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Written for the Banner of Light.

MIZPAH.

BY MINNIE MINTON,

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

PART II-CONTINUED.

Jan. 20th, 1844.—Months have passed since my book was closed unconsciously by this hand. They found me with it tightly clasped in my hands and pressed to my heart, as if it were a living friend to comfort me. No entreaties could persuade me to part with it, even in my delirium. So you have after all these long months. For weeks after that which came with restored consciousness! Oh, my burden is too heavy to bear! my love! my love! my only love!

Feb. 5th.—Things have not changed much down here at the vicarage, since I left three years ago. with crushed energies, feeble health, buried hopes and not an ambition in life. I came back here of .my own accord. I could not endure to meet, as I would have had to meet at Lady Seton's, those whom I had known during the past year in gayety and joy, and have them see me so utterly crushed-Very fortunate, said Lady Seton, that my engagement had not been made public. As if I cared who knew of my love! I glory in it! If I but ance and restitution from ourselves. Dear child, could see him, no concession would be too great | you have the means to make your life a blessing to win him back. Pride is dead; love only re- to thousands, and thus by their happiness bring mains. And I know he, too, loves me. He cannot joy to your own heart, and compensate for the ill fail. Do I not yet wear his ring, and does not the you have done. Live for others. Let this be your legend say none ever wore it but they were worthy? motto in life. And beside the good you may have Oh, how could he, how could he imagine those few wrought by the time you are called to leave this passionate words were from my heart? It was life, you may, I do not say you will, but from the this unfortunate temper which, alas! I have never | shadow of the future which I behold, I repeat you learned to control. Oh, Robert! my heart's love! may atone to him whom most you have injured, how could you think I meant it? I knew not what for all you have caused him to endure. Only I was saying, yet the words are seared into my strive earnestly, seek and ye shall find!" memory by his repetition of them: "I will not obey seek such a slave elsewhere!" Oh, Robert, they singing these words: were cruel words! I believe some demon controlled

My dream of last summer! ah! my dream! How it all comes back to me. Those dark, wrangling beings trying to separate us! they have succeeded. Alas! alas! But if he loved me so truly, could he not have been more patient? Could be not have said, "Good-by forever!" and left me. Oh, Robert, were you not cruel, too? Yet it was my fault. the slightest distrust of his honor, or suspicion that his love was wasted? And what could be more bitter than to doubt he would ever have me obey him, save where it was right? To think that one little word, "obey," should have separated us. No, not that, but my pride, my false pride, which had made me resolve never to obey a man.

April 1st.—Life must be all powerful in youth, else one could not endure such unutterable agony and live. The heart-sickening suspense is harder to bear than was the first keen pain. Never to have heard in all these long, weary months where he is: if he is alive even, I know not! The only time I have had the slightest intelligence of him since that fearful night, was on my first recovering my senses after my long delirium; I asked Lady Seton to send for Mr. H-. I wished to see him ere I died, for I was so utterly prostrated that I thought it was indeed the weakness of death, and, strange to say, it had lost all its terrors for me. I felt resigned, calm, almost happy-the happiness, I suppose, of relief from keen physical pain, and from being too weak actually to think. Her reply (and a little pity seemed to soften her voice, not withstanding her being really gladin her heart that an engagement of which she never approved was ended,) was that she had heard from Madame Leroy that Mr. H--- had called on her on his way to catch the midnight train to Liverpool, (that same night it was,) that he had but time to say he had decided on a voyage to India, and should sail on a ship leaving Liverpool the following night. Since then I have heard not a word. Oh, if I but dared write to Mrs. Minton! But I On the contrary, I am determined that I will ever cannot, I cannot. Her words even now seem ringing in my ears: " If you let aught but death part you and him, you will be responsible for a lost soul!" My God! my God! pity me! It seems as if I could not live! If I were but sure death was oblivion I would soon seek it. I had last night the bottle in my hand which contained what I thought would end my sufferings, when I heard -I know it was not fancy-I heard as plainly as if spoken by mortal voice, when I knew no human being was near me: "Rash child! would you rush gels only know-to "dwell on the pain" as little into suffering greater than you now undergo? as may be, and to make my own life as bright Live, live to make atonement for the misery your own hand has wrought!"

May 15th.—Another sorrow—or it would be if my heart were not so deadened by its one constant pain that all else seems unfelt: 'dear Mrs. Minton | miners, and I am looking forward next winter to has gone to her home with the angels. Oh, that I were but with her, that I but lay by her side, the I have an efficient assistant in all my schemes in same green grass waving o'er us, the same violets | the curate of the parish—a thoroughly good man, perfuming our earthy bod!

May 20th.—As I sat here in my boudoir to-day,

faintest whisper in the night winds. I felt, even before she spoke, that it was my mother I beheld for the first time in my life. This is what she said -each word is angraven on my memory indelibly:

"Child of my heart; dearer than my own existence, for willingly I gave my life for yours, listen to your mother's voice, and let her words whisper comfort to your broken spirit. Earnestly have I striven, dear one, to attain the knowledge and power which would enable me to make you conscious of my presence—conscious that never in all your saddest and loneliest hours has there been a moment but what a mother's watchful love was ever over you, and striving, oh, how earnestly how patiently, striving to make you feel her preskept my counsel faithfully, ma confidente. I ence. But I was weak and your will was powerful. thought to never look at your pages again; but Often when I had, I thought, made you feel and you have been with me in gladness, and you shall see how you should act, a moment of passion share my sorrow. Oh, God! sorrow too great, too threw you out of the sphere of my control and great to hear! I cannot calmly think of it even placed you in a condition to have the worst traits of your character acted upon by beings who hover night, they say, I raved in all the delirium of a near earth with the same base desire of doing insevere brain fever. My life was despaired of. jury that they possessed when they inhabited it. Oh, if I had died then and been spared the agony Dear one, resist, with all the force of your will, this despair which is overshadowing you, and which these poor, benighted beings delight in making more dense. I once told you, when, with the aid of some dear friends, more powerful than I, we succeeded in preventing you from consummat-I left full of life, energy, hope, ambition. I return ing an act too frequently perpetuated by earth's children in moments of agony-I then told you that by thus prematurely leaving earth you would but increase your sufferings.

It is indeed so. The opportunities of atonement for misdeeds in earth-life, are usually much greater and more facile than from the spiritworld. Every sin must be atoned for-not by the blood of another, as I was taught, but by repent-

As the last hopeful words died away, and the you! You are too exacting, and I could not long form gradually dissolved from my view, strains love one who expects a slave in his wife. If you of sweeter music than ever greeted ear before really believe a wife should obey her husband, filled the room, and I seemed to hear angel voices

" Sister, weary not of life; Sister, life is not all strife i Heaven is with pleasures rife, Heaven on earth you too may see, Dear sister, if you will guided be By those who e'er are near to thee."

Oct. 14th.—On attaining my majority, I for the first time became cognizant of the great responsiwaited to see if I would not retract my words? bility which is attached to wealth great as mine. He did not even ask me; he but repeated them, I felt helpless indeed, when I saw the mass of he gone through with all comprehend—as I had resolved I would—how Had not Mrs. Minton told me be could not endure my property lies. Fortunately Sir James Lely, my guardian of all monetary affairs, is a clearheaded, able business man, and he had patience to explain everything clearly to me. I find much has been invested by Sir James in the coal mines. He has bought up in my behalf one large mine in the district where my father's pretty place of 'Heathdell" is situated. I have decided upon residing at "Heathdell," and hope here to find the opportunity of doing some good among the families of the poor miners, of whose state I have heard and read so much that distressed me.

Grandpapa and Aunt Susan will be down at Heathdell for some months with me, while I am having the vicarage put in perfect order for my dear old grandfather; and my former governess, Miss Slade, will remain permanently with me. Lady Seton pitifully asks if I intend burying myself, and settling down into an old maid at twenty-two? I say to myself—but not to her, for, poor lady, she would not understand me-that with the help of God and his good angels, whom I really believe he does permit to watch over us, that so far from "burying my talent," I will earnestly endeavor to put it to the best use and return it to my Lord, increased tenfold. I have resolved, and I carnestly pray I may be strengthened in the resolution, that I will try to live for others; that I will try to "leave some footprints in the paths of time" that will not be unworthy to be trodden by another. I have resolved I will not let the sorrow of my life force me into committing the still greater sin of throwing away that life, as far as all useful and practical purposes are concerned. -in the words of his favorite Longfellow:

" Be up and doing, With a heart for any fate; Still achieving, still pursuing, Learn to labor, and to wait."

May 17th, 1846.—The time rolls on, and as the days go by, I find

" Life has more things to dwell on Than just one useless pain.

And I try-how earnestly God and his good anand cheerful as I strive to make that of those around me. I have quite settled down into a Lady of the Manor" here at Heathdell. My schools are established for the children of the having evening schools for the men themselves. seeking to aid each and all of his flock for the best welfare of their temporal as well as spiritual as I do sit much of the time, alone and thinking, interests. I find much to do in visiting my peoever thinking, I fell asleep (if sleep it was; it seem- | ple, comforting the sick and aiding the needy. It ed like the trances I have read of,) I saw standing | was hard work the first year, I saw and heard so before me a lady, tall, dark and very beautiful; a | much that was repugnant to my refined tastes. halo of light surrounded her like a garment of But I strove to remember that each of these | would come back!"

Department, glory; her eyes were filled with the most tender | bodies, however coarse the dlay of which it was | remember if there was none to point the way to the light of a higher, better life, they must grope | ly manner and refined tastes?" on in the darkness of sin spd misery. I feel that I, who by one passions act of my life may be ways wish for him when I am enjoying anything (ch, my God, I pray not,) responsible "for one lost new. He always seemed to show me so many aghl," can only atone by striving to save many, things that I could not see of myself in all I en-If I could, if I dared trust in the hope conveyed in joyed-explain, you know, and draw pictures those parting words of my dream or vision, whichever it was—if I could but believe that I may live saw; and he always seemed as pleased as I with to see the day when I may, by the devotion of all I liked." years, atone to him for the agony I know I have bide my time. Now the dark days will come, in spite of all efforts; the hours when faith wavers, and I feel life is too great a struggle to endure. When my loneliness crushes every gleam of hope, and happiness seems buried too deep for resura time I cry out like Cain, "My punishment is greater than I can bear"; and I grow rebellious, and submit not in heart. But thank God for his mercy, these hours are less and less frequent, and I find the more earnestly I seek to follow that of darkness. Somewhere I saw these lines, and they come home to my heart:

"Shall love for thee lay on my soul the sin Of casting from me God's great gift of Timo? Shall I, these mists of memory locked within, Leave and forget Life's purposes sublime ?"

Oh, I pray I may not, but that each year of my life I may more sedulously devote myself to those purposes sublime," feeling that the smallest thing done in God's service is sublime.

I was—as I often am—in London on business s week or two in March. There, by chance, I heard the first intelligence of him since he left England. Madame Leroy casually mentioned in my presence (it seems so strange none should suspect what he was to mel) that her friend, Mr. Hwhom perhaps I recollected, (my God! recollect!) was creating quite a sensation in India. There had been an insurrection among the Sepoys, and Mr. H— had enlisted as a volunteer under one of his friends, a Colonel in H. M. S., 15th Regiment, and had so distinguished himself by his bravery, that he attracted the attention and admiration of all. So recklessly did he risk his life, and yet escape unharmed, that the natives looked upon him as a god, and called him "charmed life." How I shuddered and trambled to my heart's core, as I thought who was responsible for this recklessness of life. "If I lose you I lose That was what he said, and yet I could bid him seek a wife elsewhere!

Oh, my darling! my love! Shall I ever live to atone to thee? Will God indeed "watch between well-doing; after night, dawneth morning!" thee and me, when absent from each other," and some day bring you safely back to me? It is left me; and hard as it was to part with her, I strange how much faith I place in neither of us feel it best. Her frequent allusions to her "dear having thought to restore that ring in that hour Uncle Robert," kept him so constantly before of parting! It seems to me as long as I wear that, | me that I grew very weak, and repined ungratewhich the tradition says has never yet been worn fully at my fate. God give me patience! Minnie that he must regard me, as I regard myself, as his school kept by Madame B wife, alone! I vowed, and I will not go back! utation in the scholastic department, it seems. Each year of my life I repeat that vow, "Never | May God bless and keep this dear little motherin this world or the next to let another call me less one safe, amid all perils and temptations. I wife." I have need to be firm, for my life is a often wondered, as I saw her sit, sometimes, with hard one to lead alone. For one of my years to her thoughtful, wrapt gaze, as if she beheld or listake upon herself much that it seems a man's part | tened to something others saw and heard not-if to do, is not pleasant! And beside, what with her mother was indeed permitted to be near her, the patiently continued attentions of the Earl of and guide her still? Among the box of books and of my former guardian, Sir James Lely, to assume a new guardianship over me, and sundry visits from the little Marquis, as debonnaire as everwhy, I find Miss Glyndon (or her fortune) seem as attractive as when, five long years ago, she made her girlish descent upon society, full of hope (Fox, I think the name is,) but to be entering and ambition-hopes never to be realized, ambition changed, I hope now, to more worthy ob-

iects! Dec. 27th, 1847.—We had an unusually large and gay party gathered at Heathdell for Christmas, this season. Among others, Madame Leroy, and with her my old pet, Minnie Minton. It appears some political affairs called Judge Minton over as temporary ambassador, and he brought Minnie on a visit to her aunt. She had not forgotten fa time hae I known her tell when gude or ill was me, dear little one! And I, on my part, notwithstanding the painful reminiscences her presence recalls, am very glad to see her. She has been living constantly in boarding-schools since her mother's death, and has, I can see, passed through all the keen anguish which a sensitive and retiring child like her must endure when suddenly transplanted from the atmosphere of tender love | side, as she said, and the house were aye filled which ever surrounded her in her mother's lifetime, to contact with careless strangers. But she one bit o' time wad we hae had, wi' all the counis learning self-reliance, and is slowly overcom- trie-side comin' weepin' and wailin', for Jock was ing that extreme shyness of her childhood. I say aye lo'ed by a' who kenned the bright winsome childhood, for really, although but eleven years old now, she seems a very woman in thought and feeling. She was so delighted with our Christmas festivities; the great Yule log, the mistletoe, the dinner and the games, were all watched with Lady Grace, as her maid-a young girl I was then a keen look of quiet enjoyment in her great grey and not bad to look at, with boys in plenty at my

"It is all just as Washington Irving writes of day have grand noblemen at her's. As I was sayin his 'Sketch-Book' and 'Bracebridge Hall,' auntie," said she; "all but the squire. Why did heard how in one room of the castle might be you not marry, and have a good squire to com- heard, on Easter eve, strange noises, like blows plete the picture?"

"Will not grandpapa do, Minnie?" said I, trying to stifle the pang her words gave.

She shook her head, with its cloud of sunny ringlets, gravely. "He looks just like a clergyman, and nothing else, with his grave, dignified up a bit, some of the lads proposed we should courtesy. He looks like a picture of the bishop seek these restless spirits in their den, I laughed I saw at the cathedral, but he would never do for for glee, and seeing Tom the coachman look ada jolly old squire-no, nor Lord L-, nor the miringly at me as I clapped my hands, and cry, Marquis, either," she added, reflectively. "Bir 'There's a girl of grit for you!" I urged the James Lely would do better," with a side glance others on, and when some one said, 'Why, this is at my face, "only he is too old for my dear, beau- | Easter eve itself,' I but cried, 'All the better; then tiful auntie! I wish! ah, how I wish Uncle Robert | we'll not have our walk for nothing.' The room

"Why!" said I, smiling, to cover my confusion, surely, you don't think he is much like a jolly, beer-drinking, mirth-loving squire, with his state-

"How can you recollect him so distinctly, Mincaused, ah, then I would more hopefully, patiently | nie?" said I wonderingly. "You were such a little child when he went to India?"

"Why, do you not know, auntie, that he came home that next year after mamma died, as soon as he heard of it? Came purposely to see me, he said. Oh, auntiel you cannot imagine how he rection in this world or the next, oh many, many' looked! His beautiful wavy hair was sprinkled with gray, and his eyes had the saddest, most wistful, longing look. And when he used to talk of mamma to me, it seemed as if the longing look grew deeper and deeper; and once I heard him murmur to himself, 'For her sake, for her sake! motto given in my dream, the rarer are the days | She saved me once, and I will try to live so that if she sees me yet, I may not cause her the pain of knowing I am utterly lost.' I remembered the words, for it seemed as if he were fighting a battle with himself, auntie, as he said them; but I did not understand what he meant; do you?"

I had turned from her, and was looking out of the window with glistening eyes, and choking sobs rising in my throat, as my heart cried out, How long, oh Lord, how long before I shall have atoned, and be permitted to once more see my love?" That we shall yet meet again, and in this world, I more earnestly believe, each day of my life. I do not know if I am more superstitious than others, but I cannnot but believe "the Lord will watch between us," and some day, when my pride has been subdued, when my nature has been purified by suffering, and I am worthy to enjoy, the bliss will come. I needed chastisement. I was selfish, and willful, and weak in resisting the temptations of my own evil ambitions. Perhaps-I do not know, God "knoweth best"-perhaps had I married him then, I might have regretted, sometime, that I had married a plain American citizen," as Lady Seton called him; and my unsatisfied ambition have made him as well as myself unhappy. But now, when I have learned the worth of true manhood, the joy of one's ambition being "to live for others," the noble desire to attain not worldly honors, but my all-every hope of happiness or joy in life." the honor of loving, grateful hearts-now, I know, I feel I am more worthy, and could make him happier. And often in the still night I hear, or fancy I hear, voices whispering, "Weary not in

Jan. 10th, 1849.—To-day my dear little Minnie -, and, I am sorry to say, the evident desire | papers which came down as usual from London, last week, and which I always order to contain anything interesting of American publications-I found still more startling accounts of those wonderful "Rochester Knockings," as they are called. They seem not to be confined to this one family, other houses, as well. I confess that I am interested in all that is supernatural. I always loved. when a child, to listen to the servants' ghost stories, even if I shuddered with horror at the recital. The old cook at the vicarage was of Scottish descent, and a firm believer in "second sight," and the "gift of seeing." "Why, me little leddie," she used to say, "it was me ain faither's half sister that had the 'gift' hersel', and mony to hefa' our people. Well I remimber when our Jock was killed by a fa' o'er the brow o' Ben Logan, how she saw him brought in the kitchen feet foremost, when he was miles awa', and in spite o' all me mither could do, ha' a' things redd up, she wad; and well it was she did, for 'fore the night poor Jockie was brought o'er the hillwi' neebors, and had we not redd up before, niver laddie!"

Then, too, nurse had her tale, related with lowered voice, mysterious look, and fearful glances into dark corners, of how "when I lived with my beck and call, as our little lady here will someing, when first I went to live with Lady Grace, I of hammer or axe, then groans and whispers indistinct in words, but easily to be distinguished. as voices such as no mortals ever spoke with. I was a bold lassie, and cared not for man or ghost, so when one night, for want of a spree to cheer us was in a wing of the castle not used for years:

I and as we all crept out softly past the great windows of the drawing-room, and approached the half ruinous wing, overgrown with moss and ivy, and the moonlight gleaming on it white and ghastly, my heart almost failed me, and when a bat flew out as we pushed open the creaking door, I shricked as well as the rest. But on we went, and by the aid of the lantern safely reached the hannted chamber. I mustered up my courage, and said, as I kept close to Tom, ' Now. I'm going to be the first to go in and see the ghosts. Hardly had the words left my lips, when the door, rusty and creaking like the others, which the boys had hard work to push open-this door flew back of itself, and we all heard a laugh, a strange, shrill laugh as if it mocked us, and when we all looked with white faces at each other, and I was holding with might and main fast to Tom's arm, there was a sound of footsteps inside the room, and then as true as I sit here—the rest saw it as well as me-the room became all light, filled with light, though it had been dark as Egypt before, for it was on the side the moon did not shine, and the shutters were closed besides and barred; and as the light came, we heard a great groan as if some man was in agony, then a noise like a body, a heavy body, fell on the floor, and then we all turned and ran. I as fast as the rest. I promise

"But what did it mean, nurse?" queried I.

"Well, me lady, I can't justly tell the rights of the story, but the old butler said—and he was well nigh a hundred years old, was Graves—ho said when he was young he had heard tell how the one who first built that part of the chatle was a great knight, strong in battle, and mighty in the land, and how he had a brother who was a poor deformed man in body, but had ower much learning and could charm the de'il himself with his smooth tongue; and he, this poor crooked body, charmed away the heart of the beautiful lady who was troth-plighted to the brave kulght, and when he came home from the wars, he found his brother married to his lady-love, and never a word spake he good or bad, when they told him, but straight up to his brother's room he went, the haunted chamber,' ye mind; and there was seated the lamiter and the beautiful lady side by side; up he strode still without a word, and soizing the poor deformed by his throat, he just squeezed the life out o' him with his two strong hands, until he dropped down dead on the floor before the lady fair and false. Mayhap it is him comes back, as I have heard tell wicked people have to do, to the place where they sinned, and thinks he is again killing his poor brother."

These accounts in the American papers I have been reading, recall these stories of my childhood. What a fearful penance, if wicked souls are indeed condemned to haunt the scenes of their crime, ever filled with remorse, and ever in memory re-living their sin; worse it seems to me than any hell of fire for the body. I fear I have grown rather heretical of late years. Somehow my reason rejects much that is taught by the church. I cannot see how a spirit can be subject to torby woman who was not true and faithful wife, is to enter, for a four years' course, a celebrated tures of tangible flames as our earthly body would, -, a lady of high rep- and I do not quite believe in the resurrection of this mortal body. It is true there is a text that says, "Though the worms destroy this body, yet in my flesh shall I see God." But I cannot understand it. St. Paul's assurance that "there is an earthly body, and there is a spiritual body,' seems to me much more rational. I can comprehend that when the soul leaves this body it is clothed with a spiritual semblance of it; but not flesh and blood, for we "put of mortality," we are told, and "put on immortality." I have talked to our curate, Mr. Graeme, about my doubts of some portion of the teachings of the church, and he says, "Miss Glyndon, there is much in the Bible, as well as in the tenets of the church, that it is impossible to reason upon. For my part Li find enough of good is taught by both to lead one. aright in the duties of life, without entering into discussion of the infallibility of either." So I try. like him, to act conscientiously up to the good that is taught, and let the rest go. One thing is a comfort in the way of explaining many discrepancies I cannot but help see in the Scriptures, and that is, I know there are many errors in the translation.

June 7th.—I am becoming more and more interested in the "spiritual phonomena." I read all I can procure on the subject. There are some astonishing accounts of visions or trances of some of these Americans, which are very like the socalled visions of Swedenborg. There is a boy named "Gordon," who is doing wonderful things -examining sick people when he is in this clairvoyant condition, as it is called, prescribing for them, and often curing them. Then, too, in his presence such singular things are done! For instance, he is taken up and carried around the room over people's heads, tables are raised, and chairs dance around without visible agency.

I persuaded Mr. Graeme and Miss Slade (much ngainst her will, poor lady!) to sit with me last night at a table, but we could not get a rap, or have a move. To-day, as Mr. Graeme came in on. some parish business, I proposed trying agalu. He smiled, and said:

"There is no such word as fail in your vocabulary, Miss Glyndon, is there? You follow the 'if at first you don't succeed, try, try again' motto. Now I confess, ungallant as it may be to say so to a lady who is so favorably inclined to the wonderful in Nature, that I have no faith in these socalled manifestations being more than clever deceptions on the part of artful people."

But, Mr. Graeme, don't you believe in the visions related in the Bible?"

"Of course. Miss Glyndon: but those passed away long ago."

Why so? Don't you think God is as powerfal now as then? Do n't you think heaven is as near to earth now as then?"

" Certainly; but after the Messiah came there was need of no further revelation." "You think, then, we are perfect now?"

"I think we scould be if we followed all of Christ's precepts implicitly, and walked in his footsteps hollly and righteously."

"But," persisted I, "does not even Christ himself foretell some of these things?"

"Yes," said he, laughingly, as he rose to go " where he predicts falso Christs and false prophets shall arise and deceive many, if possible the very elect." And triumphing in having silenced me with my own weapons, he left.

But I am not convinced. I cannot see why what once happened may not happen again.

After Mr. Graeme left, I walked down to see the sick woman of whom he came to tell me, bidding John follow with a basket of delicacies. Just before I reached the cottage I met a very aged woman, with hair white as snow, and face with many a line of life's troubles written thereon, but form still erect and step as firm as these Highlanders (as I saw by her dress she was) ever have. As I gave her "Good-day, mother," she stopped before me, and said:

'Stop a bit, bonnie leddy. I'm thinkin' it's for you I was sent anent."

As I regarded her with surprise, her eyes grew fixed and glassy, her head raised firmly, and she pointed her finger over my head as she said:

"Clouds dark and heavy as the wrath of God -but they lighten; dimly the sun appears, here a gleam and there a gleam; brighter and brighter they grow; further and further are the clouds riven asunder; the blue sky appears; the despair of night is dispelled by the joy of morning. So shall the clouds roll from thy soul; so shall the sun of happiness shine o'er thy pathway; so shall thou be convinced that the Lord indeed watcheth between thee and him whose token thou wearest next thy heart, justead of on thy finger. In a faroff land, in burning desorts, o'er scorching plains, in perils by land and perils by sea, wanders one whose fate is inseparably linked with thine. Fear not; the sun shall not scorch him, the water shall not drown him, until once more in joy and faith he returneth to its place that token which he gave. Pride may wrestle, will may battle, but over all will conquer Lore victorious."

I listened as in a dream. The sudden change from her native idiom to the purest English, the style and language, were, as well as the manner, so utterly different from her's a moment before and a moment after she had ceased speaking, when, with a lowly courtesy, she gave me "Gie ye gude e'en, bonnie leddy," that I stood watching her as she went down the lane, too amazed to speak or follow. Seeing John approaching, I asked if he knew who that old woman was.

"Yes, my lady, (John always will say 'my lady." she is an old Scotswoman down to Jean McLean's on a visit; and they do say, my lady," drawing nearer and lowering his voice to a half fearful whisper, " they do say old Eispie is a witch."

" Nonsense, John," laughed I; " whoever heard of witches in these enlightened days, and in good old England too?" John prides himself on being a staunch Briton,

and believing nothing in Eugland can by any possibility be other than as it should be. He looked a little sheepish as he said:

"To be sure, my lady, there are no such things as witches, or the Parliament would soon have them burnt."

I walked on, smiling at John's summary way of disposing of the subject, but far from sure in my own mind I had not beheld as veritable a trance as any St. John was in when the heavens were opened and he beheld all the wonders of the Revelations. Certainly this entire stranger could not of herself describe one whom not a soul save myself knows my interest in, or repeat that inscription which I place so much faith in, and know of that token which, not daring to wear on my finger, I do, as she said, wear next my heart. It is strange-most strange! Surely, Mr. Graeme, had you been with me, (as I'm most thankful you were not,) you would have been forced to acknowledge, at least, that" there are more things in heaven and earth than are even dreampt of in thy philosophy."

[To be concluded in our next.]

From the Boston Investigator.

### A Singular Phenomenon Connected with Spiritualism.

Mr. EDITOR—As I have always promised my spiritual friends that I would own up as fast as they would give me the evidence, I take the liborty to communicate to the readers of your valnable and liberal paper a singular phenomenon connected with "modern Spiritualism," which ex-cited my organ of morvelousness to some extent, though it is marked almost wanting on the phreu-ological scale.

The case is this: A few weeks ago we had a

visit from Mr. Abraham James, who spoke in our town several times. I had an introduction to him, and invited him as a guest to my house, which he readily accepted. This Mr. James is the medium that has rendered himself so famous in locating the great artesian well at Chicago, oil new localities, and valuable metals that lay hid

new localities, and valuable metals that lay hid away in the earth.

He claims, I believe, to be a medium (in his search after hidden treasures) for the spirits of an ancient people (now extinct) that inhabited this country thousand of years ago—the same that opened copper mines on Lake Superior, lead mines on the Mississippi River, and in fact who have left an unmistakable mark in almost every locality where lead and copper has been discovered.

As floating pieces of lead ore have been found at various times on the Alleghany River in a cer-tain locality, and as these ancient people have left divets marks along its banks, I felt curious to dives marks along its banks, I felt curious to test bis mediumistic powers in that direction, so I invited him to accompany me to the lead regions of that river. He consented to do so. We went in company with a Mr. H. G. Wilson, of No. 17 State street, Boston, who happened to be in this locality at the time. Our first move, after crossing the river, was to pass up a small stream something like a mile, in a dark forest of primitive growth. Mr. James, at that time being in feeble health and much exhausted, sat down to rest. After remaining in that position for perhaps thirty ter remaining in that position for perhaps thirty minutes, he became strangely affected; closed his eyes, and started off in a new direction on a line as straight as could be run with the most accurate compass. The great amount of fallen timber that lay scattered over the ground seemed to offer no impediment to his progress, for he went over it with remarkable case. After continuing for about three-fourths of a mile, he came to a hill whose summit is clevated some two hundred feet from the base. He ascended the hill with great rapidi-ty until he came to about midway, where he made

Now the strange part of the story is as follows: He stopped directly in the midst of an ancient excavation of considerable extent, so well defined that no person familiar with the works of the race of human beings whose spirits claim to direct him, could doubt its genuineness for a mo-

That he was never in that section of the country before, is an unquestionable fact; that he walked some three-fourths of a mile on a tangent line in a dark forest with his eyes tightly closed, (passing every obstruction with wonderful ease,) is also true; and notwithstanding the party that accompanied him were far his superiors in physical endurance, and were nearly exhausted when we arrived at the excavation, he showed no symp-toms of fatigue, but appeared wonderfully invig-

orated is also true.

Before closing I will say, I have never regarded myself a Spiritualist, but have looked upon all such phenomena as unworthy of serious notice. That the Spiritualists are far in advance of the old Orthodox theology, is true. That they have done more than any other class of religionists toward elevating the minds of men and women

above those dark and paralyzing creeds that have ever been in the way of human progress, is also

I have always regarded it my duty to investi-I have always regarded it my duty to investigate every new truth that presents itself, to swap away the assumptions of yesterday for a truth of to-day, and so on. But I must say what I have above related puzzles me much. That there was no fraud connected with it, is certain.

Perhaps my spiritual friends can give some light on this, to me, strange affair. I can hardly see departed spirits connected with it yet, but there are, no doubt, "more things in heaven and carth then I have drammed of in my philosophy."

earth than I have dreamed of in my philosophy.
Yours truly, F. LABRIN.

Yours truly, Randolph, (N. Y.,) Nov. 1, 1867.

## 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.

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

[Original.] NELA HASTINGS.

CHAP, XIV.-THE NEW YEAR.

It was the night before the New Year, and Aunt Prue sat beside her glowing fire musing alone. Rosa had gone to a merry-making, and all her neighbors were too much occupied to come in for the little chat which so many of them found leisure for during the long evenings of winter; for Aunt Prue's south-eastern sitting-room gave out the light of her kindness much further than its bright firelight reached, for she seldom drew down her curtains, saying, "I know well how it cheers the heart to see a light glowing in the window. 'Let your light shine,' meant, no doubt, to live a bright life, but it does no harm to believe it means also to keep the outer world bright. When I build my fire I always think of the travclers in the cold and darkness, who will see its gleaming and be cheered and warmed. And then, why should I draw down the curtains to my windows when I 've never drawn down the curtains to my heart?"

And so the whole neighborhood looked to Aunt Prue's light much as they looked to her life. It was a guide to them in many ways. But if Aunt Prue's curtains were down and her light was barning behind them, then everybody knew that she wanted to be alone, and they did not venture to molest her.

This night Aunt Prue had renewed her fire with special care, until it sent up its purple and flame tongues to the bar of iron on which swung her tea-kettle, and from which went forth that glad, singing sound that lulls the listener like a cradle song. She sat and watched the fascinating light, and listened to the soothing sound a little while, then she got up, shaded her eyes with her hands and looked out on the night. It was still and white, and the stars gleamed and twinkled as if saying, "we see it all; there's darkness down there; but look up to the light." She gave a little sigh and drew down the curtains, and sat down again by the fire.

The past year had added ten to that face. It was paler, thinner, and the lines had all deepened. Everybody said, "Aunt Prue's best days are over;" and the old crones said, " she will not live a year." But with all the change there was the same calm, trustful look to her eye; the same loving smile on her lins. One who knew well what the heart reveals spite of all efforts, would have said Aunt Prue had a heart-hunger that nothing could satisfy.

And so she said herself, and yet she tried to say something different to herself. She wanted to believe that she was content to have Nela forget her and neglect her, and she tried by her added care of all the neighborhood and her acts of kindness to make herself believe life was just as golden as it used to be, because it was just as full Aunt Prue's heart ached every day, and that heart-ache looked out of her eyes and spoke in her voice.

And with this heart acho she drew her chair into the corner, put her feet on a low stool, leaned back in her chair and began to muse. She went over the whole of Nela's life, from babyhood to her departure. Nothing that God ever gave to her seemed so beautiful as that young life, that had encompassed her as the morning encircles the old tree, giving to it a glory as of the new life. She went over and over again the many loving and tender acts of the good child. She recalled her sayings, and fancied her gliding about the rooms.

She dreamed thus a long time, tear after tear falling down on the white handkerchief folded about her neck. But at last a fire kindled in her eye, she sat upright, and a new strength seemed to come into every muscle.

"I said I would give her into thy hands, oh God; I said thou shouldst care for her, and yet I am asking of thee what thou hast done. What is my lonely home to the richness that may be coming to her spirit? There is but one way to get out the fine gold: it is by burning out the dross. Aunt Prue. I am ashamed of you."

Although she said this herself, she felt as if ome one had been talking to her, and somewhat of her old look of gladness came back to her face. She went and got Nela's shawl and hat, and put them in a chair beside her, and then she took out a package of her letters, the first letters, so full of loving thoughts. A sudden light, brighter than the fire-light, seemed to fill the room, and after a moment it flashed out into space. It seemed to reach miles upon miles away, yet she saw nothing in it. It was like a golden belt of light stretching to some far off point.

Aunt Prue was not startled, but she was a very practical woman, so she rubbed her eyes, shook her head, and then leaned back in her chair again holding on tightly to the package of letters. There was still that glowing track of light. It brightened and gleamed before her, and so glowing was it that she covered her face with her hand. But still she could see as plainly as before, and she eagerly to see what seemed now directly before

She could not be mistaken, she knew; and yet how could it be? She saw Nela lying on a bed tossing and moaning, and she heard her call on her name. In a moment she comprehended the whole, and in a moment she made up her course of action. She roused herself from her quiet, put away the letters, the shawl and hat, drew up the curtains, and looked out eagerly for the coming of Rosa and Tony. She had not to wait long, for the regular habits of this quiet country place allowed no fun, however exciting, to reach beyond the hours when health demanded rest and sleep.

"Tony," said she, as he entered, "warm yourself, while I tell you allttle plan of mine. You is the whore regular the Father calls his own, he tils who represents the Father calls his own, he fully every one that the Father calls his own, he tils who represents the Father calls his own, he tils who represents the Father calls his own, he tils who represents the Father calls his own, he fully every one that the Father calls his own, he tils who represents the Father calls his own, he tils who represents the Father calls his own, he tils who represents the Father calls his own, he tils who represents the Father calls his own, he tils who represents the Father calls his own, he till were fully seven into the great field of luttle weld, and trod on its thorns with thy uncovered feet; but thou hast looked straight at the bottom of things, and found that the gold and gems were not enough. I see tin thy tired eyes, my little one. Thou knowest that life is given the for experience, for thou hast come into the great field of unit thou hast looked straight at the bottom of things, and found that the gold and gems were not enough. I see tin thy tired eyes, my little one. Thou knowest that life is given the world, and trod on its thorns with the world, and trod on its thorns with

and I will start on a journey to-morrow, and we must be off in season for the early train. Nela is not will, and needs me, and I would not go alone. You vill ask your uncle to send us over to the depot and we must start at seven. Be hurry home or a little sleep."

Her manner was so decided that he obeyed, only alking, " Have you had a letter?"

"No but I have heard, that is all you need to say. And, Tony, I am to bear all the expenses. And you will surely be here at seven?"

Nela and laid a week in a half-conscious state, sometimes talking in a low, whispering voice, and sometimes staring wildly about. The doctors said she was delirious, and her head was burning with fever; but she was not wild in what she said. She called on Lucy, and recited to her the events of the whole year. She told of her neglect of her old friends, and of the suffering that it now caused her, and she begged her to go and bring her grandmother to her. All this seemed like wild fancies to those that cared for ber.

New Year's morning had come, and her father came in to lee her. He had never seen her look so radiantly beautiful, and a cold shudder came over him, as he feared it was the beauty that death puts on, to show to us a little what power it has to set the spirit outside the body, so that it may shine in all its brightness.

" Papa." "Do n't talk, Nela; the doctor says you must n't." "But I know best, papa, for I can feel the talking take the fever out of me. I have been off so far, papa, and seen so many beautiful things; and I know now that God cares for all those poor people; but he wants me to help him. So I shall get well. Don't be afraid, papa. Grandma is coming to-night; so will you please have the room next to mine all made ready; and please have a fire in

the grate, so she will not miss her dear home so much." "There, there! Nela, lie still and do n't talk so.

or I shall have to go away." "I will lie still all day and never speak a word, if you will only have the reom all ready. The train will be here at six, and grandma will be here at seven. Say you will do so much for your

"Yes, yes, child! only lie still; there, that's a darling! and now the fire shall be built. I'll build it myself, if it will please you better."

As Aunt Prue stood on the steps of the elegant mansion once more, waiting for the door to be opened, she lived over her first visit to the place; her face was aglow with the thoughts, and all the fatigue of the journey passed from her; for the noble, self-sacrificing spirit supports the body, and gives it rest and strength through the joy of right doing. So Aunt Prue passed in with a lighter step than had been her's for many a day. In a moment more her hand rested on Nela's head, and she looked into the eye of her darling, and read a year's history there. As soon as they were left alone for a little while, Nela said:

"I've been off on a long journey, grandma, but I have come home again; and I've been seeing such beautiful things all day, just as I used to see the flowers and sunlight in the morning after the dark night. You see, if I had n't been in the dark, I should n't half enjoy the light."

"But you have had a good time all this year, only now you are not well," said Aunt Prue, in a half-questioning tone."

"Oh, yes! I liked it all in one way; but it was not in the good way that I used to like." "Yes, yes! I see, darling."

"Then please, grandma, tell me a little story about it, just as you used to: then I will go asleep and dream, as I used to in my little room, and not be so tired when I wake up."

There was once a master-workman who made a most wonderful piece of mechanism. It was so beautiful in its exterior, and so wonderful in its interior, that it seemed too perfect for the mind to conceive. At the whirl of its smoothly turning wheels, tiny stars revolved about a central sun, a moon waxed and waned, and the rise and fall of tidal waves was recorded. Sweetly singing of opportunities to bless others. But it was in birds came out at opening doors, and sung the hours and minutes. Flowers opened to tell of sunrise, and closed at sunset. Almost all the penutiful and marvelous signs of Nature were

represented in this piece of workmanship.

Now the master-workman, wishing to increase the skill and wisdom of his mechanics, called them together and offered to any one who should per-fectly imitate this piece of work his titles and honors and wealth. And they came forward to the work; they examined it carefully and went away to their efforts.

away to their efforts.

After an appointed time they all assembled with the results of their labors. One had bent all his energies to the perfection of the sun and stars, which flashed forth their brilliancy in sparkling gems. Another had exactly initated the singing-birds; another the opening flowers; another the revolving wheels. The external form to some of their intertions was perfect, and the gold and silvents. their imitations was perfect, and the gold and silver and precious stones sent out their gleaming light through the faultless form of birds and flowers and the moving sun and stars. But not one would perform the entire work of the model. There was a far in their motion, a failure in some part of the in-coming and out-going of the forms and figures. They all felt that they had made but a poor piece of workmannship compared with the one given them to imitate. When the examin-

ntion was over, the master-workman said:

'Not one of you looked at the base of my work. There, in that black, uncovered, unpolished piece of stone is the mainspring of this whole structure Without it your glowing gems, your singing birds, your opening flowers all fail in some part of their work. Much as I admire your taste and skill, yet work. Much as I admire your taste and skill, yet I must say that every one of you lacked wisdom; for he only is wise who scarches for the moving cause without thought of where it may be. You looked at beauty and forgot the hidden secret of

Aunt Prue paused; the soft murmur of her voice had lulled Nela to a state like that of quiet sleep. But, as it ceased, Nela opened her eyes and said in her old, childish tone:

"Well, grandma, what does it mean?"

"It means this: All the people of all nations have an ideal from which they strive to build to the mean that would refuse the professions of the profession of

have an ideal from which they strive to build to themselves the wonderful structure of a perfect character. Like the master-workman's model, it stands before them in beauty, and they think to imitate it. But he only succeeds who looks at the moving-power, the central force. The showy outside of fashion, the wonderful beauty of culture, all that art, talent and grace can do, these men find; but the mainspring, the great power that makes the character perfect in all its parts, must be found in coming near to humanity, and within the dark, uncultivated structure of human life. In fact, it must be experience, with all kinds sent her vision along the glowing pathway. Ilfe. In fact, it must be experience, with all kinds Miles away she looked, and yet nothing interrupted her sight. At last the pathway terminated in a circle of light, and Aunt. Prue looked hearts of men and cares not whether they live in palaces or huts, in city or country. There is a dear Father whose loving care helps every child of earth, and into all flows some measure of his life and light. He who loves tenderly and hopeyet how could it be? She saw Nela lying on a fully every one that the Father calls his own, he

NELLIE'S DEPARTURE.

BY H. W. THOMPSON.

Oh, sing to me, sister, once more, I implore theel That sweet, happy song that'I love; It reminds me of one who has gone on before me Unto the bright realms above.

It cheers my poor heart to know her bright spirit Is whispering a welcome to me;

In the land where my heart shall no longer be

My spirit ere long will be free.

Sing that sweet song that we oft sung together, When sorrow to us was unknown, The song that we sang by the bed of our mother, Before her bright spirit had flown. Her voice I can hear! for she still lingers near

me: Her face, too, in memory I see; And gently she whispers these kind words to

cheer me. "Come, Nellie! I am waiting for thee."

Sing, sister, sing!-for the moments are flying-That song of the spirits so bright; Before the soft breezes of summer are sighing, I'll fly to the mansions of light. Sweet voices of spirits already are sounding!

Oh listen! how sweetly they play, As through the clear air their soft notes resound ing-

They are waiting to bear me away.

My spirit will still hover nigh.

Sing, sister, sing! though I scarcely can hear thee No longer I see thy bright eye: Weep not for me, I shall still linger near thee-

In the bright land of the spirits I 'll tarry; Then weep not, my sister, for me: And when thy kind heart of this world has grown weary,

I will come, then, my sister, for thee.

Spiritual Phenomena.

THE "RING" MANIFESTATION IN BALTIMORE.

In a recent number of the Banner of Light, I perceive that one of the visitors to your "spiritcircle" asked whether the ring manifestation, said to be given in the presence of Mr. Danskin and among them was one of the most learned and and others, is genuine or not? As the controlling eminent of our medical men-a man who stands influence seemed not prepared to answer the question definitely, I will assume that responsibility, and assure our inquiring friend that the 'ring manifestation" is not only true and genuine in its character, but is so perfectly simple and free from all possibility of trickery or legerdemain, that it never fails to convince the candid investigator of the presence of an invisible, intelligent power.

In order that your readers may understand the rise and progress of this new fact in physics, which has puzzled the most advanced of the scientists among us, I will, briefly as the subject will admit, narrate the facts as they have come under

my notice.

I must observe, however, preliminarily, that this particular class of spirit manifestations has no special attraction for me. I delight in the communion of spirits-in the interchange of sympathies and affections between the visible and invisible worlds. I revel in the sublime idealities ever springing forth under the quickening influence of our angelic inspirers. I enjoy a new heaven and a new earth in the ever-expanding revelations of our divine philosophy, and I do not need these physical manifestations of spirit-power either to strengthen my faith or sustain my interest in that work to which I have so unselfishly devoted those hours of my life that can properly be spared from secular avocations; but I do honor and unhold, as far as my power extends, all classes of media who honestly and fairly submit their manifestations to the candid examination of the earnest inquirer, whether their labors he of the intelectual, sympathetic or physical now to my narrative.

On the 20th of January, 1867, a youth, apparently about nineteen or twenty years of age, inthe Davenports, could free himself, no matter how securely he might be tied. After conversing might deem proper to apply. He readily assented, pointed hour. Meanwhile I had procured a pair board about the height and width of his body, with twenty-five holes in it, each large enough to pass the rope through.

He was first handcuffed, then placed with his back against the board, and the ropes, securely fastened about his limbs and body, were then passed through the holes and tied on the outside. Mr. I. H. Weaver-a large and powerful manwas present, and aided me in tying the youth. We both worked diligently for twenty-five minutes, and were both confident that no unaided mortal could free himself from such bondage.

He was then carried into an adjoining room left there in the dark, and in four and a half minutes he walked in among us, with the board under his arm, and the handcuffs daugling from his

At this time, the First Spiritualist Congregation of Baltimore were holding weekly social meetings at Saratoga Hall, which, after some further experiments at my dwelling, I induced the medium to attend. The exhibitions there were perfectly successful. On one occasion an experienced sea captain was one of the committee on tying, and being skillful in handling the ropes, he did the work more perfectly and artistically, perhaps, than usual. Besides some ten or a dozen knots, which were tied behind the board. there were two loops around the neck, drawn nearly as close as could be borne without strangulation, and tied with all the skill of this skeptical mariner. But the medium came from under the cover, after a few minutes, entirely free and without any of the knots being untied. The great est sensation, however, was created by the fact that the loops which had been account the neck of the young man. that the loops, which had been around the neck, were not at all enlarged, but still remained some six or seven inches smaller than the medium's

This singular occurrence made so strong an impression upon a gentleman present, that on the next day he went to a coachsmith's shop, and had an fron ring made some seven inches smaller | Dr. D. BRUCE, in circumference than the medium's head; and, bringing it to me, asked if I would place it, when JACOB WEAVER, next sitting with the medium, in connection with the ropes and handcuffs, and see what result would follow? I did so on three or four occasions without effect; but on Sunday night, some ten days after the ring was first placed in my posseschamber, and, after some forty minutes passed in | ured by the eye.

the dark, he called me to come to him, his voice indicating fear or mental excitement. Upon entering the room, we found him tied securely to a chair, the iron ring around his neck, and a portion of the rope wrapped around the ring. After carefully examining the ring, we extinguished the light, left him again alone in the room, and the same power that had produced this wonderful phenomenon released him from his fetters.

or six times in connection with the ropes and handcuffs, I tried the experiment with the ring alone, and sometimes he would remain in the dark only two or three minutes before the ring would be around his neck. At other sittings, fifteen or twenty minutes would pass before it was accomplished, and occasionally the effort would be unsuccessful, no manifestation occurring. Mr. Forbes, for many years a minister of the

After this manifestation had occurred some five

Episcopal Church, was the gentleman who suggested the ring, and he, with the smith who made it, entered into a conspiracy to test the matter most effectually.

Another ring precisely similar in appearance was made, marked by four indentations while the metal was soft, and brought to the hall at one of our public exhibitions, without the knowledge of myself or the medium. Watching their diportunity, they substituted the marked ring for the one originally used, and placed it under cover with the medium.

The manifestation was successfully given, but the time was somewhat extended, and the medium was very much exhausted. The first ring had been thoroughly magnetized by our invisible friends, and the other had not. Had I known the purpose of the parties, I would not have permitted it; for although the intention was, probably, not unkind, it might have caused much annoyance and injury to the medium.

I embody in this article the certificate of that gentleman, and append that of some thirty others who have witnessed the manifestation—not because I deem it necessary to offer any corroboration of my own statement, for it is entirely immaterial to myself, personally, who accepts or who rejects the facts here narrated, but because, in presenting an account of this remarkable phenomenon, I desire to have the evidence perfect and complete.

By special invitation a party of eighteen or twenty gentlemen was assembled in my parlors one evening for the purpose of investigating this wonder that was now exciting the public mind foremost among the scientific celebrities of our city. He, with two others, forming the committee, carefully examined and marked the ring

previous to the manifestation. The medium retired to the adjoining room, and in a few minutes returned with the ring around his neck, and remained in the parlor among my guests some fifteen or twenty minutes, giving ample opportunity for the most careful scrutiny. The distinguished gentleman to whom I have

before alluded, after submitting the ring to the closest examination, after passing the edge of his penknife around the entire circumference of the ring, while it was upon the medium's neck, said to me:

"Mr. Danskin, I will not attempt to say by what power this effect is produced, for it is beyond the known laws of Nature; but I do say, sir, that the fact to which you invited our attention has been unquestionably established."

Once, when only three persons were presentthe medium, a friend and myself-we sat together in a dark room; I held the left hand of the medium, my friend held his right hand-our other hands being joined-and, while thus sitting, the ring, which I had thrown some distance from us on the floor, suddenly came around my arm. I had never loosened my hold upon the medium, yet that solid fron ring, by an invisible power, was made to clasp my arm, thus demonstrating the power of our unseen friends to separate and reunite, as well as to expand, the particles of which the ring was composed.

In the earlier manifestations of this remarkable phenomenon, when a portion of the rope was wrapned around the ring, some cavilers, more captious than wise, suggested that a joint in the ring might be concealed by the rope; but when the rope was troduced himself to me, and stated that he, like dispensed with and the naked ring was used alone, then all intelligent skepticism was silenced.

And now, Messrs. Editors, in conclusion permit with him sufficiently to convince myself of the me to say that this simple fact, occurring as it probability both of his honesty and his medium- does outside and independent of all the known ship, I proposed to investigate his claims that laws of Nature, is not only potent in its defiance evening, provided he would submit to any test I of those maligners of physical mediums, who call themselves Spiritualists, but it appeals with and presented himself at my dwelling at the ap- direct and irresistible power to every phase of skepticism but two; the one being based upon of handcuffs, ninety-six feet of small rope, and a hopeless imbecility, and the other the result of invincible hostility, and with neither condition do I desire to interfere, my personal efforts for the propagation of our Divine Philosophy being directed only to those who have sufficient intelligence to appreciate its value, or sufficient candortoavow their convictions.

Yours respectfully, WASH. A. DANSKIN. Baltimore, Md.; Nov. 24, 1867.

Copy of an advertisement in the Baltimore Sun.

A REMARKABLE PHENOMENON. Simple in character, yet transcending all the theories of all the scientific schools, it demonstrates that a power wielded by an invisible, intelligent agent, or agents, can expand and contract the hardest of all our metals. A SOLID IRON RING.

weighing fourteen ounces, and measuring but fif-teen inches on its inner circle, has been placed

around the neck of a young man whose head measures twenty-two inches.

There is no possibility of fraud or deception, as the "ring" is submitted to the closest inspection, both before and while on the neck. It may be witnessed, if conditions are favorable, at the SOCIAL MEETING of the

FIRST SPIRITUALIST CONGREGATION, to be held at BARATOGA HALL, this (Wednesday) evening. Doors open at 7 o'clock; services com-mence at 8 o'clock.

while on the neck of the young man, ROBERT Y. WILSON, | C. W. G. BAUGHMAN,

JOHN J. KURTZ, E. L. KURTZ, L. Z. LYON, Henry C. Lynch, P. T. EATON, L. H. HYZER.

CHARLES HELD,

BENJ. MCCLELLAN.

John M. Potts, Levi Weaver,

O. L. MATHIOT, URIAH JONES, WM. BROOKS, A. V. FOOSE, JOHN FRIST, WM. PRIDGEON, JAMES FRIST, ORLANDO G. WHITE, Z. S. PURRINGTON, JOHN F. EDMONDSON, PRESTON C. WEAVER C. E. DIMMITT. ROBERT BOOTH, FRANCIS H. SMITH.

sion, the medium was sitting in my dressing-room, a number of friends were in the adjoining chamber, and, after some forty minutes passed in

## "THE DIVINITY OF CHRIST."

To the Editors of the Banner of Light:

DEAR SIRS-In your issue of Nov. 30th, under the head of your Message Department, appears a communication headed, "The Divinity of Christ," which, standing among communications purporting to come exclusively from the spirit-world, I must accept as such, wanting the evidence that the author is still an inhabitant of a more material sphere, which I am inclined to suspect. But be this as it may, it matters not, so long as it utters sentiments or beliefs at variance with a faith, inherent in all men, of all nations, kindreds, tongues and peoples, and "tribes" of the earth. who are imbued with reasoning faculties, that a superior being or power exists somewhere-a great first cause, controlling and making subservient all other beings to his will and purpose, and ruling alike the spiritual and the material universe, and descending to the most minute detail of control; to the insect and animalcule existences of earth.

It becomes my duty, as I, under the signature of "Justice," have been the immediate cause of the message above referred to, from, or purporting to be from the spirit sphere, to assist the spirit friend, by some counter hints, to extricate himself from the dilemma which the want of or the departure from the faith that there is a power, though invisible to mortal except in its manifestations, which, though unseen and unfelt, does nevertheless move each mortal and each atom of the universe, according to the law of its creation and its use in the vast variety of creations, has brought him into. To do this as briefly as possible, and to correct some inferences in the message erroneously drawn from the article of "Justice"-thereby disseminating a false doctrine, or teaching not intended by "Justice"—it may take more of your valuable space than you may deem requisite for the object to be attained.

The question of divinity merely of Christ, although involving millions of believers for or against, may be one more of interest than vital importance to humanity, and only affecting them so far as they profit, or otherwise, by imitating his examples and emulating the virtues of his teachings-for all the professors of Christianity of all the creeds of Christendom will not make one Christian without the acts of virtuous, unselfish love, which hallowed his life; and the nearer the approach to it, the more nearly divine will be the follower, who will be his own judge of how nearly a satellite may have approximated to the sun, by absorption of its rays of light and genial influences. This I deem to be the chief object of his mission: to teach humanity by a living example the nearest approach to the spiritual, and wherein man would find his highest development and greatest happiness in the material sphere by imitating, and by it be prepared by spirit growth and ripeness in the body to take in the divine, immediately on the laying down the body, the earthly casket or chrysalis and protection to the spirit, as its garment of earth, and then in turn to form the casket of spirit in which the divine may grow and ripen, until at length the spirit casket, no longer expansive to the growth within, yields up its divine treasure, as did the earth body the spirit, that it may soar beyond spirit realms, as did the spirit from the earth-and herein consists the exception of Christ, Jesus of Nazareth, to all other men, that his body being so nearly allied to a form merely spiritual, (which enabled him to walk upon the wave which materiality could not) having of the refined material of the mother just sufficient for its identity to mortal eyes, that the divine was embodied and already growing to maturity, while yet an inhabitant of the earth or

every human, yet it does not follow that all were weeks in London, has been most welcome to my begotten or born as he was of the spirit, or capaci- mother and myself, now comparatively exiles tated to take on the divine life, as he did at his from our beloved America, no less than an occahimself in the society of spirits not yet grown, or take advantage moreover of Dr. Gardner's courtearrived at the maturity of the spirit, hence un- ous instrumentality to send you a few words fitted and unable to mingle with divinity, whereof to learn of the deepest wisdom and unsearchable knowledge of the spheres beyond, except to the full grown and matured spirit, which is permitted | that the very abundant and astounding character glimpses of the spheres beyond, while yet ripening, as mortal doth the spiritual; and Channing, legitimate office of proving Spiritualism to skepfinding himself on entering the spirit home, not the heaven of his expectations, no Christ being exceedingly private ones. Both forms of spiritthere, and no psalm singing perpetual pastime, and feeling that his office as Christ's representative on earth should entitle him to the highest seat at and before the throne, disgusted with the deception which he assumed it to be, rather than to his own want of growth, he concluded, with those around him, that all were alike, not excepting Christ, or HE would be the first to greet him the purposes of trickery and imposture, that some with, "Well done, faithful servant," &c.

material sphere, which divine cannot begin to

grow until the full maturity of the spirit.

author of the "message" concludes by saying: "The position which we held in the article which injurious to the progress of the cause. has been so severely criticised, we still hold, because we know it is absolutely of good foundation." But his or their assertion is no more to me, as authority, than would be the asseveration of ignorance to a learned astronomer, that the sun revolved around the stationary earth because it could be the belief that every one of the persons denounced seen and it must be so; and no argument would in "the report on physical manifestations" are in satisfy him that the earth could roll over and over reality good mediums, and their manifestations without spilling all the water off.

I would recommend to the author to read the communication of Emma Rosenfield, published under his, and also of same date, Oct. 10th, whereby it appears that children are taught in spiritlife what they wish to learn, and that inclination seems to be implanted in their natures by conditions and circumstances (beyond their control), surrounding and planetary influences attending the conception and birth of each individual, causing the multitudinous variety in humanity, (hence no two indivividualities "agree upon the import of any Scripture,") as in every other creation, having aspirations as varied as the subjects themselves, and who find, if seeking unbiased by educational bondage of earth, the truth which the soul

I must here correct the author of the message" in one of his quotations, viz., "In his opinion, Jesus the Christ did have a miraculous birth and conception." This is the inference of the message author, not the language of "Justice," nor a correct inference from what he did say, because he, "Justice," endeavored to show that the conception, birth, &c., were in accordance with a law laid down at the beginning, by which to externalize the Godhead; neither do I believe in miracles according to theology, but that every effect has its | the singleness of purpose, honesty, respectability cause in a law of the Infinite Wisdom, nevertheless true, if not explained or understood by the science of the finite mind.

The assertions of the "message" that "Justice" has mixed up within his reasoning faculties " cer-

yet the quotations of the message, " In looking the world through, and searching the history of all nations, all the different tribes that have existed on the face of the earth since intelligence had a being, and we shall learn that every one that had any idea of religion, had a similar tradition," then quotes from the Chinese record as the oldest on earth, "a star appeared in the East," &c., and says this is only one of many which he has in mind," &c., and asks, "How then has the Christian world any more right to it "-the tradition, as I understand it-" than any other?" and " believes that it had its origin in the worship of the heavenly bodies"-I answer, that these traditionary faiths are all so many fresh proofs that intelligences in all ages and at every period since man became an inhabitant of earth have expected and looked for the fulfillment of the plan and a law for its execution, in the coming of a Prince or King of transcendent powers and prerogatives, as laid down by the Gods or Divinity in council at the creation or birth of souls, to earth clothed in its materiality called man. And what though the record of some or many of these traditions were " far, far back in the past," and were even previously to the Christian's cherished record of the creation? does it follow that spirits or Divinity did not exist before any recorded tradition was made by any tribe, or that the Christian's accepted record is not a faithful account of the plan formed at the Council, whose doings were chronicled so soon as the progress of humanity furnished the proper instruments for the work of externalizing?

The plan having been formed, it became the will to shed forth its rays and impress the desire and its expected fulfillment upon humanity, as a means, and a preparation in the accomplishment of the purpose-hence the traditions, as presented by the message," prove to be the ebullitions of the unseen spirit forces acting upon certain minds made receptive, as in our day, foreshadowing by symbols and types the glory which even yet is looked for, and shall appear when the spirits of men in the form shall have so grown that the spirit sight may be opened without the destruction of the now mortal body.

If with the eye of the spirit heathen mythology looked forward to it, is it strange if they drew to their gaze splendors equal to their powers to describe by language or by symbols? And I would for information ask, do any of their ecstacies give descriptions more glowing than those by modern seers of the lustrous beauties of the summer-land? If one is a myth, what is the other? Will you destroy, as I asked before, the truth and beauty of present revealments from the spirit-world, and glimpses of it, by discrediting the past, whether as recorded by heathen mythology or any other record more Orthodox? Or will you with me join in halleluiahs of praise that, through any course of traditions, records or instruments, the plan is portrayed to us by which the world, or earth, is to receive such an overshadowing of spirit-power with the return of Christ, that both it and its inhabitants will realize not only the glory of heathen but of modern mythology and the possibility of the Eternal Energy, in the overshadowing of the Mary, then so nearly spiritual herself and so rendered by a method practiced in our day by every good husbandman in the production of the fruits of the earth, to improve their qualities, by selecting his choicest product of each year and carefully preserving for the planting of the following; and thus by reproduction and the selection he brings forth fruit greatly perfected. Thus man finite does plan and execute his purpose, and why not the Infinite? JUSTICE.

New York, Dec. 6, 1867.

## Letter from London.

EDITORS OF THE BANNER OF LIGHT-Dear Friends: The presence of our friend Dr. Gardner To be divine, therefore, is in the possibility of of Boston, during a flying visit of about two birth; but it does account for and clearly prove to sion of delightful and instructive interchange of me the reason why "Channing," or other creed- thought and experience to the few friends who dwarfed spirit, should have changed his faith in have had the privilege of conversing with this the divinity to the humanitarian belief, by finding brave and well-tried soldier of "the cause." I concerning the doings of the spirits in England.

In my last letter to the Banner, of, I believe, but a fortnight since, I had occasion to express regret of English mediumship should be marred in its tics, by being chiefly confined to dark circles or ual communion with mortals are, as we all know, in direct opposition to the genius of American Spiritualism. The dark circles, though undoubtedly favorable to manifestations of a peculiarly forcible character, and probably of many phases of the phenomena which cannot be produced in the light, have still been perverted so greatly to of our most distinguished and candid American I address thus much to Channing, because the Spiritualists have deemed it their duty to discountenance their practice as unnecessary and

> Without being prepared to endorse the sweeping condemnation with which some of my highly esteemed friends have visited the "dark circle mediums" at the last National Convention, held at Cleveland, whilst still emphatically holding (if they can be proved to have been minaled with imposture) can also, upon the faith of equally reliable testimony, be shown to have borne witness for the truth of Spiritualism, I still consider the dark circles as useful only to well-informed Spiritualists, and worthy of credit only when the mediums are either entirely removed by peculiar circumstances from liability to suspicion, or are placed under stringent test conditions. As I think there are some of the manifestations now occurring in England that fully meet the two latter requirements, I propose to furnish you an account of a scance which, whilst occurring under circumstances that preclude the possibility of decention, was of so novel and astounding a character as to make its recital one of unusual interest.

In a small cottage house in Kingston-on-Thames, resides a Mr. Champernown; a worthy, honest, respected and respectable citizen. His nephew, Master Turketine, a lad about thirteen years of age, has long been known as a medium for manifestations of a very varied character, including most of the feats performed through the Davenports and others at dark circles.

The chief features of credibility in connection with the boy's mediumship hitherto, have been and total absence of any inducing cause to practice deception, either in the lad himself or his worthy aunt and uncle. The small family, the simple arrangement of the furniture in the neat little dwelling, the perfect facility afforded by tain portions of heathen mythology and Christian Mr. Champernown for the most searching scrutheology," &c., may be true; but if so, it has come tiny, and the utter impossibility of attaching a by intuition, not by study of those authorities; shade of suspicion to the worthy couple who have \ panied a piano (which he cannot play) at once,

charge of the boy, together with the fact that all the shallowest brains may perceive; and whether has been loss and never profit to the family by the spirits in Kingston be still fire and brimstone the harrassing and vexatious publicity which religionists or not, it is very evident if it be not they have cheerfully given to the manifestationsall this has rendered suspicion impossible, hewever must have been otherwise spirits, for spirits under persons may have been soured by disappoint- the circumstances it MUST have been. ment at the many failures which occur is trials I have other narratives of an equally marvelof the boy's mediumistic powers. I think my ous character to relate, and other manifestations American friends, at least, will agree with me, are being made in various directions not less that these very failures are far better arguments strange. Great outpourings of the spirit on this in favor of the genuineness of the manifestations land of physical and mental fog are promised, than the invariable successes of professional mediums.

I have myself been several times disappointed in attempts to witness proof of the lad's wonderful powers, but on each occasion have come to the conclusion that if he had made the manifestations before, he could have done so again for my benefit, especially as there was a kindly, over-anxious

desire on the part of the family to gratify me. I find in "The London Spiritual Magazine" for December, Mr. Wm. Howitt records the fact, that, like myself, he was three times disappointed in the boy's scances; no phenomena worth mentioning having been produced. On the fourth occasion, however, manifestations were produced which call forth words of enthusiastic delight and wonder from the noble writer, who describes "a concert of spirits" in terms whose clearness and candor make the whole description too graphic for me to mar by partial quotations.

It is enough to say, that in a room of very small dimensions, with the doors closely locked, and the whole party holding hands, several instruments were played upon with masterly skill, while a bass, tenor and high female voice accompanied the accordeon in a magnificent anthem.

As a sequence to similar marvels recorded by equally reliable witnesses, permit me to present you with an account of a recent scance, which I transcribe from a letter of Mr. Champernown's, written with no view, I must add, to publication, but the quiet simplicity of the writer, in connection with (I must again emphatically reiffirm) his strict veracity, honesty and respectability, will, I think, represent the occurrence in a far more graphic point of view than any re-transcription from the pen of another: .

Extract from the record of spirit-manifestations made at the house of W. J. Champernown, Esq., Kingston-on-Thames, through the mediumship of Master Turketine, 24th Nov., 1867, Sunday, at 11

o'clock A. M. "THE FIRST SERVICE." This morning, according to promise, (made on the 29th.) our spirit-friends favored us with a service, and preached to us, (as promised nearly two months ago.) In the first place they told the boy to fetch in a glass of water, which he did and set on the table, and then took his place. Our friends (the spirits) now gave out the 468th hymn, which was nicely played and sung by them with the piano. Then "Let us pray," and a most beautiful and impressive prayer was given, we having to kneel at the sofa during the same. Then the 586th hymn was given, and the words of "I want to be like Jesus," etc., etc., beautifully read out, and like Jesus, etc., etc., beautifully read out, and then most delightfully played and sung. We were now told to put up a light and find the 22d chap-ter of St. Matthew—(according to the promise on the 19th that was to be the text, the first fourteen verses,) and these were read in a splendid man-ner, with a fine and commanding voice, and very loudly; after which again, "Let us pray," and a fine long and earnest prayer was given, in which they prayed most earnestly for "Our beloved Queen," they prayed most earnestly for "Our beloved Queen," and the Prince and Princess of Wales, and all the Royal Family, and that the Queen may be guised and directed by her Ministers, so as to maintain Pence, and finally attain Thy Everlasting Kingdom; and finished it with, "Who has taught and commanded us thus to pray, Our Father," etc., in which we had to join and follow the preacher. We now had the 14ist hymn given out, and also the words, and sung as before. My dear spirit son now said, Father, the gentleman is going to give you the sermon now! "Oh, thank you, my dear. This is the grandest manifestation I could have imagined." have imagined."

THE SERMON. "My friends, what did they go out into the highways for? They went out to get those wicked sinners to believe in the Lord Jesus Christ. My friends, I want you to believe that there is a Christ. I want you to believe in your God, and to bring your minds to believe in that truth—in that heavy full truth. It is not going to Church it that beautiful truth. It is not going to Church, it is not hearing those ministers, but to believe in your blessed Saviour. You have a spirit within you. What did God come upon this earth for? He came upon this earth to give his only begotten son to save wicked, wicked sinners! I want you to bear in your minds that you must believe in the Lord Jesus Christ, because if you do not you will be cast into outer darkness, where there shall be weeping and gnashing of teeth! My dear friends, what do I come here for? I was sent unto you by our blessed Saviour, and if I did not come to our blessed Saviour, you will be cast into fire and brimstone, where you will be pulled about and tormented by the bad and wicked

Now we read in that chapter about the servants going out into the highways. What did they want to go out into the highways for? To get both bad and good. The disciples of our dear Jesus Christ went to get both good and evil to the marriage. What did they want to bring them to the marriage for? My dear friends, it is a priv-ilege to know when your bodies are dead, (I must ilege to know when your bodies are dead, (I must impress upon your spirits that you do not enter the kingdom of heaven directly your bodies are dead,) you must believe in one God only. What do you go to church to sit and look at the images, or what do you do? There is only, only one God, and that is what you must impress upon your spirits. It is a glorious privilege for spirits to come down from house. privilege for spirits to come down from heaven to communicate on this earth, and in time you will not know a spirit from a man, as they will come down like men and walk about like beggars, and go from door to door! Will you not think that a privilege? There are many who say it is had spirits, but can they prove their words? Those who despise it, those who put it down to the had one, will find their mistake when it is too iate!"

I was not allowed to take more down, as it in-terrupted the speaker, but the discourse lasted more than half an hour, and was given in a most commanding, loud and beautiful voice, and was

most convincing of the power of spirits.

At the conclusion of the sermon the 186th hymn was sung. The voices in this made the room ring again with the singing; after which "Let us pray," and another beautiful prayer of thanks was given for the privilege of coming to this holy and glorious room of apirit communion, and finished with the usual benediction: "May the

the water gone! The reading and preaching were dows striving to get within hearing distance, but so loudly and powerfully given, that a lady in the next house could hear most distinctly through the wall nearly agary word. the wall nearly every word.

spirit I have ever yet known. W. J. Champernown,

Kingston-on-Thames.

To Mr. Champernown's narrative I have only too add, I offer no comments on the matter of the service, on the prayers, hymns, nor in particular "the sermon"; the prospects of fire and brimstone for the wicked, nor the still more equivocal prospect that the good may return to this earth. and "walk about like beggars, and go from door to door."

That the little gathering was held in a looked room too small to permit a mouse to be hid away, and that the boy medium could not simulate at least half a dozen voices, four of whom accom-

good and wise spirits, it is at least certain that it

too, but at present I am unprepared to report further.

With loving remembrances of America and Americans, I am, as ever, yours for the truth, EMMA HARDINGE.

## COLLINS ANNUAL CONVENTION, Held at North Collins, N. Y., Sept. 8th, 7th and 8th, 1867.

(Reported for the lianner of Light.)

Near the time appointed, a large number of Spiritualists and liberals had convened at Hem-lock Hall, a commodious rustic shelter, situated on the brow of a most sightly hill, and in the edge of a magnificent old forest. The rostrum and many of the posts and braces were already beau-

many of the posts and braces were already beautifully enlivened with bouquets of flowers and festoons and wreaths of evergreens and the brilliant berries of the Mountain Ash, and all conspired to breathe of welcome and freedom.

A Committee of Business Arrangements, who had already been appointed at a preliminary meeting, were on hand, viz., Joseph Synton, Nathaniel Tucker, Wealthy M. Wood, Lydia Baldwin, Alonzo Hawley and Lucy Hawley. The Chairman of said Committee proposed for President, George W. Taylor; for Secretaries, Amy Post and Elisha Browne. The proposition was adopted. A few appropriate and impressive remarks were made by the President on taking the marks were made by the President on taking the

The meeting unanimously resolved itself into a session.

Lyman C. Howe presented the claims of several periodicals which he wished might be read by each family, viz., The Little Bouquet, Spiritual Republic, Anti-Slavery Standard, and the Banner of Light,

The President briefly coincided with Mr. Howe's suggestions.

suggestions.

"Rr. Beals followed by singing the song entitled,
"Beautiful Hills," accompanied by a melodeon.

Mr. B. is a young man of rare virtue and talent,
cheerfully laboring in his vocation in the ranks of
reformers. His soul-stirring and appropriate selections are a benediction wherever he is present.

The President related some encouraging signs

the titus and big experience in commence.

of the times; and his experience in some meetings in that vicinity which he had lately attended, as Agent of the Geneva Association of Spiritualists, was cheering. Mr. Taylor's strict morality and reverence for the divinest in his being, has made him a man respected and honored in his own country. His efforts cannot fail to carry his hearers into higher and holier aspirations and life. Adjourned.

Afternoon Session.-Having partaken of a re freshing picule repast, which the hospitality of each neighbor had provided and generously in-vited all the strangers to partake, we again assembled, with greatly increased numbers.
The Committee on Resolutions presented sev-

eral, which were read and accepted, and referred for discussion. The first was ably advocated by Lewis Baldwin, Joseph Synton, G. W. Taylor, and unanimously adopted, as follows:

Resolved, That our platform he open to the freest, candid investigation of all subjects which tend to the progress and elevation of the human family, without distinction of color, sect or sex.

sectorsex.

Mr. Beals then sang the beautiful song, "The River of Life."

Lyman C. Howe, that eloquent and practical trance speaker, addressed the addience on the subjects of "A free platform for our meetings; the significance of the doctrine of infinite progression; woman's equality; the brotherhood of man, whose watchword should ever be, Love, Divine Wisdom and Progression." He typified and impressed obedience to all these virtues, including reverence for the angelhood, and concluded, by ing reverence for the angelhood, and concluded, by request of some one in the audience, with a beautiful poem on "Friendship." We would gladly give a more extended notice of this grand speech, which so intensely hushed the audience for near two hours, but brevity must be our watchword.

Saturday Morning.-The President announced the arrival and welcomed the presence of Dr. E. C. Dunn, of Rockford, Ill., Abraham James, of

C. Dunn, of Rockford, Ill., Abraham James, of Chicago, and William White, one of the proprietors of the Banner of Light.

Lyman C. Howe opened this morning session with a beautiful invocation and address.

He was followed by Miss Diantha Rice, of Boston, N. Y., who gave an impromptu poem, full of devotional and practical sentiment. We understool to be a contraction of the stand she has but once before spoken in public. Afternoon.—The audience greatly increased in numbers. Opened with music.

Dr. Dunn related some interesting experiences in his early life and subsequent conversion to friends, what do I come here for? I was sent spiritualism. He said his call to labor in this unto you by our blessed Saviour, and if I did not obey his commands I should be cast into darkness and endless eternity! My dear friends, you must come unto the Lord, because if you do not creedists and illiberal churchmen to put it down. "There is something in it they cannot explain—something that cannot be put down." We should cease looking to the dead past, but rather earnestly inquire, Where are the children or weak ones of to-day? and what can we do for the fallen

of our own times?
"The River of Time" was sung by Mr. Beals, followed by Mr. Gaylard, trance speaker, of Springville, urging us to help on the good time

Mr. Beals sang, "The sword my brave boy Mrs. C. Strait, of Laona, entranced, snoke in gentle poetic accents, exhorting obedience to the light which seemed pouring in upon us faster than we were prepared to practice.

Mr. White made some remarks, giving a brief

history of the Banner of Light, and its present Mr. James asked, "What have you done, in this

beautiful land, for your children?" Ho then urged the necessity of educating children in the philosophy of Spiritualism. Teach them that they can communicate with their spirit friends. Mrs. Anna Taylor then called for an expression upon the subject of Children's Progressive Ly-

Holland Richmond responded, in a concise account of the Rochester Lyceum, as being in succossful and useful operation.

Dr. Dunn gave similar statements of one in Rockford, Ill., of which he is Conductor.

George W. Taylor also spoke of his appreciation of the system, and related how he was important to the system. pressed, while attending one in Rochester, with the beautiful fraternizing of the old with the young; and also of woman's peculiar fitness for

leaders in this work.

Music—" Home with friends around us." The President then dismissed the audience by saying. We leave the lessons of the past with

finished with the usual benediction: "May the peace of God, which passeth all understanding, the blessing of God Almighty, Father, Son and Holy Ghost, be amongst you and remain with you now and forevermore. Amen."

On now putting up the light when all was over, the glass was on the left hand side "candlestand" of the piano, and rather more than half of the water gone! The reading and preaching were so loudly and powerfully given, that a lady in the soludity and powerfully given, that a lady in the soludity and powerfully given, that a lady in the falling to do so. It was estimated that detween the lessons of the past with you, friends, promising nothing for the morrow. Sunday Morning.—At the hour of meeting, thinking, intelligent and inquiring company of the plast with gour fine and inquiring company of the past with gour fine matter than distinct the number of the past with you, friends, promising nothing for the morrow. Sunday Morning.—At the hour of meeting, thinking, intelligent and inquiring company of the past with lessons of the past with pour fine number of the past with pour fine number of the nu Sunday Morning.—At the hour of meeting, a thinking, intelligent and inquiring company of men and women crowded and packed themselves into the spacious Hemlock Hall. We felt sad to look upon the multitude about the doors and winders.

the wall nearly every word.

This is by far the grandest manifestation of Beals's chant of the "Mountains of Life." Beais's chant of the "Mountains of Life."
George W. Taylor, the President, gave an address, full of thrilling pathos, strong in intellectual power and broad philanthropy. It was appreciated by the audience.

Dr. E. C. Dunn said it was the duty of Spiritualists beyond a characteristic and a contracteristic contracteristic and a contracteristic contracteristic contracteristics.

ualists, above all others, to act in accordance with their faith, morally, religiously and politically.

Afternoon.—Mr. Beals gave us the impressive song, "Be a Man."

A. C. Robinson, of Salem, Mass., gave a stirring account of his individual experience in connection. tion with his conversion to Spiritualism, &c.

which was listened to with attention.

E. O. Dunn asked leave to present the following preamble and resolution, which was seconded by Abraham James, and carried unanimously:

Whereas, Mediumship is an innate and natural function of the human organism, and one to which we are indebted for our knowledge of the immortal life; and Whereas, Those persons possessing this faculty in a devel-

oped condition have been and are subject to the denunciation of skeptics, bigoted churchinen and over-zealous would-be

reformers; intercores; therefore, Resolved, That it is the duty of all true Spiritualists, under all circumstances to land their all circumstances are circumstances and circumstances are circumstances. all circumstances, to lend their aid, sympathy and support to all mediums until they are proved unworthy of such sympa-thy and support by misdameanor or deception.

Dr. Dunn then send from the fifteenth and sixteenth chapters of the Gospel according to St.
Luke, upon which he enlarged and commented in
a most striking manner. He held the close attention of the uncomfortably crowded audience until
the meeting closed.

Thus ended this glorious, hospitable three days' meeting. The general expression was, "I am glad I have been here."

AMY POST, ELISHA BROWNE, Secretaries.

An Eastern devotee was engaged in reading aloud the Koran, in a most unmelodious voice and ungainly manner, when another inquired how much he was paid for reading. The answer was that he was not paid; that he read from a sense of religious duty, and for the sake of God. Said the interrogator, "Then for God's sake read no more, for you will destroy the glory of Islamism."

Michigan State Spiritual Association. The semi-annual meeting of the above Associa-tion will be held in the city of Jackson, commencing Friday evening, January 24, and continuing over Saturday and Sunday. It is expected that Andrew Jackson Davis, Mrs. Davis, Selden J. Finney, and other prominent speakers will be

we most earnestly invite every Society and community of Spiritualists in the State to be represented. We anticipate a very large Convention, and the discussion of questions of great interest. Our missionary, Rev. J. O. Barrett, will be present. The Spiritualists of Jackson have arranged with the lotels for reduced prices for all they cannot themselves entertain. all they cannot themselves entertain,

Dorus M. Fox, President and L. B. Brown, Secretary. Lyons, Mich., Dec. 6, 1867. of articlesis

Massachusetts Spiritunilet Associ**ation**.. The Annual Convention of this Association will/ meet in Mercantile Hall, Summer street, Boston, Tuesday and Wednesday, Jan. 7th and 8th, 1808. This Convention is called in accordance with the Constitution for the general election of officers for

the ensuing year.

The successful working of the Association for the past twelve months, not only gives encourage-ment to further prosecute its labors, but creates a variety of important business, for the proper a variety of important business, for the proper settlement 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 imagurated, and extended

with all practical rapidity throughout the Commonwealth.

L. S. RICHARDS, Pres. monwealth. L. S. E. GEORGE A. BACON, Cor. Sec.

### 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, 1863, at which time efforts will be made to open the way for lecturers, speakers, &c., and for the circulation of liberal literature among the people; also to devise plans by which local organizations may be put in operation in all places where a sufficient number may be got together to form a nucleus for others to gather around. All are cordially invited.

Col. John T. Ross, and many others.

Quarterly Meeting.

The Regular Quarterly Meeting of the Northern Wisconsin Spiritualist Association will be held at Manasha, on Saturday and Sunday, Feb. 1st and 2d, 1868. Mrs. H. F. M. Brown, Leo Miller and other speakers are engaged. All are invited. M. A. TAYLOR,

Secretary of Association.

## Obituaries.

In Worcester, October 10th, Richard Malony, aged 58 years, passed to the land of spirits, leaving a wife and many good friends to mourn the loss of his earthly presence.

friends to mourn the loss of his earthly presence.]

When in this city some two years ago, Mr. Maloney called on me and told his experience as a Spiritualist; gave a description of his conversion to the Philosophy, and the influence his helief had had upon his daily life. He felt it to be his duty to repair, so far as possible, every wrong he had ever done to any human being; had taken much trouble to ascertain the whereabouts of certain persons whom he owed trilling aums contracted sixteen years before, and computing the interest on the sum, had enclosed the amount to the legitimate owner, simply signing to it. "The effects of an awakenest conscience," or something like it. I was told by some of his near neighbors, that his word was good as law; indeed, that it was themselves. He thought, when first converted to this soulsaving religion, (when people fire it, as did this man,) that he was going to carry its holy light with acceptance to the Catholic Church, of which he was a member, but lot they were not prepared for such a gospel, and he was obliged to have. It accended strange to him how any man or woman could be a Spiritualist and do a wrong in any way to a human being. He has passed to a land where his honest soul will find appreciation, and leaves to us a richer legacy than any millionaire on has passed to a land where his honest soul will find appreciation, and leaves to us a richer legacy than any millionaire on earth ever can without the same: the example of an honest truthful Christian life. Would to Heaven that If it was but amplicity in his nature that caused him to feel so much the divine influence of God's truth, making him live such a life, that uncounted millions could be equally as simple.

Worcester, Mass., Dec. 13th, 1867. M. S. TOWNEND.

Born into the spirit-world, from Stoneham, December 20th, Mrs. Maria, wife of A. K. Churchill, aged 34 years. December 21st. little Frankie "crossed the river" to join his mother, aged

A years 5 months and 17 days.

The corpses were excerted to the Unitarian church. December 234, by the Children's Progressive Lyceum, with which the deceased were connected. Services by Mrs. N. J. Willis, of Boston. At their meeting on Sunday the Lyceum passed the following resolution:

following resolution:

Whereas, Angel messengers have borne away from us to the Rummer-Land a mother and child; therefore,

Resolved, That we offer our tenderest sympathy to all the members of this doubly hereaved household. May the knowledge that the dear departed are "not lost" but translated to the companionship of angels, comfort them in this trial hour, open their hearts to spirit communion and enable them to look cheerfully forward to a happy retained in the beautiful hereafter.

after.
Voted, that a copy of this Resolution be sent to the Banner of Light and Children's Lyccum Banner for publication.
E. T. Whitzier. On the morning of December 19th, 1867, in Plymouth, Mass.,

Sister Harriet T. Jones, aged 61 years 3 months, dropped her mortal casket to join her husband and two children who pass-

ed on before.

Thus was added another to the bright hand who are ever watching over the remaining son, to guide and guard him through this lower life and at last welcome thins to brighter spheres. This estimable woman departed this life, as she had lived for years, with unahaken faith in the combling facts of Spiritualism. Her sickness, although short, was painfulfa the extreme up to within a few hours of her departure, when her pain seemed to cease, and she left the casket with us as beautiful to gaze upon as before. But leaves a large circle of grant and dear relatives and friends, who, although they are not all firm believers in this "Giorious Philosophy." find consolation in the thought that she did not fear the change, but, as sie expressed herself to us, was ready to go at any time. May their literation of her cartily life be lasting, and be rangel visits cheer and beautify the cartil-life of the many who loved her.

Plymouth, Mass, Dec. 25th, 1861.

JOSETH POLES.

Passed to the Summer-Land, on Monday, December 16th, Mira T., daughter of Thomas P. and Sarah D. T. Draper, of

Mira T., daughter of Thomas P. and Sarah D. T. Draper, of Canton, Mass., aged 3 years.

A child of rare promise. Nature had already filled her young heart with gladness, and in the deep affection that she felt for parents, relatives and playmates, and in the interest of her inquiring mind in everything about her, she had already found a heaven in this mysterious world. Her parents, watching with joy the daily development of her beautiful spirit are suddenly stricken with deepest grief as she vanishes out of their sight, but in their bereavement draw consolation from that spiritual revelation that assures them of a higher sphere of being, where this "beautiful image of an imperishable and perfect being" shall be harmonlously developed, and their daughter be fitted to become to them a guardian angel to the better land. The funeral exercises were conducted by Dr. H. B. Storer.

Passed to the Better Land, from West Newbury, December

Passed to the Better Land, from West Newbury, December 19th, William Itradicy, aged 27 years.

Our departed friend was a firm believer in Spiritualism; and it was his last request that a spiritual medium perform the services at his funeral. In compliance with this wish a friend went to Boston to find a speaker. He finally applied to Mrs. Neille L. Bronson, who was then engaged to lecture in Music Hail the next day—who on hearing the destitute condition of the family, volunteered her services. The exercises were held in the Town Hall, which was crowded with people from all denominations, and many for the first time listened to the beautiful teachings of the Spiritual Philosophy. All felt deeply interested in the cloquent address of Mrs. Bronson, and her precious words cannot but take root in tieir hearts. The deceased leaves a widow and two children in very needy circumstances. Mr. Bradley was an upright and industrious man, but has been for a long time an invalid.

\*\*West Newburs\*\*.

Amos Harvey, aged 51 years, passed to spirit-life on the 19th of December, from his pleasant home in Stafford, Ct., leaving noble wife, one son and one daughter to mourn his early de-

parture.

He was a kind, loving husband and father, a generous and worthy neighbor and citizen, and an earnest Spiritualist, ever willing to do all in his power for the promotion of the good cause. His last labor was upon the new hall they are building in his flort for the Spiritualists, which, with his exemplary life, will over be sacred monuments to his memory.

Worcester, Bec. 23d, 1867.

M. S. Towksekd.

In Houston, Texas, October 3d, of yellow fever, Charles A. Dow, of Platetow, N. H. aged 28; formerly Adjutant 21st U. S. SPIRITUALISM AS A REFORMATORY POWER.

BY DEAN CLARK.

Unquestionably the great purpose of the present dispensation of spiritual gifts and teachings is to correct the errors, right the wrongs and purify the lives of mankind. It comes as did John the Baptist, saying, " Repent ye, for the Kingdom of Heaven is at hand!" It comes as the true physician "for the healing of the nations," and begins its treatment by removing the causes of human ills. It analyzes all conditions, probes every wound, and applies its panacea as a specific to every disease. It seeks first to purify the fountain, then re? moves the obstructions that have impeded and turned aside the stream of life. It" lays the axeof truth-at the root of the tree" of error, and with sturdy strokes extirpates the Upas that has spread its malaria through the world.

It comes as a destroying angel, with its besom of death, to sweep away oppression, slavery, vice, and all forms of injustice, and prepare the soil of human hearts for the production of the tree of liberty, the plant of virtue, the flower of love and the fruit of wisdom. It comes as the angel of mercy, with "healing on her wings," to comfort the unfortunate, cheer the sorrowing, heal the "broken-hearted," and impart health, harmony and happiness to the suffering world. It comes as the Saviour of mankind, by teaching them how to live in harmony with the laws of life, so as to escape the penalties of violation which are inevitable. .

· It comes as the great Law-giver, demanding a recognition of the "inalienable rights of man," and exacting justice and equity in the social, commercial and political relations of individuals and nations. It comes as the Great Revelator, lifting the vell of the future, unlocking the portals of the higher life, and unrolling the scroll of destiny on which man writes the record that approves or condemns him with his own hand.

It comes as the grandest reformatory power the world has ever known, and is, in fact, the very soul of all reforms. In politics it demands patriotism, philanthrophy, impartial justice, universal suffrage, qualified only by an educational and moral fitness, and a recognition of the higher law of eternal justice predicated upon the universal brotherhood of mankind. In religion it requires spiritual devotion, not formal worship; practical living, not hypocritical pretense; real possession, not false profession; genuine goodness, not "imputed righteousness"; fraternal love, charity, forgiveness toward enemies, and SELF-ABNEGATION, instead of sectarian exclusiveness, self-righteousness and self-love. It teaches self-sacrifice, not "ricarious atonement" as the "saving grace" for individual purification.

It comes as an iconoclast, to overturn the idols (creeds and ceremonics) of false religions, and declares that the time has come, foretold by Jesus, when the true worshiper shall worship the Father in spirit and in truth; and while it arouses the fear and wrath of modern Demetriuses (the priesthood,) whose craft is endangered, it brings the truth of Nature, " wherewith the sons of God are made free " from ignorance, superstition and

It comes as "the judge of the world" to weigh in the balance of justice all human laws, customs, institutions, policies, and creeds, and separating the shorp from the goats, (truths from errors, good from  $erd_i$ ) it says to the former, "Come, ye blessed of my Father, inherit the kinddom prepared for you "-in the human soul; and to the latter, "Depart from me, ye cursed, into everlasting fire (destruction,) prepared for the devil and his angels" (for selfishness and the lusts of the flesh).

It is the power of God, through his ministering spirits, working among men for their liberation, education and spiritualization, and it summons the nations to repentance of political crimes, demanding of rulers the repeal of all unjust codes and an acknowledgment of the divine rights of the people, the establishment of republican governments, and a democratic religion without pontiffs, popes or synods.

Its methods of reform are not appeals to human selfishness nor to man's fears of an angry God, a vindictive devil, nor an eternal hell. It does not endeavor to make mankind better by threats nor by flattery, but appeals to the spiritual nature of man, to his love of truth, virtue, honor, and all that Is noble and beautiful-seeks to "overcome evil with good," to subject the animal to the spiritual, and asks man to do right because 't is right and Godlike, not simply expedient and politic!

It teaches that to do good to others is to do it most effectually to ourselves; and by every principle of its philosophy it inculentes morality, honesty, justice, temperance in all things, brotherly love and charity toward all mankind. And, by its divine ministrations, its angelic inspirations, it stimulates the growth of spirituality-the mainspring and motive-power of all reformatory effort. It works, as God ever works, from within outward, and its leaven of truth and love shall yet leaven the whole lump, for the flat of Omnipotent Love hath decreed it!

## Lynn, Mass.

The progress made in the town of Lynn, Mass., by the earnest souls of the spiritual vanguard, is cheering. One year ago I gave utterance to a few radical thoughts there before a few listeners. "in an upper chamber." At the close of the discourse I was moved to speak, prophetically, hopeful words of large encouragement. Yesterday, again meeting the friends there face to face, I saw my vision actualized in a Lyceum, which has full attendance and a state of discipline full of promise, holding its sessions in a pleasant hall, specially adapted to their use. Not this alone, but an audience came to hear me-afternoon and evening-which filled all the seats, while many were obliged to stand up. I have not seen a more attentive audience than gathered there, nor one apparently more capable of appreciating the thorough teaching of practical Spiritualism. This is the result of the labor of a few for the year. The friends have commenced a series of popular and profitable sociables, and the future wears a cheerful asnect.

I should be glad to make engagements near Boston for a few weeks. E. S. WHEELER. Boston, Dec. 30th, 1867.

## Bhagavat-Gecta.

For some weeks I have been trying to get on the track of a rare work, in behalf of a Western friend-the Hindoo Bhagarat-Geeta-but failed till the spirits came and told me where to go for a clue. I have since got a copy. It can be had of "Mr. George Philes, University of New York, New York City," price \$4,00. I think many of your literary and thinking readers would like to get the book if they knew where to apply for it.

L. JUDD PARDEE. Philadelphia, Pa., Dec. 20th, 1867.

Six years ago, December 30, 1861—the banks of New York, Philadelphia, Albany and Boston suspended specie payments. Gold was then at par, and did not begin to rise until January 13, 1862.

IF The Banner of Light is issued and on sale every Monday Morning proceeding date.

BOSTON, SATURDAY, JABUARY 11, 1868.

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LUTHER COLBY EDITOR. EDITOR. ASSISTANT EDITOR.

All letters and communications intended for the Edito-cial Department of this paper should be addressed to Luther Colby.

### With Opening Eyes.

For all they could see of the realities of Spiritnalism, those who have been willfully assailing it for years might as well have been born blind. 'Eyes have they, but see not." There is no blindness more complete than this, because the face

itself is deliberately turned away from the light. No public journal in this country-not excepting even the New York Herald-has more pertinaclously, maliciously, and libelously assailed not simply faith in Spiritualism, but Spiritualists themselves, than its able and daring cotemporary, the New York World. The foulest, meanest, the wickedest and most contemptible attacks have been regularly made on the personal appearance, the speech, and the sincerity of speakers at all the great Conventions of Spiritualists. It seemed as if the vocabulary was deficient in words and phrases through which both the reporters and editors of that journal were ready to vent their venom. It grew so bad at the last, that even those who joined in the coarse laugh at first felt compelled to protest that the thing had gone too far, and should be stopped where it was; not at all from any particular regard for the faith or feelings of Spiritualists, but because they feared for the effect on their own ranks.

On the 14th of last month appeared a long and carefully prepared article, in small type, in the columns of this same World, headed "Positivism and Spiritualism"; and finding it in that place, where we had been accustomed to look for the treasury of epithets and slander to be drawn upon in attacks on Spiritualism, we were surprised beyond measure to discover that the World fairly and fully turned its back on all its former misstatements, abuse, and slander, and made an admission in regard to Spiritualism which was the last thing to be expected in such a quarter. That the teader may enjoy the same degree of astonishment which affected ourselves, we shall proceed to quote a few passages out of the article itself, an article, by the by, from which the World charges the Herald with having generously borrowed, at a later day, in making up a full column essay in the same spirit on the same subject.

The professed object of the writer is to contrast and compare Spiritualism with the philosophy of Comte, which is styled Posicivism. And after discoursing somewhat at length on the distinctive features of the latter, he turns directly to Spiritunlism and discusses its leading points from the standpoint he has chosen. He says that Spiritnalism is spreading through society and the churches with marvelous rapidity.

"As yet," he declares, "the American public have not realized how extensive an inroad the Spiritualists have made within the area of the Christian Church. From reliable statistics it appears that Spiritualism can now really claim almost as large a body of believers, more or less in earnest, as the Methodists or Baptists. They are scattered all over the country; but there are are scattered all over the country; but there are more of them in the Western than the Eastern States; and fewer in the South than in either. Spiritualism has now advanced far beyond the rude stage of mere tippings' and 'knockings' and ordinary physical manifestations; it claims to have generated a philosophy in harmony with human nature, and to have defined the relations of this present life to the life hereafter. It is re-markable that, as yet, this singular movement has the tens of thousands. The Christian ministry have attacked every form of unbelief; they have disputed among themselves, have raised a warning cry against the tendencies of German and French thought; but as yet there has been no ecclesiastical crusade against the Spiritualists. And yet Spiritualism is by far the most formida-

And the writer very truly adds that our beautiful religion is spreading among the people of foreign nations, and quotes in particular an announcement recently made on its behalf in Germany, that land of thought and thinkers. Not only are the German public familiarizing themselves with it, but the French and Russian Courts have been spectators of all the visible evidences of the great truths of Spiritualism, which have

left their influence behind. Next he takes up Positivism and Spiritualism. as the two leading forms of modern faith, and sets forth what, in his view, are the points of agreement and disagreement between them; a matter of no such general interest to our readers as to warrant the freedom which their re-publication would take with our present limits. But the leading point of difference which is cited it is worth while to give. In his view, this is their great difference:

"That while Positivism declines to pronounce upon the idea of a God and a hereafter, Spiritual-ism insists upon the existence of both—that is to say, Comte does not deny that there is a God or a future life; but he claims that we have, as yet, no demonstration of their existence; that they are not proved; that our business is not with causes, but with similitudes and sequences, with the order of nature, with the how, and not with the way. The Spiritualist, on the other hand, claims to have a subjective or intuitional knowledge of God, and a demons rative knowledge of another or spiritual world by the fact of personal commu-

The World next proceeds to discuss, though altogether from an outside, and not from an inside, view, the character and writings of Andrew Jackson Davis, reciting the entire list of his world-renowned works, one by one. It says he is " a person of no little mark," and remarks that twentysix such volumes as Mr. Davis has produced would never have been written were there not an audience large enough to sustain the enterprise of their publication. It mentions his "Divine Revelations" to say that they have passed through thirty editions; and his "Arabula" to say of it that it gives a "fair idea of the tendencies of the new American sect." And concerning its views on the spread of Spiritualism, with the blessing it is scattering in its path, it has some interesting remarks, which we give, as follows:

"Those who are inclined to believe that Spiritualism and the so-called 'Harmonial Philosophy' are on a level with the passing humbugs of the day, would do well to notice the large number of works yearly issued to supply the believers in this new faith, and to note the thousands of peothis new faith, and to note the thousands of peo-ple, who, every Sunday, attend the ministrations of the spiritual male and female preachers. It documents.

has already had fifty times the success of Sweden-borglanism; although the New Jerusalem Church (as the adherents of the Swedish seer term them-(as the adherents of the Swedish seer term themselves, has now been nearly a hundred years in existence. Thus much can certainly be said of Spiritualism: It appeals to a class of persons who have proviously rejected Christianity and who had become free thinkers and infidels. It has convinced them that there is a God and a future state; but whether these beliefs, adherent as they are to the applications. out whether these beliefs, adherent as they are to a mass of assertions in reference to the spiritual world, which, if not exactly antagonistic, are strangely and formidably competitive with the hagiology of the Christian scheme—whether such belief entitles them to more consideration at the hands of Christian professors, is a question which the latter must decide for themselves."

With this we leave the subject where we took t up, rejeating our expressions of satisfaction that out of the mouths and from the pens of its enemies will Spiritualism be vindicated at the last. Let us press on with our work, grateful for the sight of these already visible results.

### Emma Hardinge in England.

The accounts we receive from England, through the press and by hearsny, of the increasing success of Mrs. Hardinge in her popular discourses, are of the most encouraging character. It is very clear that Spiritualism is spreading among the people in England, as it is on the Continent. Instead of speaking as formerly on subjects more or less secular, Mrs. Hardinge confines herself now to such as are almost distinctly spiritual. and draws large audiences whenever the announcement of her addresses is made nublic. Wa note that she has been lecturing within the past few weeks in London, her topics being "Foregleams of Immortality"; "The Soul and its Questioner"; "The Divine Government of the Universe," and "The Relations of Science and Religion." The London press speaks in terms of approbation and admiration of Mrs. Hardinge, including such journals as the Times, Post, Morning Herald, Morning Advertiser, Weekly Dispatch, and Observer. Their encomiums are of the most glowing description, and evidently written with sincerity. There is no doubt that Mrs. H., on her return to England, has opened a new era in the progress of Spiritualism as a religion and a philosophy among the people. Says

the London Times, Dec. 1st: "A series of Sunday evening lectures, by Mrs. Emma Hardinge, are in course of delivery at the Polygraphic Hall, and, judging from the crowded audience that assembled here last Sunday, when addience that assembled here last Sunday, when the subject chosen by Mrs. Hardinge for her dis-course was the 'Soul and Its Questioner,' this talented lady's ability is being duly recognized by the public. Mrs. Hardinge's language is for-cible and striking; her arguments are appositely illustrated, and the remarkable case and fluency with which she speaks most completely rivets the attention of her heavers. Mrs. Hardings posattention of her hearers. Mrs. Hardings pos-sesses both the physical and mental powers necessary for success in the vocation she has adopted, and there are probably few causes which would not find in her oratorical ability a powerful champion."

## Mrs. Cora L. V. Daniels.

We notice by the Toledo (O.) Blade, that Mrs. Daniels has arrived in that city, and a number of prominent citizens had invited her to deliver a lecture there before leaving, which she consented to do. In her answer to the committee of invitation, Mrs. Daniels says:

"In reply to your letter, permit me to say that the present condition and future prospects of the Southern States cannot fail to awaken the deepest interest in the minds of all true patriots. est interest in the minds of all true patriots. If my recent observations and experiences in the South can add to the already enlightened public opinion of the North, or convey a correct impression of what is too painfully true, it becomes my duty to express them. I therefore appreciate and accept your kind invitation to address the citizens of Toledo on the subject named in your letter, 'The Civil, Religious and Social Condition of the People of Louisiana,' and would suggest Monday evening the 23d inst."

We are pleased to learn that Mrs Daniels is

We are pleased to learn that Mrs. Daniels is engaged to speak in Music Hall, in this city, the Sunday afternoons during April.

## Dr. Newton in New Orleans.

The New Orleans Le Salut, of Dec. 15th, says: not received that attention which its real importance would seem to command; for Spiritualism that Dr. J. R. Newton will deliver a public lecis a radical departure from the prevailing religious belief of the day. It claims to have established the fact of intercourse with the other world; it to the cure of diseases, at Lyceum Hall, on Sunhas a body of theology of its own, a system of day, December 22d. The Doctor specially invites morality of its own, and counts its adherents by all those who suffer to be in attendance, as he the tenns of the grands. The Christian miletery will treat them free of charge during the lecture. He will begin at 1 o'clock, precisely. The Doctor's office is at No. 16 Bourbon street, where patients will pay in proportion to property-always in advance. Those persons who cannot well ble adversary of the Christian faith, to-day, in the United States." and without price."

## Books for the Children's Lyceum.

We understand that the Children's Lyceum in this city is in need of suitable books, which It should certainly have, if possible. The Lyceum is very attractive to the scholars, and is consequently rapidly increasing in numbers. Now is the time to donate books. We have no doubt that when some of our wealthy Spiritualists-and there are many such in this city-read this paragraph, they will at once take measures to supply the library shelves of the Lyceum with choice spiritual literature. The little ones are craving the food. Let it not be kept from them.

## Prof. Denton at Music Hall.

Next Sunday afternoon, Prof. Wm. Denton will lecture on the Spiritual Philosophy in Music Hall. Those who heard this scholar and orator in the same hall a few Sundays ago, will be anxious to again listen to his able scientific exposition of the philosophy of Spiritualism, and to have their skeptical friends also enjoy the same rich blessing. The satisfaction expressed by the large audience which heard his previous lecture, is an indication that a like interest is felt to hear more from the same source.

## Fred. L. H. Willis, M. D.

We call the especial attention of our New York friends who may need medical treatment, to this thoroughly educated physician. His office is located at 29 West Fourth street. Dr. Willis has treated with marked success the various diseases which afflict mankind. Indeed, he may justly claim superiority over all other medical practitioners, from the fact that he brings to his aid his great mediumistic powers. Knowing this, we feel it a duty we owe humanity to call their attention to this remarkable healer.

## Meeting of the State Association.

Remember that the Massachusetts State Association of Spiritualists hold their annual session in Mercantile in this city, Tuesday and Wednesday, January 7th and 8th. The meetings will be free. Good speaking may be expected.

We have received the proceedings of the Ohio State Convention, which we shall publish as soon as our columns will admit.

Thanks to B. F. Butler, M. C., for public

Services in Mercantile Hall.

Sunday forenoon, Dec. 29th, the Children's Lyenough for all the children.

the support of the Orthodox Sunday-schools would divert the same to the establishing of Lyceums, the work would be advanced at once.

The children of the Lyceum each Sunday exhibit a wonderful degree of progress in their men-(by request) of the Marseilles Hymn, interspersed | presents. Published by Roberts Brothers. with music by the band, was received with general approbation.

In the afternoon Miss Lizzie Doten generously volunteered her services to give a lecture, the entire proceeds to be devoted to the Lyceum. The Society accepted her liberal offer, doubled the price of admission fee, and consequently real-

ized quite a handsome sum.

The theme of the lecture was "The Open Door." The speaker first quoted St. John's vision of the open door in heaven and his instructions to the seven churches, and proceeded to explain the nature of his spiritual visions and commission; then minutely went over the long period of man's religious development up to the present time, showing that he has never been satisfied with the teachings and revelations of the various religious denominations as given to the world from one generation to another. In doing this the speaker gave full credit to each religious sect named, for the degree of spiritual light each had shed, and the benefit it had been to humanity. Yet she found that man had ever been seeking for "the open door" that led to the source of all truth. The Spiritual Philosophy, its revelations, facts and physical manifestations, from the first tiny raps heard by the little Fox girls to the present day, were then examined and criticised at length. She held that it was the duty of the men of science to demonstrate the truths of Spiritualism rather than denounce it unexamined-and in so doing, paid Prof. Denton a merited tribute for the noble stand he had taken in regard to this subject. The phenomenal phase of Spiritualism should not and could not be discarded, but science could build Spiritualism on a firmer foundation, with Nature and truth for its basis. It will yet be done. Already it had been a great blessing to the whole human race, for the reasons given, and it would still continue to be ning the horoscope of Spiritualism, giving expresspeaker said Spiritualism was the open door which had been so long sought for by the yearning and unsatisfied spirit of man; and happily alluded to the Children's Lyceums as one of the paths which led to it. The lecture was very satisfactory to the audience. Miss Doten speaks in the same hall again next

Bunday evening.

## Intelligence and Intuition.

In the beautiful "Arabula," A. J. Davis speaks of "selfish intelligence" and "unselfish intuition." How magnificently true it is that intuition comes through the feelings of the soul only when it is stripped of every selfish desire; and how true it is, too, that the intellect without the heart is ponderous with selfishness. Intellect is constrained to the narrow sphere of human reason, having power limited to the dominion of self-love. Intuition goes over the vast fields of infinitude, in and with a power sufficient to all ends, all purposes. Like the sun, it lights, it warms, it blesses the world; it is the power of worlds, the power of Spiritualism is intellect. In this new faith, he enterprise in the work, and their little book of lighted on his way without the sun of intuition by the uncertain, flickering candle-light of reason and philosophy.—A. B. C.

### Movements of Lecturers and Mediums. Dr. H. B. Storer, of this city, will lecture at Leominster, Mass., Sunday, Jan. 12; Plymouth,

Feb. 2d and 9th; at Worcester during the month of March. His services can be engaged for the unoccupied Sundays in the vicinity of Boston. J. M. Peebles lectures in Washington, D. C., during this month.

R. T. Hallock, M. D., of New York, it gives us much gratification to state, has signified to us his willingness to enter the lecturing field, and will answer calls to speak before Spiritualist Societies

## Alphabetic Reform.

and Lycoums. Address 140 East 15th street.

We would call attention to the advertisement of J. Madison Allyn, concerning the Universal Alphabet. Allusion has been made in these columns at various times during the past five or six years to this system of representing speech, and we are glad to know that many of the preliminary difficulties naturally incident to so important an enterprise have been overcome, and that the public have now an opportunity to examine the features of the Alphabet and the principles upon which the system is based.

## New Year's Gifts.

We have on our shelves the nicest books in print, and therefore the most suitable ones for New Year's Presents. Send in your orders.

CHARLES DICKENS .- This eminent author must be indeed highly gratified with his reception in this country. He might remain two years in America, and not fulfill half the engagements that are waiting to be made for him. Invitations to read have been extended to him from hundreds of towns and cities. The same earnest desire to hear him still exists in this city, and not one-tenth of the persons who are anxious to listen to the sound of his voice have been gratified. No doubt Mr. Dickens's "Notes," on his return to England, will be wafted across the Atlantic in "anthems

Is n't this issue filled with all sorts of good things? Look wherever you will, there they are. And not the least attractive are the spirit-mes-We trust she will continue the correspondence, as scious" of having lived and loved here with us? she has kindly promised to de, time permitting.

## New Publications.

THE FRIENDSHIPS OF WOMEN, by William R. ceum met at 101 o'clock. We were gratified to Alger, is one of the fresh books which this most see a full school present; but soon the numbers able and accomplished author has produced from swelled to over one hundred and fifty, and when his years' studies, and furnishes a list of such the time came for marching there were not flags beautiful illustrations of the friendship of women for one another, as to make it as fascinating as This looks encouraging, and plainly indicates a romance, while a hundred times more instructthe fact that there is material enough in this city ive than the best of them. The essay on his for a Lyceum in every Ward; and nothing but a theme, which introduces the reader to its fuller want of means to defray the necessary outlay of consideration, is a fine production, abounding properly equiping them delays the inauguration with suggestions which will start new thoughts of at least a dozen more such living institutions. in the minds of all reflecting and cultivated men If those Spiritualists who are now contributing to and women. Mr. Alger has run through history to excellent purpose, to report these instances of womanly truth, affection, and constancy. It is not every woman who finds her need of love answered in this life, and such will find much comfort in the manner in which the author treats tal and physical exercises-from the little child of such cases, and take encouragement from the ilthree years to the youth in their "teens." On lustrations of womanly friendships which he prothe above occasion, Mr. Bond was present with duces for their contemplation. The book is in his band, and voluntarily enlivened the exercises itself a beauty, and does credit mechanically to the with soul-stirring music. Miss Cary's recitation | theme which it so charmingly and instructively

> Phebe Cary's "Poems of Faith, Hope and LOYE," are the essence of sweetness, grace, and a true spiritual penetrativeness. We could read many of them over and over, one day with another, and never feel otherwise than refreshed and elevated by their strain. Some of the critics would say of them that they are pitched on a minor key, but that simply means that their souls are not yet attuned to the secret influences which such spiritual productions ever dispense. We shall not stop here to cite any special number of these poems, as perfect specimens, as it is our intention to quote freely from her pages in the future in the columns of the Banner. The book itself is a model of mechanical beauty. The typography is of the fairest that comes from the renowned Riverside Press, and wholly worthy of the poems it expresses. Published by Hurd & Houghton, New York. .

> ABUSE OF THE SEXUAL FUNCTIONS is the title -and none too plain an one—of a timely and very well written treatise, by E. P. Miller, M. D., of New York, on a subject which should receive the attention of every one, male and female. We undertake to say that if the pulpits throughout the land were to drop creeds altogether for one whole year, and turn their discourse exclusively to this most important subject, treating it in all its relations, large and small, genuine religion would be found to be the natural state of man, and not innate depravity. The titles of the several chapters of this book are full of suggestiveness. It deserves to be read faithfully by every young man in the land, and it would be an act of true friendship to put it in their hands as an appropriate gift for the season.

"LE SALUT" is the name of a spiritual paper just started by a Society of Spiritualists in New of incalculable benefit to mortals. After scan- Orleans, in French and English, at the rate of four dollars a year. It consists of eight pages, sion to the vision in clear and lucid thought, the four in French and four in English. It promises to be a vigorous advocate and champion of the great truths of our beautiful religion, an expounder of spiritualistic ideas and teachings, and a record of the march of progress for believers. The first number of "Le Salut" is varied and able, and we trust that on its present course it will be cordially and abundantly supported. We welcome it to the ranks of the workers.

> BENJAMIN BLOOD, that acknowledged philosopher and sage, the man of profound thought and the genuine poet, sends us for a New Year's present a copy of his new Poem-"THE COLON-NADES"-in which he sets forth the peculiar philosophies of the Academies. If Emerson and the rest have been struck with his prose, they are certain to find in this Poem such evidences of original excellence as will multiply their tributes to his genius many fold. This copy is the "Author's Edition," and is in a style of sumptuousness not often surpassed in books of like char-

We have before us the "Constitution for A that tears the veil from mysteries and makes all Subordinate Sanctuary of Children of causes visible. In this power, where selfish love LIGHT OF THE ORDER OF ETERNAL PROGRESS," is passed and ended, intuition abides. The sun- with the By-Laws of Aurora Sanctuary, No. 1, of light of Spiritualism is intuition; the candle-light Philadelphia. This new Sanctuary displays much who stops for facts, for proof, loiters in the sun- rules and regulations is a convenient manual for shine of the spiritual daytime until evening, to be others than those belonging to this particular Sanctuary.

> SEEK AND FIND, by Oliver Optic, is the fourth of this favorite author's "Starry Flag Series," and has proved immensely popular with the young people while running through his magazine. The story is exciting from the first page to the last. and the hero will compel very wide attention. This series is kept up with remarkable freshness and vigor. Published by Lee & Shepard.

> An OLD Man's Prayer is the title of a very handsomely printed and profusely illustrated poem, in advocacy of temperance, by George M. Baker, and delivered by its author before the Mercantile Library Association and other bodies. It is a nice thing for a gift. Published by Lee & Shenard.

> CHRISTMAS STORIES and DOMBEY AND SON have been published in cheap form for the million, by Peterson & Brothers, of Philadelphia, which is next to giving away the books written by this master of English fiction.

> James Vick prepares a handsome Seed Catalogue, which he sends to all who will address him with ten cents enclosed. It is like strolling in a beautiful garden to read its pages.

> REMEMBER THE POOR. - At this inclement season of the year, those who have their garners well filled should not forget the poor. Remember, the eyes of the invisible world are upon you, registering your every thought and deed. See to it that the balance-sheet of your good deeds eclipses the lesser good.

> Mr. Wash. A. Danskin, of Baltimore, a gentleman of firm integrity, furnishes an article on physical manifestations, in this issue, which will interest every reader.

## What Does He Menn?

Allow me to ask, as I have been asked, What does" R. E." mean in the Banner of Dec. 28th in his article, entitled "Realizing the Ideal," in the New York Department, when he says:

"In our present state we are not conscious of having preexisted elsewhere; and the evidence that we shall elsewhere be conscious of having existed here, is not strong enough to be conclusive." (1)

This, to me, seems to be a plump contradiction of the whole spiritual philosophy, and a flat denial of the facts in the case. Though we may not believe absolutely the statement of any spirit, sages on the sixth page. Emma Hardinge also embodied or disembodied, have we not learned speaks to her American friends in this number, that those who have "gone over" still are "con-

E. S. WHEELER.

Sagoyewatha.

[The following communication from the spirit of the above med Indian chief, was received at our circle Dec. 5th. through the mediumship of Mrs. J. H. Conant, and by request is printed in advance of others proviously received, on ac-

count of its importance just at this time.] Sagoyewatha comes again, that he may speak in behalf of his people, but he would not weary the white man with words. The Great Father's children who have been among Sagoyewatha's people, that they may, if possible, bring peace between the white man and the red man, have done well, and the great council in the upper huntinggrounds are satisfied with their doings. Sagoyewatha comes to ask that they will pay no heed to the words that will be offered them in Washington, near the Great Father. The words will be like these: "Go no more out to treat with the red men, for they will forfeit their vows, and their contracts they will break." The Great Father is surrounded by many bad men, who talk many bad things. Their tongues point north and south, therefore they can talk two things at the same time. Sagoyewatha has seen their hearts, and he has heard their words, and he knows that they have told the Great Father to send his children no more upon the plain to treat with his red children; that they will not keep their contracts, but when the grass is green they will war against the

These bad men tell the Great Father that the Northern Indians who have not come in to make their treaty of peace with his warriors who have gone to treat with them, have not come because they intend to war with the whites before the corn shall be planted in the spring.

Sagoyewatha comes to say it is false. The Northern Indians did not come because their of etiquette, better modes of living, enigmas, puzcamps were filled with young papposes, and the | zles, and many other things amusing and instrucsquaws could not endure the long trail that was tive. before them, and so they have asked that the Commissioners will wait and meet them after the planting of the corn. And they have asked this in good faith, and if the white men keep their promises, the red men will keep theirs. Blood will no more stain the grass of the prairies, and the Indian's belt be no more decorated with the scalps of your squaws and your braves.

But so sure as the white man breaks faith with the red man, so sure there will be darkness and

Sagovewatha comes to the white man to say to the Great Father these men who talk to him tell lies. He should pay no heed to them. When the Indian proves false, it is time enough to charge him with falsehood; but wait and see. The grass will come in the spring; the corn will be planted, and the Northern Indians will meet the Commissioners, if they go there to meet them, and peace will come.

The Great Father seems not to be able to read the hearts of his children. Their hearts are black. Deep night has settled upon them, and the Great Father sees it not. When they come to him with soft words, he seems pleased with them. But when he learns that they have been false to him, then his heart grows hot against them, and the winds of his indignation rise; but like all other storms, they soon subside.

The Great Father should learn to read their hearts as he reads their faces; then he can answer the call of the Great Spirit quicker; then justice will sit nearer to him, and the wisdom of the Great Father will come down closer to him; the water will stand still, that he may read therein; the winds will whisper to him, and the leaves and the grass and the stars of heaven-they, too, will talk to him. He will read in Nature then as he reads the hearts of his children. Remember, white men, Sayoyewatha comes to tell the Great Father that his people, the Northern Indians, who have not met the Commission, will meet them when the corn has been planted and the pappooses are strong enough to run. Good moon.

## Chelsen Lyceum Entertainment.

Christmas day and evening will long be remembered by the officers, leaders and members of the Progressive Lyceum of Chelsea, as well as by the many friends who came in to see and enjoy the presentation of Christmas gifts. Fremont Hall fully arranged by the committee, and interspersed "Wisdom," "Salvation only through Progression," "Suffer little children to come unto me," of all kinds, which the old veteran Santa Claus had previously deposited thereon, and these, together with charming music, games of different kinds, and the happy faces of about one hun-dred children, formed a scene not unlike what our

fancy has pictured of fairy land.

Delegations were present from the Boston, East
Boston and Charlestown Lyceums, who were
heartily welcomed, and expressed many thanks
for the courtesy extended to them. The signal for supper was given, the children formed in line, and to the inspiring strains of music furnished by the Baker brothers, the happy party proceeded to the lower hall, where yiands inexhaustible of all of and a circle formed around the tree, when every child that belongs to the Lyceum received a present. There were pretty boxes, dolls, whis-tles, books, dresses, boots, confectionery, tops, rattles, watches, portfolios, and a great variety of other articles. Never do we remember of see-ing so many happy children as were there conregion and region as were there convened. As the evening shades began to approach, the little ones, happy, light-hearted, joyous and free, turned their steps homeward, and preparations were made for the evening entertainment, which consisted of an hour or two of social interchange of thought and feeling, music, charing and an address by Mr. John H. Crandon. social interchange of thought and feeling, music, singing, and an address by Mr. John H. Crandon, Assistant Conductor, on the "Past, Present and Future of the Lyceum," in which the obstacles and difficulties its friends had labored under in its speaker closed by inviting all to participate in the mazy dance, and invoked the blessing of angels to be and abide with them all now and for

ever.

About fifty couples participated in the dance, and everything went "merry as a marriage bell," till the "wee sma' hours" admonished the party that soon the morning light would dawn. Thus that soon the morning light would dawn. Thus ended a day and evening long to be remembered in old Chelsea as a happy, merry Christmas by the friends of progress and a natural religion. In a pecuniary sense it was also a perfect success, the Lyceum realizing nearly \$50.

Chelsea, Jan. 1, 1868.

## 1808.

May the good God's rich blessings descend To hallow thy birthright, New Year!
Now the shadows of night disappear,
The faint flushes of dawn with the horizon blend All the world with one clear, ringing chorus doth bend,

To honor, and give thee good cheer.

With our hearts gushing glad with delight,
We greet thee, dear New Year, to-day,
And humbly and earnestly pray
That thy brief reign may be a broad era of light,
Thy record-page ever kept spotlessly white,
And Right thy proud sceptre and sway.

On and after January 1st, 1868, mails will be the suburban towns.

## ALL SORTS OF PARAGRAPHS.

A correspondent in Cleveland, O., who has been to see the Eddys, says in substance that they don't amount to much. The whole tenor of his communication betrave prejudice. Our associate. Mr. Peebles, has visited their scances, knows them to be true mediums, and boldly publishes the fact. Our spiritual friend is kindly advised not to be too hasty in his condemnation, or perchance he may regret it in the future.

The fine spirit-paintings, executed through the instrumentality of Mr. N. B. Starr, may be seen at this office for a brief period. A new one will be added each week till further notice. Those who desire pictures of their dear ones in spiritland, can address him, care of this office.

FOUND-LINGS are considered lost waifs in the District of Columbia.

Those people who are boiling over with condemnation and deception, should read Katie Wiseman's message on the sixth page,

Miss Sackett, whose marriage with Col. Parker of Gen. Grant's staff is reported, is the daughter of Amodio, the well-known opera singer. Her mother married Gen. Sackett for her second husband, and her child took his name.

On January 1, 1868, the foreign postage letters weighing half an ounce will be reduced one-half.

Eaton's celebrated Commercial College now issues, monthly, a large, handsome and useful newspaper. It is well filled with matter interesting to both old and young; contains short lectures on all the branches taught in the college, good rules

LEE-WAY.-Henry Ward Beecher has given \$1000 to the Washington (Va.) College, of which Gen. Lee is President. Digby says this pun is naughty-cal.

A correspondent (Henry J. Osborne, Esq.,) informs us that Dr. P. Clark, formerly of this city, has been lecturing in Augusta, Geo., very successfully on "phrenology" and "progression." The writer also says Dr. C. has been doing a good work among that community healing the sick. Mr. Osborne will be happy to correspond with any of the friends in the North who may desire information from this section of the country.

We call attention to the card in another column of Capt. G. P. Andrews, of Somerset. He is a gentleman well advanced in years, and enjoys a good social position. He has for some time past been exercising his strong healing powers in that town and vicinity. Hundreds, we are informed, have had cause to bless him as an instrument of the spirit-world in healing their infirmities. Heretofore the labor has been performed as one of pure philanthropy, but the multiplication of demands upon his time compels him to either abandon all other business or give up "healing." He has therefore resolved to devote his whole time to bealing the sick.

In the State of Vermont, according to an amendment in the law, ministers who have ceased to preach and perform the other duties of their sacred office are no longer authorized to officiate

A car heated by steam has recently been put upon the Boston and Albany railroad. The steam is generated by the engine and runs in pipes under

Gratitude is the memory of the heart. Hope is the blossom of happiness.

An anxious correspondent wants to know what "P. O." means after Kingston, St. Catherines, and other names of towns. He must book up on the wonderful "New Dominion" to the north of us, and when he does he will learn that there is no longer Canada East and Canada West, but instead, the Province of Quebec and the Province of Ontario. Hence "P.Q." and "P.O."

Several intelligence offices in Boston are doing a thriving business taking the dollars from poor presented a neat and very patriotic appearance; applicants for service, and sending them all over the Lyceum flags and targets having been taste- town to people who are not in need of "help." This dodge to "raise the wind" is the meanes with appropriate mottos, &c., such as "Excelsior," that can be conceived of, and should be stopped by the authorities.

Mr. Dana and his associates of the new repub-&c. A beautiful Christmas tree was placed in lican daily paper in New York, have bought up the centre of the hall, heavily laden with presents the Sun, the original penny paper of that city, (now two cents,) and will make that the basis of the enterprise. This gives them the associated press news, and makes their venture a success at once. The price paid for the Sun was \$175,000.

Mr. Rasson, who is a prisoner in Abyssinia, has a cottage, a garden and a bower before his door. England has sent an army to rescue him from these hardships, while there are in London twenty thousand homeless human beings!

The recent railroad accidents have attracted kinds graced the tables, and joy and pleasure the attention of many railroad men to study into were unrestrained and uninterrupted. Support the causes and seek means of prevention. In ever, the upper hall was again taken possession England the cars are attached to each other by the attention of many railroad men to study into braces which are so firmly screwed up that the train is almost one continuous car. It gives a very desirable steadiness of motion, and is thought to promote security.

> The experiment of cooperative building among the poor of Cleveland is proving highly successful. Twelve of these organizations have been formed and are now being carried on in that city, in which our sister, Mrs. Caroline M. Young, wife much to the satisfaction of those concerned.

A law firm in Boston carried a case to the Court of Claims, which the Treasury Department disallowed, and have just obtained a favorable judgformation, its present usefulness and beneficial results and its future prospects and power, were thoroughly reviewed and commented upon. The mation, before July 22, 1861, are entitled to bounty, whether discharged for disease or other honorable cause. This will give bounties to hundreds of discharged soldiers who were refused it because they had not served two years.

A lady in Weymouth wentout to spend the day recently, taking with her her infant child, who persisted in crying all day. At night, when the mother undressed the child, she found one of its toes bent entirely back-broken and turned black.

The London underground railroads are said to be dangerous on account of bad air.

One of the most prominent companies in Berkshire County, employing some two hundred operatives, propose to shut their mills, and support their operatives until times are better.

Latham, an Oxford M. A., has just published a volume on America, " Black and White-A Journey of Three Months' Tour in the United States."

Madame Parepa-Rosa was born in Edinburgh, Scotland, in 1839. Her father was a decayed Walischian count, named Eurplyon Parepa. He used to teach music for a living in London, and while there married a Miss Seguin, a relative of sent and received every hour from Boston to all Edward Seguin, who sings in the Richings English Opera troupe.

1. C. C. S. A. A. A. A.

## Aew York Department.

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

WARREN CHASE.....LOCAL EDITOR AND AGRAT.

FOR NEW YORK ADVECTIONMENTS SEE SEVENTH PAGE.

Very Large Assortment of Spiritualist Books Very Large Assertment of Spiritualist Books. Complete works of A. J. Davis, comprising twenty-two volumes, nineteen cloth, three only paper: Nature's Divine Revelations, 39th edition, just out. 5 vols., Great Harmonia, each complete—Phytician, Teacher, Seer, Reformer and Thinker. Maglo Staff, an Autobiography of the author. Penetralis, Harbinger of Health, Answers to Ever-Recurring Questions, Morning Lectures (20 discourses, History and Philosophy of Spirit Intercourse, Philosophy of Special Providences, Harmonial Man, Free Thoughts Concerning Religion, Present Ago and timer Life, Approaching Crisis, Death and After Life, Children's Progressive Lyceum Manual, Arabula, or Divine Guest, and Stellar Key to the Summer-Land—last two just issued, and most highly interesting and instructive. Whole set (twenty-two volumes) \$26; a most valuable present for a library, public or private.

Four books by Warren Chaso—Life Line; Fugitive Wifet American Crisis, and Gist of Spiritualism. Sent by mail for \$2.00.

\$2.00.
Complete works of Thomas Paine, in three volumes, price age nostage 90 cts. Complete works of Thomas Paine, in three volumes, price 86: postage 90 cts.

Persons sending us \$10 in one order can order the full amount, and we will pay the postage where it does not exceed book rates. Send post-office orders when convenient. They are always safe, as are registered letters under the new law.

## Popular Medicines.

Repense's Positive and Negative Powders, Dr. H. R. Store's preparation of Dodd's Nervine, (\$1 per bottle,) Neurapathic Baisam, (\$0 centa and \$1.) Ring's Ambrosia for the hair, (\$1.) and an invaluable medicine for coughs and sore lungs, Dr. Chase's Baisam of Longwort, (\$0 cents per bottle.)

Our assortment of Books has been greatly enlarged and our office newly fitted up. Pleasu call and see it and us when you come to the city.

## Christmas.

When childhood crept slowly over us among the pilgrim rocks and puritanic snowdrifts of New Hampshire, we seldom heard of Christmas: and when we did it was a sort of heathen holiday, a way off among the Roman Catholics, who were supposed to be a sort of semi-barbarians. Old Santa Claus never came to our stocking pile-and if he had, he would often found them too holy (holes) to receive presents, or if Christmas came on Sunday, he might have found some darned old stockings without holes, and filled them with toys that would have gladdened a beating heart for half a year.

Thanksgiving, fourth of July and general training each came round once a year, but they had no religion in them, and when we grew older we never looked after their origin and sacred character as we did after Christmas, when we found it a great and general religious holiday among all civilized nations except Protestant Yankees, who never saw the ocean nor a Catholic Church,

Many years ago we endeavored to find the reason why the 25th of December was a sacred holiday. We were soon told it was the day Christ was born of the Holy Virgin-a God among the children of earth, and his virgin mother the wife of one Joseph, a Jew. It was quite a story for children, marvelous, and exciting curiosity and sympathy when we were told he was born in an old mule stable in the winter. But as we grew older and read more, we found, first, there was not much winter in Judea. Second, the time set as the birth was before they had any December. Third, when they had a December, the 25th did not come anywhere near the same day as ours, as December was the tenth month of the Roman as December was the tenth month of the Roman as December was the tenth month of the Roman as December was the tenth month of the Roman as December was the tenth month of the Roman as December was the tenth month of the Roman as December was the tenth month of the Roman as December was the tenth month of the Roman as December was the tenth month of the Roman as December was the tenth month of the Roman as December was the tenth of the Roman as December was the tenth month of the Roman as December was the tenth month of the Roman as December was the tenth of the Roman as December was the tenth of the Roman as December was the tenth month of the Roman as December was the tenth month of the Roman as December was the tenth of the Roman as December was the tenth of the Roman as December was the tenth month of the Roman as December was the tenth month of the Roman as December was the tenth month of the Roman as December was the tenth month of the Roman as December was the tenth month of the Roman as December was the tenth month of the Roman as December was the tenth month of the Roman as December was the tenth month of the Roman as December was the tenth month of the Roman as December was the tenth month of the Roman as December was the tenth month of the Roman as December was the tenth month of the Roman as December was the tenth of the Roman as De as December was the tenth month of the Roman | mond, Va. year and is the twelfth of ours, and in changing from old style to new, eleven days were totally annihilated, and of course all that happened on those days happened on no time, or not at all, and it might have included the above birth-and many good scholars think it never did happen at all. These facts entirely unsettled the day and unmarried women called virgins, and no married second, that the genealogy in the accepted New books for the one to be changed, and perhaps then Testament attempted to prove the person referred | fail to find it. to descended from David through Joseph, the husband of his mother. But this was said to be beneath the influence NEURALGIA, nerve-ache or

Christ or Christians, and that the person (if per son it was) fixed upon was one Joshua, whom the Greeks call Iesus, or Jesus, and who was put to death by the Jews and Romans, and afterward sainted, and finally deified and accepted as the Logos Christos, or Christ and Saviour of the Catholic Church.

This person, if born at all, was born nobody knows when nor where, nor whether of a woman, by Jewish title, a wife or virgin, as virgins (unmarried women) did often have children. Hence the 25th of December has no sacred origin from any birth of God or man, and could not be fixed as the true time of the birth of Joshua.

The whole story is like the prayer of the dying skeptic: "Oh God, if there is a God, have mercy on my soul, if I have a soul, and save it from hell, if there is a hell." Or like the testimony of the pald. See advertisement in another column. Irish witness, who was sued for breaking a borrowed kettle, who swore, first, it was sound when he carried it home; second, it was broke when he borrowed it; third, he never borrowed or had the Grayness, Baldness, &c. Dr. Bahcock treats the Hair and Scalp kettle at all at all. We will take the rest in a Christmas dinner.

We neglected to notice in proper season a beautiful anotheosis which occurred on Sept 29th, of Dr. Wm. J. Young changed her earthly for heavenly robes, and the new born spirit joined its ties in all parts of the United States, Canada, &c., personally friends in the summer-land, from which new when they visit him; otherwise by correspondence. No charge friends in the summer-land, from which new home she visits occasionally her friends and lonely companion, who still linger here. The doctor has long been known in this city as one of the

By the kindness of a generous friend, we were invited to a comfortable seat in Steinway Hall, near enough to Dickens to see every motion, and hear every word, as he read his old story of Dombey and Son. His Dombey and Son, although a foolish novel, is a very good take-off on English society; and his picture of the Pickwick trial, (also read the evening we heard him,) is, no doubt, a good hit at some of the old farces called Courts of Justice. Probably no one can read Dickens's works as well as he can himself, and no American can read English society as well; and for ourself, we think he acts it about as well as he reads it.

Mr. David Holmes and wife, both well known Scofield, also a powerful mediumistic operator, have opened rooms at No. 6 4th Avenue, N. Y.

Scofield, also a powerful mediumistic operator, have opened rooms at No. 6 4th Avenue, N. Y.

MISS BECKWITH, 28 Camden st., Boston, Trance and Writing Medium. Hours 9 to 12 and 2 to 5; have opened rooms at No. 6 4th Avenue, N. Y.

formerly occupied by Mrs. E. J. French, which are nicely fitted up for the reception of those who need evidence or aid from the spirit-world. Mr. Holmes has often improvised a poem at the close of our lectures, most touchingly appropriate and beautiful, and we understand he is equally successful as a healer.

Our friends who think Mrs. L. F. Hyde has moved to Boston, would have known better if they had seen us enjoying the excellent Christmas dinner at her house, at 462 6th Avenue, where both body and soul were fed and cheered on in the work of life. Mrs. Hyde is as successful as ever, and gets blessings from many doubtful and hoping souls.

Those who want to know more about the summer-land, should send soon for a Stellar Key (\$1.16), as they are going by mail and express very fast, and the first edition will soon be gone. It promises to be the most popular of Mr. Davis's popular works, and the best book we have got for a long time at the price.

Those who suffer with that terrible disease the Piles, should not forget, but get, the Indian remedy given through Mrs. Staats, and sold by her son, Mr. Shelton. See advertisement.

## To Correspondents.

[We cannot engage to return rejected manuscripts.] BARAH E. U., ORONOCO, MINK.-We have no back numbers.

H. H., Spring Hill, Ill.-Not published. N. W. B., HARMOND, W18 .- W. P. Anderson, New York City -box 2321.

E. S., GAMBIE, Onto.-The article referred to is on file for examination, with about a thousand other original essays ahead of it. If not used, it will be returned.

## Business Matters.

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

COUSIN BENJA'S POEMS, for sale at this office. Price \$1,50.

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

THE LONDON SPIRITUAL MAGAZINE IS received regularly at this office, and sent to any address upon the receipt of 30 cts.

Dr. L. K. Coonley, healing medium. Will examine by letter or lock of hair from persons at a distance. Address, Vineland, N. J.

Mrs. E. D. Murfey, formerly Mrs. E. D. Si-mons, Clairyoyant and Magnetic Physician, 1162 Broadway, between 27th and 28th streets. J4 4w.

removed to No. 207th avenue, New York, wher she prescribes for invalids. D21,4w. MRS. R. L. MOORE will send examination and

MRS. S. METLER, formerly of Hartford, Ct., has

prescription on receipt of lock of hair, \$1 and 2 stamps. Address care Warren Chase, 544 Broadway, New York.

J4,6w. MISS MATTIE K. CASSIEN will answer scaled

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 circular, &c., 462 6th Avenue, between 28th and 29th streets New York streets, New York.

PARTICULAR NOTICE TO SUBSCRIBERS.—Those all. These facts entirely unsettled the day and date if not the birth, which we found had only the authority of the Roman Catholic Church to rest upon. Next we found, by Jewish record, all unmarried women called virgins, and no married ones were called so, or likely to be so. And the thousands of names upon our subscription

lusband of his mother. But this was said to be done that the Scripture might be fulfilled. But we came to the conclusion long ago that children are seldom born without another father beside God, and one a little more finite and human.

One more search, and we leave Christimas to Santa Claus. We found in looking up the origin that the date was fixed long before there was any Christ or Christians, and that the person (if per-

## Special Notices.

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eventually progress into a higher condition.

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

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

### Invocation.

Spirit of Time and of Eternity, we present ourselves in the midst of human darkness, asking for light, and praying for the descent of the holy spirit of truth upon thy sons and thy daughters in mortality; praying that the shades of theological night may be swallowed up in the glory of thy truth, even as this day has awallowed up the gloom of yesternight. Oh grant, Infinite Spirit, that we may so successfully perform our duty toward thy children still upon earth, that we may be antisfied with ourselves-that we may hear thee throughout all Nature, proclaiming that we have done thy will. Oh, lay upon our shoulders the cross of Time, however heavy it may be. We will ascend the calvary of persecution, for we fear it not, since thy loving smile is not withdrawn from us. Oh grant that it may be our mission to dispense the light of this day and generation unto all thy sons and daughters, north and south, east and west. Grant that thy servants may be many who shall be found ready and willing at thy call. Grant, oh Spirit of Truth, that we may so steadfastly rely upon thee, that we shall know no fear. May a perfect love possess us that shall dispel forever the shades of fear, and cause us to rise steadily, though slowly it may be, up the mountain of power and wisdom, whereunto we may be able to understand thy laws better and worship thee more in spirit and in truth. All the earnest prayers of these children who have gathered within these walls, we present, oh Lord, to thee, laying them severally upon the altar of being. Oh Lord, we ask thy blessing upon them. May the mourner find comfort; may the oppressed find that their burdens have been removed; may those who sit in shadows find that there is snalight even within the shadow; and may all souls, oh our Father, who know thee not spiritually, come to an understanding of thee and thy way, so that they may thereby find their heaven upon earth. Nov. 5. Amen.

## Questions and Answers.

CONTROLLING SPIRIT.-We are ready to hear whatever queries you may have to propound, Mr. Chalrman.

Ques.-If spirits do, as they say, visit other planets, I would ask if they are inhabited? and if so, do you learn anything of them-of their history, character and condition, as compared with the inhabitants of the earth?

Ans,-Very many of the planets are inhabited by animal and intellectual life, while very many of them are not inhabited, they not having arrived at the stage where they can sustain animal and intellectual life combined. It is impossible to visit any such locality and not learn something in consequence of the visit. We find that all the planets that we have been made in any degree conversant with, possess essentially, and to a great extent objectively, the same life as the earth. The atoms are aggregated differently, to be sure, but the essence of the atoms is precisely the same. and the same general law seems to govern them. The products of those planets that seem to be unfolded in nearly the same plane of the earth, are nearly the same as those of the earth. There is, to be sure, a difference; but it is in the external more than the internal. The great power that governs this earth governs all other planets, and they all are subservient to this law, therefore the method of unfoldment must be similar.

Q .- Which of those planets are unfolded similar to the earth?

A .- It would take a very long time to enumerate them all.

Q.-Will you name one?

A .- Yes. The planet Mars bears a very near relation, in many respects, to the earth. Q.-Are not some far more developed than the

A .- Certainly. Many of them have passed out of the material into the spiritual orbit, as the earth will do by-and-by.

Q.-Do we know them by name?

A .- No, you do not, they having passed from the material record long before the earth was in-

Q.-What was the star that guided the astrologers of the East to Bethlebem at the birth of Jesus?

A .- Certain theorists determine that this star appeared in the heavens at the birth of Jesus, and that it passed out of existence at his death They therefore determine that the star appeared for the especial purpose of proclaiming his birth, and of exerting an influence over his physical and spiritual destiny. This I do not believe, because I do not believe that the great general law is at any time infringed upon for any special purpose, however it may seem to be. That such a star did appear about the time that Jesus was born, and disappeared about the time of his death, is very well known; but similar instances have occurred before and since that time. Therefore we are to suppose nothing more or less than that it was a phenomenon in accordance with the laws of Nature, and not for any special purpose. I would not for a moment detract from the glory that surrounded this elder brother. That is not my purpose. I revere in him all those glorious virtues that go to make up a perfect and godly man. I revere that glorious truth that shone so resplendently through him-that has never ceased to shine, notwithstanding the darkness that has been crowded around it. Still it shines out. But I believe that that truth, though it seemed to have had its birth upon the plains of Betblehem, has always existed; that it did not need that any star should appear to herald its birth. It has always lived. It only sought expression through the man Jesus, as it seeks expression through those who Are susceptible to it in all ages.

the same way. Was it ever known in the history of man that any other star appeared at the birth and closed its existence with the life of the individual it heralded into the world?

A .- If you intend to make a decided application of the star to the individual, then we shall say. at the same time. But there is no record made of it as connecting the star and the individual.

OR.-Still that star seemed to have some connection with the individual.

A .- Only in superstition. Nowhere else. Q .- Why, then, should it have guided the wise men to the very spot where the child lay?

A .- Why does the north star guide the mar-

QR.-It is a fixed star. I understand.

A .- That is true, and yet the application is none the less legitimate. We do not believe in the superstition. That such a star was born in the firmament, and did pass out of existence about the time stated, we believe; but we do not believe that it had any reference to the birth of the child

in the river Jordan, and of the Holy Ghost descending in the form of a dove, &c.?

A .- Are you sure it did take place?

Qu.-We have it in the record. A .- Oh yes, you have the record, broken into fragments and patched up-by whom? By theological bigots. While the simple truth of the first you have not. You suppose you have, as the difheaven only through me." All the others tell us

QR .- The means are different; the end is the

A .- Very true. Your record possesses very much truth, and also very much that is not true, wheat. It behooves every enlightened mind that desires to be informed concerning these things, to do something toward sifting the chaff from the wheat. The record will bear sifting. This age will not pass away without sifting that record, and most terribly, too. For there is need of it; and the great All-Father, seeing the need, furnishes the means.

Q .- How can we judge which is the chaff and which the wheat?

A.-Every man and woman judges according earnest investigation, aside from all prejudice, will finally assist you to reach the desired haven, namely, to come down to the simple truth of the record; take away all that did not have a place there in the beginning, and as far forth as you are able through the light that is streaming in upon this age, sifting it-which is to be done by the analysis of thought. Agitation of thought, said one, is the beginning of wisdom; and when thought becomes deeply and lastingly agitated upon this subject, you will know more of your lesus than you have ever known.

Qu.-Then we are to throw away the Bible entirely, taking Nature as our guide exclusively?

A .- Did we say so? Much of the Bible is true, how much truth is there, and then worship it with all your soul. No matter if found in Jesus the Christ, in John the Baptist, or in Solomon even; if truth is found there, worship it. But the chaff you are not called upon to worship. It will not minister to the needs of your soul. The soul has

Q.-But as we are only finite, how shall we judge and decide of the laws which the Infinite

A .- Yes, far better than anywhere else. If you would marry Nature and the Bible, philosophy and religion, you would have a far better religious and natural code. You have divorced them and are worshiping each separately. The consequence is, your religion is but a name, and your philosophy is starving for want of religion. There are evidences of this all over the land. Do you suppose you would have been plunged into the miserable war you have hardly emerged from if your religion and philosophy had been one. No: it could not have been. But because they were separate, men went to war with each other. They appealed to the sword and the cannon, when they should have appealed to the life of Jesus crowned with wisdom; not that you have in your churches, by any means, but the pure, undefiled love that was born, we are told, in a stable, cradled in the arms of poverty, and sent out into the world to preach the Gospel. The Gospel of what? Not of the mountains and the valleys, the ocean and the dry land. Jesus married philosophy and religion. He said to the elements, "Be at peace!" He understood the power by which the elements were controlled, and, understanding it, he could make use of it. Could any one of his followers do as much? Do we hear of the churches calming even the mental elements? No; if they could, why did they not say to the South, "Peace, be still!" and the same to the North? It is all very well to worship God one day in the week, and Mammon all the other days; all very well, till you come to look at religion fair in the face and weigh it in the balances of reason; but then it is very often found wanting.

Q .- If we see in Nature the result of a great power, why do Spiritualists continually speak of the God of Nature as seen through his works? If Nature is the cause, there must be a great cause back of that which produces these effects.

A .- Nature is not the cause. Nature is the effect. We believe that God is everywhere. He expresses through the mountain, through the valley, through these flowers, [referring to a bouquet on the table,] through everything; for as all things are by God, nothing can be without him. There is no room for your devil—none at all, not even a corner in the universe set off for him. God fills every space. The true Spiritualist should worship God everywhere, and, most of all, where he sees the most truth-no matter where; if from the lips of childhood, fall down and worship it.

## Katie Wiseman.

Q .- You said that other stars had appeared in called it fever, and I suppose it was, but I don't know. My father and my aunt visited New York -it is now almost two months since-thinking to try modern Spiritualism, to know whether it was true or false, to see if I could come; but they were prevented from doing what they started to do by a friend from Georgia, who told them it was all according to human intellect, that is the only sim- humbug, and they would only be very sorry if liar manifestation we have any record of. But they had anything to do with it. And he cited children are born in every age, and stars are the case of one of his family who had been misled, born at the same time. Men and women die in had been advised by spirits to go into the army, every age, and stars go out of external existence and had been told that he should be safe, no harm should come upon him; and he went, and was killed in battle, which proves that the spirits lied, or it was the devil. Well, I was awfully disappointed; but I met some

> one there who told me not to give up, but to come here, and, so far as I could, give an account of

> their going to New York and all about it, as near-

ly as I could, so that they might be induced to try

tagain. Why, there are folks here that were

horrid bad before they died, and don't you suppose they are just as bad now, and will do wicked things if they get the chance? Myfather ought to think of that, and not say they are all bad. I am not bad because they are. I don't tell lies and try to do wicked things because they do. It is very unjust to say we are all devils-little children and all. Only think of it! It's hard, isn't Q .- What means the account of John baptizing | it? Why, it is awful hard, because, you know, we have to suffer all there is to suffer. Those had folks do n't care. It only makes them angry, and then they fight awfully; and that is what they like. It only hurts us and shuts the door for us, and makes everybody think we are very wicked. I do n't thank Mr. Waters at all for what he said to father. I don't thank him at all. I know he and only reliable record-have you that? No, said it, because he thought it was right, but folks better be sure before they take part in anything ferent churches suppose they have the only true that is going to make anybody else unhappy. religion. One tells us, "Come to me. I have the Do n't you think so? [They ought to investigate.] true religion. You will find safe entrance into Oh, he said, he had, and that he had instances after instances to cite, where persons were deceived. Well, what of all that? He forgets that he is a little inclined to deceive himself. You see I just happened to know. I will tell you why: He had some of the best servants that anybody ever had, and one of them in particular-she used to come and it behooves this age to sift the chaff from the into our family a good deal; she was intelligent and good-she was good; her name was Maria, and he told her that he never would sell her. She wanted her freedom-papers, and he said he never would sell her; and one day what did he do but go and sell her? And when he sent her where she was to be sold, he never let her know anything about it, but told her something just as different from the real truth as light is from darkness; and she went down there, and, oh dear! dear! it was so different, and she was so distressed to think she had been so deceived, she gave right up and to their capacity. No two can judge alike. But | prayed she might die. And she did die. Wasn't God good? And she is a witness against him. Better not talk too much about deceiving! It is horrid wicked! But I think it is a great deal wickeder to talk about people that deceive, when you deceive yourself, than it is to deceive without talking about anybody. Do n't you? That is double wickedness, it is. I could n't help saying it, because I was just as mad as I could be at first. [You are not now?] No; but I was. I had worked so hard to get father there-I was horrid mad! But I am not now. They would n't have let me come here if I was. I should have had to deceive them if I did. They ask if you have love in your soul to all mankind, and if you have n't, then you better wait. But some of them come and we never throw away truth. You are not to and say, "Oh, yes, I love everybody; yes, yes, I throw it away, but to seek earnestly to know just mean all right. I like the truth." And then they come here and "jaw" like fury. They deceive bad. But I would n't say it, so I had to wait. [Did you have any knowledge of this before you died?] Oh, no; I heard about it-I heard the servants talk about it-about seeing spirits and getting raps, and a great many things; and we used to think they were superstitious. Thank you for letting me come. If I succeed, very likely I shall want to come again. But if anything haphas given to us? Can we do this by the study of pens to get me cross again, no knowing how long I shall have to wait. I tried just as hard as I

## ther. Good-day.

could to get over it, but I am quick, like my fa-

Henry A. Hubbard. It is nearly five years since I closed my life here to open it under better circumstances. I died at Roanoke Island, in February, 1862. I had contracted sickness on board the transport, which resulted in death. I was of the 27th Massachusetts. Company I. I was Captain of the Company. Name, Henry A. Hubbard, There seems to be much dissatisfaction on the part of my friends with regard to my death. They attribute it to the mismanagement of superior officers, and not without some cause, for they did not seem to know how to get us out of trouble. We were in a tight place, and they seemed to have more faculty for attending to their wine and cigars than to their sick and wounded men and under-officers. But it is all in a lifetime, we are told. I am well creeds, for he knew of none. The Gospel of God's satisfied with the exchange made, and can see eternal truth, such as was written everywhere in only one thing wanting, and that is, perfect communion between myself and those who remain. When that is effected, or even clearly under way, I shall be very well satisfied, and cease to have any regret for the early change I made. Nov. 5.

Thomas Van Wayne.

[How do you do?] That is what I am trying to find out. [Did you pass away whistling? I see you came back trying to.] Did I? Well, I was thinking which way was best to begin, and I was in the habit of doing that when I was thinking. I am a German by birth. From Booneville, Boone Co., Ill. That is the place I was living at, and my name was Thomas Van Wayne, and I have got a family and a great many friends. I was in the first Illinois Cavalry. I did n't know much about fighting, but I could fight if I wanted

to. But I think this country was mine now I lived here, and was well treated here, and had got a home here. And they told me it was all to be broke up and the government destroyed, and slaveholders was to govern, and I said, "It is well for every man who can shoulder a musket, to go." And I went, and was killed, and that's the end of it. And all I ask in compensation is the way to come back and let them know I was decently killed-very decently killed. I was well received in this new life, and made my way round here very quick. I have nothing to complain of, only I want to come back and see what I can do to make things straight. I want them to know I can come; and it is-well, it is like this: There is something in Germany that will come to me when some of my family there shall come to the spirit-land. I I am Katle Wiseman, from Louislana. I am am the legal heir. Well, my family in America daughter of Col. Nathaniel Wiseman. Had I have heard that they were dead, and have written lived one week longer I should have been four-there, but got no reply; I thought it well for me teen years old. Idon't know how my father will to come and say they are dead, and the thing is receive me, coming from here, but I hope he will waiting, and it is well to look after it. And they well. I have been dead—is that what they call got no reply because they didn't direct right. It

worlds proclaim thy wisdom and thy power, we will not doubt thy love. Whether men worship thee in the name of Brahma or Jehovab. it matters little unto thee, since thou knowest that all nations are thy children-thou art willing to receive the earnest prayers of all. Thou art ever with us, leading us through shadow and sunlight, assisting us through thy ministering spirits who have passed through scenes of sorrow up the mountain of knowledge and power. It is ever the wisdom of the higher to assist the lower; so we expect that thou wilt assist us through those intelligences that are nearer unto thee in wisdom. Though we have passed through the shade of death, though its dews have clustered around our brows, though its cold hand bath touched us and our earthly bodies have been laid away under the sod, yet our spirits rejoice in thy love, for that love is great, boundless as life, infinite as eternity. Oh, thou spirit who art all unto us wherever we may be, shall we pray unto thee for blessings when on every hand they are with us? Shall we ask thee to remove sorrow from our pathway when we feel that it is there by thy wisdom. Nay, we will only ask that we may know wherefore the sorrow, and find strength in our surroundings to bear all the crosses of life. Thou hast so married us to all Nature and to thee that we cannot be separated. Everything is bound to us, and we in turn are bound unto all things. So it is that we feel for humanity; so it is that we are made sad because of the sorrows of their earthly life. When we see thy children languishing beneath yokes of ignorance, when we see oppression with heavy hand resting upon thy weak children, then it is that thy spirit within us calls unto thy spirit without, asking for power, asking for wisdom with which to overcome the darkness of time. That we shall receive all we need, we have abundant evidence; that thou wilt guide us safe out of all darkness unto all light, we cannot doubt. If thy love did not forsake us in death, surely, oh surely it can never forsake us. Wherever we may be we feel that thy love will protect us, and our own sorrows, under the auspices of that love, shall finally bring us out into the clearer light and unto a better understanding of thee, where we can worship thee more perfectly-it may be where we can

angels in the sphere beyond time. Spiritualism does not propose to wage war against the churches, or against the members composing the churches, but it does propose to wage war against the course they are following directly in the wake of theological darkness and bigotry. They fail to see that they are enacting over and over again what they condemn in others. If they did see it, they would be ashamed for themselves. They would turn from the course, knowing it was not the better way. Spiritualists—those even who have only the outside of Spiritualism, who know nothing of its inner life, even that class who only make a profession of belief in the return of dead men, women and children, should be exceedingly careful how they send out words and thoughts that are so exceedingly bitter against any one, whether in or out of the Church. For their opponents North and South, East and West, are watching them, trying to determine concerning Spiritualism by the fruits those Spiritualists bear. If they bear slander, what sort of noticn can your opponents have concerning you or the glorious cause you represent? If their fruits are bitter, who can be nourished by them? cause you represent? If their fruits are bitter, who can be nourished by them?

No, no, ye Spiritualistsi even ye who float only on the surface, beware! for this great cause that is, so far as its expression on earth is concerned, dependent on you for its growth-beware, I say, how you cause it to blush for you. The time may come when Spiritualism will receive a undeflied Spiritualism.

we will answer a question in brief, which has been presented us from one of the iliteral minds knew it was not best." They were careful in that of the age—liberal in certain directions, in poliit?—[Yes.]—I have been dead since the 18th of isn't a very hard thing to do, but they didn't do August last, 1807. I don't know what I died it, and so the letter didn't stop at the right place.

August last, 1807. I don't know what I died it, and so the letter didn't stop at the right place.

Well, I don't care—I have no wish to bring money seemed to affect me, and so at last I died. They where it isn't needed, but I will say I would like he hopes it is true, thinks it is a glorious religion, come. If it isn't me, why then they will have

that those I have left should get what there is, hopes it may soon become exceedingly popular; and do good with it; if they do n't, they better not | and he might have added, When it does I will have it. That's it. As to keeping it all, it is not openly embrace it. And then he asks what is openly embrace it. And then he asks what is right, and if they are going to do that, I shall throw a big stone into the scale against 'em, so my side will go down and theirs will go up, so 'they can't get it. [Who have you left that has legal power to receive it?] Well, I have my daughter and my son—a small boy. I was the heir, and now they are the heirs. Then I have a half-brother. It was he that wrote. But he sent wrong. Now I want them to let me talk—seek one of these persons [mediums] so I can talk and tell them just what to do.

Oh! it is very good, this coming back. It lets us make things straight what is crooked.

About the great God, I don't know. I haven't seen him yet. Maybe he never made up his mind to come round where I be.

Nov. 5.

Séance opened and conducted by Thomas Paine; letters answered by H. Marion Stephens.

Invocation.

Our Father, our Mother! while myriads of worlds proclaim thy wisdom and thy power, we were discovered that has placed her upon a level below man. God never placed her there same power that hath said with regard to the sufficient and the right for constant at the new profess to be spirits that have once lived in forms of flesh, whether you believe it is right for women to vote, whether you believe it is right for them to stand the spirits that have once lived in forms of flesh, whether you believe it is right for them to stand the spirits that have once lived in forms of flesh, whether you believe it is right for them to stand the spirits that have once lived in forms of flesh, whether you believe it is right for them to stand the spirits at the man's filesh, with regard to universal suffrage. "Tells us," he says, "ye who profess to be spirits that have once lived in forms of flesh, whether you believe it is right for women to vote? Is the but one of many, therefore can only answer for myself as a distinct individuality. I claim to be responsible for all that I utter, and for nothing more. Is the right for women to vote? Is it best? Do you think they are capable of voting, right, and if they are going to do that, I shall throw our opinion—ours, the presiding spirits at the Then has man the right to? Certainly not. And Then has man the right to? Certainly not. And the same power that hath said with regard to the black man, "Let my people go," says the same with regard to woman. Give her her freedom, in its largest and divinest sense. First, the religion in woman is opposed to war. She intuitively feels that peace is better than war. Woman by nature is better fitted to receive impressions from the higher and diviner life. Hence, it is surely very possible that she may be so guarded and guided by that life that she will make no mistake, even in casting her vote. Yes, as an individual, I am in favor of universal suffrage. I am in favor of lifting the race higher and still higher.

But the great rushing tide of human progress is settling this question for you. I need not come to discuss it; whether I come or not, it will be discussed and settled. The same great power that determines concerning all things, also will determine concerning this; and since the dams that superstition has built against this great flood-tide of human progress are being swept away, need we fear for the result? I certainly do not, for one I know that as the race is bound to rise in all things, it will rise in this. And I know also that as the great Congress of Spirits are exerting now a wide-spread and deep-seated power on the earth, they will not overlook this most momentous question. the same power that hath said with regard to the

earth, they will not overlook this most momentous question.

Q.—Why cannot spirits manifest through the organs of a mute when the organs are perfect, as I have been informed they are?

A.—Then you have been misinformed, for in most instances the organs of the mute are imperfect, therefore they will not admit of their exercise by any foreign spirit any more than of the

ind welling spirit.
Q.—Do I understand you to say that the organs are imperfect?

are imperfect?

A.—In most cases. There are exceptions, and where there are exceptions, it is very possible for a disembodied spirit to do more than the indwelling spirit could do. Sometimes persons are mute because there is a certain magnetic and electric life playing between the organs of speech and the spirit which they cannot overcome, however perfect the organs may be Whereas some outperfect the organs may be. Whereas, some outside and more powerful spirit might be able to overcome this magnetic and electric interference and be able to speak, while the spirit that dwalt in the body would not be able. But these are the exceptions, not the rule. Generally the external organs are defective.

## Sally Thorndike Hall.

I have been trying ever since I left the earth, which was nineteen years ago, to come back and explain the unusual conditions that surrounded ship thee more perfectly—it may be where we can worship thee more in love than at present. It would seem that our love for thee, oh Father, oh Mother, were great as it could be; yet as we advance nearer and still nearer to thee in thy wisdom, we expect to love thee more and more. That thou wilt hear our prayers, we believe; that thou wilt answer them also, we believe; for thine is the kingdom and the power and the glory, forever and ever. Amen.

Nov. 7.

Questions and Answers.

Que make the person any worse?

Ans.—There are many persons who claim to be Spiritualists who are only such in outward expression, while the inward life of Spiritualism they know nothing about. Spiritualism teaches large charity, and it also teaches you to be just. It does not teach you to array the peculiar condition of any individual before the world, that the world may censure and finally condemn. No, Spiritualism does no such thing. Spiritualism points you to yourself, and bids you to be exceedingly watchful over yourself, guarding your every not, and rendering all acceptable to even the highest and had lost my mind; but I told them I never had a clearer mind in my young days than I had then. Some of the most remarkable things I received from the spirits I preserved, and my son has them. And he often says, "That is like Spiritualism. I wish I could believe it. I wonder if it is one and the same thing." Well, it is not existence before the Rochester Knockings. Not at all—not at all! That is only one of the phases of Spiritualism. That was only the communicating of the spirits at one place. That was all. There has always been proof in every age that certain persons were susceptible to spirit influence; some to write, some to talk, some by fluence; some to write, some to talk, some by impression; some one thing, and some another. They told me just when I was agoing to die. Folks said, "That is so strange. It is a miracle." It wasn't no miracle at all. They knew it would es, but it does propose to wage war against the darkness within the churches—that which belongs particularly to the churches, not the outside acts of individual members. Spiritualism does not tell you to blame the Church because one of its members commits murder or any other crime. No, it advises to no such course. Now your querist asks why Spiritualists do thus and so? Well, they do did not be more ready to go, they told me. I asked them, and it proved just so. They even told me what kind of a day it would be, and who would be with me, and all about it. Well, it all proved just as they said; and oh! they thought it was so strange, and "oh! mother was crazy—she did not know." "Oh! we do not understand it; we can't understand it. It is one of the mysteries of why Spiritualists do thus and so? Well, they do so because they are ignorant of the better way—spiritually ignorant. They do not see that in this course they are following directly in the wake of a scan be. It is a mystery how the violet grows,

ready. The time has come—that's all. God rules over everything. There never was a time he didn't rule. I used to tell them so. I had perfect faith in my God, they said, but I had no faith in religion, because of these things. I was insance. Well, I had the utmost faith in God. They did n't have. I was never afraid to die, but they were; and because they were, they thought I would

be, too.

They said, "Well, they did tell her when she sifting; when all such as are not Spiritualists at heart, as well as at head, will be set aside, and by whom? Why, by the God of their own natures, for they will be ashamed of their course, because they will see it in its deformity, and they will set themselves aside, waiting till they shall be more worthy to enter the ranks of pure and undefiled Spiritualism.

They said, "Well, they did tell her when she was going to die; but we don't care; it was the devil, after all." But it never made me unhappy, or the spirits would n't have told me. I remember very well when some one in our family was very slok, and I knew—I felt in myself they were not going to live, and I asked the spirits who came to me, and they would not give me any satisfaction at all—would n't even answer me. As soon as they left, the impressions came to me, and they have not come.

overthrown so much of the theory; but till they can, it is an open question for them to decide, and I have every hope that they will decide it right; that their reason now is at work in the right direction, and they will decide right. But there is one thing they must not expect, because we can come back—that we are all of us going to interfere in their worldly concerns, and tell them how they are going to recover lost property. They must not expect it. They will know what that means. You do n't know, but they will.

Nov. 7.

## James R. Darracott.

By the kindness of our good chaplain, Rev. Arthur Fuller, I find myself able to take advantage of the things of time, and able to communicate to those I have left here. He has very kindly assisted me, and has shown me what I hardly expected I should be ever able to realize, namely, the power to return speaking through mortality after having passed through death. That it is no miracle is a well-proven fact, since it is the exhibition of a natural law.

after having passed through ceath. That it is no miracle is a well-proven fact, since it is the exhibition of a natural law.

I passed out of my own body at the battle of Bull Run. I was in the 16th Mass. And for the benefit of those I have left, I would say I passed away easy and without fear, and also for their benefit I would say I met with a cordial reception in the spirit-land, and have been exceedingly well satisfied thus far, and were I to be made possessor of all the wealth of this world in case I would return permanently again, I would decline the temptation, however great it might be. For the reality of this spirit-world is so grand and glorious, that you instantly fall in love with it. It is the real world, notwithstanding you think it is the shadowy, the unreal. And it is a world to which no one need fear to come. You may fear the passing pang of death, just as you fear any kind of physical distress, but there is no need of fearing anything beyond death. If you live as you ought to here, you will find yourself far better situated in the spirit-world. If you do as well as you can, as well as you know how, as well as your circumstances will allow, it is all the great God expects of you. But the better you do, I am told, the mere exalted and happy you are in the spirit-world, for the reality of the spirit-world is made up of the conditions through which the individual passed here. So if you do as well as you are able to, you rear for yourself very good conditions in the spirit-world. But if you constantly ignore conscience and live for mammon more than God, the God of your own better nature, you must expect the consequences. I see plenty here who are mourning over their condition, because they have spent all their earthly lives in the accumulation of worldly wealth, and

plenty here who are mourning over their condi-tion, because they have spent all their earthly lives in the accumulation of worldly wealth, and in treading upon and grinding down those weak-er than themselves.

I receive my due share for all the missteps I made in earth-life, and although my punishment is not very great, still it is great enough to make me feel that were I on the earth again, I would do far different. But I am satisfied, and would not return. Now if my friends have a desire to not return. Now if my friends have a desire to know anything about the country to which they are coming, their better course is to open a correspondence with those who are living there. James R. Darracott. I hope to reach my friends in Lowell, here and elsewhere. Good-day.

Nov. 7.

## Mary Maguire.

Mary Maguire.

I come in the name of the Father, and of the Son, and of the Holy Ghost. I have been in the spirit-world most eighteen months. I died at the Orphan Asylum in New York, at St. Mary's. I was in my eleventh year. My mother died when I was a little less than five months old, and shortly after my father was killed by accident. I had one older sister, and sho was adopted by a family in New York. [Do you remember their name?] No, I never knew. I was only told by the sisters at the school that she was not dead, that she was adopted, but they did n't know who had adopted her, because the people did n't wish to be known. My name was Mary Maguire, and I want to come most of all to sister Alice. She recognized the coming of God in spirits, and she believed, she said, that the Holy Mother was commissioned to send guardian spirits to all who worshiped at her shrine. And she told me that it might be that the Holy Mother would send up for her guardian spirit. She hoped she would. She said in her prayers many times that she hoped that when I went I might be constituted her guardian spirit by the Holy Mother. I was sick a good while. I first had the lung fever, but I died with consumption, which I inherited from my mother. I am her guardian spirit. I do n't know that the Holy Mother has commissioned me, but I know that I am, and I know that spirits come back and talk to everybody they like, whether they worship at the Holy Mother's shrine or not. That is what I am, and I know that spirits come back and talk to everybody they like, whether they worship at the Holy Mother's shrine or not. That is what I want her to know. I want her to know that I have the real of which her gift was the symbol—her last gift—with me in my spirit home. It was a small ivory cross mounted with gold. She gave it to me and told me that one of the fathers had blessed it, and when I died I said I wished I could take it with me; but I want her to know there is no need, because I have the beautiful thought of it with me, and that makes a cross more beautiful than the one she gave me. I am very happy here. I have no sickness here, and I am no longer an orphan, because I have found my mother, and my father I finall find when he becomes purified from the dross that has come to his spirit because he did not do right when he because he did not do right when he cannot be successed by the same have been redeemed by its use within the last seven years. his spirit because he did not do right when he was here. When he is free from all that, I shall find him too. Tell her I am with her when she says her prayers, and it makes me happy to know she has not forgotten me; and tell her when she dies I shall be with her, and it won't be dark, and all through her life I shall watch over her and assist her to do what is right. I am going now, in the name of the Father, the Son, and the Holy Ghost. Good-by. Nov. 7.

Scance opened and conducted by Theodore Parker; letters answered by H. Marjon Stephens.

[At the close of the scance, Mr. James C. Morse rose and stated that he was an officer in the 16th Mass. regiment, and was acquainted with James R. Darracott. He accompanied him with a detachment of recruits to Yorktown in 1862. He was killed at the second battle of Bull Run. He was a son of George Darracott, formerly President of the Boston Gas Light Company.]

## MESSAGES TO BE PUBLISHED.

Monday, Nov. 11.—Invocation: Questions and Answers; Flora, a slave, to her mistress, Miss Lizzie T. Porter, Raieigh, N. C.; Margaret Weich, Cross street, Boston, to her son, James Weich; Edward Moore, London, to his family; Willie White Campbell, to his mother.

Tuesday, Nov. 12.—Invocation: Questions and Answers; Henry Lesteinder, to his children; Amos Sprague, of Mont peller, Vt.; Julia Taylor, of Fleet street, Boston, to her mother: Stephen Budley, of Boston, to his sons. Thomas Wallingford, to his son, Thomas Wallingford, Newcastle, Eng.; Evangeline Paifrey, of St. Louis, to her mother; Michael Reagan, of Boston, to his binother, Thomas; Esther Maria Grane, to her friends in New Orleans, La.

Monday, Nov. 18.—invocation; Questions and Answers; Jesse Rogers, of Paimyra, Mich.; Olive liarrett, of Boston, to her children; James Connelly, of Lowell; Charles Hunter Garfield, Acc. 19.—invocation; Questions and Answers; Maria S Gray, of San Francheo, Cal., to her mother; Hiram S. T. Bowers, who died in Liverpool, to his friend Silas Doson, of New York; Charlie Poor; Samuel Cole, of the 8th Michigan Calvairy, to his brother James.

Thursday, Nov. 21.—invocation; Questions and Answers; Elien Read Wade, of Boston; William Pierce, of Searsport, Me., to his brother; Matilda Frances Lyon, of Fall River, to her parents.

Me., to his brother; Matilda Frances Lyon, of Fall River, to her parents.

Monday, Nov. 25.— Invocation; Questions and Answers; Clara Davis, of Savannah, Ga., to her father; George B. Simmons, of Flichburg, 15th Mass., to Maj. John Kimball; Thomas Benton, to Benjamlack. Butler.

Tuestay, Nov. 28.—Invocation; Questions and Answers; Cornelius Winne; Moses W. Leavitt, of Chicago; Freddy Harmon, of New York, to his mother; Satah E. Smith, of Hamilton, C. E.

Monday, Dec. 2.— Invocation; Questions and Answers; Henry Parker, of Manchester; Joseph Huntress; Robert Duncan Craig, of Ayrshire; Mattle Anderson Bell, of Columbia street, New York, to her mother,

Tuesday, Dec. 10.—Invocation; Questions and Answers; Mary Graham, Evansville, Ind., to her friends; Mrs. Allen, to her children; Alec F. Forney, 2d Louislans Infantry, to his friends.

her children; Alec F. Forney, 2d Louisiana Infantry, to his friends.

Thursday, Dec. 12.—Invocation; Questions and Answers; Frederic Sclizer, of Cleveland, to his brother Carl; Lillian Worcester, of Milford, Mass.; William Bayles, of the ship Navono, to his wife, in New York.

Monday, Dec. 16.—Invocation; Questions and Answers; Dexter Fields, of Mariboro', N. H., to his family; John Hall, to to his mother; in Cambridgeport; Neille Fogs, of Chicago, to his mother; Henry Pevere, to his son.

Tuesday, Dec. 17.—Invocation; Questions and Answers; John Laud, of Bellair, Md.; Lemuel Foster, to his mother; Polly Fiint, of Manchester, N. H., to her children.

Thursday, Dec. 18.—Invocation; Questions and Answers; Hannah Thorpe, of Providence, B. I.; Lemme Finet, of Iparish, Mass., to her parents; Charlie Phelps, to friends in New Orleans; George A. Redman, to Mr. Colby.

Monday, Dec. 22.—Invocation; Questions and Answers; Charles A. Taylor, 6th Mass., Co. D.; Robert S. Forbes, of Missouri, to his brother Samuel; Jamet Graham, of New York, to har parents.

## Miscellaneons.

L O. O. F.

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April 21.—tf

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4w—Jan. 4.

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## DR. J. T. GILMAN PIKE, Pavilion, 57 Tremont street, Room No. 5, BOSTON, MASS.

OFFICE HOURS, 8 to 12 M.; 2 to 5 P. M. All other hours devoted to outside patients.
N. B. ALL PRESCRIPTIONS carefully prepared and put up by himself. From an experience of ten years, Dr. P. is convinced of the curative efficacy of Electricity and Magnetism, and is constantly availing himself of these occult forces in the treatment of his patients.

July 27.

CTAVIUS KING, M. D.,

Eclectic and Botanio Druggist,
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ROOTS, Herbs, Extracts, Oils, Tinctures, Concentrated
Medicines, Pure Wines and Liquors, Proprietory and Popular Bedicines, warranted pure and genuine. The Anti-Scrofula Panacea, Mother's Cordial, Itealing Extract, Cherry
Tonic, &c., are Medicines prepared by himself, and unsurpassed
by any other preparations. N. B.—Particular attention paid
to putting up BPIRITUAL and other Prescriptions. Jan. 4.

## CARTE DE VISITE PHOTOGRAPHS

OF the following named persons can be obtained at this office, for 25 CENTS EACH: O omce, for 22 CENTS EAGH;
REV. JOHN PIERPONT,
JUDGE J. W. EDMONDS,
EMMA HARDINGE,
ABRAHAM JAMES,
ANDREW JACKSON DAVIS,
ANDREW JACKSON DAVIS,
JOAN OF ARC,
ANTONE (by Anderson),
PINKIE, the Indian Maiden; 50 cents.

## Sent by mail to any address on receipt of price.

BY A. B. WHITING. WE HAVE received a supply of the following beautiful ballads, composed by Mr. Whiting: "Sweet be thy Dreams, Alida," "The Windis in the Chesnut Bough," "Medora," "She was a Rose," "When e'er in Bleep the Eyelids Close," "Oh hear my Parting Sigh, "Spirit of Light, Love and Reauty," For sale at this office. Price 35 cents each.

June 22.

INSPIRATIONAL MUSIC

THE APOURYPHAL NEW TESTAMENT. DEING all the Gospels, Epistles, and other pieces now ex-beautiful the first four centuries, to Jesus Christ, his Apostles, and their companions, and not included in the New Testament by its compilers. Price \$1,25; postage 16 cents. For sale at this office.

# DR. GEO. B. EMERSON,

Spiritual Movement Cure,

OFFICE, No. 1 Winter Place, Boston, Mass. Hours from 8 MRS. LAURA A. MC'KENZIE, DIRG. LAURA A. BIUTA ENZIE;
DOTANICAL, Clairvoyant and Healing Medium, treats all
diseases: examines by a lock of hair. Clairvoyant Examinations, 81: Herb Bath, 82. MR. DUNCAN MCKENZIE;
Writing, Test and Business Medium, also Clairvoyant. Written Communications from Spirits, \$3; Answering Scaled Letters, \$3; Tests and Business matters, \$2. Blours 9 A. M. to 8
r. M. No. 22 Florence street, Boston. 69\*—Dec. 28.

DR. MAIN'S HEALTH INSTITUTE. AT NO. 230 HARRISON AVENUE, BOSTON. THOSE requesting examinations by letter will please en-close \$1.00, a lock of hair, a return postage slamp, and the address, and state sex and age. 12w—Jan. 4.

Address, and state sex and age.

MRS. A. C. LATHAM,

MEDICAL CLAIRYOYANT AND HEALING MEDIUM,
292 Washington street, Roston. Mrs. Latham is eminently successful in treating Humors. Rheumatism, diseases of the

tungs, Kidneys, and all lililous Complaints. Parties at a distance examined by a lock of bair. Price \$1,00. 13w—Jan. 4.

NELLIE STARKWEATHER, Writing Test Medium, No. 6 Indiana street, Boston, Mass. Dec. 14.-13w

A. S. HAYWARD, "Magnetic Healer," will be visit the sick in Boston and vicinity. No medicine required. Address care of this office. 14. MRS. AMELIA BABBITT, Business and Test Medium, No. 34 East Canton street, Boston. Circles on Tuesdays, Fridays and Bundays.

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MRS. H. A. CASWELL, Medical Clairvoyant and Test Medium, So Pleasant at. Hours, 10 A. M. to 5 P. M. 5 Jan. 4.—2 w\*

MRS. R. COLLINS still continues to heal the sick, at No. 19 Pine street, Boston, Mass.

MARY M. HARDY, Trance, Healing and Business Medium, No. 93 Poplarst., Boston. Terms \$1,00.

## Miscellaneous.

SOUL READING.

SOUL READING,

Or Psychometrical Delineation of Character.

MR. AND MRS. A. B. SEVERANCE would respectfully
I announce to the public that those who wish, and will visit
them in person, or send their autograph or lock of hair, they
will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past
and future Hife; physical and sease, with prescription therefor;
what business they are best adapted to pursue in order to be
successful; the physical and mental adaptation of those intending marriage; and hints to the inflammoniously married,
whereby they can restore or perpetuate their former love.

They will give instructions for self-improvement, by felling
what faculties should be restrained, and what cultivated.

Seven years' experience warrants them in saying that they
can do what they advertise without fall, as hundreds are willing to testify. Reptices are particularly invited to investigate.

Everything of a private character KEPT STRICTLY AS SUON
For Written Delineation of Character, 81.00 and red stamp.

Hereafter all calls or letters will be promptly attended to by
either one or the other.

Address. MR. AND MRS. A. B. SEVERANCE,
Jan. 4.—Jaw
Milwaukee, Wisconsin.

## DR. WILLIAM B. WHITE, CLAIRVOYANT and Medical Electrician, has removed his office from Jefferson Place, Boston, to 383 Main street, Charlestown, Mass., and has associated in business with

MRS. JENNETTE J. CLARK,

recently from Fair Haven, Conn. They will continue to give Medical Examinations, sit for spirit-communications, delineation of character, &c. Mrs. Clark will take charge of the Laddes' Electrical Department. Office hours from 9 A. M. to & F. M.—a few doors north of Reed's Corner. 13w\*—Nov. 2.

DR. J. R. NEWTON

WILL Heat at NEW ORLEANS, LA., Until torther notice. tf-Oct. 12.

MRS. MARY LEWIS, Psychometrical or Soul Reader, would respectfully amounce to the public that MRS. MARY LEWIS, Psychometrical or Soul Reader, would respectfully announce to the public that she is located in Morrhon, Whiteside Co., Ill., where she is ready to receive calls; or by sending their autograph, or lock of hair, will delineate character, answer questions pertaining to the past, present and inture. Having been thoroughly test ed, she is comident she can give general satisfaction to the public. For written Delineation of Character, and Answering Questions, \$1,00 and red stamp. MRS. MARY LEWIS, Morrison, Ill.

DR. H. SHERBURNE, Magnetic Healing Physician and Developing Medium, will answer calls to visit the sick in Schoharle. Obego, sterkimer, Montgomery, Schenectaly, Washington, Albany and Greene Counties, during the winter and spring of 1861-8. Address Experance, Schonaule Co., N. Y.

TERMY DURLED S. Magnetic District Land.

HENRY PHELPS, Magnetic Physician, Lewis 1140\*-Oct. 26.

## MILLER'S HEPATIC POWDERS.

SEND for copy of "Real Estate Record," PUBLISHED RONTHLY AND SENT PRES. It contains full descriptions of Farms, Mills, Houses, Country Seats, Iron Ore, Cont and Timber Lands, Farms and Lands in Penusylvania, New Jersey, Delaware, Maryland, Georgia and other States. Address, REAL ESTATE RECORD, 237 So. Sixth Street, Philadelphia. Dec. 28.—Jw

THE HOLIDAY JOURNAL OF Parlor Plays, Magic Sports, Firesido Games, Pleasing Experiments, Practical Jokes, Queer Problems, Puzzics, Riddies, Charades, Rebuses, Enigmas, Anagrams, Transpositions, Connodrums, &c., SENT FREE. Address Alla Ms & CO., Publishers, Boston.

WATCHES AND JEWELRY
REPAIRED and for sale by S. R. WETHERBEE, 2 Cit
Hall Avenue, near School street, Boston. 19 Slive
Ware made to order.

## Acw York Advertisements. E, E, E, E, E,

# Coughs, Colds, Consumption, Catarrh,

Constipation, Cured!

DY DR. E. F. GARVIN'S new discovery for the dissolving and volatizing, for the first time, the remedy called Tar. It contains 12 active Principles, but in its officinal 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 Internatuse, Liquid Gas for inhaling the vapor to the Lungs, and the Golden Liver Pills, form a reliable treatment for Consumption, and specific for Catarrh, Bronchitis, Heart Disease, Dyspepsia, Blood, Kidney, Bowel and Liver diseases, Eruptions and all forms of Rerofusa. Piles, Femalo Diseases, &c. 1 am at liberty to use the following names:

Diseases, &c. 1 am at liberty to use the following names:

Cured of Consumption:

Mr. William H. Depuy, 187 If th street, Brooklyn, N. Y., after using all the popular remedies of the day, and given up, was cured by the New Holution of Tar.

Mr. D. W. Wood, Eag., 36 Washington street, Boston, was given up to die, and was cured by the Tar.

Mr. J. B. Secor, Singer's Rewing Machine Office, Chicago, Ill., was cured of Hereditary Consumption.

Mr. J. P. Brackett, Confectioner, Chicago, Ill.

Mr. J. P. Brackett, Confectioner, Chicago, Ill.

Mr. J. P. Brackett, Confectioner, Chicago, Ill.

Mr. J. Disackett, Confectioner, Dis

Mrs. John Haus, St. Johns, New Brunswick. Bronchitis: Mrs. L. F. Hyde, 462 6th avenue, New York, the well known

Test Medium.

Mr. William Sherwood, New York city. Cntarra Bronchitis and Consumption of the Blood.

Mrs. F. Rogers, Centerville, N. J.

Mr. George Shufeldt, 108 North Lasall street, Chicago, Ill.,
Cntarra.

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

tion.

Mr. Justice, corner Broadway and Pearl street, New York,

Itching Eruption and Constitution.

Mr. Elisworth, 26i Broadway, New York, Scrofula.

OTHERS CAN BE REFERRED TO.

PRICES: First Solution or Comp. Elixir. \$1,50 Per
Bottle. Inhaler and Inhalant sent by mall \$5,00—never heforesoid less than \$15. Pills 2 sized Boxes, \$1,00, 50cts. Free
by mall. TA LIBERAL DISCOUNT TO AGENTS. Sold by Druggists everywhere. Address. E. F. GARVIN, M. D.,
602 6th Ave., bet. 28th & 29th sts., New York.

Nov. 2,--eow

FOR SALE, on easy terms, or Exchange, as Farm of 100 acres, in Monmouth Co., N. J.—cambe divided into small farms; also 1700 acre farm in West Virginia, on same terms. It would make 17 good farms. B. FRANKLIN CLARK, I Park Place, New Yors. MRS. MARY TOWNE, Magnetic Physician

Medinms in Boston. New York Adbertisements.

## **REMARKABLE CURES**

## THE GREAT SPIRITUAL REMEDY, MRS. SPENCE'S

## **POSITIVE AND NEGATIVE** POWDER8.

New Haven, Ind., Sept. 1st, 1867. Prov. Struce—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.

He took one Box, and said he was better than he had been for four years. This was in March. About the last of July he was taken with a (2) FEVER, and the Doctors gave him up, and said he must die. But I sent for two Boxes of your Positive Powders for him about the time I went East, and on my return I found him walking about, and he is now to work 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 consulted eight different physicians, five of whom had pronounced his Lungs to be in an advanced stage of (6) IN FLAM MA. TION. He had not done any labor for alx 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 feets us well as ever in his life. Yours, A. B. Armstrong.

Mrs. Nathan S. Davis, of West Cornelle, Me., writes as follows: "The lady in Athens, Mrs. Downs, who, as I mentioned in my last letter, was considered in (5) CONSUMP

work for her family." East Greenwich, R. L. Dec. 31st, 1868. PROF. SPENCE—Bear Sir: Please excuse me for not writing to you somer, but my daughter wished to take another llox before I gave you a definite answer concerning her (6) BY N-ENTERY. I can now say, with pleasure, that she 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 she 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 Doctoror ourselves could give. Aftertaking one Box of your Powders she was well mough to sit up and be about the house; and now, after the second Box, she says she feels as strong as the day before her Your obt. servant, Austin Wilson. Fork, Union Co., Ohio, Sept. 14th, 1867.

TION, has been cured by your l'owders, and is doing the

DR. SPRNCE-Dear Sir: 1 took a 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 Denfaces. Mrs. Prissilla Knox.

Sycamore, Ill., July 11th, 1867.
PROF. Spence-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 KIB-NEY DISEASE, and (10) SPINAL DIFFICUL-TY of long standing, besides driving away all (11) NEIE-VOUSNESS, so that she feels like a new being. Truly yours, L. Dows. Truly yours,

Wilton, N. H., Feb. 18th, 1867. PROP. PATTON SPENCE, M. D .- Dear Sir: For the in closed \$1,00, please send me a Box of your Negative Powders, for Denfuess. I have some hope, for I sent to the Banner of Light office, Boston, for a Box of Positive Powden for (12) KIDNEY COMPLAINT of long standing. It proved all that it was recommended, and more too. I had been troubled a long time with what the Doctors called the (13) HEART DISEASE, sometimes very distressing, and all the time very disagreeable. Since taking the Powders that complaint has vanished, and I have not felt a sympton since. Yours truly, DANIEL DUTTON.

MRS. PHEBE ANN HAINES, of Altoona, Pennsylvania, writer as follows-" I am now in my 60th year, and during the last 40 years I have suffered from (14) INTEPRIA and (15) SLEEPLESSNESS; but having used your Posttive Powders I can now truthfully say that during the last iew months is the first that I could either eat or sleep with

These Powders are a newly discovered Yeggrable Liver and billary functions. They rouse to vigorous, healthy action a torpid, diseased liver; stimulate the kidneys, and correct all billious derangements. Sent to any address by mail with full directions for use. Price per package, 50 cents and two red stamps. Send for Circular. Address, LEO MILLER, Appleton, Wis.

IMPORTANT NOTICE TO REAL ESTATE OWNERS.

CSEND for copy of "Real Estate Record," PUBLISHED Yours for the truth, Naon Lovelor.

CSEND for copy of "Real Estate Record," Published on the control of the composition of the copy of the

Clark's Green, Luterne Co., Penn., Sept. 19th, 1867. DR. SPENCE - 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 l'ositive and Negative l'owders. When the those l'owders were curing her husband. Then I learned hi true condition. He was just gone with (18) 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. Mr. Comedy was taken with the (1D) CHOLERA, very severe-had two Doctors and no help. My son carried him ive 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 owders, 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,

DR. A. J. CORET, of Great Bend, Penn., writes as follows; I have a case of Cutarrh, broughlal tubes affected and (22) LEFT LUNG COLLAPSED, not filling air. I have given two boxes of the Positive Powders, and the Lungs now all two-thirds of the way down.

I, myself, have been afflicted with (23) RHEUMA-

TISM and (24) HEART DISEASE 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 Disease much re-Heved, so that I can use the pick and the shovel in prospect-

ports the cure, by the l'owders, of a case of (27) FEVER, and a bad case of (28) DYSENTERY. H. D. Royet, of Plainfield, Waushara Co., Wis., reports the

following cures by the Positive Powders: Himself cured of a terrible (29) FELON on his hand, from which he had not slept for 8 days and nights. Mrs. Booth, cured of an awful (30) COUGH. Elder Lyman Smith, cured of the (31) Chiarrh.

Chiarrh.

Chiarrh.

Chiago, Ill.,
E. Tripp. 333 Indiana street. Chicago, Ill.,
Byspepsin
and Bronchitts of TWELVE TEARS' STANDING.

E. Tripp. 333 Indiana street. Chicago, Ill., Dyspepsin
and Bronchitts of TWELVE TEARS' STANDING.

Mr. W. A. Loring, Clerk Anguican House, Boston, Mass.,

Henrt Discusse.
Mr. Julius Kimitali, Chicago, Ill., Heart Discusse.
Mr. George Passett, Riding Teacher, Chicago, Ill., Heart
Discusse.
Mr. Julius Loring, Clerk Anguican House, Chicago, Ill., Heart
Discusse.
Mr. Julius Kimitali, Chicago, Ill., Heart Discusse.
Mr. Julius Kimitali, Chicago, Ill., Heart
Discusse.
Mr. Julius Loring Clerk Heart Discusse.
Mr. Julius Loring Clerk Heart Discusse.
Mr. Julius Loring Clerk Heart Discusse.
Mr. Julius Loring Clerk Anguican House, Boston, Mass.,
Mr. Julius Kimitali, Chicago, Ill., Heart
Discusse.
Mr. Julius Kimitali, Mr. Julius K Mrs. Lewis, Town City, Heart Disease.

Mrs. Lewis, Town City, Heart Disease.

Mrs. Mary Davis, Cashier Jones's store, corner 19th street and 8th ave., New York, Heart Disease and Constignation of know that she ever was lame.

Your respectfully,

Heart Hupp. HORACE HURD.

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

Brooklyn, Josea, May 12th, 1867. PROF. SPENCE—Dear Sir: In 1882 I was taken sick with Exert Disease, and was so that I could not lie down for 2 years. In 1863 I became LAME, 80 THAT I USED CRUTCHES. In 1866 I recovered the use of my limbs some. 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 (34) COUGH which had returned every winter. HATTIA M. STANBRO. They stopped it. Her mother, LUCY TYRRELL.

Algonae, Mich., Nov. 4th, 1867, Da Rrauca-Rir: Your Powders stopped my son's (85) OHILLS AND FEVER, and restored his appetite. His COUGH is much better.

For a number of years I have been troubled at times with a very (166) SEVERE 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 Fowders, with one of those spells. I was so had that I could not help myself. Bor the Positive Powders took the kinks out of my buck. I feel like a new man. I 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 is the Powders that have done it.

I am, yours truly, E. R. WARNER. Provided, Rutland Co., 17., Nov. 6th, 1867.

PROV. SPENCE—Dear Sir. 1 had been sick about 18 months with (BS) CHEONIC DIA RESERVA. 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 tried mediums and root become all mostly before I took them. Powders in the house some six months before I took them. My wife had no faith in them. I paid out some \$50,00, and was no bettert then I commenced taking your Powders. I did not take them I 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 COUGHS and COLDH. I would not be without them in my housefor any money. I will

send \$5,00 in this, for more. Yours in haste, The magic control of the Positive and Negative Powders over discuses of all kinds, is wousderful beyond all precedent.

THE POMITIVE POWDERS OURE Neuralism, Readerly, Earache, Toothache, Rheumatism, Gont, Colic, Patus of all kinds; Cholers, Diarrhes, llowel Complaint, Bysentery, Nausca and Vomiting, Dysepsiu, indigestion, Fistulence, Worms; Suppressed Menstruation, Patiful Menstruation, Falling of the Womb, all female Weaknesse and Derangements; Cramps Fits, liydrophobla, Lockjaw, St. Vitus' Dance; Intermiticut Fever, lillions Fever, Yellow Fever, the Fever of Small Pox Meadles, Bearlatina, Eryspelas, Precimonia, Fleuris; all landsummations, scatter or chonic, such as indisamnation of the Lungs, Kidneys, Womb, Bindder, Stomach, Prosinte Gland; Catarrh, Consumption, Brochits, Coughe, Code; Secofala, Nevyousness, Sheeplessness, &c.

THE NEGATIVE POWDERS OURE Pa-LUTHER STOOPLEY.

der, Stomach, Prostate Gland; Catarrh, Consumption, Brochitis, Coughe, Colds; Serofula, Activamens, Meeplesanese, &c.

THE NEGATIVE POWDERS OURE Paralysis of Relay; Amaurosis and Beafress from paralysis of the nerves of the eye and of the ear, or of their hervois centres; Bouble Vision, Catalepsy; all Low Fewers, such as the Typhold and the Typhols extreme Nervous or Muscular Prostreation or Relaxation.

For the cure of Chillis and Fewer, and for the prevention and cure of Cholera, both the Positive and Negative Powders are needed.

The Positive and Negative Powders do no violence to the system; they cause no purging, no natures, no vomiting, no marreotizing; yet, in the language of S. W. Richmond, of Chenoa, ill., "They are a most wonderful medicine, to silent and yet so effective."

As a Family Medicine, there is not now, and never has been, anything equal to Mrs. Spence's Positive and Negative Powders. They are adapted to all ages and both sexes, and to every variety of sickness likely to occur in a simily of salulis and children. In most cases, the Powders, if given in time, will cure all ordinary attacks of discase before a physician can reach the patient. In these respects, as well as in all others, the Positive and Negative Powders are

THE GREATEST FAMILY MEDI-CINE OF THE AGE! In the cure of Chills and Fever, and of all other kinds of Fever, the Positive and Negative Powders know no such

Fever, the Positive and Regative rowers above thing as fall.

To AGENTS, male and temale, we give the Bole Agency of entire counties, and large and liberal profits.

FIFYMICIANS of all schools of medicine are now using the Positive and Negative Powders extensively in their practice, and with the most gratifying success. Therefore we say, confidently, to the entire Medical Profession, "Try the Ponders."

Printed terms to Agents, Physicians and Druggists, sent free.

Franco terms to account any account of the free.

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

Matted, postpuid, on receipt of price. 

Rums of \$5 or over, sent by mall, should be either in the orm of Post Office Money Orders, or Drafts on New York, or list the letters should be required.

Money mailed to us is at our risk. OFFICE, 371 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. 188 Washington Mt., Boston, Mass., and by Braggists generally. Nov. 30.

FRED. L. H. WILLIS, M. D.,

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(NEAR BROADWAY,) CLAIMS marked success in the treatment of all Chronic and Nervous Disorders, Epilepsy, St. Vitus' Dance, White Swelling, Paralysis, Local and General Debility, Pulmonary Consumption, &c. and in a word, all Morbid Conditions affecting the Vitalor Functional Action of the System.

office Hours, for Examination, Consultation and Trentment, from 5 to 11 o'clock A. M., and from 4 to To clock P. M. Patients unable to call, will be visited at their residences. FOF Fee for Examination, 85: for office treatment, 82:

or visits, according to distances, \$3 to \$5, including advice.

Patients attended to, and prescribed for by mail, on nclosing the fee of Five Dollars. Reasonable reductions Sept. 28.--1f

INVALIDS: DO YOU KNOW IT?

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NERVOUS DEBILITY. Scrofula, Anthma, Bronchitis, Dys. popsia, Paralysis, Lossof Appotite, Femulo Weaknesses, Liver and Eldney Complaints, Debility of Nursing and Pregnancy,

and all Chronic disorders of every nature,

PROFESSIONAL TESTIMONY. "As SURE A RUNEDY IN Consumption as Quininets in Intermittent Fever, and as EFFECTUAL A PRESERVA TIVE as Vaccination in Small Pox."—Dr. Churchill. It is uncovaled 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. F. • • • "I would say to all who have any lendency to Consumption, TARE THIS REMEDY, and the souper the better."- W. W. Townsend, M. D., Union

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Three large, or six small liottles, for \$5, by Express.

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## THE INDIAN PILE AND SALT RHEUM REMEDY.

A TELLING LETTER: E. J. Shriton. Agent:—I don't know anything about spiritual manifestations. I am a forerian in a foundry here. Mr. Saulsbury, our time-keeper, gave me a box of your salve, and it cured me of the sait rheum in three weeks.

Cincumnati, O., May 3d, 1861.

Owing to the great demand for the remedy, the previously used boxes being not large enough, the agent has concluded to use the large-sized box. The price in future will be \$1. Bent to your address free of postage. E. J. Sill Bill JON, Agent.

Dec. 21.—4w. 83 Amity Stieut, New York.

### DR. J. P. BRYANT, (Returned from California,)

WILL heal the sick at his residence, 808 West 347ff st., (near 8th ave.) New York.
Invalids will find this place easy of access by the street cars and stages, and but a short distance from the Hudson River, Harlem, and New York and Boston Railroads.

(f-Dec. 21.

SEXUAL DEBILITY.—A TREATISE ON 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 CARBOLA WIll force Whiskers on the smoothest face, or Hair on Raid heads. Never known to fall. Sample for trial sent for 10 cents Address, REEVES & CO., 78 Nassaust., New York. Oct. 12.—6m MRS. A. HULL, Magnetic Physician, Psychometrist, Clairvoyant, Inspirational and Test Medium, No. 324 Fourth Avenue, near 24th street New York.

MRS. JENNIE WATERMAN DANFORTH, IVA Clairvoyant Physician, No. 313 East 33d street, New York, magnetizes and cures acute and chronic Useases, in the trance state. 17w°-Dec. 14.

MRS. COTTON, Magnetic Physician, 451 3d Nov. 9.-20n\*

MRS. L. MYERS, Medical and Business Clair-voyant. Very reliable. 81 Third avenue, between 12th and 18th streets, New York.

# Banner of Light.

WESTERN DEPARTMENT:

J. M. PEEBLES.....EDITOR. We receive subscriptions, forward advertisements, and We receive subscriptions, forward advertisements, and transact all other business connected with this benatiment or the Banker of Light. Letters and papers intended for us, or communications for publication in this liepariment, etc., should be directed to J. M. Perseles. Local matters from the West requiring immediate attention, and long articles intended for publication, should be sent directly to the Banker office, Boston. Those whose particularly doubt their contributions inserted in the Western Department, will phase to so mark them. Persons writing us this in with, will direct to Washington, D. C., care Dr. John Maybew, tox 107.

### Spiritualists, Be Social.

Human beings are naturally social beings; made to converse and be conversed with; help and be to converse and be conversed with, any acceptance of the peak of t

The lowest orders of creation manifest this mutual blending of aim and interest—the social element. The trees interlace their branches and wave their tops in melodious union; from equator to poles the waves shoulder their fellows, glistening with innumerable smiles; whole orchards of apple-blossoms blush in correspondence; ranks of corn laugh on the slopes in regiments; acres of lilles uncover their bosoms to the moon; meadows of grass-blades bend before the breeze, and millions of barley-beards rustle and nestle on the lea. Shoals of finny tribes solidify acres of the sea with moving life, and ant-hills are animated cities outnumbering New York, Pekin, Jeddo. Beavers build in company. Birds mate, mingle in flocks, and merrily sing. Should not human beings be as social, joyous, free?

In social union there's strength; in concert of action, power. The bundle of rods was not easily broken; while upon the waving banner that gave to our country freedom from British tyranny was inscribed the phrase, "United we stand,"

Spiritualists should be more cordial, more social at their public meetings; more fraternal and united. Each organization should have its sewing or benevolent society, its library and readingroom, its public and private circles for manifestations, and its dancing parties, meeting weekly or semi-monthly, parents and children uniting in "tripping the light fantastic toe." Amusements are not only an important part of education, but necessarily allied to religion. Mrs. Stowe well said in the Atlantic Monthly:

"If the Church would set herself to amuse her young foks, instead of discussing doctrines and inetaphysical hair-splitting, she would prove herself a true mother and not a hard-visaged step-dame. Let her keep this department, so power-ful and so difficult to manage, in what are moralthe strongest hands, instead of giving it up to the weakest.

I think if the different churches of welty, for

example, would rent a building where there should be a billiard table, one or two ninepinalleys, a reading-room, a garden and grounds for ball playing and innocent lounging, that they would do more to keep their young people from the ways of sin than a Sunday school could. Nay, more; I would go further: I would have a portion of the building fitted up with scenery and stage for the getting up of tableaux or dramatic per-formances, and thus give scope for the exercise of that histrionic talent of which there is so much lying unemployed in society.

Young people do not like amusements any better for the wickedness connected with them. The spectacle of a sweet little child singing hymns and repeating prayers, of a pious old Uncle Tom dying for his religion, has filled theatres night after night, and proved that there really is no need of indecent or improper plays to draw full houses

The things that draw young people to places of amusement are not at first gross things. Take the most notorious public place in Paris—the Jardin Mabille, for instance—and the Hings which give it its first charm are all innocent and artistic."

## Chronology of the Ancients.

That learned man, Dr. Rebold, President of the Academy of Industrial Sciences in France, writing of the ancient mysteries, and the relation they bear to the Jewish Theocracy and the Christian religion, says: "The chronology of Egyptian history, according to Diodorus, Manethon and He rodotus, the last of whom visited Egypt 460 B. C., is as follows:

"From the date 13,300 B. C. until the year 4,600 B. C., when the Zodiac was constructed and set up in the temple of Esneh, there occurred four periods; to the first is ascribed the reign of the Gods, and to the last the consolidation of the lesser kingdoms into three large kingdoms, acting in concord with some thirty or forty colleges of the priests." . . . "Hermes, the priestking, 3300 B. C., observed the star Aldebaran. The Egyptian priests inform us that Hermes, in dying, said: "Until now, I have been exiled from my true country, to which I am about to return. Shed no tears for me. I return to that celestial country, whither all must repair in their turn. There is God. This life is but a death." (See Chalcidius in Timieum.) He further informs us that "the most convincing proof that the author of the Hebrew Genesis drew his cosmogony from that of the Chaldenns, is afforded us by the recital of the details that we therein find of the deluge, in comparing it with the text of two fragments, the one of Alexander Polyhistor, a learned compiler of the time of Scylla, and the other that of Abydene, another compiler, who, Eusebius has informed us, consulted the monuments of the Medes and Assyrians. That which the Hebrew Genesis recounts of Noah, these authors recount of Zisuthrus; and it is plain that the history from the beginning of the deluge to the account of the rainbow, is purely Chaldean-that is to say, the chapters from the sixth to the eleventh, inclusive, are taken from the legends of the priests of that nation, of an infinitely remote period of time." The connection he traces between the Gymnosophists of India, Hierophants of Egypt, the Magi of Persia, the Confucian sages, the Jewish priesthood and early Christians, is wonderful. Take this as one of the least among many illustrations: There were "seventy-two" of the Manwantaras of India; "seventy-two" of the Manes of Egypt: "seventy-two" of the initiated among the thousands of Confucius's disciples; "seventy-two" of the Jewish Sanhedrim; and "seventy-two "of the more distinguished disciples of Jesus Christ. It is a very ancient-perhaps universal mythos, similar to the magic numbers "three," "seven and "twelve."

## Lycoums and Lecturers.

Nerved by frosts and snows, intellectual and moral progress goes forward thrice as fast as during the heats and scorching suns of summer. Village and City Lyceums shine brightest in the winter solstice. Each December calls to the platform our men of ideas-our authors of fame. Not in the President or Congress, not the pulpit or press, but in the people—in the education and culture of the living, thinking masses of "average men," as Walt. Whitman terms them, lies the hope of the American nation. Therefore, we sing the worth of the lyceum, the library, the common school.

We recently listened to Emerson in St. James

Hall, Buffalo, N. Y.-his subject, Eloquence. How we wished that every young speaker in the land could have heard him. Though crowded, the stilllarly clear, rare, cosmical and artistic in ideathe vast universe was to him one "grand spiritlecture, he said:

"He did not know of anything to which people will listen with more attention than eloquence, and the wise think it better than a battle. It is a triumph of pure power, and it has a beautiful, a predigious surprise in it. Eloquence has a primary value in showing its power upon the minds of men. Here is one of whom we take no note, but it appears that he has a secret virtue not sus-pected—that he can point to what has occurred,

BPIRITUALIST MEETINGS.

The well pushed off into the water over head, and after a mad struggle or two, they find the use of their arms, and possess this new and wonderful power. Eloquence is the power to translate the person to whom you speak. Geometry and Masonry must make the basis of a speech, sermon, or poem, as well as in a house, or a mathematical demonstration."

The Western Weston Sensation.

This inordinate love of show, novelty and noteriety, constitutes at least one of the weaknesses characterizing Americans. A foot-sore, leg-weary pedestrian trudges swiftly through Western villages and cities, Chicago-ward, and lo! gaping throngs, Spiritualists with the rost, shout to feet, legs and muscles, hosannas and halleluiahs. Why?

What the cause of these ecstacles? Has a new science been discovered? A fresh truth flashed upon the world? The open Polar sea entered?

New principles brought to light? The ignorant educated? Nothing of the kind. But an ordinary man, flannel-shirted and leg-gifted, "pads" through the mud from Portland to Chicago in a given the mud man, flannel-shirted and leg-gifted, "pads" through the mud from Portland to Chicago in a given space of time. That's all!

A sarcastic writer says:

"Noble, but somewhat mellow-brained youth! turn your gentle minds to the discovery of some new route to the stars; dive into the unfathomable; soar to the illimitable; invent something ner—however useless, or simple, or contemptible in itself—and glory, dazzling, though brief, is yours; the lightning will flash your name to the ends of the earth; the press pants to tell your deed; crowding multitudes will attend your footo'clock. Lyceum session at 10½ A. M. E. B. Center, Conductor; Mrs. J. F. Wright, Guardian; J. S. Whiting, Corresponding Secretary.

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o'clock. Lyceum session at 10½ A. M. E. B. Center, Conductor; Mrs. J. F. Wright, Guardian; J. S. Whiting, Corresponding Secretary.

PLYMOUTH, Mass.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 10 clock A. M. Speakers engaged:—Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. Storer, Fel. 2 and 9: 1. P. Greenless, March 1 and 8: Miss Eliza H. Fuller, April 5 and 12; Dr. J. H. Currier, May 3; Dr. J. N. Hodges, May 10.

Woncester, Mass.—Meetings are held in Horticultural Hall every Sunday at the same place. E. R. Fuller. Corresponding Secretary and Conductor of the Lyceum Mrs. M. A. Stearns, Guardian. Speakers engaged:—Isaac P. Greenless during January; J. G. Fish during February; H. B. Storer during March.

Sic transit gloria mundi."

The accounts of the Lyceum Mrs. M. A. Stearns, Guardian. Speakers engaged:—Isaac P. Greenless during March.

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a little wiser, manfuller, happier, more blessed. less accursed! this is work for a God." To shout for Weston, is emphatically work for man-men as they ARE in the nineteenth century.

## I Come-I Come.

Richly enjoying an evening's social converse with friends in the hospitable home of Bro. Fenn and family of St. Louis, Mrs. Charles J. Osburn, an excellent medium, deprived of earthly sight, but gloriously gifted with the spiritual and also with heavenly visions, became unconsciously entranced. Immediately succeeding the entrancement a well-timed and beautiful address was delivered to those present from a shining band of immortals. This concluded, she took our hand, and the following lines streamed in mellowed music-words from her lips:

To bring to thee on my golden harp sweet music from afar. With cadence soft that the angels sing as they

glide from star to star. I come. I come! with echoes caught from the birds

of Paralise, 'That wing their way through starry worlds, 'mid pearls beyond all price;
For angel-thoughts are the gems that shine in the

jeweled realms above,
Where all the pure, the precious pearls, are the
priceless pearls of love.

I come, I come! with my harp o'erstrung with flow-

ers that cannot die.

That bloom and wave in the scented breeze beyond the cerulean sky; Where lilies mingle their perfumed breath with

the sunlight and the shade, Whose fragrance sweet is the music-tide of flow-

ers that never fade.

## Buffalo Affairs.

mediately thrilled with a sweet consciousness of home-word replete with pleasant memories, social privileges, solid comforts and wise counsels. Mother Maynard's home may truly be called the pilgrim's retreat. Long shall we remember the daily kindnesses of each member of the house- after hold, not forgetting the "striking "impressions of Henry, head of the family.

The Spiritualist Society in this city is in a prosperous condition. The present hall is already too small to accommodate the evening audiences. The Progressive Lyceum, with N. M. Wright, Conductor, and Mrs. Mary Lane, Guardian of the Groups, is in a flourishing state, and seems budding with promises of still greater prosperity. Heaven bless the good recolle of Ruffile. prosperous condition. The present hall is already Heaven bless the good people of Buffalo.

## The Blue Auchor Industrial Institute.

Parents who are Spiritualists, and other liberalists interested in the education of the young, have long felt the need of literary institutions adapted to the spirit of the age. We are happy to learn that a school of this character, equally accessible to both sexes, has just opened in Blue Anchor, N. J., (Jan. 1st, 1808,) under the supervision of Prof. J. Madison Allyn, a gentleman well adapted, both by scholarship and experience, to fill the position. Those interested in a true education, in the progress of liberal and rational ideas, in connection with the harmonial unfolding of the whole organism, befitting the "temple of God," will both encourage and patronize this movement—the long-desired ideal of Dr. Haskell's labors. Success then to you, Bro. Allyn, and your truly noble enterprise.

An underlying evil-Secret falsehood.

A Mantie has Fallen upon Moses. DEAR BANNER-Allow the space to warn everybody as to the conduct of the Spiritualists ness of death reigned-reigned, because Emerson of Minnesots, and especially those of Lake City said something while speaking; said it naturally, and Winona. The Lake City Spiritualists overquietly, sincerely, scholarly. His mind is singu- paid me \$20,00, on seven lectures, and the Winona Spiritualists, after paying me more than we painting. He once told us in his own house that agreed upon, made me a Christmas present of an overcoat, cap and muffler, worth \$50.00. The nal manifestation." Among other things in this magnetism accompanying such presents would almost keep one warm, without the presents.

Moses Hull.

## Rastings, Mich.

The appointment for a meeting of Barry County, to be held in Hastings on the 11th and 12th of January, is withdrawn for a future time. J. O. B.

## BPIRITUALIST MEETINGS.

The Children's Progressive Lyceum meets every Runday at 103 a. M., in the Machinists' and Blacksmiths' Hall, corner of City Square and Cheiseastreet, Charlestown. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian. Social Leveo every Wednesday evening for the benefit of the Lyceum.

Christa.—The Bible Christian Spiritualists hold meetingsevery Sunday in Winnisimmet Division Hall, at 3 and 7 r. m. Mrs. M. A. Ricker, regular speaker. The public are invited. Seatsfree. D. J. Ricker, Sup't.

Invited. Seatsfree. D. J. Ricker. Sup't.

CAMBRIDGE A. MASS.—The Spiritualists hold meetings every Sunday in Williams Hall, at 3 and 7 P. M. Speaker engaged:—Mrs. Augusta A. Currier, Jan. 12.

LOWELL, MASS.—The Children's Progressive Lyceum hold meetings every Sunday aftermoon and evening, at 24 and 7 o'clock. Lyceum session at 104 A. M. E. B. Carter, Conductor; Mrs. J. F. Wright, Guardian; J. S. Whiting, Corresponding Secretary.

from your pinnacle to give place to a later novelty.

Sic transit gloria mundi."

The eccentric Carlyle writes, "To make some nook of God's creation a little fruitfuller, better, more worthy of God; to make some human heart.

March.

Springfield, Mass.—The Fraternal Society of Spiritualists hold meetings every Sunday at Failon's Itali. Progress, one of God's creation a little fruitfuller, better, more worthy of God; to make some human heart.

ing March.

Storeman, Mass.—The Spiritualist Association hold meetings at Harmony Hall two Sundays in each month, at 24 and 7 pt. Afternoon lectures, free. Evenings, 10 cents, Win. H. Orne, President. The Children's Progressive Lyceum meets every Sunday at 103 a. M. E. T. Whittler, Conductor; Mrs. A. M. Kempton, Guardian. or; Mr. A. M. Aempton, Guatdian.
Fitchburg, Mass.—The Spiritualists hold meetings every
Sunday afternoon and evening in Belding & Dickinson's Hall.
Speaker engaged:—Mrs. C. F. Taber during January.

Speaker engaged:—Mrs. C. F. Taber during January.

Foxbord', Mass.—Meetings in Town Hall. Progressive Lycoum meets every Sunday at 11 A. M.

QUINCT, Mass.—Meetings at 24 and 7 o'clock P. M. Progressive Lycoum meets at 15 r. M.

LIXM, Mass.—The Spiritualists of Lynn hold meetings every Sunday, afternoon and evening, at Cadet Hall.

PUTNAM, CONN.—Meetings are held at Central Hallovery Sunday afternoon at 13 o'clock. Progressive Lycoum at 10% in the forenoon.

Happen Conn.—Spiritual meetings are held every Sunday afternoon at 18 o'clock.

HARTFORD, COMM.—Spiritual meetings are held every Sun-day evening for conference or lecture at 1% o'clock. Chil-dren's Progressive Lyceum meets at 3 r. m. J. S. Dow, Con-

HEIDGEPORT, CONN.—Children's Progressive Lyceum meets every Nunday at 10% A. M., at Ladayette Hall. H. H. Cran-dall, Conductor; Mrs. Anna M. Middlebrook, Guardian. MANCHESTER, N. II.—The Spiritualists hold meetings every Sunday, at 10 A. M. and 2 P. M., in the Police Court Room. Seats free. R. A. Seaver, President; S. Pushec, Secretary. I come, I come! with a harp of gold from the farperance liall, at 164 and 3 o'clock.

off Summer-Land;

The crystal river I've crossed alone; I have left an angel-band

The bytes to the control of the crystal river in the same places of the control of the crystal river in the same places of the crystal river in t

DOVER AND FOXUROFF, ME.—The Children's Progressive Lycoum holds its Sunday session in Mervick Hall, in Dover, at 104 A.M. E. B. Averill, Conductor: Mrs. A. K. P. Gray, Guardian. A conference is held at 14 p. Mrs.

Guardian. A conference is held at 14 p. m.

HOULTON, ME.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings.

Providence, R.I.—Meetingsarcheld in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and ovenings at 75 o'clock. Progressive Lyceum meets at 12 % o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbie II. Potter. New York Cirv.—The Society of Progressive Spiritualists hold meetings every Sunday, In Masonic Hall, No. 114 East 13th street, between 3d and 4thracenes, at 16% A. m. and 75 p. m. Conference at 12 m. Children's Progressive Lyceum at 24 p. m. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.

21 P. M. P. E. Farnsworm, Concatered, Misseling every Sundorth Mundian.

The First Society of Spiritualists hold meetings every Sunday morning and evening in Dodworth's Hall, 806 Brondway.

Conference every Sunday at same place, at 2 P. M. Seats free.

The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 28th street. Lectures at 103 o clock A. M. and 73 P. M. Conference at 3 P. M.

Oswgoo, N. Y.—The Spiritualists hold meetings every Sunday at 24 and 74 P. M., in Lyceum Hall, West Second, near Bridges freet. The Children's Progressive Lyceum meets at 124 P. M. J. L. Pool, Conductor; Mrs. S. Doolittie, Guardian.

ers that never fade.

I come, I come! with my harp-strings tuned to the music of the heart,
Grief's waves to hush in their mighty sweep when the hopes of earth depart;
For ling'ring still on my golden harp are the angel-songs above,
Whose harps and hearts with their broken strings ever thrill with lays of love.

Bufful Affairs.

| 13H P. M. J. L. Pool, Conductor; Mrs. S. Doollitie, Guardian.
| Broduny, At 3 and 7 p. M. Children's Progressive Lyceum meets at 10 p. M. and I p. M. Children's Progressive Lyceum meets at 10 hopes of carth depart;
| Bradian, Guardian of Groups. Spiritual Berings for Inspirational and Trance Speaking and Spirit Test Manifestations, every Sunday at 3 p. M., and Thursday evening at 14 o'clock, in Cranada Hall (Upper roum), No. 112 Myrtic avenue, Brooklyn. Also, Sunday and Priday evenings at 14 o'clock, in Continental Hall, corner fourth and South Ninth streets, Williamsburg. Also, Sunday and I p. M. and Tuesday at 14 o'clock, in Continental Hall, Franklin street, opposite Post-office, Green Point.

Brooklyn, N. Y. —The Spiritualists hold meetings at Cumberland street Lecture Room, rear DeKalb avenue, every Sunday, at 3 and 15 p. M. Children's Progressive Lyceum and Spirit Test Manifestations, every Sunday at 3 p. M., and Thursday evening at 14 o'clock, in Continental Hall, corner fourth and South Ninth streets, Williamsburg. Also, Sunday and Friday evenings at 14 o'clock, in Continental Hall, corner fourth and South Ninth streets, Williamsburg. Also, Sunday and Priday evenings at 14 o'clock, in Continental Hall, corner fourth and South Ninth streets, Williamsburg. Also, Sunday and Friday evenings at 14 o'clock, in Continental Hall, Franklin street, opposite Post-office, Green Point.

Passing the threshold of 56 East Seneca street,
Buffalo, the weary mediums or lecturers are immediately the threshold of 56 East Seneca street,
and friends.

and friends.

MORRISAMIA, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth atrect. Services at 3% r. M.

JERSKY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York atrect. Lecture in the morning at 10\frac{1}{2} A. M., upon Natural Science and Philosophy as basic to a genuine Theology, with scientific experiments and illustrations with philosophical apparatus. Lyccum in the afternoon, Lectur in the evening, at 7\frac{1}{2} \text{clock}, by volunteer speakers, upon the Science of Spiritual Philosophy.

NEWARN, N. J.—Spiritualists and Friends of Progress bed

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

Allen, Conductor; Mrs. Portia Gage, Guardian; Mrs. Julia Birgham and Mrs. Tanner, Assistant Guardians,
Hammonton, N. J.—Meetings held every Sunday at 10½ A. M. and 7 F. M., at Ellis Hall, Bielleview Avenue.
Baltimore. Mo.—The 'First Spiritualist Congregation of Baltimore' hold meetings on Sundays, at Saratoga Hall, southeast corner Calvert and Saratoga streets, at the usual hours of worship. Mrs. F. O. Hyzerspeakstillifurthernotice.
PHILADELPHIA, PA.—Meetings are held in the new hall in Phomix street every Sunday afternoon at 3 o'clock. Children's Progressive Lyceum every Sunday forenoon at 10 o'clock. Prof. I. Rehn, Conductor.
The meetings formerly hold at Sansom-street Hall, are now held at Washington Hall, corner of 8th and Spring Garden streets, every Sunday. The morning lecture is preceded by the Children's Lyceum meeting, which is held at 10 o'clock, the lecture commencing at 1½ A. M. Eveninglecture at 7½.
The Spiritualists in the southern part of Philadelphia hold regular meetings at No. 337 South Second street, at 10½ A. M. and 7½ P. M., and on Wednesday evening at 8 o'clock.
Conn., PA.—The Children's Progressive Lyceum meets in the Academy of Music every Sunday at 10 A. M. Charles Holt, Conductor; Miss Helen Martin, Guardian of Groups. Lecture commences at 11 A. M.
Washington, D. C.—Meetings are held and addresses delivered in Harmont Hall Woodward; Block Washingered.

MASHINGTON, D. C.—Mestings are held and addresses de-livered in Hármonial Hail, Woodward's Block, 318 Pennsyl-vania avenue, between Tenth and Eleventh sirests, every Bunday, at 11 A. M. and 7 P. M. Speakers engaged:—J. M. Poebles during January; Mrs. Kellie J. T. Brigham during February; Mrs. M. J. Wilcoxson during March; Mrs. Al-clinda Wilhelm during April. Conference, Tuesday, at 7 P. M.; Flatonio School, Thursday, at 7 P. M. John Mayhew, President.

CLYDE, O.—Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lycetim meets at 10 A. M. A. B. Freach, Conductor; Mrs. C. Whipple, Guardian.

ST. LOUIS, MO,—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions each Sunday, in the Polytechnic Institute, corner of Seventh and Chestnut streets. Lectures at 10 A.M. and Sr. M.; Lyceum S F. M. Charles A. Penn, President Lienry Stage, Vice President; Thomas Allen, Secretary and Treaurer; Slidney B. Fair-child, Librarian; Myrou Coloney, Conductor of Lyceum. Chicago, L.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 103 A.M. and 73 F. M.
Springfield, LL.—Regular Spiritualists meetings every Sunday forenon at 100 'clock. Mr. Wm. H. Planck, Conductor; Mrs. E. G. Planck, Guardian.
RICHMOND, LED.—The L'riends of Progressive Lyceum every Sunday morning in Henry Hall, at 104 A.M. Children's Progressive Lyceum meets at same place at 12 M.
ADRIAN, MICH.—Hegular Sunday meetings at 104 A.M. and 75 F. M., in City Hall, Main street. Children's Progressive Lyceum meets at same place at 12 M.
Louisville, Kr.—Spiritualists hold meetings every Sunday at 11 A.M. and 75 F. M., in Temperance Hall, Market street, between 4th and 5th.

SACRAMNETO, CAL.—Meetings are held in Turn Verein Hall, on K street, every Sunday at 11 A.M. and 75 F. M. Mrs. Laura

between 4th and 5th.

BACRAMENTO, CAL.—Meetings are held in Turn Verein Hall, on K street, every Sunday at 11 A. M. and 7 P. M. Mrs. Laura Cuppy, regular speaker. J. Il. Lewis, Cor. Sec. Children's Progressive Lyceum meets at 2 P. M. Henry Bowman, Conductor; Miss G. A. Brewster, Guardian.

### LEGTURERS' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY RYERY WEEK.

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

intended for Lecturers only.]

J. MADISON ALLYN, Principal "Blue-Anchor Industrial Institute," at Blue Anchor, N. J., will lecture Sundays at places within easy reach.

C. FANNIE ALLYN will speak in Providence, R. I., during January; in Putnam, Conn., during February; in City Ilali, Charlestown, Mass., during March; in Mercantile Hall, Boston, during April. Address as above, or North Middle boro; Mass.

Boston, during April. Address as above, or North Middle boro', Mass.

J. G. ALLBE, Chicopee, Mass.
MRS. N. K. AMBDESS, trance speaker, Delton, Wis.
MRS. M. K. AMDERSON, trance speaker, Taunton, Mass., P.
O. box 49.
DR. J. T. ANOS Willanswercalle to lecture upon Physiolo-

MRE. N. K. AMDESSON, trance speaker, Delton, Wis.

MRE. N. K. AMDESSON, trance speaker, Taunton, Mass., P.

O, DOX 43.

DR. J. T. AMOS Will answercalls to lecture upon Physiologs and Spiritualism. Address, box 2001, Rochester, N. Y.

CRARLES A. ANDRES, Flushing, Mich., care C. C. Randall.

REV. J. O. BARERTT, Detroit, Mich., care C. C. Randall.

MRE. BRAHA A. BYENES Will speak in Plymouth, Mass., Jan. 12; in Salem, Jan. 13 and 26; in Philadelphia during Mach: in Stafford, Com., during February and May; in New York during June. Would like to make further engagements. Address, 61 spring street, East Cambridge, Mass., MRS. A. T. Brown will attend funerals and seek werenings. Address, 61 spring street, East Cambridge, Mass., evenings. Address, 62 spring street, East Cambridge, Mass., will speak in Philadelphia, Pa., during January; in Washington, D. C., during February.

MRS. NELLIE J. T. BINGHAM, Elm Grove, Colerain, Mass., will speak in Philadelphia, Pa., during January; in Washington, D. C., during February.

MRS. NELLIE J. TRONSON, 18th street, Toledo, O.

MRS. M. A. Gress, West Randolph, Vi.

DRAS, M. A. Gress, West Randolph, Vi.

ADDIE L. HALLOU Inspirational speaker, Lansing, Mich., Mols. E. Buda, inspirational speaker, will answer calls to lecture in the Middle and Eastern States during the winter. Address, box 35. Camden P. O., Mich.

Mr. Budays engaged for the present.

J. H. BICKFORD, Inspirational speaker, Charlestown, Mass. A. P. Bowman, inspirational speaker, Charlestown, Mass., Wrs. Audusys engaged for the present.

J. H. BICKFORD, Inspirational speaker, Charlestown, Mass., Wrs. Audusys engaged for the present by the Massachusetts Spirtunlist hassociation. Those dec

Boston, Mass.

HEMRY J. DUROIN, inspirational speaker, will answer calls to lecture. Address, Cardington, O., till Jan. 18th.

GEORGE DUTTON, M. D., Rutland, VI.
ANDREW JACKSON DAVISCANDE ANDREW JACKSON DAVISCANDE ANDREW JACKSON DAVISCANDE, DE. C. DUNN, lecturer, Rockford, Ill.

MES. ACRES M. DAVIS, 347 Mainstreet, Cambridgeport, Ms.

HEMRY VAN DORM, trance speaker, 48 and 59 Wabash avenue, Chicago, Ill.

MIS. CLARA R. DREVERE, trance speaker, Newport, Me.
DR. H. E. EMBEN Will receive calls to lecture. Address,

South Coventry, Conn.

South Coventry, Conn.
A. T. Foss is engaged for the present by the Connecticut
Apiritualist Association. Address, Hariford, Conn., care of J. 8. Dow, Il Pearl street.
8. J. Finney, Troy, N. Y.
M188 ELIZA HOWE FULLER, Inspirational speaker, 67 Pur

chase street, Boston, Mass., or LaGrange, Me.
DR. H. P. Fairfield, Galesburg, Ill., box 1003.
MRS. FAKNIE H. FELTON, South Maiden, Mass.
J. G. Fish will speak in Pittsburg, Pa., during January
and February; in Springfield, Mass., during March; in Philiadelphis, Pn., during April: May, June, July and August,
local; in Battle Creek, Micb., during September: and thence
"Westward ho!" for the next six months. Address, Hammonton, N. J.

Methania not for the first size months. Natical months, N. J.

Miss Almedia B. Fowler, impressional and inspirational speaker, will answer calls to lecture. Address, Novada, Story Co., lowa.

A. B. Firscus, lecturer, Clyde, O.
Rev. J. Francis, Parishville, N. Y.

Die, Wm. Firzoibbon will answer calls to lecture on the science of illuman Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy. Address, Philadelphia, Pa. MRS.CLARA A. FIELD will answer calls to lecture. A4-

MRS. CLARA A. FIELD WILL ARREST CALLER. Actress, Newport, Me.

ISAAC P. GREENLEAF will speak in Worcester, Mass., during January; in Plymouth, March 1 and 8. Would like to make further engagements. Address for the present, 82 Washington avenue, Chelsea, biass., or as above.

DR. L. P. GRIGOS, inspirational speaker, will answer calls to lecture. Address, box 1225. Fort Wayne, Ind.

N. S. GREENLEAF, Lowell, Mass.

MRS. LAURA DE FORCE GORDON, San Francisco, Cal., JOHN P., Guild will answer calls to lecture. Address, Lawrence, Mass.

MRS. LAURA DE FORCE GORDON, San Francisco, Cai.
John P. Guild will answer calls to lecture. Address, Lawrence, Mass.
MRS. C. L. GADE, (formerly Mrs. Morris,) trance speaker,
71 Cedarstreet, Room S, New York.
SARAH GHAYES, inspirational speaker, Berlin, Mich.
W. A. D. HUME will answer calls to lecture during the winter. Address West Side P. O., Cleveland, O.
LYMAN C. Howe, Inspirational speaker, New Ablon, N. Y.
DR. M. HENRY HOUGHTON will lecture in Battle Creek
Mich., during January; in Rock Island, Ill., during February. Will lecture week evenings. Address as aboy be
Miss Julia J. Hubbard would like to make engagements
for the fall and winter. Address, 3 Cumston street. Boston.
Moses Hull, Hobart, Lake Co., Ind., will speak in Chicago, Ill., during January; in Providence, R. I., during May.
Will receive calls to lecture in the Middle or Eastern States
during February, March, April and June; also shall be
happy to have evening engagements in the vicinity of Sunday appointments.

M = 8 4 Horron. 24 Wamesit street, Lowell, Mass.

happy to have evening engagements in the vicinity of Sunday appointments.

MRS. S. A. HORTON, 24 Wamesit street, Lowell, Mass, Miss Nellie Hatden, will receive calls to lecture in Massachusetts. Address, No. 20 Wilmot street, Worcester, Mass. Mrs. Arna E. Hill, inspirational speaker, Whitesboro', Oneida Co., N. Y.

MRS. F. O. HYEER. 50 South Greenstreet, Baltimore, Md. J. D. HASCALL, M. D., will answerealts to lecture in Wisconsin. Address, Waterloo, Wis.

DE. J. N. HODGES, trance speaker, will answer calls to lecture. Address, 121 Maverick street, East Boston, Mass., Mrs. Emma Hardings can be addressed, (postpaid,) care of Mrs. Wilkinson, St. George's Hall, Langham Place, W., London, England.

of Mrs. Wilkinson, St. George's Mall, Languam Alacc, W., London, England.

Miss Susis M. Johnson will speak in Terre Haute, Ind., during January and February; in Springfield, Ill., during March and April. Permanent address, Miliord, Mass. Wh. II. Johnson, Corry, Pa.

DR. P. T. Johnson, lecturer, Ypsilanti, Mich.
W. F. Jamisson, inspirational speaker, Bslvidere, Ill., Will answer calls to lecture week-day evenings within convenient distances.

ABRAHAM JAKES can be addressed at Pleasantville, Venango Co., Pa., box 34.

ABRAHAM JAMES can be addressed at Pleasantville, venange Co., Pa., box 36.

S. B. Johns, Esq., saddress is 12 Methodist Church Block,
South Clark street, Chicago, Ill.
HANVEY A. JONES, Esq., can occasionally speak on Sundays
for the friends in the vicinity of Sycamore, Ill., on the Spiritual Philosophy and reform movements of the day,
O.P. Kelloog, lecturer. East Trimbull, Ashiabula Co., O.,
will speak in Monroe Centrethe first Sunday, in Andover the
second Sunday, and in Thompson the third Sunday of every
month.
Caphas B. Lynn, semi-conscious trance speaker, will lecture in Toledo, O., during January—address care M. Knight,
14th street. Permanent address, 567 Main street, Charlestown, Mass.

ldin street. Permanent address, 567 Main street, Charlestown, Mass.

J. S. Lovelard will lecture in Springfield, Ill., during January; in St. Louis, Mo., during February; in Monmouth, Ill., during March. Address as above.

W. A. Lovelard. Address as above.

W. M. A. Lovelard. Beromfield street, Boston, will answer calls to lecture. Subject: Integral Education, or the Ara of our New Relations to Science.

Mas. F. A. Local will answer calls to awaken an interest in and to aid in establishing Children's Progressive Lyceums. Address, Station D. New York, care of Walter Hyde.

B. M. Lawrence, M. D., will answer calls to lecture. Address, Clyde, O.

Mas. L. W. Livel, trance speaker, will answer calls to lecture. Address, Il Kneeland street, Boston, Mass.

Mart E. Lowadow, Inspirational speaker, 60 Montgomery street, Jersey Cliv, N. J.

MAY E. LOWIDON, inspirational speaker, 60 Montgomery street, Jersey (iity, N. J.
JOHN A. LOWE will answer calls to jecture wherever the friends may desire. Address, box 17, Sutton, Mass.
Miss Mary M. Lyons, inspirational speaker—present address, 55 East Jefferson street, Syracuse, N. Y.—will answer calls to lecture.
ME. H. T. LEGNARD, trance speaker, New jowich, N. H. Mas. Mary A. Miyorsel. inspirational speaker, will answer calls to lecture upon Spiritualism, Sundays and weekday evenings, in lilinois, Wisconsin and Meseuri. Will attend Conventions when desired. Address, ears of box 221, Chicago, Ill.

James B. Monnison, inspirational speaker, box 378, Haver-

JAME B. Morribon, inspirational speaker, box 278, Haverhill Mass.
Dr. Leo Miller, Appleton, Wis.
Dr. John Mayner, Washington, D. C., P. O. box 607.
Dr. U. W. Morrill, Jr., trance and inspirational speaker,
will lecture and attend dinerals. Address. Hoston, Mass.
Mirs. Harxan Hours, trance speaker, Joliet, Will Co., Ill.
Mirs. Arma M. Middler, Grand Fred. Bridgeport, Conn.
Mirs. Raran Hiller Mattilws, East Westmorpland, N. H.,
CHARLES & MARSH, semi-trance speaker. Address, Wonwoo, Juneau Co., Wis.
Mir. & Hill. Miller, Elmira, N. Y., care W. B. Hatch,
Emka M. Martin, inspirational speaker, Birmingham, Mich.
A. L. E. Nash, lecturer, Rochester, N. Y.
C. Norwood, Ottawa, Ill., impressional and inspirational
speaker.

C. NORWOOD, Ottawa, Ill., Impressional and inspirational speaker.

J. WH. YAN NABER, Monroe, Mich.

L. JUDD PARDER, Philadelphia, Pa.

MRS, Piverer, Irance speaker, South Hanover, Mass.

Livia Ann Prarsall inspirational speaker, Disce, Mich.

MRS, Pixe lectures before Spiritualistic and Scientific Associations on the following subjects: "Christ;" "The Holy (iboat;" "Spiritualistic and Scientific Associations on the following subjects: "Christ;" "The Holy (iboat;" "Spiritualistic and Scientific "Noun and Night of Time;" "The Kingdom of Heaven;" "Noun and Night of Time;" "The Kingdom of Heaven;" "Progress and Perfection;" "Soul and Sense;" "Introversion, or Ahnormal Inspiration;" "The Seven Spheres;" "The World and the Earth." Address, Mrs. Pike, St. Louis, Mo.

J. H. Powrell, (of England,) will answer calls to lecture.

Address, 200 Spruce street, Philadelphia, Pa.

MISS NETTIE M. PRASE, trance speaker Detroit, Mich.

MISS, ANNAM, L. POTTS, M. D. Jecturer, Adrian, Mich.

J. L. POTTER, trance speaker, La Cresse, Wis., care of E.

A. Wilson.

A. Wilson.
A. A. POND, inspirational speaker, North West, Ohio.
DR. W. K. Riplex will speak in Rock Island, Ill., during lanuary; in Europia, Mich., during February; in Battle Creek luring Murch.

Janusry: In Sturgis, Mich., during February; in Battle Creek during March.

A. C. Robinson, 111 Fulton street. Brooklyn, N. Y.

Dr. P. B. Randolyn, lecturer, care box 3552, Boston, Mass,
J. T. Rotes, normal speaker, box 281, Beaver Dam, Wis.

Mrs. Jennic S. Budd will answer calls to lecture. Address, 42 High street, Provider ce, R. I.

WM. Rosz, M. D., inspirational speaker, will answer calls to lecture, attend funerals and other clerical duties. Address, box 288, Springfield, O.

J. Bl. Randall, inspirational speaker, Upper Lisle, K. Y.,
Will lecture on Spiritualism and Physical Manifestations.

Mis. Frank Reid, inspirational speaker, Kalamazoo, Mich.

Austen H. Shimanhs will speak in Montpeller, Yi., Jan. S.

Address, Woodstock, Vt.

H. B. Storker, inspirational lecturer, 56 Flearant street,
Boston, Mass.

Mrs. L. A. F. Swain, inspirational speaker.

AUSTER B. SIMMONS Will speak in Montpeller, Yi., Jan. 5. Address, Woodstock, Vi.

H. B. Ryorrs, inspirational lecturer, 56 Plearant street, Boston, Mass.

Mas. L. A. F. Swain, inspirational speaker, Union Lakes, Rico Co., Minn.

MRS. H. T. Syrarks will lecture in Newark, N. J., till further notice. Permanent address, Vinciand, N. J.

E. Sprague, M. D., inspirational speaker, Permanent address, Schenectady, N. Y.

MRS. Fannie Davis Smith, Mitford Mass.

MRS. Nellie Smith, impressional speaker, Sturgis, Mich.

J. W. Raver, inspirational speaker, Byron, N. Y., will answer calls to lecture or atteno innersis at accessible places.

DR. WM. H. Salisburt, box 1313, Portsmouth, M. H.

MRS. Almira W. Smith, 36 Salem street, Portland, Me.

MRS. C. M. Stowe will answer calls to lecture in the Pacific States and Territories. Address, San José, Cal.

Belan Van Hicklie, Greenbush, Mich.

MRS. M. E. B. Sawyer, Bailwinsville. Mass.

Abeam Smith, E.Sq., inspirational speaker and musical medium, Storgis, Mich.

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

MRS. E. W. Stowen, Bridge street, Moston.

MRS. MARY LOCISA SMITH, trance speaker, Will answer calls to lecture. Address, Fitchburg, Miss.

MRS. M. S. TOWMEND, Bridge water. Vt.

J. H. W. TOOBEY, 42 Cambridge street, Moston.

MRS. CHARLOTTE F. TABER, trance speaker, New Bedford, Mass., P. O. box 392.

James Traes is ready to enter the field as a locturer en Spiritualism. Address, Kenduskop, Mc.

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MRS. Braem is ready to enter the field as a locturer en Spiritualism. Address, Kenduskop, Mc.

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MRS. M. H. TOWNESON, Annarbor, Mich.

N. Frabe Whitz will lecture in Troy, N. Y., during January; in Providence, R. I., during February; in Williman-tic, Conn., during June. Applications for we

Mass., during January. Address, 11 Dewey street, Worcester, Mass.

F. L. H. Willis, M. D., 29 West Fourth street, Kew York.

BR. N. E. Warner will answer calls to lecture. Address box 14, Herlin, Wis.

E. V. Wilson will speak in St. Louis, No., during January: in Vermont, Ill., ouring February. Applications for week-day evenings promptly attended to. Fermanent address, Babeock's Grove, Bu Page Co., Ill.

ALCINDA WILIKLM, M. D., inspirational speaker, can be addressed during January, 1422 Lancaster avenue, West Philadelphia, Pa.; during February, 67 Purchate street, Boston, Mass.; during April, care of Dr. Mayhew, Washington, D. C.

ton, Mass.; during April, care of Dr. Mayhew, Washington, D. C.

E. S. Whreler, inspirational speaker, will answer calls in New England for a time. Address, care of Banner of Light, Boston, Mass.

Mrs. N. J. Willis, 3 Tremont Row, Room 15. Boston, Mass.

F. L. Waddsworfer, permanent address, 359 Nouth Morgan street, Chicago, Ill.

Hener C. Whight will speak in Cleveland, O., during January and February; in St. Louis, Mo., during April. Permanent address, care Bela Marsh, Boston, Mass.

Mrs. E. M. Wollott will make engagements for Sundays and week day evenings. Address, Danby, Vt.

Mrs. Mary J. Wilconson will speak in Washington, D. C. during March. Address as above.

Birs. Hattis E. Wilson (colored), trance speaker, will lecture in Eastly Ilion, N. H., Jan. 12; in East Boston, Feb. 2 and S. Address, O Tremont street, Boston, Mass.

Lois Waisbrooker can be addressed at lowa Falls, Iowa, care of Union Hotel, till further notice.

ELIJAH WOODWOUTH, inspirational speaker, Leslie, Mich. Gilman, Washirun, Woodstock, Vt., Inspirational speaker, will answer calls to lecture.

Dr. R. G. Wells, Rochester, N. T., trance speaker, will leco-

er, will answer calls to lecture.

DR. R. G. WELLS, Eochester, N. Y., trance speaker, will lecture Sundays and attend funerals, within a few hours' ride from home.
PROP. E. WHIPPLE, lecturer upon Geology and the Spirit-PROF. E. W BIFFLE, lecturer upon Geology and the System 181 Philosophy, Chyde, O.

A. A. WHEELOCK, Toledo, O.

A. B. WHITING, Albion, Mich.

MISS ELVIRA WHEELOCK, normal speaker, will lecture in Sturges, Sileh, during January; in Chicago, Ill., during February; in St. Louis, Mo., during March. Permanent address, Permanent Mich.

ruary; in St. Louis, alo., during March. Permanent address, Janesville, Wis.

WARREN WOOLSOK, trance speaker. Hastings, K. Y.
Miss L. T. Whittien, organizer of Progressive Lyceums, can be addressed at 402 Sycamore, corner of Fourth street, Milwaukec, Wis.

ZERAH WHITPLE will answer calls to lecture. Address,

Zerah Whiffle will answer calls to lecture. Address, Mystic, Conn.

Mire. S. A. Willis. Lawrence, Mass., P. O. box 473.

Mire. S. A. Willis. Lawrence, Mass., P. O. box 473.

Mire. H. Willis. Lawrence, Mass., P. O. box 473.

Mire. H. Wall Worthing, Inspirational speaker, 182 Elm street, Newark, N. J.

A. C. Woodreff, Hattle Creek, Mich.

Miss. H. Maria Worthing, trance speaker, Oswego, Ill., will answer calls to lecture and attend funernis.

S. H. Wortman, Conductor of the Buffaio Lyceum, will accept calls to lecture in the trance state, also to organize Children's Lyceums. Address, Hafialo, N. Y., box 154.

Mrs. Juliktte Yraw will speak in Lyun, Mass., during January. Address, Northboro'. Nass.

Mr. & Mrs. Ww. J. Young will answer calls to lecture in the vicinity of their home, Boise City, Idalo '1 crittory.

Mrs. Fannie T. Young. Address care of Capt W. A. Whiting, Hampsbire, Ill.

## BANNER OF LIGHT:

A Journal of Romance, Literature and General Intelligence; also an Exponent of the Spiritual Philosophy of the Nineteenth Century.

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