.

The so-called Evangelicals of De Kalb Co., Ill., recently had a grand Convention of Sunday schools at De Kalb Village; and as the members of the Children's Progressive Lyceum of Sycamore are deeply interested in all gatherings promising good, they concluded to send delegates. A special Committee was selected to act on the credentials. After a long examination, the Lyceum was excluded, and a strong resolution was passed, making said Lyceum an example for all time! No Papal bull could be more positive. All right,

perfectly so; but "Alas for the rarity Of Christian charity

## Under the sun."

### SPIBITUALIST MEETINGS.

Boston.—The First Spiritualist Association hold regular meetings at Mercanille stall, Summer street, every Sunday afternoos, at 7% o'clock. Namuel F. Towle, President; Daniel N. Youl, Ylee President and Treasurer. The Children's Fro-gressive Lyceum meets at 10§ A. M. John W. McGuire. Con-ductor; Miss Mary A. Sanborn, Guardian. All letters should be addrassed to Thomas Marsh, Assistant Secretary, 14 Brom-field street. Speaker engaged:—Miss Lizzie Doten until fur-ther notice.

her notice. MUSIC HALL — Lecture every Runday afternoon at 24 'clock. A half-hour concert on the Ureat Organ, by Prot. ugene Thayer, precedus each lecture. L. S. Richards, Chair an. Next regular lecture Sunday afternoon, Jan. 12; speak-

er to be announced. The Progressive Societies in care of Miss Pheiss meet in No. 2 Howard street, up two flights, in ball. Bunday services, log

In Howard arterst, up two inguts, in half. Sunday services, up a. M., Sand T.F. M.
 EAST BOSTON.—Meetings are held in Temperance Hall, No. 5 Maverick square, every funday, at 3 and 7 fr. M.
 L. P. Freeman, Congressive Lyccum meets at 10 fr. M.
 John T. Freeman, Conductor; Mrs. Martha S. Jenkins, thuardian. Speakers engaged: -Dr. J. N. Hodges, Dec. 29; Wilson, Feb. 2 and 9.
 Wilson, Feb. 2 and 9.

Norrh Boston. -Spiritual Conference Meeting at 10 A. M., Lecture at 2% P. M., in Franklin IIall (formerly the South Baptist Church), comer of C street and Broadway, every Sunday. All are cordially invited. C. Bl. Rines.

Sunday. All are condially invited. C. H. Itines. CHARLESTOWN.—The First Spiritualist Association of Charles-town hold regular meetings at Central Hail, No. 25 Eim street, every Sunday at 24 and 74 P. M. Speakers engaged := Mrs. Marsh A. Byrmes during December: Mrs. C. F. Allyn during March. Unlidren's Lyceum meets at 104 A. M. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian. The Children's Progressive Lyceum meets every Sunday at 104 A. M., in the Machinists' and Blacksmiths' Hail, corner of City Square and Chelacastreet, Charlestown. Dr. C. York, Conductor; Mrs. L. A. York, Guardian. Nocial Levee every Wednesday evening for the benefit of the Lyceum. Crustax.—The Associated Spiritualists hold meetings at

Wednesday evening for the bencht of the Lyceum. CHRLSKA.-The Associated Spiritualists hold meetings at Fremont Hallevery Sunday afternoon and evening, commenc-ing at 3 and 7 k r. x. Admission-Ladies, 5 cents; genile-men, 10 cents. Children's l'rogressive Lyceum assembles at 10 W A. M. Leander Dustin, ConJuctor; J. H. Crandon, As-sistant Conductor; Mrs E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Nec. Speaker engaged:--Mrs. C. Fannie Allyn during December. The Bible Christian Spiritualists hold meetings every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 r. M. Nrs. M. A. Ricker, regular speaker. The public are invited. Seatsirce. D.J. Ricker, Sup't. Cawmingerporr. Mass.-The Spiritualists hold meetings

CAMBRIDGEPORT. Mass.-The Spiritualisis hold meetings overy Sunday in Williams Hall, at 3 and 7 P. M. Speaker engaged:-Mrs. Augusta A. Currier, Dec. 29.

Lowatz, Mass.—The Children's Progressive Lyceum hold meetings every Sunday afternoon and evening, at 24 and 7 octock. Lyceum session at 104 A. M. E. B. Carter, Conduc-tor; Mrs. J. F. Wright, Guardian; J. S. Whiting, Correspondng Secretary.

tor; Site.J. P. High, Okaduka, e.S. Wakak, Correspond-ing Secretary. PLYMOUTH, MASS. - Lyceum Association of Spiritualista hold meetings in Lyceum Hill two Sundaysin each month. Children's Progressive Lyceum meets at 11 o'clock A. M. Hpeakers engaged: --Mrs. H. A. Byrnes, Jan. 5 and 12; II. B. Storer, Feb. 2 and 9; I. P. Greenleaf, March 1 and 8. Worckstrar, MASS. --Meetingsareheld in Horticultural Hail overy Nunday atteration and evening, at 2 and 7 o'clock. Children's Progressive Lyceum meets at 12 o'clock every Sunday at the same place. E. R. Fuller. Corresponding Sec-retary and Conductor of the Lyceum; Mrs. M. A. Stearns, Guardian. Speakers engaged: --Mrs. M. S. Townsend during December; Issac P. Greenleaf during January; J. G. Fish during February; II. B. Storer during March. Srgingeris.D, MASS. -The Fraternal Society of Spiritual-

TOLEDO, O.-Meetings are hold and regular speaking in Oid Masonic IIal), Bummit sizect, at 71.F. M.-A. A. Wheelock, Speaker, All are invited free-no admission fee. Children's Frogreabive Lyccum in same place every Runday at 10 A. H. A. A. Wheelock, Conductor; Mire, A. A. Wheelock, Guard-

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ian, CIRDINNATI,O.-The Spiritualisteo I Oincinnatihavaorgan Iseditiemetresunder the laws of Ohis ss s" Religious Socie-ty of Progressive Spiritualists," and havosacured Brechwood Uall, Corner of Sixth and Yine arreis, where they hold regu-lar meetings on Nunday mornings and evenings, at 10% and 7% o'clock. The Progressive Loccurs meets immediately be-fore the morning letture. A. W. Pugh, Conductor. Sr. Lorus. Mo. The "Noclety of Nurturelists and Pro-

fore the morning letture. A. W. Fagh, Conductor. BT. Louis, Mo. - The "Noclety # Nurritualists and Pro-gressive Lyceum "of St. Louis holdsthree resultions each Stin-day, in the Polytechnic Institute, corner of Sitteith and Chest-nut streets. Lettures at 10 a. M. and F. N.; Lyceum 3 p. M. Charles A. Fenn, President; Henry Starg, Vice President Thomas Allen, Necretary and Tredurer: Sidney B. Fair-child, Liturarian; Myron Coloney, Conductor of Lyceum. Myraker engaged - Mr. sud Mrs. Andrew Jackson Davis day Ing Dacember.

LEGTUBERS' APPOINTMENTS AND ADDRESSES
 LEGTUBERS' APPOINTMENTS AND ADDRESSES
 TOBLIGHT GRAVITOURLY RYBAY WERR
 (To be useful, this list should be reliable, if therefore ine pointments, or changes of appointments, whenever likey court. Hondid any name appear in this list of a party known not to be a returer, we desire to be so informed, as this column is intended for Lecturers on promptly notify us of ap-pointments, or changes of appointments, whenever likey court. Hondid any name appear in this list of a party known not to be a returer, we desire to be so informed, as this column is intended for Lecturers on promptly notify us of ap-of Light office, Boston. After Jan, 1 his address will be Blue Anchor, N. J., Martisch, Mark, M. D., Indiffailonal preaker, will answer calls to fecture, attend four returners only.
 J. MADISON ALLYN will speak in Chelses, Mass., during April. Address, Bass. J. G. ALLEN, Chicopee, Mass. Mass. X. K. ANDRUSS, trance speaker, Delton, Wis. J. B. J. MADNESSE, A. A. Prowas, inspirational speaker, Kalon szoo. Mich. Mass. J. C. ALLEN, Chicopee, Mass. Mass. J. C. Alless, Chicopee, Mass. J. D. Alless, Chicopee, Mass. J. D. Alless, Chicopee, Mass.
 J. Mastarding and there and there and speaker, Calors, Methy April. Address a box or, North Middleboro', Mass. J. D. Alless, Chicopee, Mass.
 Mass. J. A. Apos will answer cealls to lecturer, definitional speaker, Tain Montrelier, Mass. J. C. Alless, Chicopee, Mass.
 Mass. J. A. Apos will answer cealls to lecturer, definitional speaker, Calors, Methy April. Address a box or, North Middleboro', Mass. J. D. Alless, Chicopee, Mass.
 Mass. J. A. Apos will answer cealls to lecturer, definitional speaker, Calor Lakes. Mass. J. C. Alless, Chicopee, Mass.
 Mass. J. A. Apos will answer cealls to lecturer, definition, Mess., T. O. box 48.
 J. Mass Will answer cealls to lecturer proving and spiritional speaker, Calor Lakes.

Masa, during Marchi, in Mercanille Hall, Hoston, GUTAG
 April. Address as bove, or North Middleboro', Mass.
 J. G. ALLSS, Chicopee, Mass.
 Miss. N. K. ANDRENON, trance speaker, Delton, Wis.
 Miss. N. K. ANDRENON, trance speaker, Taunton, Mass., P.
 Duo, A.
 Masa, M. K. ANDRENON, trance speaker, Taunton, Mass., P.
 Canatka A. Annare, Finshing, Mich., eare C. C. Handall.
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aprak. Address. West Randolph, Yt.
 DR. J. K. and SAD BALKIT Will snawer calls to speak in different Michigan and Northern Indiana. Address, Adrian, Mich.
 ADDIE L. BALLOU, inspirational speaker, will answer calls to lecture in the Middle and Eastern States Curing the winter. States and the management of the states of the states of the states and the states and the states of the states and the states of the states and the states of the states of the states and the states of the states and the states of the states and the states of the states and the states and the states of the states and the states of the states and the states of the states and the states and the states of the states and the states of the states of the states and the states of the states of the states and the states of the states and the states of the states and the states of the states and the states of the states of the states of the states of t

Diccentier: in St. Louis, Mo., duing January: in Vermont, Ill., ouring February. Atplications for work-day evenings promptly attended to. Fermanent address, Babtock's Grove, Du Page Co., Ill.
 ALGISDA WILBERN, M. D., Inspirational apeaker. can be addressed during Discumber, P. O. drawer Bis, Tolido. O.; during Jonnawy, 322 Lancaster avenue. West Philadelphia, Pa.; during February. ST Purchase street, Borton. Bass.; during April, care of Dr. Sinyliw, Washington. D. C. E. S. WHERERS, Inspirational speaker, will lecture in Lynn, Mass., Dec. 29. Will answer calls in New England for a time. Address, care of Banner of Light, Boston, Mass. Mas. N. J. WILLS, 3 Tremont Row Roue: 15. Boston. Mass. Mas. N. J. WILLS, 3 Tremont Row Roue: 15. Boston. Mass. P. L. WADSWORTH, permanent address, 399 South Morgan street, Chicago. Ill.
 HERRY C. WEIGHT will speak in Cleveland. O. during De-ember, January and Feitury in St. Louis, Mo., during April. Permanent address, care Bels Marsh. Biotion, Mass. Mas. Max J. WILCOLOUT will nake et pays neuts for Backays and week day evenings. Address, Danby, V: Mas. MAXT J. WILCOLOUN, VI. Spisk in Mercantle Hall, Boston, during December; in Wathington, D. C., during March. Address as above.
 Mas. MATT J. WILCOLEON WILLS, WILL Spisk, N. Address. 70 Tremont street, Boston, Mass.
 LOIS WAISDROKER can be addressed at Iowa Falls, Iowa, care of Union Hotel, till further notice.
 MLBA HATTER F. WILSON (colored), trance speaker, will lec-ture win Newport, N. H., Dec. 22 and 29. Would be pleased to make further engagements for the winter. Address. 70 Tremont street, Boston, Mass.
 LOIS WAISDROKER can be addressed at Iowa Falls, Iowa, care of Union Hotel, till further notice.
 MLBA MAKT J. WAISDROKER, Colored), trance speaker, will lec-ture Rundays and attend funerals, within a few kours' ride rom home.
 PROS. E. WHIFFIEL, Lecturer upon Geology and the Spiritual Philosophy. Ciyde, O. A. A. WHIFI

Mas. AMELIA II. COLBY, irance speaker, Millord, III. Miss Lizzis Dorms. Address, Favilion, 57 Tremonistreet, Bosion, Mass. IIENAR J. DURGIN, inspirational speaker, will answer calls to lecture. Address, Geneva, O., care W. H. Saxten. GROBOR DUTTON, M. D., Rutland, YL. AUDBEN JACKBOB DAVIS CARD beaddressed at Orange, N.J. Miss. E. Dsilaman, trancespeaker, Quincy, Mass. Dr. E. C. DUNN, lecturer, can beaddressed at Orange, N.J. Mrs. C. DUNN, lecturer, can beaddressed at Orange, N.J. Mrs. C. DUNN, lecturer, can beaddressed are Banner of Light during December: after thal, Bockford, III. Mrs. Ackrs M. DAVIS, Rock Botion, Mass. HENRY YAN DORN, trance apeaker, 48 and 69 Wabash ave-nue, Chlego, III. Mrs. CLARA R. DREVERS, trance speaker, Newport, Me. Dr. H. E. EMERY will receive calls to lecture. Address, South Coventry, Conn. A. T. FOSSIS engaged for the present by the Connecticut Spiritualist Association. Address, Hartford, Conn., care of J. B. J. FINERY TWOY. N. T. Miss ELIZA HOWE FULLER, inspirational speaker, 67 Pur Chase Street, Boston, Mass., or LaGrange, Me. DR. H. P. FAIRFISLO, Gaiesburg, III., box 1603. H. Mars, June, III y and August, locat: in Battle Creek. Mich., during Beneturing Jampresing and helpinal. Ta., during April; Mars, June, IUY and August, locat: in Battle Creek. With, during Beneturing Jampresing and the inspirational speaker, will answer calls to lecture. Address, Nevada, Story Co., Iowa. A. B. FIRKENI, lecturer, Ciyde, O. Rivy, J. FRANCIS, lecturer, Ciyde, O. Rivy, FIRANCIS, lecturer, Ciyde, O. Rivy, J. FRANCIS, lecturer, Ciyde, O. Rivy, J. Rancis, lecturer, Ciyde, Can be addreased at 402 Sycamore, corner of Fourth street, Millwaukce, Wis. ZERAH WHITPLE will answer calls to lecture. Address, Mys. 6. A. WILLIS, Lawrence, Mass., P. O. box 473 MES. MART E. WITUKE, Inspirational speaker, 162 Elm

DR. W. H. C. MARTIN will receive sails to lecture. Address 1'S Wihden survet, Hartind, Cohn. Prof. N. M. Conse. Centrella, 11, DR. JANES MORBISON, lecturer, McHenry, 111. A. L. E. N. ASB, fecturet, Nochester, N. Y. O. Noswood, Ottawa, 111., thpressional and Inspirational

O. Noiswood, Ottawa, III., the pressional and inspirational epocher.
J. WA.Van Naman, Monroe, Mich.
L. Jubo Fandra, Philadelphia, Fa.
Maa J. Pfryra, trance spicaker, Nooth Hanover, Mass.
Latora Ann Fransal, inspirational spraker. Disc: Mich.
Mus. J. Pfryra, trance spicaker, Nooth Hanover, Mass.
Latora Ann Fransal, inspirational spraker. Disc: Mich.
Mus. Propression of the following additional spraker. Disc: Mich.
Mus. Pixelicture before Apprivaliation of Heaven: "The Holy finality" "Spiritualism: "Demonology: "Prophey: "The Finalism: "Demonology: "The Prophey: "The regress and refection: "Food and Feuse;" "The Starter and Inspiration: "The Seven Spirera,: "The World and the Earth." Address. Mics. Pike, St. Lodis, Mo.
J. H. Powell, of England. Will answer calls to lecture.
Address, 290 Spruce street, Filisaichibila, 16.
Miss. ANSAM. L. Porta. M. D. lecture: Admin. Mich.
Miss. Mark, trance spicker, La Cronse, Wis, care of E.
A. Wilson.
A. Miss. Ans. Prota. M. D. lecture: North West. Objection.

ter, Mass. Fr. Mass. Jus. S. E. WARNER will lectors in Rock Island, II., during December. Will answer calls to lecture in the vicinity of that place on week day evenings. Address as above, or box 14. Berlin, Wis.

Berlin, Wis,
 E. V. Wilson will speak in Tippecanoe City. Ind., during December; in St. Louis, Mo., during January; in Vencont,
 III., ouring February. Applications her work-day evenings promptly attended to: Fernancent address, Babooki: Grove,

The disciples of Jesus generally called themselves " brethren," or " believers." The Gentiles called them "Nazarenes and Galileans." "Christian," say the learned, was originally from the Greek, "Chrestos, good, useful," The eminent Lactantius says," Christ is no proper name, but one denoting power; for the Jews used to give this appellation to their kings, calling them Christs or anointed, by reason of their sacred unction."

Christ and Jesus should never be used interchangeably, never confounded, the one referring to quality, the other, a man's name. Jesus of Nazeroth, begotten like other men, (infinite, unchanging law, spanning all ages and worlds,) was anointed of angels to do a commissioned work, as was Confucius the moralist, and Plato the reasoner. In this sense, " Christ " was applicable to him, as to all before and since that strive to live and manifest the Christ-principle, the unction, the power, the divine principle of love, tolerance and charity. But there's no connection between this broad, beautiful Christ-principle, love, freedom, progress, and this Christianity that has brandished the sword of persecution, and waded in the blood of heretics; this fashionable, purseproud Christianity, that has over thrust its slimy, murderous form across the pathway of human progress.

Jesus, our soul admires; John and James we love. The New Testament precepts are inspirational and beautiful; but the term " Christian" pales into Egyptian midnight before that of man, true, harmonial MAN! And "Christian" tacked to Spiritualism, is only comparable to a blotch upon the face of beauty, a sloughing scab upon the fair goddess of spiritual liberty.

#### The Davenport Brothers.

By correspondence dated Vienna, Austria, Oct. 17th, we learn that these world-famed mediums were to leave that city the next day for France. Their visit to the "Court of the Russias," as among nobles and crowned heads in other portions of Europe, was a complete success. Multitudes honor them for their tangible demonstrations of immortality.

We are highly gratified to learn of their present purpose to sail the coming spring for this country. Heaven grant a calm sea, a safe voyage. Cordial and hearty will be their welcome. A German Association, of Cleveland, has already extended Association, of Cieveland, has already extended an invitation to have their first scance in that city. On the other hand, prominent citizens of Washington, D. C., not openly identified with a for the Sowing!

delusion"-Spiritualism.

And yet, according to the Elder, it is not spirits producing the phenomena, but demons-only these, and nothing more! Is it fair treatment on the part of the Almighty to let loose this army of demons," and bar away all the angels, with our departed spirit-friends from earth? And then again, is the poet's teaching true, "That men grow to be like what they feed on," think of, talk of and preach about?

By the way, Bro. Grant should touch the He brew language lightly.

> " Vessels large may venture more, But little boats should keep near shore."

B. Lichtenstein, & German and Hebrew scholar, probably others, stepping in to hear this Gentile expound Daniel's visions and Jewish symbols, came away to laugh over his criticisms. Moreover, whenever he puts up Dr. Hatch, Dr. Nichols and others of like ilk as representative Spiritualists, he will be quite apt to find some Dr. Swain present to convince him either of ignorance or willful misrepresentation.

### "Why that Cabinet?-Why Darkness ?"

As well ask what the necessity of night in the economy of Nature? Pity that certain wise-acres could n't have been counselors of the Almighty during "creation"! What the use of a telegraphic battery for the conveyance of news? of a darkened room, or the yellow ray in the manipulating processes of photographers? Oh, the impudence of ignorance!

Mrs. Mary C. Huntoon sits in front of the cabinet in lighted halls and parlors, skeptics holding her hands, and yet the manifestations continuing both within and outside the cabinet.

Light and darkness, as positive and negative conditions, are indispensable not only in the productions of the vegetable kingdom, but in chemical study and all scientific research.

#### In the Field-A. B. French.

After five years' partial retirement from the lecturing-field, this vigilant, eloquent brother again draws the sword. Welcome, the news! Leaving Springfield, O., he goes to Clyde, Painesville, Farmington, Cleveland, &c. The sensible lines closing his letter, are comparable to apples of gold on travs of silver: "We shall all get as much honor as our works deserve; and it is better far to let reputation follow us, rather than precede us"

Virtue.

No person ever regretted, in the hour of moral reflection, the restraint of passion. Self-denial may at first be a painful victory, but its subsequent rewards are a "calm sunshine and a heartfelt joy."

#### The Great West.

The Spiritualists of the great West are carned 11

FITCIBURG, MARS.—The Spiritualists hold meetings every Bunday afternoon and evening in Belding & Dickinson's Hall. Speaker engaged:-Mrs. C. F. Taber ouring January.
 PROVIDENCE, R.I.—Meetingsare heldin Fratt'stall, Wey-bosset street, stundays, afternoons at 3 and evenings at 75 o'clock. troyressive Lyceum meetsat 12% o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abble II. Potter. Speaker engaged:-Mev. Adin Ballou, Dec. 29. NEW YORK CITT.—The Society of Progressive Spiritualists bold meetings every Sunday, in Masonic Hall, No. 114 East 10 street, between 3d and 4th avenues, at 10% A.M. and 7% r.M. Conference at 12%. Children's Progressive Lyceum at 24 r. M. P. E. Farnsworth, Conductor; Mrs. II. W. Farns-worth, Guardian. The First Nociety of Spiritualists hold meetings.

13 F. M. P. E. Farmsworth, Conductor; Mrs. II. W. Farmsworth, Guanlian. The First Society of Spiritualists hold meetings every Runday morning and evening in Dodworth's Hall, 806 Broadway. Conference every Sunday at same place, at 2 r. M. Seats free. The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 29th street. Lectures at 10g o clock A. M. and 7g r. M. Conference at 3 p. M.

Oswaco, N. Y.-The Spiritualists hold meetings every Sun-day at 2% and 7% P. w., in Lyceum Hall, West Second, near Birdgestreet. The Children's Progressive Lyceum meets at 12% P. M. J. L. Fool, Conductor: Mrs. S. Doolittle, Guardian.

12M P. M. J. L. Pool, Conductor: Mrs. 8. Doollittle, Guardian. BROOKLTN, N. Y.-The Spiritualisis hold meetings at Cum-beriand street Lecture Room Lear Defails avenue, every Nunday, at 3 and 13 P. M. Children's Progressive Lyccum meets at 103 A. H. J. A. Bardlett, Condustor; Mrs. B. A. Bradford, Guardian of Groups. Molitud Meetings for Inspirational and Trance Speaking and Spirit Test Manifestations, every Sunday at 3 P. M. and Thuraday evening at 14 O'clock, in Granda Hall (Upper room). No. 112 Mirtle-avenue, Brooklyn. Also, Sunday and Priday evenings. at 13 O'clock, in Continental Hall, corner Fourth and Nouth Ninth streeta, Williamsburg, Also, Sunday at 3, and Tuesday at 70 o'clock, in McCartle's Temperance Hall, Franklin street, opposite Post-office, Green Point. Con-tribution 10 cents.

WILLIAMSBURG, N. Y.-The Spiritualist Society hold meet-ings every Wednesday evening, at Continental Hall, Fourth street, supported by the voluntary contributions of members and friends.

and friends. MORRISANIA, N. T. - First Society of Progressive Spiritual-ists - Assembly Rooms, corner Washington avenue and Fifth street. Services at 34 p. M. JRRST Cirr, N. J. - Spiritual meetings are holden at the Church of the Holy Spirit, 214 York street. Lecture in the morning at 103 A. M., upon Natural Selence and Thilosophy as baale to a grenular Theology, with selentific experiments and illusirations with philosophical apparatus. Lyceum in the afternoon. Lectur in the evening, at 74 o'clock, by volunteer speakers, upon the Kelence of Spiritual Philosophy. Naware, N.J. - Spiritualized and Friends of Progress hold

Nawake, upon the occasion spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 25 and 75 r. m. The alternoon is devoted wholly to the Children's Progressive Lycesm. G. T. Leach, Conductor; Mrs. Harriet Parsons, Guardian of Groups.

Guardian of Groups. VINBLAND. N. J.-Friends of Progress meetingsare held in Plum-treet Hall every Sunday at 10g A. M., and evening. President, C. B. Campbell: Vice Presidents, Mrs. Narain Coonley and Mrs. O. F. Stevens: Corresponding Secretary and Treasurer, S. G. Sylvester; Recording Secretary, H. H. Ladd. Children's Progressive Lyceum at 11g F. M. Hosea Atlen, Conductor; Mrs. Portis Gage, Guardian; Mrs. Julia Brigham and Mrs. Tannor, Assistant Guardians.

Brigham and Mrs. Tannor, Assistant Guardians. IIAMNOWTON, N. J.-Meetings held every Sunday at 103 A. M. and T. M., at Ellis Hall, Helleview Avenue. BALTIMORE, MD.-The "First Spiritualist Congregation of Baltimore" hold meetings on Sundays, at Saratoga Hall, southeast corner Calvert and Baratoga streets, at the usual hours of worship. Mrs. F. O. Hyzerspeaks till further notice. PHILADELPHIA, PA.-Meetings are held in the new hall in Phanix street every Huaday afternoon at 3 o'clock. Chil-dren's Progressive Lyceum every Bunday forenoon at 10 o'clock. Prof. I. Rethn, Conductor. The meetings formerly held at Nansom-street Hall, are now held at Washington Hall, corner of 8th and Hpring Garden street, every Sunday. The morning lecture is preceded by

neid at warming to flat, corner of ein and spring Garden streds, every Bunday. The morning lecture is preceded by the Children's Lyceum meeting, which is held at 10 o'clock, the lecture commencing at 11 Å A. M. Evening lecture at 78. The Spiritualists in the southern part of Philadelphia hold regular meetings at No. 3217 South Recond at rect, at 10 Å A. M. and 73 r. M., and on Wedseday evening at 8 o'clock.

Cossy, PA.-The Children's Progressive Lyceum meets in the Academy of Music every Sunday at 10 A. M. Charles Holt, Conductor; Miss fielen Martin, Guardian of Groups. Lecture commences at 11 A. M.

Lecture commences at 11 A.M. WASHINGTON, D. C. - Meetings are held and addresses de-livered in Harmonia Hall, Woodward's Block, 318 Pennsyl-vania avenue, bei ween Teuth and Eleventh streets, every Runday, at 11 A.M. and 7. M. Bpeakers engaged .- Thomas Gales Forster during December; J. M. Peebles during Janu-ary: Mrs. Nellie J. T. Brigham during February; Mrs. M. J. Wileoxon during March, Mrs. Alcinda Withelm during April. Conference, Teeday, at 7 P. M.; Piatonic School, Tharday, at 7 P. M. John Muyhèw, Fresident. CLTDS, O.-Progressive Association hold meetings every Sanday in Willis Hall, Ghildren's Progressive Lyceum meets at 18 A.M. A. B. French, Conductor; Mrs. M. Morley, Guard-lay

einhia. Pa. MRS. CLARA A. FIRLD will answer calls to lecture. At iress,

Newport, Me. o P. GREERLEAF will speak in Leorinster, Mass., 9; in Worester during January: in Piymouth. March 8. Would like to make further engagements. Address 5 present, 82 Washington avenue, Chelses, Mass., or ISAAC Dec. 29; 1 and 8.

N. G. GERRNELSS, Lowell, Mass.
 MES. LAURA DE FORCE GORDOS, FAN Francisco, Cal. Joiny P. GULD will answer calls to lecture. Address, Law-rence, Mass.
 MES. C. L. GADE, (formerly Mrs. Morris.) trance speaker, 17 Cedar street. Room 8, New York.
 SARAH GRAVE, inspirational speaker. Berlin, Mich.
 W. A. D. HUER will answer calls to lecture during the win-ter. Address West Kide P. O., Cleveland, O.
 LTMAK C. HOWE, inspirational speaker, New Albion, N. T.
 DE. M. HENER HOUGHTON will lecture in St. Louis, Mo., during December: in Battle Greek Mich., during January; in flock Island, III. during February. Will fecture week-evenings. Address as above
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 March, April and June; also shall be happy to have even-ing engagements in the vicinity of Sunday appointments.
 MES. F. A. HOETON, 24 Wamesit street, Lowell, Mass.
 Musetts. Address, No. 20 Wilmotstreet, Worcester. Mass.
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 ME, D. HIZER. 60 Routh Green street. Baltimore. Md DR E. B. HOLDEN, inspirational speaker, No. Clarendon, Yt CHARLES HOLT, Columbus, Warren Co., Pa. J. D. HACCALL, D., will answer calls to lecture in Wi-consin. Address, Waterloo, Wil.
 MI BOALM, D., will answer calls to lecture in Wi-consin. Address, Gonut Green be addressed, care of Mrs. Wil

Will answer calls to lecture week-day evenings within con-venient distances. ABRAHAM JAMES can be addressed at Pleasantville, Ye-nango Co., Pa., box 34. B. 8. Joxzs, Esu, 's address is 13 Methodist Church Block South Clark street, Chicago, 11. HAWWEY A. JONES, Esu, can occasionally speak on Sundays for the friends in the vicinity of Sycamore, 111., on the Spirit-ual Philosophy and reform movements of the day. O. P. KELLOGO, lecturer, East Trumbull, Ashtabula Co.O., Willspeak in Monroe Centre the first Sunday, in Audover the second Sunday, and in Thompson the third Sunday of every month. nonth.

month. GEORGE F. KITTRIDOR, Buffalo, N. Y. CEPHAS B. LTNN, semi-conscious trance speaker, will lec-ture in Sturgis, Mich., di ring December; in Toledo, O., dur-ing January-address, ears M. Knight, 14th street. Perma-nent address, 667 Main st.eet, Charlestown, Masa.

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ture in Sturgis, Mich., di ring December; in Toledo, O., during January-address (are M. Knight, idth street. Permanent address, 367 Main st. ect, Charlestown, Mass.
 J. S. LOVELAND VIII lecture in Monmouth, 111., during December and March; in Springfield during January; in St. Louis, Mo., during February. Address as above.
 WN: A. LOVELAND, 25 Bromfield street, Boston, will answer calls to iccture. Fubject: Integrat Education, or the Lra of our New Helations to Science.
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Chicago, Ill. JANES B. MORRISON, Inspirational speaker, box 318, Haver-bill Mass.

Da. LEO MILLER, Appleton, Wis.

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## **BANNER OF LIGHT:**

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