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Literary. Bepartment.

Written for the Banner of Light. . SUMMER BEAUTY,

BY B. T. H.

There's beauty in the dawning day, From hill-top seen afar. There's beauty in the western sky, Where shines the evening star.

There's beauty in the summer-cloud The sunset tints with gold. There's beauty in the solemn noon Our August days unfold,

And beauty springs from hill and dale, O'er-arched by day or night. Each form of life inspires the thought-The bird with plumage bright,

The flower that flings its glory forth From garden and from lea, The crested wave, which laves the foot Of beauty by the sea.

Thus, Nature's Gospel-everywhere; May we the lesson scan. Until the loveliest sight on earth Shall be the life of man! New York.

Written for the Banner of Light.

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BY MINNIE MINTON.

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

PART II-CONCLUDED.

July 5th, 1850.—Back at my dear Heathdell after nearly a year's absence. I have been on a Continental tour, with the Countess of L-, hor youngest sister, and the Earl as an escort, of course. The Earl's penchant for me having settled down into a quiet, friendly regard since his marriage, his presence caused me no embarrassment. His wife, the young Countess, is a kind, amiable woman, with no particular brilliancy in any way, but far better adapted to making the Earl happy than I would be under any circumstances. I officiated as one of the bridesmaids at the wedding, and so it was that I was drawn into accompanying them abroad. We passed the autumn last year in Paris, the winter in Italy and this spring just past in lovely Switzerland-my ideal of all that is grandest and most beautiful in nature. With her rocky heights and lovely little nestling lakes, her picturesque landscapes and gorgeous, glistening icy mountains, Switzerland is a land for poets and painters. It seems to me any true artist, whether of brush or pen, must color or write more vividly and touchingly from having visited charming Switzerland.

In Rome I met many Americans, with some who were acquainted with Mrs. Minton and "the Honorable Robert H I received warm invitations to visit the United States, and perhaps some day may do so. Once I thought to go to America as to a home, for truly

"Home is where there 's one to love us. Home is where there 's one to love,'

But it was not to be. In Florence I met a good Catholic priest, father

Anselmo, who interested me much with sundry traditions of the Church. Why! very many of the "miracles" of which he told me, were exactly the same as those I read of these "mediums' performing in America. These wonderful things seem to have occurred in all ages, only when they were in the Church the performers were canonized and called saints; when they were out of the Church, they were "the works of the devli." Now it seems to me that good 18 good, wherever we find it, and cannot come from the Father of all evil. Does not Christ tell us to "try the spirits and see if they be of God?" Now these spirits (if spirits they are) seem to be doing good, not harm-healing the sick, comforting the bereft with the blessed assurance of the continued presence of their loved ones, and even educating the lowly. There is a young man named Davis in America, who in a social point of view was no one, a child of a poor mechanic, utterly uneducated; and he is writing works that would do credit to a collegian. Another young man, named, I think, Home, is doing wonders in the way of seeing and conversing with spirits, producing music without visible agency, prescribing for disease in a clairvoyant state, writing to people who are entire s'rangers communications from friends of theirs unheard of by him; in short, I am hearing and reading constantly of things that make me think the age of miracles is by no means past, as Mr. Graeme maintains. These phenomena were much discussed in Rome by the Americans. The poets and artists with ideality largely developed were far more favorably inclined to the belief of spirits still hovering over earth, and being able to manifest their presence, than the matter-of-fact business class, or the strict church conformists. The great opposition the latter feel, is a surprise to me. Why! it appears to me that this (if true) is the very surest way of convincing skeptics and infidels of the immortality of the soul. And it would be such an inestimable comfort to have some certain knowledge of the road we are all to travel; to have all fear of death taken away, and to be able to think of it as but a journey from one land to another. I think that most touching of all American poets, Longfellow, must have felt this happy certainty of the future when he wrote many of his poems, for instance:

"There is no death: what seems so is transition, This life of mortal breath Is but the auburb of the life clysian, Whose portal we call Death,'

ery idealities years ago, when first I learned to lied on, is a perfect prodigy of learning and ac-

eternal. Must be not have falt, as I have so often thought I have felt, the presence of dear guardian

angels, when he wrote, ...

"Then the ferms of the departed
Enter at the open door;
The beloved ones, the true-hearted, Come to visit us once more "?

Could any thought be more beautiful, more comforting? To think what joy it would be to every mother's heart when death takes her into "the silent land" if she could surely know she could return, watch over, comfort, guide and aid her loved ones still. How can people oppose such a beautiful faith, if it can be proven correct?

October 7th.-Calling in at Jean McLean's cottage to-day, to leave some medicine for one of the children who was ill, I heard that old Elspie, who startled me so much with her prediction last year, has taken her departure to that "bourne whence no traveler ever returns." Jean says that hersister was with her aunt Elspie, and speaks of her death-bed as the most touching but beautiful scene she had ever beheld. "She kenned where she was to gae, me leddle, for weeks afore. She had her grave-class made, and a' things put in order, and when a' was to her mind she lay down, saying, 'Now, Lord, lettest thou thy servant depart in peace.' She gied us a' some good words o' advice, and telled us she kenned the road o'er which she was to gae, for she had seen it wi' her ain een mony a time; that bright and gude people stood there waitin' to gie her welcome; and as she talked, me leddle, she raised right up on the bed, stretched her hand up as if she was takin' haud o' anither, and her eyes grew bright wi' joy and her face shone as if the light o' heaven was on it, and she cried, 'I'm comin'! I'm comin'!' and just sank back on her pillow and closed her eyes like a bairn gaein' to sleep wl' that same beautiful look o' joy on her face."

Who can tell? Perhaps she did see bright angels hovering o'er her, waiting to welcome her to her new home. Oh, for a certain knowledge of the hereafter.

May 4th, 1851.—How rapidly the years pass. It seems but a few weeks since I reveled in the beauties of the Swiss mountains and lakes, yet it is a year to-day since I stood on the brink of the lovely Lucerne. Had I no duties here among my own people, I think I should be tempted to pass every summer in that pretty little Swiss cottage, where for a month we rusticated in all the charms of peasant habits, and even in jest adopted their costume, which, when we found the conveniences of its use in clambering over crags and cliffs, we maintained as long as we were free from contact with those who glory in

"Fashions, modes and forms And flattering speech of fellow worms." as poor Robbie Burns has it.

This spring, instead of roaming at will over hill and dale, I have been in London "doing up soclety." I shall return to Heathdell next month, however. I cannot miss my rose-season.

I met the other evening, for the first time soally the had been before intr novelist, Sir E. B. L ---. I had just been reading that weird, mysterious Z-- of his, and I could not forbear asking him under what circumstances he wrote it—if it was all fancy, or if he had any faith in immortals manifesting themselves to us here on earth? He replied cautiously, but when he found how much I knew or had heard and read of these "spiritual manifestations," he acknowledged he had always a strong desire to penetrate the mysteries of the great unknown Hereafter; to pass "The Dweller on the Threshold," he so vividly personifies in his great novel; to see and know for himself something of the future world, and not be confined to the imperfect conceptions he had been able to form from the indistinct and symbolical descriptions in the Scriptures. He said no effort of his would be wanting, if he were ever placed in a position to investigate these phenomena, to elucidate the mystery; to expose the humbug, if it is deception, or to prove the truth, if it is reality. If he could become convinced that the soul's existence hereafter was but a step in advance of this; that the next world was really so near that we could commune with its inhabitants, he would write another book, proving the truth of what is but approached in his book Z--.

Sept. 21st, 1853.—In America ! I can scarcely beleve it, even when I look out on the streets here in the greatest city of the New World, and behold the contrast to our own time-honored London. Everything seems new here. The houses, the furniture, the dress of the ladies, even! I look in vain for any signs of ancestry. Each one seems the carver of his own fortune," and so to have nothing venerable, nothing to betoken his having had any ancestors. Of course there are exceptions. The family whom I am visiting, and whom I accompanied from Liverpool, count their Knickerbocker forefathers some centuries back; but I speak of the majority of these New Yorkers. Some of the "first men"—as they call them here began life as news-venders, or errand-boys. One of the greatest, I am told, used to peddle vegetables around the streets, where now he owns millions of property. Another, a Mr. R-, who counts his gold by the million, too, boasts he never spent his pence in riding in an omnibus-always for seventy years has walked from his house to his business. With us, even our city men (whom we do not consider "in society,") have their carriages and footmen. It makes a singular medley, this Democratic government! I almost expect to hear Alice say when she comes to dress me, This is a free country; I'm as good as you. Dress your own hair."

Of course, one of my first visits after my arrival was out to the establishment of Madame Bto see my dear little Minnie. No longer little, however-she is a beautiful womanly girl, nearly Many of his lines, which seemed to me but flow- fifteen; and if madame's encomiums are to be re-

real truths, and touch my heart as facts of the life | nal vacation with her at "Seaview," the Judge | been informed by Judge E --- who was the lady | week Minnie's vacation terminates, and I go back "Birdie's" grief at seeing her loved mother's the future predominated. place filled is very natural, but perhaps this-as pride of birth, it may be better for her! My with in Rome, come to-day, I expect, to take me to their house in Fisteenth street, for a week. Being connections of Sir James Lely, my former guardian, they seem to feel they have a claim on me. They are educated people, of refinement and wealth. Emma, the second daughter, is a charming woman, beautiful in mind as face. Last evening, Mrs. Livingston, knowing my desire to meet Judge E-, the most noted Spiritualist in America, invited him to dine. He has the reputation of being one of the ablest, clearest-headed men in his profession. He said laughingly last night, Will you vote me insane, Miss Glyndon, too, if I tell you one-half of what I have seen and known to be true on this subject of Spiritualism? My friend Judge L-says E- is as sound as a rock on everything but Spiritualism; put him on that track, and no matter how intricate a case we have been discussing a moment before, he flies off into a rhansody incomprehensible in one who is so clear-headed on all other subjects." I assured him I was much interested in fathoming the phenomena of which I had read, was very desirous of seeing for myself, and would be glad to listen to any of his experience verbally, which has seemed very wonderful, even in reading what he has published. His face lit up with a new beauty, his easy tones took a new eloquence full of power, and as I listened, I could have exclaimed, like Agrippa, "Almost thou persuadest me"; but I had determined I would not take second-hand testimony on this antioct, and offer listening with vivid interest to-his graphic pictures of his investigations, his visions, his trances, his even watching, as he sat by the death-bed of a friend, the departure of the spirit from the body, and its assuming its new form-after for hours giving me descriptions of scene after scene through which he had passed-" whether in the body or out of the body, I cannot tell, God knoweth"-I but felt that so far from "much learning having made him mad," as they have said of him, like St. Paul, it was an earnest faith, a perfect belief which, speaking but of that which it hath known and seen, careth not for cavilers, deriders, scoffers; for it stands strong, firm in the might of truth ! So when, on pausing from his rapid flow of words-as the hour reminded him how the evening was waning—he proposed bringing the next evening a test medium, to show me some of the external phases of Spiritualism. I gladly assented. When he found I was to be with the W-s, he laughed, and shook his head. "It will never do, Miss Glyndon. They are 'Pharisees of the straitest sect; communicants of our great Dr. T-'s church! I will call for you, if you please, with my daughter, and take you to G --- 's rooms on Thursday, previously making an appointment with him, that you may be subject to no annoyance," So to-morrow I look forward to seeing with my own eyes "the wonder of the nineteenth century"!

Sept. 12th.-Yesterday at the appointed hour Judge E--'s carriage arrived, containing himself and Miss Laura, herself a medium. The Judge informed me that we were most fortunate, for Mr Gordon-to whom he was taking me-had his friend Home with him on a visit, and with two such mediums we might expect wonders. And whatever my fancy pictured was certainly outdone by reality. Scarcely had I scated myself at the table where these two young men (scarcely more than boys,) were placed, than Mr. G --- exclaimed, "This is a medium as good as myself! Why does she seek tests? Has she not heard spirit-voices whispering words of cheer and comfort many a time in her bours of sadness, when separation from what was dearer than life made all else that the world had to offer but as dust and ashes to her? Has she not, like Daniel, dreamed dreams and seen visions? Has she not from lips of age (now passed on where new youth blooms upon them.) listened to prophecies soon, very soon to be fulfilled? I see standing by her side a lady, tall, dark, but very beautiful, with graceful but proud mien, as if she had felt herself high among the nobles of the land. In her hand she holds a crown of palm; on it is written in letters of glowing light: 'For one who overcometh.' I ask, 'Overcometh what?' and I see only the words: 'She

As be ceased speaking I saw Mr. Home take an accordeon lying on the table, and, holding it with one hand, the other resting on the table in full view, there came the sweetest sounds of melody I ever listened to. First the strains were low and sad, then they suddenly changed to merry tones of youth and gayety; then came a crash; a long wail of unutterable despair and mournfulness succeeded, and that was followed by a closing pæan of triumphant joy and gladness that no

one could mistake. "Typical of thy life, lady," said Mr. Home's low,

wit voice. After this I asked many questions, and received but always those which convinced me that only than any one on earth was-far less these strangers

having sent me a courteous invitation to do so he intended bringing, not even if she was Ameri-Minnie informs me, with much sadness, that her can or not. But repeatedly references were father is to be married the coming winter, and to made to scenes of my childhood, experiences of a person the family consider to possess little to my youth, and contrasts drawn between that recommend her, but a pretty, doll-like face. I feel | country, where the past reigned, and this, where

After the tests censed I had quite a talk with so many events which seem dark at first-may Mr. Gordon. Mr. Home was more reticent, or difprove a blessing in the end. I can see that Mad- fident. Mr. Gordon said he was but a little boy of ame Leroy's influence is giving Minnie's pride of fourteen when first these experiences came to him. birth and position an impetus, that if unrestrained | He used to examine diseases clairvoyantly with may cause her suffering, as my willfulness has the greatest accuracy; but it wears very much on me. Should her father have other children, and his physical system; that he will be obliged to re-Minnie learn to rely more on true womanhood linquish it entirely and confine himself to giving for appreciation, and less on her heiress-ship and | test-sittings. He is a pleasant, gentlemanly young man, fair and delicate as a woman, hair so light it friends, the W-s, whom I became so intimate is almost flaxen, blue eyes, and face soft and pearly as a young girl's.

Sept. 14th.-Will wonders never cease? I have today discovered that my friends here, the W--s, "those Pharisees of the straitest sect," as Judge E-called them, have for two years had continual manifestations of the physical order-rappings, knockings, etc. I went down in the parlor (as they call their drawing-rooms here,) early this morning, hearing the piano and feeling in a musical mood. To my surprise, I saw Emma, instead of her sister, the musical genius of the family.

"Why, Emma!" I exclaimed, "you have frequently told me you did not play!"

"Nor do I," said she, blushing and confused; "I do not know one note from another by name, nor can I read a plece of music. I was only drumming, as I like to do sometimes when alone.'

"If that is your idea of drumming," I said gaily, 'I cannot imagine what would be your conception of music itself. My dear, I have heard both Thalberg and Gottschalk, and I give you my word -and I know something of music-that I never heard the first give more force to a piece than you did to that symphony you played first, or the latter execute more brilliantly than you accomplished that sonata as I entered. I fairly held my breath for fear the slightest sound should prevent you from finishing that last exquisite trill!"

"I am glad," said Emma, simply, " if I do play. wish sometimes so much that I had had a talent, like Mary, for music; but when I tried to take lessons I could not learn a note, and the teacher said I had no cur.

My astonishment increased. "How then do you play?' "I do not know. My hands move without my

rolition. I did n't know I did really play." I began to think of the movements without one's own will, of which I had read, and cried, without stopping to think: "You must be a medium, Emma!"

She looked still more confused, and I persisted: Have you not heard of the Rochester Knockings and the further development of spirit-communications?'

"Yes," hesitatingly," but you know no one believes in spirits."

"Thank you, Miss Emma," I laughed, "am I no

heard any of these manifestations?" I finally drew from her reluctant lips that for two years their house had been visited by the most singular knockings. "When first we heard them they were no louder than a carpet-hammer would make, and we thought there were upholsterers at our neighbors; but it seemed so singular they should work only in the night! Finally we found that nothing was being done in the houses on either side of us, and the raps kept getting louder and louder, and annoyed us so much! We were so afraid it would be discovered! One night papa became so vexed he sprang up, seized the poker, and said he would see if he could n't make as much noise as they could; but, as he raised it to strike—Miss Glyndon, would you believe it?-there came a blow or sound of such force we all shricked, thinking the wall must have fallen, and papa dropped the poker in despair."

"Why do you not ask some questions, or have

some medium here?"

"Ah, it would never do! You know no one is received in society who has anything to do with Spiritualism. Judge E-'s family are tabooed Dr. N--'s daughters are so constantly 'cut,' when they go out, that they are going to leave town altogether and live in their country-house. His son, a real fine fellow, told me, the other night, he should go abroad again; he could not endure the slights they were subject to since his father's avowal of his belief in Spiritualism. And what our clergyman, the Rev. Dr. T .---, would say, I cannot imagine, if he suspected we had anything to do with the subject!"

I sighed sadly. I could not so much blame Emma. She is young, life is before her yet. And it is, it must be very difficult to give up all one most cares for, and subject one's self to the contempt of those whose good opinion they most desire. I stand alone! I can afford to be independent. Oh the bitterness of feeling, as one grows old, that there is none to care; that whatever one does, there is none to question. God and dear friends who are near me invisible, comfort and help me; give me patience, still patience.

"The time is weary; my heart grows old; The lamp of life burns close to the mould; The grave is dark, the grave is cold, But the other side is the City of Gold, For me and you, for me and you, For me, dear love, and you."

Oct. 20th .- I have been at "Seaview," Judge Minton's place, for a fortnight. It is very charming here—lying on the banks of the Long Island Sound, the grounds sloping down from the eminence on which the house stands to the bright. sparkling blue waters-the blucst I have ever sometimes written, sometimes verbal answers, seen! The place has been in this family over since the island was first settled, two centuries those more intimately acquainted with my life ago, and the title-deeds from the Indians downward the Judge showed me with a pardonable -could have given. More and more did I feel, pride. He evidently regrets much the prospect ery idealities years ago, when first I learned to lied on, is a perfect prodigy of learning and acknown his poems through Mr. H—, now seem complishments. I promised to spend the autuming for effect here. Neither of the mediums had This may influence him in marrying again. Next

to New York, out to the world-renowned Niagara for a time, and with Mrs. Livingston to Washington for the winter, or a portion of it.

October 21st.-Can I. dare I believe it? I almost fear I am dreaming, and shall wake to disappointment, as alas, how many, many times I have done! But a glance at Minnie's radiant face reassures me. Yes, it is true he is coming-he is coming! Once more, after all these years of struggle, of longing, of hopes, fears and prayers, once more shall we meet. I tremble at the very thought.

"My heart would hear him, and heat, Were it earth in an earthy heat!"

Oh, if he should have ceased to care for me! If he should flud the mature woman so changed from the bright girl he loved, that his heart owneth her not! If he should-but no, I will not torture myself with doubts. By the great underlying love in my own heart, I know his is still unswerving. "None have ever loved in vain, but those who knew not how to love." Oh, I believe it, I feel it! My soul could not fail to draw him to me, in this world or the next. Thank God, thank God, it promises to be in this!

We were seated on the piazza-Minnie and Iwhen her father came up the steps, and with unusual warmth in his cold, reserved manner, said: "Good news for you, Minnie. Here among the arrivals on the 'Arabia' is Mr. II—'s name."

"Uncle Robert! dear Uncle Robert back after all these years!" cried Minnie, in glee. "Oh, auntie, it seems too good to be true, does it not?"

Dear child, she little dreamed how, beneath the calm smile with which I answered, my heart was leaping with joy, and hopes bright as a girl's love-dreams filling the mind of her "auntie."

Oct. 23d.-Father in heaven, I thank thee! On my knees I say it; from a soul overflowing with gratitude for undeserved mercy, I write it. I THANK thee, oh merciful father!

He came last night-my darling, my love! Came, not fancying the visit to his little Minule was to bring him more joy than that of seeing the child of his loved adopted sister. He did not, of course, know I was here, or in America-or, for that matter, if I was in this world at all. As a carriage stopped at the door, Minnie rushed out, crying, "Dear, darling, good Uncle Robert, is it you?-is it really you?" and was clasped in the was bronzed with the own of many lands, whose face was bronzed with the own of many lands, when hair was silvered with many a thread of white in the wavy locks; whose form, once so siender and graceful, was rounded and developed into the fullness of middle-age. But as he raised his head from Minnie's loving embrace, I saw the same dark eyes, now so soft and gentle that one would not fancy they could be stern or wrathful, which had so often rested on my face with a gaze even more tender and loving than he now bent upon Minuic, but which, when last I saw them, were filled with auguish so keen, that my heart failed me in the memory, and I should have ran off to my room, had not Minnie already drawn hlm to the door, with, "And I have such a surprise for you, too, Uncle Robert! Here is that beautiful Miss Glyndon you used to admire so wuch, my dear 'auntic,' you know;" and ran off to find her father and apprise him of the arrival. For one moment Robert stood motionless, his eyes having a startled look as if he saw a ghost, or fancied he did. Then as he became convinced

"Pardon me, Miss Glyndon, my abrupt enrance. It was involuntary, as you perhaps saw. My peice is so impulsive."

of my identity, every vestige of color left his face

and lips, but his coolness returned, and bowing

courteously, he said:

As I listened, icy hands seemed grasping my leart. A great fear overcame me-I had lost his love forever! Was this my punishment? I thought I had suffered enough in the separation. Was this to be added to my burden? Had I not atoned? Then faith came in a flood, and swept away my doubts. I remembered it was my own words had sent him from me, and he did not know how I had repented ere they were, cold on my lips. I did not believe he had ceased to love me; but I, how could I, a woman, show him that I had never ceased to love him? Then I seemed to hear, " Has not your false prida made you suffer enough? Is there shame in a pure affection?" But," groaned pride, "if he should reject me!" More distinctly I heard, "Tryl tryl" and pausing not for further thought I drew, from my neck the chain on which was the "Mizpak!" ring, and held it toward him, my eyes telling, the truth my lips refused to utter. One second, and I was clasped. to that true heart, from which not even death can part me again, and my hungry soul was fed with the loving words it had so long been famished for; and when, the first tumult of joy passed, he replaced upon my finger that talisman of faith, we both whispered: "The Lord hath indeed watched between thee

and me when we were absent from each other."

STATE STATISTICS.—The Secretary of State has recently published the "Abstract of the Census of 1865," which contains a vast amount of valuable statistical information relating to the State of Mussachusetts. As regards population per square mile, it is now and has always been first among the States of the Union; the number per square mile in 1830 being 157.83 inhabitants. The population of the State at present is 1.281,-700; in 1865 it was 1,267.031; males 602,010; females 603,000 females over the number of males. Of the total population, 828,165 were natives of the State. The foreign element is relatively most numberous in \$2.000. element is relatively most numerous in Susfolk county, where 33.12 per cent. of the whole population are foreign born. The number of dwellings was returned as 208,698. Of the 10,167 colored persons in Massachusetts, 2388 are found in Boston, and in 1517 in New Bedford, and in 58 towns there is no colored person. The largest numbers in the table of occupations of females are domestics 27,393, operatives 20 152, and teachers 6050. The volume, which has been published under the direction of Dr. Edward Strong, contains a vast amount of information of great value to the com-

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

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

(Original.)

NELA HASTINGS.

CHAP. XV.-CONCLUSION.

Nela sat in her elegant room one day during her recovery. The aunlight came in warm and pleasant, melting the snow on the roof, which made the falling drops gleam like gems. Nela watched them till her thoughts were borne away to the home of her grandmother, and the tears fell faster from her eyes than the drops from the snowy roof. Her grandmother came in quietly and sat beside her. Her face was pale but as full of light as the room, and a serenity and peace rested there, that made one think of the white winged doves that sun themselves in restful places.

"I was just wishing for you," said Nela, "I want to go back to the old home. I feel so tired it seems as if I could rest there, and I want you to coax papa to let me go with you the first warm davs."

"Ah, my little one," said Aunt Prue, "I have been thinking the same thing."

" But, grandma, I want to live there forever. I have tried all this life, and I know it brings me nothing for all I give, and perhaps-yes, perhaps if I get strong again I shall fall into it and think it has riches and beauty. You know we don't quite understand ourselves. We do a great many things that we think we never will do.

"But you are not sorry you tried this life?" said Arint Pena

"No, I feel very glad sometimes. But, grandma, I don't want to try it any more."

"Then you have forgotten all those poor, weary suffering ones that you told me of. If you go away from all this life you forsake them."

"Oh, if you knew how much I thought about them, and how much I wished to do something to help the poor souls out of their misery! Why, I have dreamed about little Lucy night after night. I saw her little pale face through half my dreams."

" Now you see," said Aunt Prue, " that I have done a deal of thinking since I sat beside your bed, watching you in your sleep. It always seems to me as if a great deal of light came into the rooms of sickness. It is as if the veil between us and the higher life became softened to a mere mist, that any little thing could part and reveal the beauty that lies just beyond. So I sat one of those days, watching the regular sound of your breathing, when all at once the mist parted, some one put aside the veil, and I saw a vision of light."

"Oh do tell me of it," said Nela. " Since it concerns us both, I will," said Aunt Prue. "You know when our Lucy died, we all felt as if heaven was near to earth, or as if the door was left njar, through which would evermore come some of the soft, pure air of heaven. Well, it seemed to me as if her hand drew aside the veil that separates our life from the life just beyond us, and in the light that shone through, I

saw what the Apostle John called a vision. Like him, I saw an innumerable company. I looked until my eyes were weary at the great numbers. At last I discovered that they were all going in one direction, and also all were going up a bill. It was no common ascent, but reached beyond my sight one long stretch of hills. I could not see the far-off height-it seemed miles away -and so I began to note the travelers who were journeying up it.

Some seemed to pass on easily enough. They wound about in green places, and kept among the flowers and soft moss. But these walked much by themselves. They were in no crowd or bustle. I seemed to see myself walking in such a path. There was no very weary, rough traveling, and the sun shone about my way, and it was all quite delightful-or at least so I seemed to think. But my eye went into the crowd that seemed to be pressing in a mass over stones and brambles, and rough pebbles that cut their feet. How my heart ached to see dear little children in this crowd with no one to help them forward. No hand lifted them over the stony places: none led them into smoother ways.

I felt indiguant with myself that I did not go among them, and bear up these little ones tenderly. I also longed to help many a poor tired woman, who did not know which way to turn, and seemed unable even to look up at the stars by night, and on whose way even the sun seemed to refuse to shine. What a selfish mortal I seemed to myself, to walk in my easy path. To be sure, I could sometimes help forward some that seemed not to have so much knowledge of the best path as I: but still I had so few opportunities to what I might have.

It was then that I saw you, and at first you seemed to be journeying on without much care for anybody about you. You were in the crowd, but yet unmoved by it. After a little while I saw you pick up a little frail creature and lift it over a stone, and then there came over your path a new light

I began to call you from your way, saying, 'See, darling, how much easier it is to walk by me. Here is quiet and rest, and ob such light and fragrance. Come out of the wearisome crowd.' But my selfishness appeared so great that I was ashamed to look at myself. And the whole scene before me changed. I was again in our quiet country home, and you were here, and strong and well. Then I knew what all the vision meant. It was to show me how much nobler and truer may be the life of those who live among the many weary, tired, suffering ones, who are tolling through life in the busy cities and bustling towns, than those can be who in retirement and comfort do only the little that comes to them to be done.

So, Nela darling, I shall not say to you, come and live up among the restful hills, and leave all this wearisome life; but I shall say, grow good and strong enough, and then let your heart take you into the crowd of these poor, asking, waiting, weary ones, to do for them what your heart tells you should be done."

Nela sat, thoughtful and sad. At last she said. "It would be so much easier to live up there,

and not know anything about all these troubles." "Bo it would; and you shall go and try it, and get rested, and then, if you will, you can try to forget the thousands of hungry mouths and cold, aching feet. But I will never say again in my prayers, lead my Nela in the green pastures. I would rather she would be helping the little ones over the rough stones."

When the spring opened, Nels was again occupying her own little room, and finding new life and strength in the sunshine of the hills. She was like a giad child, and grew strong, and more beautiful than ever. She was the pride and pet their spiritual life.

of the whole country, who welcomed her back at first with a little coldness and distrust, but when they found her to be the same in her heart as when she left them, they bestowed more love than ever on her.

She took up her life just as she left it, going over to wash Mrs. Jones's dishes, running down to the brook for violets, visiting good Mr. Graves, and having long walks with Rosa and Tony, And thus the summer passed, until she was strong again, and full of her own cheerfulness.

It was almost Christmas before she grew restless, or talked of any change. Then she said she must go, for the little shadow of Lucy in the city fell across her path and she could not rest, and so she went back again to the city. She was so full of glad, healthy life, that her father and mother were more proud of her than ever, and began at once their old method of shutting her up in a close room, and sending her out in a carriage with attendants. But she laughingly insisted on having her own way, and in less than a week she went off on her long walks, being often gone all day.

What could she be about, her mother wondered for awhile, and then left her to her own ways. All her father knew was that she held out her hand every morning for the roll of bank bills.

At last it appeared that she was finding homes for the poor children that she hunted out in the humblest streets of the city: She traveled miles about the city, seeking for comfortable places where she could place the little ones, and know that they were cared for. She found, at last, that other earnest women and men were at work in the same way that she was, with more knowledge and judgment, and she joined herself to them with a heartiness that seemed quite astonishing

When it was known in her fashionable home what she was about, there was a great excitement for a time. Her mother declared it a disgrace. and her father talked about being ruined. But Nels counted up the cost of her last winter's outilt and expenditures, and asked for only as much. bring the dirty brats here to reform."

Nela wrote thus to her grandmother: "You will wonder what I have been so busy about, and I can hardly tell you. In the first you to get Tony to find a good home for her up uation for her mother in a little school, for she is an educated woman, and then I found a dozen more Lucys, or little ones like her, with frail bodies, and such tender, tired eyes, and I joined my work to the work of others, and oh, I am so happy. And if you wonder how I manage so many things alone, I will tell you: it seems as if the dear Lucy up in heaven just led me where I ought to go, and it all seems easy. I don't get tired, because I please papa and mamma by go-

happy Nela." Ten years have passed away, and Nela is a woman in every sense. She and Tony concluded one spring morning that life would be much more were married in Aunt Prue's sunny parlor, amid

ing to a party once in a while, and looking just as

pretty as I can, and by entertaining their friends

find Lucy a home, and think every hour of your

her easy chair, and that night she fell asleep to rooms there soon echoed voices that had new peaceful life found there, and little feet pattered the very life that resided in the smooth boards. from her home. Every one felt the sweet peace as India or China. of her life in the place she had inhabited, and the reat reward for good conduct grants left in her drawers.

Rosa was the head of this home, and the expekind protector of children. She was the happiest woman in all Adams, she used to say, because

she had such a large and loving family of children. Tony and Nela had their own home in a genteel but not showy house in the city, but it was known in every humble street, for from it went out such daily and hourly supplies for the body, and such courage and hope for the spirit, that it seemed like a centre of light in a darkened place. And parties and that Nela's dresses were always simple and plain.

Old Mr. Graves came to live with them, and on stormy evenings, when visitors were not likely to interrupt him, he used to tell a story or two. The last one he told was this, and he began it as if he had told several chapters before:

"And the two children came to the gate, and they wondered why it did not open. And one said, 'This is the gate called Beautiful; no one can enter it that bears not his hands full of flowers.' So they went to search for flowers, but they found none. 'Did you not know,' said the boy, 'that the flowers only grew when you planted a golden seed?' Then they looked for the golden seed and found none. 'I see,' said the girl; the seeds are in the hands of those children there; how shall we get them?' 'They will never be ours, said the boy, unless we can serve them; let us speak kind words and do kind deeds.'

Then they began their work of love, and the golden seeds fell into their hands, and they planted them, and there sprang up flowers of wondrous beauty. They gathered them in their freshness and appeared again at the gate called Beau-

tiful, and it stood open." The old man's head dropped; his eye became days; but Nela said, "He has gone into the gate called Beautiful, but he sends back a little light that we may look upon the flowers he has gathered; then he will walk further into the Garden of Beauty, and we shall see him only as he comes with his garments of light about him."

He left a little scrap of paper on which was over it roses and violets, and let no one praise as he knew days of my life."

As the springs and summers brought out the the earth. Let us, therefore, advance one step. blossoms over the graves of these three, the blossoms of their lives were pernetually springing up to beautify the world, for Tony and Nels and Rosa were living out their example and their instruc- time on the Pacific coast, and am highly gratified tion, and outworking in the world the power of to be able to state that at no former period has

BORDER-LAND.

PROM PHŒBÉ CARYS NEW BOOK OF POEMS.

I know you are always by my side, And I know you love me, Winifred dear, For I never called on you since you died, But you answered, tenderly, I am here!

So come from the misty shadows, where You came last night, and the night before, Put back the veil of your golden hair, And let me look in your face once more

Ah! it is you; with that brow of truth, Ever too pure for the least disguise; With the same dear smile on the loving mouth And the same sweet light in the tender byes.

You are my own, my darling still, so do not vanish or turn aside, Wait till my eyes have had their fill-Wait till my heart is pacified!

You have left the light of your higher place, And ever thoughtful, and kind, and good, You come with your old familiar face. And not with the look of your angel-hood

Still the touch of your hand is soft and light, And your voice is gentle, and kind, and low, And the very roses you wear to-night, You wore in the summers long ago.

Oh world, you may tell me I dream or rave, So long as my darling comes to prove That the feet of the spirit cross the grave, And the loving live, and the living love!

LET US ADVANCE ONE STEP.

BY J. D. PIERSON.

The broad and beautiful pathway that leads directly to a more exalted condition for humanity, is widely open and illuminated by tens of thousands of celestial lamps, trimmed and burning with an effulgence far surpassing all former experience in and her mother looked into her face, and seeing the history of man. Nowhere on the face of the its brightness and beauty, said; "Well, I am told globe has there ever been seen or known such full. It is quite distinguished to have a philanthropist clear and powerful manifestations of spirit interin the family, so let her have her way, if she do n't | course, as we witness in the United States at the present time. There is scarce a nook or corner to he found, that does not send forth some intelligence, some development of spirit power, more or less tinctured, perhaps, with exaggeration, but place, I hunted up little Lucy, and now I want sufficiently plain to commend itself as a child of the great family, whose members are rapidly among the farmers' wives. And then I got a sit- spreading themselves over the whole surface of the broad earth, to bless and sanctify it with a holier bantism than the world has yet known.

Judaism, Christianism and Mahometanism, all unquestionably useful in their places, have culminated and cast their fruits upon the ground, preparing it for the production of a higher type of teachings touching the destiny of man than either or all of them combined could ever present to the human mind. Although all nations and peoples, from the earliest recorded history of the race, have been to a greater or less extent imbued with a knowledge of spirit communion, yet the light of when they wish. Don't forget to ask Tony to that knowledge burned but dimly and fitfully. adding no lustre to life, no growth to manhood. For centuries and tens of centuries Fetichism has prevailed in Africa, connected with a shadowy form of Spiritualism, vague and uncertain in its characteristics, yet felt and practiced by all classbeautiful, if they could live it together, and they es of that unlettered race, without seemingly having release them in the social scale toward civiliza-tion, to any perceptible degree. And yet the uni-Aunt Prue was so feeble she could hardly sit in versal law of progression cannot fall of embracing them equally with other races of men, but may open her eyes only in the spirit-world. She left act far less rapidly in their case than with the her house as a bequest to the poor children who higher types. In fact, this must be so, if any remight need a home, and through its pleasant liance is to be placed upon the history of the Caucasian race, whose condition scarce further tones of gladness as they entered into the rich and back than the days of Charlemagne was but a slight improvement upon that of the dark-skinned over the floor, that seemed to gain strength from children of the wilds of interior Africa at the present time; and yet Africa has been peopled for for Aunt Prue seemed in no sense to have gone thousands of years, perhaps as long, or nearly so,

But to my text. This implies the means of was to go into Aunt Prue's own room and look to ascend in the scale of being to a more exalted over her work-basket and see the little treasures elevation of selfhood, where the moral, the intellectual and the spiritual faculties may be quickened and strengthened, preparatory to another riences of her early life just fitted her to be the step in advance. For unless we are earnestly engaged in searching out means whereby we may be enabled to practice substantially the lofty teachings of our illustrious faith in every-day affairs, we must inevitably cease to grow heavenward, and the divine nature corrodes and sinks back to the greater love for material things and worldly thoughts. Now I believe there is a sure and indubitable test, by which every man and woman may measure their own status mentally. yet their life was in no way set apart from the and their condition spiritually; in other words, world about them. They entered into the social may take an account of stock, and ascertain very life of their friends with a hearty good will, but it accurately where they are and how much they was always noticed that they gave no expensive are worth, physically, morally and spiritually. This test lies wholly within the realms of our own personal existence, and may be exercised with all the freedom of thinking or speaking. As rational beings, endowed with varied capacities and powers, we claim the possession of one motive force or power, which seems to predominate generally in nearly all our actions, of whatever kind or

character, good or bad. This agent is known as will power; the proper use and control of which would greatly tend to our rapid advancement, accompanied by the most kindly genial influences upon every faculty of our nature. Now suppose this ever active force is made to operate directly in and upon our every act, for the sole benefit of selfhood, what a surprising change would take place in us at once. The entire worldly aspect would be suddenly transformed into beauty and loveliness, simply by reason of the alteration of a feature or characteristic of our own being. We should be in a condition to enforce upon ourselves with ease and alacrity the honest convictions of our own minds. thereby insuring stability and harmony under all circumstances, because of the added strength now brought to bear upon our life work. How many of us Spiritualists are strong enough to enforce the honest convictions of our own minds upon fixed, and he never spoke again. They said he ourselves, in the every-day transactions of life? had an attack of paralysis, for he lived several And when we have attained to this condition, and feel and know that we are "masters of the situation," do we not behold in it a sure test of advancement in the right direction? May we not safely measure our status by similar rules. and ascertain how much of growth belongs to us. and what we are worth? Whole-souled, honesthearted Spiritualists stand in the relation of written: "Lay my body beside Lucy's, and plant | teachers to the moral world, holding up a sublime faith and a purified doctrine, transcendently sume who cannot count as many of my good deeds perior in tendency and ultimate to all teachings that have preceded since the advent of man upon

> SPIRITUALISM ON THE PACIFIC COAST. I have made it a personal matter to inquire as to the condition of Spiritualism at the present there been so much desire on the part of the peo-

ple generally to become acquainted with the theory and the phenomena as at present. Mrs. Cuppy has traveled considerably and lectured in various parts of California and Nevada, and always to large and appreciative audiences. She has recently lectured in Sacramento, but at the present molectured in Sacramento, but at the present moment she is somewhat ill, in this city. Mrs. Stown has lectured throughout California, Nevada and Oregon, and is now in the latter State, lecturing places for the great cities, where they are better places for the great cities, where they are better places for the great cities, where they are better places for the great cities, where they are better places for the great cities, where they are better places for the great cities, where they are better places for the great cities, where they are better places for the great cities, where they are better places for the great cities, where they are better places for the great cities, where they are better places for the great cities, where they are better places for the great cities, where they are better places for the great cities, where they are better places for the great cities, where they are better places for the great cities, where they are better places for the great cities, where they are better places for the great cities, where they are better places for the great cities, where they are better places for the great cities, where they are better places for the great cities are great cities. to full houses acceptably. Benjamin Todd has been through the three States named, lecturing everywhere to crowded audiences, and sometimes giving eight and nine lectures in a week. He is expected here in a few days, when, as I am told, he will immediately take steamer for the southern portion of California, bordering on Mexico. Mr. and Mrs. Foye have quite recently returned from a four months' tour through the three above named States, giving scances, and everywhere received with demonstrations of enthusiasm. Often their stay in places has been prolonged days beyond their announcement to meet engagements at other towns and cities in their route. Wherever these parties have been, the utmost curiosity was excited to see and hear all that took place at every lecture and scance, and always with much deference and attention to the parties furnishing the enterthinment.

In this city, the nearest approach to public spiritual lectures is to be found in Sunday evening discourses given by the Rev. Horatio Stebbins. at the Metropolitan Theatre. Mr. Stebbins is of the liberal type of Unitarians, occupying the pulpit constructed for the late lamented Thomas Starr King. The audiences at the theatre are for the most part Spiritualists, so far as I am able to judge—at least two-thirds are such. The building is a large one, and crowded with people a full half hour before the services commence. This is the case each and every time he has spoken, some twelve or fourteen in number. Mr. Stebbins told his hearers last Sunday evening (which was wet and stormy) that there were more people gathered there than could be found in any five churches in the city.

Mrs. Laura DeForce Gordon, with her husband will be here soon, as they had reached Virginia City, in the State of Nevada, some days ago. The bad condition of the roads has caused them much

Among others who are actively engaged in doing angelic work for the benefit of mortals, is Dr. J. M. Grant, who is practicing the healing art by the "laying on of hands" to good purpose, as I know of my own knowledge. Dr. Grant has effected some wonderful cures in cases of long standing. He has a list of thirty or forty persons who willingly give him their names to use as he sees fit, for no other reason than because of their gratitude for services rendered when they were sorely afflicted. The doctor makes but little parade, though his business is increasing day by day. He desires no more patients than he can deal justly by, giving himself time for some study

San Francisco, Cal., Dec. 4th, 1867.

FIRST CONVENTION OF THE

OHIO STATE ASSOCIATION OF SPIRITUALISTS. Held at Clyde, Ohio, November 8th, 0th and 10th, 1867.

Reported for the Banner of Light.

The Ohio State Association of Spiritualists met at Clyde, Ohio, pursuant to published call, Wm. Rose, M. D., of Springfield, in the Chair, assisted by Mrs. Sarah Thompson, of Cleveland, Vice President, and Hudson Tuttle, Recording Secre-

The minutes of the Cleveland Preliminary Meeting were read and approved. The Constitution there adopted was then read, and after a discursive debate the following committees were nominated and elected in open Convention:

On Credentials and Nominations.-A. A. Wheelock, O. L. Sutliff, A. B. French, Mrs. C. H. Am-

Resolutions.—Hudson Tuttle, E. S. Wheeler, Mrs. A. B. French, O. P. Kellogg, Mrs. E. Whipple, The Committee on Credentials reported the following list of names of delegates:

Cleveland.—Mrs. S. E. Norris, Mrs. C. H. Ammons, Mrs. L. M. Thomas, Mrs. George Rose, Charles Thompson, E. S. Wheeler, G. Newcomer, Mrs. Charles Thompson.

Clyde.—R. E. Betts, Thomas Davis, Mrs. S.

Clyde.—R. E. Betta, Thomas Davis, Dirs. D. Vandercook, Mrs. E. Whipple.
Toledo.—A. A. Wheelock, Mrs. H. E. Crooker, Mrs. C. B. Eells, Mrs. A. A. Wheelock, Miss Emma Knight. Substitutes—Dr. J. K. Balley, Cephas

Oberlin.—Mrs. F. A. Logan, James Hall, N. E. Geneva .- W. H. Saxton, Lowell Cram, Henry J. Durgin.

Painsville.—Eben D. Howe, Wm. Wadsworth, O. L. Sutliff.

Cardington.—L. F. Hagar, M. Smith. Springfield.—William Rose, M. D., Mrs. Maria Eaton .- O. L. Sutliff,

Eaton.—O. L. Sutliff.
West Richfield.—Chessman Miller, S. S. Clark,
Mrs. Julia Miller.
Rolereville.—D. P. Hurlbut.
Milan.—D. J. Startred, Samuel Fish.
Cincinnati.—B. R. Pratt, Mary A. Amphlete.
Kelley's Island.—Addison Kelley, C. D. Worden.
Berlin Heights.—A. F. Page.
Peru.—J. V. Verenburgh, Mrs. Verenburgh,
Akron.—T. E. Kilbourne, Dr. A. Underhill.
Hudson.—Stilmy J. Store

Hudson.—Sidney J. Stone. East Norwalk.—B. P. Barnum.

Tounshend.—O'lin Selvey.

At large.—J.P. Cowles, M. D., Mrs. F. M. Cowles, Mr. Barnes, B. M. Lawrence, Mrs. P. R. Law-The Report being adopted, the following was

Norwalk.-Wm. Joslin.

Resolved. That all persons attending this Convention, either from this or other States, who are in hearty sympathy with the great spiritual movement, are hereby confaily invited to participate in the proceedings of this Convention, by enrolling their names with the list of delegates and conforming to the rules and regulations adopted by the Convention. The Business Committee reported the Pro-

gramme for the afternoon and evening, and the Convention adjourned. The afternoon session was of a very interesting

O. L. Sutliff opened the Conference. He said

O. L. Sutliff opened the Conference. He said he was a graduate of the Methodist Episcopal Church. He was glad he lived at the present time. He now had something to live for. He had the consolation of a faith that cheered and supported him. Life was worth something.

D. R. Pratt said he was brought up a Methodist, but baptized a Baptist, but he thought it must have been in muddy water, as it did not enable him to see any clearer into immortal life. His wife entered the spirit-world twenty years ago. He had held daily communion with her ever since. He would not part with his helief in Spirit-since. since. He would not part with his belief in Spirit-ualism for all the wealth of the world. He now knows that we still live after death.

Mr. Durgin introduced the interesting subject of spirit-telegraphy, for which he stated he was a medium, and gave some striking illustrations.

Dr. Balley, of Michigan, said we had met for investigation. He had found that the communi-

one organization, that we may all better labor for

D. B. Herdman said he was not a member of the Convention; he lived in Egypt; but he wanted to east in his mite. He could not be Orthodox. He had been for twelve years, but was now out of it. He believed in spirit-telegraphy. He was that he could command fear and hate, but not love. He could be loved only by making himself

love. He could be loved only by making himself lovely.

Mr. Lawrence.—Not Christianity, but its want, destroys the world. By commanding the forces of the spirit-world we shall become a great power. He thought our Conventions no more belligarent than similar church meetings, but they keep out reporters, and the world hears only what they desire to publish, but we do everything open and above-board. We do not exercise policy.

E. S. Wheeler said he had been as far as any one. He lived in the body and out of it. He gave a remarkable personal instance of spirit-telegraphing. That was not religion which was not science. We must have order. We have stood up alone long enough. We are repelled from each other. He was not afraid of creeds. He was like the boy whose father said he was not in the least afraid of work. "He could lie down by the side of the hardest job, and sleep all day." So he could lie down by a creed. A true creed was what is known. We are to place ourselves on the rock of fact, not that of Christ Jesus. What is the evil of a creed? The risk of forcing it on somebody. The great Republican party is destroying itself by forcing an issue on the people before they are ready for it. It is not lawful to give the children's meat to dogs. Each class must have food suitable for itself. Starting with unity of belief, comes unity of action, order, organization, association. We must have system, in order to propagate our beliefs. The power to do, imposes the obligation. We have the Gospel of the ages; our duty is its propagation.

Cephas B. Lynn, of Massachusetts, was then

propagation.

Cephas B. Lynn, of Massachusetts, was then announced. He said: You have gathered together as representatives of a great idea. Through the unfoldment of your thoughts the spirit-world is unfoldment of your thoughts the spirit-world is brought in contact with you. You have come to recognize the benefit of systematic effort. The world needs a demonstration of immortal life. As advocates of this sublime philosophy, you come to the calm consideration of your duties. There is one duty you should stand firmly by: let it go forth to the world that you base your belief on the say-so of no one, even if from beyond the grave. You plant yourselves not on the basis of a stargazing philosophy, but on its facts and phenomena. You are all conversant with the growth of Spiritualism. Let it lead you to perfect an organization. You have sympathetic hearts. We are Spiritualism. Let it lead you to perfect an organization. You have sympathetic hearts. We are all students in the great school; followers in the great, eternal path of philosophy. Those among you who have tasted its waters feel the necessity of propagating your belief. We need a thorough education. Religion is not simply signing the platform of a church. They have just caught the echo of the great voice thundered from your platform. You have come to a just recognition of the individual. The power of the angel-world has come to you, to the young and to the old, touching the brow of the sire and adding intensity to the vigor of youth. You should grasp the grand, primary idea of spirit-communion, and make it the great centre of your actions. It is this that has mary idea of spirit-communion, and make it the great centre of your actions. It is this that has brought you here to deliberate. The spirit-world overlooks us. Who would do wrong when an angel weeps over their wrong deeds, seeing and feeling their every thought and action? This motive is something divine. This belief is the realization of Christianity. We should live as though an angel bent above us. Our hearts go forth to those who stand upon the altitudes. Let us all give our experiences and compare them together. Then we shall be charitable and not speak against any one, in whatever sphere of action they may any one, in whatever sphere of action they may

Mrs. L. M. Thomas sang a beautiful song, great-y applauded, entitled, "Evening Hymn to the

Wirgin."

Mrs. E. C. Clark.—Victor Hugo says: "I tore the cloth from the attar, but I tore it to staunch the wounds of my country." Let us not necessarily lacerate the memory of the Church. The Church does not so widely differ from us in belief. The Church believes in a community of saints, we in a community of spirits—not in ancient but in all time. I would have the Bible on the stand. We have become like the Methodists—the worse grammar the more grace; the more ignorant the better medium. What do we labor for? Is it not to become ennobled, and to live true and beautiful lives? The personal test is a great thing when applied to communion with the world thing when applied to communion with the world of spirits, but far greater when it enables you to bear with your neighbors who jostle you at every turn. It is far easier to praise the dead, than mons, Mrs. Wm. Rose.

Business.—Mrs. Sue Norris, E. D. Howe, William
Wadsworth, E. Whipple, D. U. Pratt.

Finance.—S. S. Clark, Charles Thompson, Emma Tuttle, Mrs. L. M. Thomas, Mrs. I. Vander
with them, and with the older children of larger growth, and do not offer sweets to those who are growth, and do not offer sweets to those who are surfeited. Our religion is judged more by our surfeited. Our religion is judged more by our lives than by our professions. We are learning the deeper and riper beauties of organization. We cannot subsist on the idea of individualization. We cannot stand on individuality. There is no such thing as individual grandeur. Your brain would not work without the influence of the masses. The ideas of class and caste are ne-cessary to keep man from going down into the gutter; but it will not take any one to the supernal light of God's truth.

Mrs. Amplilete would bear testimony to what the sister said on charity. We want the most unbounded charity. If we are asked to have so much charity for those deluded by the Churches, we should have more for those who are controlled in the lowest form of mediumship. They cannot measure their control. No one can say low any medium should act, or be controlled. She regretted to see slurs published in the spiritual papers against phases of mediumship. Let us have charity for those in the household of faith, and then extend it to those outside of us.

Mr. Wheeler.—To what paper does the speaker

Mrs. Amphlete.—To the Banner of Light.
Mr. Wheeler said he thought it the last paper
to so accuse. It was noted for the kind manner in which it uniformly treated mediums. It had always been so conducted. Bushels of papers and letters exposing or slandering mediums and speakers were allowed to rot in the pigeon-holes of its office. He regretted that it should be so

accused, or that its spirit of unbounded charity should be so misinterpreted.

Adjourned until half-past six in the evening.

[To be continued.]

Mrs. F. O. Hyzer in Baltimore.

MESSRS. EDITORS-I have no intention to write a eulogy, for language cannot express my appreciation of the extraordinary powers of this gifted lady; but for the gratification of her numerous friends I wish to give publicity to an incident which occurred a few evenings since, showing the strong hold she has upon the respect and affections of our people.

I received an urgent appeal from the President of a Spiritualist Association in one of our largest cities to spare Mrs. Hyzer to them, if only for one or two months. He offered liberal compensation, and seemed to regard her services among his people as of so much importance, that I was induced to call a meeting of our organization, "The First Spiritualist Congregation of Baltimore," and lay this appeal before them. The unanimous response was, "We cannot spare Mrs. Hyzer from our rostrum even for a single month."

This is the fourth year of her engagement in Baltimore, and although speaking twice every Sunday, there are no repetitions, no wearisome platitudes; her inspirations are ever fresh and sparkling with the sublime idealities of the celestial sphere. On Christmas eve, her friends presented her with a substantial token of their re-

Yours truly, WASH. A. DANSKIN.

investigation. He had found that the communications always partake mere or less of the character of the medium. We must not forget the duties of this life. We can set in motion a car which shall override all opposition. Above all things, he wished to see a grand movement set on foot to make us better, worthier men and wondered to make us better.

Correspondence.

Spiritualism in Greenfield, Mass.

EDITORS OF THE BANNER OF LIGHT-Within a few months, from various circumstances, an purpose of critically examining the curious phenomena which each had either witnessed or heard of from sources calculated to arrest their attention. These persons were all acquainted with each other, were of irreproachable standing in soof the intentions of each in the interesting investigation upon which they thus entered. In forming this circle of inquiry, each and all were resolved to lay aside, as far as possible, all those opinion have power to trammel thought—to in- Spiritualism to their friends on earth. vestigate purely with the honest purpose to determine whether there was any valuable truth to be brought to light, and to determine the nature and purpose of that truth.

table movements and tippings occurred. Most of are doing here in the West, and the general prosthe circle had seen this kind of demonstration be- perity of our cause. fore, under circumstances which satisfied them that it was not the conscious act of any person present. Questions were asked and answers were given in the usual manner, by the calling of the alphabet on the part of the questioner, and the tipping of the table at the right letters. Nothing for three months more, and they have renewed very satisfactory resulted from this, and soon after this form of manifestation disappeared, and was succeeded by peculiar demonstrations through one of the members of the circle.

One of the most marked of these demonstrations, was the long-continued, steady and forceful blows of the hand upon the table-blows which must ordinarily have caused severe pain. bruises and swellings, but which were neither accompanied or followed by any of these results. This vigorous oscillation of the band from the shoulder to the table, was sometimes prolonged

After this, the hand was moved upon the table ing produced, some totally illegible scrawling, the first result, soon followed by legible words, written frequently. Music was called for by pantomime, and seemed to facilitate the writing. Up | said Society, or your humble servant, to this period of the developments, the medium thus influenced had never been unconscious, but had been a witness with us of his own involun- and the indications are strong that they will soon pain or fatigue, unless he resisted the efforts he he resisted, as he sometimes did by way of experiment, he was so thoroughly and violently shaken, as to satisfy himself and all present that the manifestation was in no sense his own act, or guided

While in this state, his eyes were closed, as is in the past. usual in trances, and the whole face was changed, as far as total change of expression and character could effect a transformation. The predominant expression was that of hearty merriment and drollery. By signs, a desire for music was indicated, and the music was accompanied on the part of the medium by dancing; sometimes very energetic, sometimes remarkably graceful and deft. Some personations were also given, particularly one of a dying soldier.

After dancing, the medium would sit down and friend to our cause. write. The general drift of the writing was to urge us to watch, wait and keep up good courage, for as soon and as fast as it became possible, we should have varied information and absolutely convincing tests in proof of the actual return and list Society. During the last year he has been communication of spirits. We were informed trying to unite the two Societies, by representing that a circle of spirit friends were engaged in the to the Spiritualists that he was a Spiritualist, and full development of our medium, for the purpose | with all that he was very liberal. With guile in of bringing to us this proof and these tests. We were bidden to remember, in the midst of our but their end, he succeeded in drawing in some impatience, wonderment and conjecture, that two or three of the Spiritualists to his support. there were laws and conditions with them in While I was there, he gave out that the next Sabspirit-life, as well as with us in earth-life; that bath evening he would speak upon the following there were imperative conditions to be observed subject," The Hurting and Healing Shadows." in their coming to us, and that we frequently Mr. D. Overman, E. F. Gregg, and others wished impeded their success by changing and marring | to hear that subject treated from a different standthese conditions through ignorance of them.

After a time the development of our medium became characterized by the regular appearance | the same subject at the same place the Sabbath of three successive influences in the course of a evening following Mr. Hamilton. Content being sitting—the manifestation of each influence being distinct from the others, so much so as to be per- Hamilton for preaching-presented the matter to feetly recognized by the circle-and these influ- the trustees, asking them to lay the subject beences always appearing in the same order. First fore Mr. Hamilton, and return his answer upon a the merry character, already described, who certain day. He refused to give the sermon himnearly always danced, and who sometimes talked. self, and refused the use of the house for me to The second influence was made apparent by a give that or any other lecture in, and that, too, afmost marked change on the medium's face, from ter he had said to Spiritualists that he was one the droll and gay to a grave, earnest and elevated expression. Under this influence the medium place have materially changed toward "liberal talked to the circle, sometimes delivering a well arranged discourse, sometimes inviting us to dis- cite the littleness of a Kimball, a Bulkley, a Livcussion.

These addresses and discussions have been intensely interesting, evidencing on the part of the yer, "it is your bull that has gored my ox, that controlling intelligence matured mental abilities, alters the case," such is true to-day: if you are fine culture and elevation of thought. A pure, satisfied with Universalism, we are your friends; lofty and very real religious principle, pervades and vitalizes his utterances. Simple and beautiful prayers are offered by this intelligence, whose departure is followed by the third influence, who appears as an Indian of really majestic mien. The room is searched by this intelligence for something in the shape of a blanket, which when found is wrapped around the medium's form in the old Indian fashion. Music is asked for by signs, an Indian song is sometimes given, and an Indian dance is sometimes performed. Every act and motion under this influence has a natural grace, of a grave, dignified character. Seating the medium upon the floor, Indian fashion, this influence departs, and the medium gradually returns to his normal state. It is a fact worthy of note, that the medium's health has materially and visibly improved since this investigation was begun. These three influences appear at our sittings regularly and distinctively, and the statements made through the medium by these intelligences never conflict or contradict one another, and there is in every respect a perfect and admirable consistency

It is perhaps hardly necessary to add that these intelligences claim to be actual spirits, once residents in bodies like ours. The first, or merry spirit, professes to come and prepare the second, who, in turn, professes to be our teacher and guide in this matter, and to be the superintendent of our medium's development. The third, or Indian influence, professes to come for the purpose of reëstablishing our medium in his normal condition. By the second and superior intelligence—our teacher—we are told that all which is now so mysterious and little understood in this mat. so mysterious and little understood in this matso mysterious and little understood in this mat-ter shall be plainly unfolded to us, and that our every candid person who was there will agree

maintained.

own immediate friends, who have passed from earth to spirit-life, shall ultimately be permitted to come to us and identify themselves to us to our perfect satisfaction. We are also promised by this intelligence that we shall soon have the conditions "-which now seem to us so inexpliinterest in the subject termed "Spiritualism "has cable—fully explained, so that we may undersprung up in the minds of a few of the citizens of stand the science of spirit approach and com-Greenfield, Mass. These persons, each of whom munion, and why one thing can be done and not have enjoyed good educational advantages, mu- another, &c. And this very article is written in tually agreed to meet together regularly for the compliance with the request of this "teacher," who desired that it might find a place in your columns, as an encouragement to thousands of Spiritualists who would be cheered by knowing of yet another instance in which spirits were werking for and with them; also that it might be ciety, and were all satisfied of the entire integrity an inducement to other thoughtful, earnest souls who had never looked into this matter, to organize circles among themselves, and thus open the door for spirit visitants, who were everywhere watching for such opportunities of approach, that prejudices with which education and popular they might bring the happy truths of modern

ONE OF THE CIRCLE.

Spiritualism in the West.

With your permission I will give the readers of During the first few sittings the phenomena of the Banner of Light a short account of what we

I left Cedar Falls, Iowa, the third day of October, 1866, to fill an engagement of four Sundays with the friends at Burns, Wis. During the month I lectured at Sparta, Salem, Leon and La Crosse, at the end of which time they engaged me the engagement quarterly up to the first of January, 1868. The 12th of November, 1866, we o rganized a Society at La Crosse, and resolved to unite our efforts in building up the cause. The Society now numbers over thirty members, and they have a fine hall of their own, erected since last June, twenty-eight by forty-two feet, which is all completed but the seats, and pictures to adorn its walls. The Society is a little over one hundred dollars in debt thus far. The members of the Society are doing all they are able to, and are anxious to have a house they can call their own, and mean to have such a place, if labor and perseverance will procure it. The seats of the house as if in the act of writing. Pencil and paper be- will cost some two hundred dollars, and I am requested to ask, in behalf of said Society, aid from performed automatically and spasmodically, was such as are able and willing to give of their means to clear the house of debt, or pictures to decorate and finally sentences. "Have patience," was its walls. All such donations will be thankfully received and duly recognized by E. A. Wilson, of

The friends at Leon have not completed an organization as yet, but are agitating the question, tary manifestations; nor did he ever experience complete such an organization. My labors are confined to these places at present. Each and was so strangely forced to make. But whenever every one put their shoulders to the wheel, and with strength and means urge the work along.

What we need here in the West, is more test mediums. There is plenty of work for all, and anxious souls are waiting to receive the messages of love that fall from their inspired lins, and I de-Soon after this mechanical writing became legi- sire to see more concert of action among mediums ible, the entrancement of the medium took place. in the future, than has characterized our efforts

I have just returned from a flying visit through portion of Iowa, my former field of labor. Found the Spiritualists in some places actively working in and for the cause, and in others they had joined themselves to the idols of liberal Christianity, so called, and were doing nothing for the cause, that, above all others, stands first and foremost in the path of reform. Let me here say that any person who urges Spiritualists to unite with Universalists to carry on their meetings is not a

While at Cedar Falls, where I labored for a year and a half, previous to my coming to this State, the Universalists' liberality was severely tested. A Mr. Hamilton is preaching for the Universalhis mouth, and sermons that had point than the one he occupied, so they asked if I would consent to be controlled and speak upon given, Mr. Overman-at the time paying Mr. himself. The feelings of the Spiritualists at that Christians " since the above occurrence. I might ermore, but one suffices to convince any one that they are no friends to us; "and if," said the la wbut if not, you must be quiet. My advice to all Spiritualists is this: paddle your own cance, and let the Universalists do the same, at least until they learn how to extend common civilities to

others, though they may differ with them in belief. At West Union, Iowa, I gave two lectures, the 19th and 20th of September; the 22d had a grove meeting and basket picnic, and organized a Society under the laws of the State, with twenty-three members: the 23d I commenced a course of four lectures at Fayette. This is the stronghold of Methodism. They have a large college there, and turn out Methodist ministers all warped and twisted as their creed directs.

The lectures completed, I went to Waverly and attended a two days' meeting; had a good time; met Mrs. Waisbrooker and Mrs. Warren; both are doing pioneer work in the State. I returned to Fayette and commenced a course of seven lectures, Nov. 4th, which the Methodists tried to break up. They began by circulating their pious lies, and sent the c" big guns" into the meeting to question the influences and propound subjects for discourses, all of which failed to produce the desired effect, as you will see by the following note from the editor of the North Iowa Observer. W. B. Larkin, published under the supervision of

said college:

very spirited and entertaining manner."

When the seven lectures were completed, the members had increased from twenty-three to forty-four.

mediums and lecturers that they would like to see | folded by myself. them at Fayette. His address is Fayette, Iowa. They are reached by stage, from Postville, on the McGregor railroad, or Independence on the Dubuque and Sioux City Road, some thirty miles by

At West Union they can address H. Wonnenberg; at Waverly, E. B. Mack; at Shellrock, William W. Mullen; at Iowa Falls, E. B. Collins; at Cedar Falls, E. H. Gregg.

I hope speakers and mediums will visit these States more than they have, for there is a great work to do here in the West. Orthodoxy is doing all it can to crush out free thought, so let us work together in order that their influence may be counteracted and each and every one feel free to act as their highest convictions of duty may dictate.

Yours respectfully, La Crosse, Wis., Nov. 30, 1867.

Progress of Spiritualism in Oregon.

J. L. POTTER.

I have been thinking, as the Banner of Light is great chronicler of events, that its editors might like to hear something from this "land of the setting sun," and something also from this "city of peace" called Salem.

Oregon, for many years, has been developing mediums and reading the literature of the true religion. I estimate the number of Spiritualists at about thirty-five hundred, or one-fifth of the population that can vote. There are two Societies in

than to admit it." This class of persons attend lectures and contribute liberally to their support. I think if this State had a corps of lecturers, such

ministers in this State, in general, have but little influence or ability to stem a tidal wave of the new faith. They rely upon scaring their flocks by the cry, "It is all of the devil!" (for but few dispute the facts of spiritual manifestation). But men and women who have escaped the savages or brayed the perils of a yovage across the plains or brayed the perils of a yovage across the plains influence or ability to stem a tidal wave of the or braved the perils of a voyage across the plains or over the great seas can no longer be scared by the dismal hootings of owls, however dark and benighted the woods from whence the cry issues. But few of these people actually believe in any hell or any devil, and less in the minister that alks of them. This vineyard is ripe for the new and the greater truths, and all it wants is a grand army of such laborers as Todd, Foye, Stowe, and others like them, to capture the whole concern.

In this city of Salem (which, by-the-by, is a fast growing one,) a Society called the "Friends of Progress" was organized last summer, with about eighty names as members. It holds meetings every Sunday evening at the Court House, Lecturers are selected from amongst the members, or others, by the meetings a week ahead, and, so far,

them needed in the State. Portland, Salem, Alto give the people the Harmonial Philosophy or grand theory of Spiritualism, are most needed perhaps, and there ought to be at least three thousand numbers of the Banner of Light circulated weekly in this State; and there would be if those denots could be established where you could have efficient agencies.

We have some good healing mediums in process of development, and by next summer will have several doctors curing "the ills that flesh is heir to" by the apostolic mode, the "laying on of hands." This State or California would be a good field for the Zouave Jacob. This people would not suppress him; they would be more apt to exhaust him and pump him dry of all his virtues. If they won't let him work in France, the Spiritualists ought to bring him to America. His kind of work strikes a heavy blow at the religious mannworship bestowed upon Jesus, the healer among the Jews. But I must close for this time, remaining truly yours, &c., G. W. LAWSON, Att'y. have several doctors curing "the ills, that flesh is

The Spiritual Rostrum.

When the Spiritual Republic ceased to be, I promised the angels that I would, upon certain conditions, again enter the publishing field. The conditions have been met. The angels have more fill mine. On the first of March, I will issue the first number of a magazine of thirty-six pages, bearing the above title. My determination is to make it eminently a spiritual publication, one worthy of the cause I love. I would be glad of the support and cooperation of lovers of our beau-Moses Hull.

Hobart, Lake County, Indiana.

Tests through Mansfield.

Dr. E. Beckwith, South Pass, Ill., writes: A few weeks since I journeyed eastward as far as Boston, taking in my way the city of New York. Among the objects of more than ordinary interest to me, was the late Fair of the American Institute, but more especially the phenomena of Spiritualism, which I witnessed on three occasions through Mrs. Conant of your city, at rooms in the Banner office, also those through Mr. J. V. Mansfield, at his rooms 102 West 15th street, New York, near the site of the late Fair.

It is with reference to this last named medium of spirit intercourse, that I desire to direct the atattention of Spiritualists who would hear more fully from their loved ones in spirit-life, and more especially would I invite all honest skeptics who would have their unbelief or doubts removed by the most indubitable proofs from friends in spiritlife, of the realities of their surroundings, their pursuits and pleasures, to avail themselves of his instrumentality as a writing medium.

with us that the address, considered simply in the sense of an intellectual effort—offhand and impromptu—even for a person who had deliberated much upon it before, must be considered a very creditable affair. He spoke right along in a very creditable affair. He spoke right along in a very suirited and antertaining manner."

truth and their demonstration? I have felt it my duty to say this much in reference to a stranger whom I never saw except for one brief hour, but through whose organism there I returned to West Union, and gave two more came to me from a father, mother and uncle long lectures, and then came to my present field of since departed this life, the most unequivocal labor. H. Angir is the Corresponding Secretary demonstrations of their presence and agency, in of the Fayette Society, and wishes me to say to reply simply to their names written and closely

> Francis H. Smith, of Baltimore, writes as follows:

Circumstances having called me to New York, a few weeks since, I called on J. V. Mansfield, 102 West 15th street, so widely known as the medium for answering sealed letters; and had I no other evidence that an unseen intelligence can communicate, that visit was sufficient.

You write privately your question, with the name of the spirit addressed, on the end of a long slip of paper, fold it five or six times, and lay it before the medium. Instantly the pencil begins to move, giving a full and perfect reply. Thus fifteen were received, and no hesitancy or doubt connected with either. They were all of a personal character, not interesting to the general reader, but very precious to me.

Correspondence in Brief.

MRS. M. S. TOWNSEND, WORCESTER, MASS.—
Spiritualism still lives in this city. The Progressive Lyceum flourishes. Truth will triumph!
"Peace on earth and good will to man" lie in every germ of reform, and will come, though like the flowers of coming spring they lie under the snow and ice of selfishness and ignorance.

J. P. COWLES, M. D., writes from Hillsdale, Mich., under date of Dec. 30th, 1867: My observations teach me that our glorious philosophy—the only real, tangible religion—is at present making

ulation that can vote. There are two Societies in the State doing well. But our greatest progress is in private circles. I venture to state it as a fact that nearly every one known as a free-thinker and all who do not belong to some Orthodox Church, are now confirmed Spiritualists or earnest investigators.

Said a distingiushed free-thinker to me the other day, "Your religions the only one on earth that can give any proof of itself, and it is harder, so far, to my mind, to get around the evidence of the far, to my mind, to get around the evidence of the far that can give any proof of the self of paragraphs attend to state that our glorious philosophy—the only real, tangible religion—is at present making more rapid strides in the right direction than ever before, and I attribute this, in part at least, to the efforts now being made to organize Societies all over our country. "In union there is strength." I have been spending several weeks in this village; and although there is no Society formed here yet, still there are a few earnest, faithful, silent workers for the truth, and I think you will soon receive some new subscribers for the Banter of paragraphs. The solution of the subscribers are a few earnest, faithful, silent workers for the truth, and I think you will soon receive some new subscribers for the Banter of paragraphs. nois, to Iowa, and then perhaps into the Southern States.

Dr. E. Potter, Springfield, Ill.—Miss Elvira Wheelock has lectured for us twice each Sunas your Eastern States have, to go to every city, day during the present month. Her lectures are town, hamlet and school-house, it would not take of the highest tone. Never have we listened to tom, hamlet and school-house, it would not take long to redeem the whole mass of the people. There is more individuality of purpose and character here than in older settled places. Every one thinks for himself!

Crossing the wide plains seems to have widened the vision. God is no longer seen so small as he the vision. God is no longer seen so small as he looked from the family pew in the old church corner at home, in the old States. The Orthodox the Representatives Hall, Dec. 21st, with the remark that four of the gentlemen whose names are appended to the correspondence are State officers.

"First New Hampshire Children's Progressive Lyceum," we thought it only justice to ourselves to correct the mistake therein recorded. We started a Lyceum in this place the 16th of April last, with only ten members, aside from the officers, but now we number over forty, which, for a small place, we think is doing pretty well. We gave an exhibition Christmas evening, likewise the succeeding evening, which were pronounced by those not interested second to no "Sabbath school" exhibition we have had in town.

W. I. VESCELIUS, ERIE, PA.—I expect to take a trip through the interior of Pennsylvania and Ohio, for the purpose of healing the sick and developing mediums. I have visited several towns and cities in New York, and have found Spiritualists everywhere. In the majority they are ever willing to show a friendly feeling, and frequently willing to place themselves under treatment, and urge others to receive the "blessings of health" that come from our kind friends on the other side. we have had some splendid lectures right from amongst us, and found talent unsuspected before.

We need a depot of spiritualistic and liberal literature here just now, and there are several of them needed in the State. The several of the state of the several of the state of the several of t or she has a strong will power. I think arguments of that kind have a tendency to injure bany, Corvalias, Eugene, Roseburg and Jackson-bealers and Spiritualism, as I am convinced by ville all need them. A. J. Davis's works, in order to give the people the Harmonial Philosophy or out of the form. Then again, I think arguments of that kind have a tendency to bring persons in the field who have no sympathy with our beauti-ful religion, and have no idea of harmony, purity, justice or truth, and are merely stumbling blocks in the way of all progress. I think Spiritualists should stand by all mediums who seem to be working for the truth and the highest good of all; and if spirits are so kind as to throw power upon us for the benefit of mankind, we should be honest, and give them credit.

to expose him and his vaunted powers publicly. The Doctor arrived, asked the lady to lay off her bonnet, and made some passes over her neck which occupied about two minutes. He then told the lady—Mrs. John Curtis, of Ilebbert—that she could talk as well as he could, and told her to count one, two, three, and to my utter amaze-ment she could then count and talk as well as any than filled their contract, now I will more than lady in the county. I am a graduate of three of any such quick and pleasant remedies. The Doctor has made other cures in this town fully as marvelous, and has held several circles. I have seen him give some very fine tests. One of our prominent Methodists says the Doctor described his father, mother and brother, who were dead, very correctly. This is calculated to work a revolution in physics and metaphysics.

ALMEDIA B. FOWLER, NEVADA, STORY Co., IOWA.—I have a long time delayed writing to you, indulging the vain hope that some good appreciative brother or sister would speak a good word for me through the Banner of Light, and by so doing, make it easier for me to communicate to you. But I find, as I trust others to do for me what I am able to do for myself, that the work me what I am able to do for myself, that the work remains undone. My guardian says, "Tell the people you will answer calls to lecture in the State of Iowa during the months of January and February; that you are an impressional and inspirational medium; that you believe in one God, and a great many mediators between God and man, and that you believe that Jesus of God and man, and that you believe that Jesus of Nazareth was the greatest of all mediators, or mediums." Furthermore, says my guardiau, "tell them that you are not disposed to disbelieve anything or yield one single established truth to please any one, or enter into controveray for truth's sake to satisfy curiosity, or to show to people what your particular belief is, but that you will always defend Spiritualism, and say nothing against mediums, simply because it is not consistent with Spiritualism to refuse to defend the truth, or talk against spirit mediums." All I have to say is this: that the above is all true, and in perfect harmony with my own soul. I have given up all for the one great object which I wished to attain, and that is true spiritual excellence. And now the question arises, how can If in secular life a man is estimated by the fair cellence. And now the question arises, how can

I obtain this excellence but by using the light that is given me, and make it shine elsewhere, wherever I may be called? I hope the Spiritualists in Iowa and elsewhere will not let me grow lukewarm by their lack of interest; and I appeal to them to give way and let the light show itself, and by so doing prove that they are in earnest in their requests for spiritual mediums and speakers to come amongst them. to come amongst them.

Organization in Michigan.

I am in receipt of many letters propounding questions in relation to the efforts being made to bring the Spiritualists of this State into systematle cooperation.

As this subject is now prominently before the Spiritualists of the whole country, persons outside of the Peninsular State, as well as here, may be interested in these questions, and the answers epitomized.

"You recommend forming Societies in each Circle, (county,) and the several Societies into an Association, with President and other officers. Do you prescribe articles of faith or belief?"

Ans.-No! most emphatically. We recommend Articles of Association," merely prescribing manner of electing officers, their duties, time of meeting, raising funds for support of lecturers, &c. We advise against the prescribing of any belief as a test of mediumship.

"What permanent fees or dues are required to be paid to County and State Circles?"

A .- Not a cent; each Society is subordinate in no respect, but perfectly independent in financial and all other matters. "What is the object of these Circles? In a word,

I want to see my way clear, and that there is to be a benefit to flow from the Organization, before I am ready to go into it?" A .- The objects of these local County and State

Circles are to bring the Spiritualists into more intimate acquaintance and associative effort for mutual benefit, and the more general promulgation of our philosophy.

Such questions as above are legitimate, and I am glad that the subject of Organization is to be carefully examined, and any plan proposed closely criticised before final adoption.

Spiritualism in its tendency, not unlike other new religious movements, was necessarily for several years disintegrating in its character; but the time must come, in the divine order of all things, when reformation becomes necessary. Inthe opinion of most of the early pioneers in this work, that time has fully come.

It is not my object to discuss that question now; n fact, it seems superfluous, for the evidences we have before us in the general awakened interest in all the Northern and Western States, and the efforts made in that direction, plainly indicate to us the roz populi on this subject.

The officers of the "Michigan State Spiritual Association," in the plan they have suggested for your consideration, express their idea by saying: "We unanimously concur in presenting the following incipient (commencement, beginning— Webster) plan designed to inaugurate an itinerant system, to be improved upon hereafter, as you may from time to time demand change." They may from time to time demand change." They felt the necessity of beginning a work apparently too long delayed. Thousands of Spiritualists are remaining in the Church, merely because they require association; other thousands, tired of standing alone, or, like the fabled "Noah's dove," finding no place of rest, are going into the more liberal Church organizations, merely because we have falled to provide for their social demands.

We absolutely need some system of cooperation in the simpleyment of speakers. Too often

tion in the employment of speakers. Too often they have to travel hundreds of miles at great expense, increased labor and loss of time, with-out an intervening appointment, whereas we should have them so connected as to benefit both

should have them so connected as to benefit both speaker and people, by a saving of time to the former, and expense to the latter.

Again, the plan we have proposed to you brings the societies of each county together, four times a year and in the State twice, thus giving opportunity for acquaintance, social intercourse, and learning the wants of all parts of the State.

The laws of the State provide that any number of persons not less than them, associate them.

The laws of the State provide that any number of persons not less than five, may associate themselves together, elect officers, record their proceedings, and thus become a "religious body" with certain privileges. It is desired therefore that all local organizations may be made to conform to the statute, for reasons that space will not allow us to refer to in this communication. The above are a few of the benefits to be derived from organization and associative effort.

I believe a large majority of Spiritualists are

I believe a large majority of Spiritualists are now convinced of the absolute necessity of organ-izations of some kind. It should be our aim to organize so as to obtain all the advantages of co-operation and yet retain the perfect freedom of the individual, conceiling no authority as to freedom of thought or expression to any person, local Society or State Convention.

Our missionary plan promises to be a grand success. Go to lackson and attend our semi-annual meeting, January 24th, 25th and 26th, and hear the report of Rev. J. O. Barrett, our mission-ary, and I believe you will hear of good resulting ary, and to cleave you will have to good resulting already from our associative effort. At that meeting, your Executive Board will present forms of Articles of Association, election of officers and certificates for record. Come up from all parts of the State and let us counsel together for the good of each and all. Spiritualists have something to do besides being carried to a beautiful "summer-land" on "flowery bods of ease." You who have allowed yourselves to fall into this error, had better read the admirable lecture by Dr. Hallock, published in Banner of Light, Dec. 21st, from which we may all profit.

Donus M. Fox.

Michigan State Spiritual Association. The semi-annual meeting of the above Association will be held in the city of Jackson, commeneing 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

present.

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 hotels for reduced prices, for all they cannot themselves entertain. all they cannot themselves entertain.

DORUS M. FOX, President.
L. B. BROWN, Secretary. Lyons, Mich., Dec. 6, 1867.

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. TAYLOB.

Secretary of Association.

Married.

In Plum-street Hall, Vincland, N. J., Dec. 29th, 1861, by. Dr. L. K. Coonley, assisted by other friends of progress, Jacob D. Ash and Helen W. Goodell.

Obituaries.

Left the mortal form, December 20th, 1867, in Nashua. N. H. the spirit of B. B. Richardson, formerly of Butlato, N. Y., aged 53 years and 6 months.

If was a ploneer in the ranks of Spiritualists; happy in the many proofs of immortality received from angel friends, and exhibiting always an earnest and unfaitering faith in the great work being accomplished for humanity and the world through the progressive religion and rational philosophy of Spiritualism.

F. W.

Mrs. Ruth Tollman passed recently from her home in Danby. MIS. RUIN TORMAN passes recently from her home in Danby, Ill., to her home in the Morning Land. Her ago was \$7. years. Mrs. Toliman was one of the brave and beautiful spirits that remind us that angels walk our earth, doing saithfully and lovingly the work of an angel. She was a Spiritualist. Her faith in the ministry of spirits induced the belief that she would still remain the compaulon and guardian angel of him sholoved so well in earth-life.

Passed to the Summer-Land, from Roxbury, Dec. 29th, Mrs. Nancy, wife of Joseph Chandler, aged 61 years; formerly of Campton, N. II.

THE CHEMISTRY OF CHARAC-TER.

AN INSPIRATIONAL PORM GIVEN BY MISS LIZZIE DOTEN AT THE CLOSE OF HER LECTURE IN MERCANTILE HALL.

BOSTOS, SUNDAY, JAN. 5TH, 1888. [Reported for the Banner of Light by H. F. Gardner, M. D.]

John, and Peter, and Robert, and Paul, God in his wisdom created them all. John was a statesman, and Peter a slave, Robert a preacher, and Paul-was a knave. Evil or good as the case might be, White, or colored, or bond, or free-John, and Peter, and Robert, and Paul, God in his wisdom created them all.

Out of earth's elements, mingled with flame, Out of life's compounds of glory and shame, Fashloned and shaped by no will of their own, And helplessly into life's history thrown; Born by the law that compels men to be, Born to conditions they could not foresee, John, and Peter, and Robert, and Paul, God in his wisdom created them all.

John was the head and the heart of his State. Was trusted and honored, was noble and great. Peter was made 'neath life's burdens to groan. And never once dreamed that his soul was his own.

Robert great glory and honor received, For zealously preaching what no one believed; While Paul, of the pleasures of sin took his fill. And gave up his life to the service of ill.

It chanced that these men, in their passing away From earth and its conflicts, all died the same day.

John was mourned through the length and breadth of the land.

Peter fell 'neath the lash in a merciless hand-Robert died with the praise of the Lord on his tongue-

While Paul was convicted of murder, and hung. John, and Peter, and Robert, and Paul-The purpose of life was fulfilled in them all.

Men said of the Statesman-"How noble and brave! But of Peter, alas!-" he was only a Slave." Of Robert-"'T is well with his soul-it is well";

While Paul they consigned to the terments of Born by one law through all Nature the same. West made them differ? and who was to blame?

John, and Peter, and Robert, and Paul-

God in his wisdom created them all. Out in that region of infinite light, Where the soul of the black man is pure as the

white-Out where the spirit, through sorrow made wise, No longer resorts to deception and lies-Out where the flesh can no longer control. The freedom and faith of the God given soul-Who shall determine, what change may befall John, and Peter, and Robert, and Paul?

John may in wisdom and goodness increase-Peter rejoice in an infinite peace-Robert may learn that the truths of the Lord Are more in the spirit, and less in the word-And Paul may be blest with a holler birth Than the passions of man had allowed him on

earth. John, and Peter, and Robert, and Paul. God in his wisdom will care for them all.

Note from Mrs. Waisbrooker.

I have just finished a successful course of eleven lectures at Fort Dodge, Iowa, and they desire me to say to laborers in the field that good speakers will find a hearty welcome there. I would say also, that we have some fine minds there, and I know of no place better calculated for the building up of a prosperous society. The interest was kept up all the way through, and the twelfth night (eleven lectures and a poem), the hall was full of most attentive listeners. I have also given a course of lectures to the Society at and instantly life is made to take on a new as-Iowa Falls, since I wrote you last, to full and often crowded houses. I see nothing to discourage, but much to encourage all who have the cause of progress at heart.

I saw in a recent number of the Western Department of the Banner a scathing rebuke from Brother Peebles to one who is seeking for " first class. engagements." I saw an article in an Orthodox paper nearly three years since, in which the writer ourns that so many "first-class pulpits" were, بوابية vacant. I presume that some of them at least are, vacant yet, and the brother might get accommodajed there. By the way, I forgot to mention who could be written to at Fort Dodge. Wm. H. Wright, Charles Weston, Mrs. A. Swain are among the graunch supporters of our philosophy, and would be glad to respond to approved workers. I say approved, from the fact that they have been grossly deceived in one or two instances, and it has had a tendency to make them a little careful, Yours for truth,

Lois Waisbrooker, West Liberty, Lovea, Jan. 4th, 1868.

In the Picid Again.

Having decided-after a rest of nearly a year from my labors-to enter the lecturing field in the coming spring, I would ask permission, through the columns of your paper, (which all Spiritualists read) to announce such decision to the public. Early in the past summer, my health, usually good, completely failed me, and I have been kept from all mental labor by repeated attacks of illness since, until now. I have no doubt that by the first of April I shall be able to commence my labors again with recruited physical and mental strength.

Those who may wish to engage my services for the coming year will please write me as early as possible, that I may have no delay in making my appointments. For address, see Lecturers' Col-Fraternally thine.

ANNA M. MIDDLEBROOK. Bridgeport, Conn., Jan. 5th, 1868.

Movements of Lecturers and Mediums. Mrs. Nellie L. Bronson is now speaking for the

Society of Spiritualists in Cincinnati, O. The hall is crowded on each occasion. Mrs. Lois Waisbrooker is doing noble pioneer work in the West. Her present address is West Liberty, Muscatine Co., Iowa, care of William

Maxon. E. C. Dunn has arrived at his home in Rockford, Iil., from his lecturing tour North and East. Mrs. Laura DeForce Gordon has arrived in San Francisco, Cal. Her lectures in Virginia City, Nevada, created immense excitement among the people, who appear to be ready and anxious to learn the truths of Spiritualism. Not more than

sion. She has engaged to return there and give another course of lectures. . . Mrs. Mary E. Withee speaks for the First Association of Spiritualists in Charlestown during

a third who came to hear her could gain admis-

this month. Mrs. A. A. Currier is speaking in Cambridge-

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

Banner of Light.

BOSTON, BATURDAY, JANUARY 18, 1868.

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WILLIAM WRITE. CHARLES H. CROWELL. LUTHER COLBY......EDITOR

LEWIS B. WILSON ASSISTANT EDITOR. All letters and communications intended for the Editorial Department of this paper should be addressed to Luther

Growing Old.

As that is the first condition of life itself, and as we are every one personally interested in the process, no subject can be started which will at once arrest more general attention. To grow old daily is to be traveling nearer the Summer-Land. It is to be ripening, blossoming, fruiting, perfecting. It is the secret process of spiritual culture and expansion. It is a nearer and nearer approach to the great and beautiful Future which is fast closing about us all and welcoming us to its sweet embrace. It is to go forward and most Destiny.

There have been many disquisitions written or this subject, and by the most learned and cultured men of all time, from Cicero to Theodore Parker; and although the turn of their thoughts almost invariably furnishes courage and comfort for mortals who are hurrying off the stage as fast as they are hurried on, still it is noticeable that they treat the subject only from the date of past middle life, as if men and women did not begin to grow old until they were fifty, or sixty. This is all owing to the old superstitions in which they were educated. The real fact is, we experience the sensations of age, all the while increasing upon us, from the first day of existence. It does not take on the form of what we style decay as yet, and therefore we are fain to believe that it is not Age at all; we call it Youth and Manhood, and by other agreeable names. Yet it is Age-it is the act of growing old none the less. Age is it in that more correct light, we shall become at Toole; once disabased of many an error, and relieved of the weight of many an infatuation.

In the first of it, let us not allow ourselves to look at this matter in the light of regret and sorrow. If we would not become old, and pass through the several necessary stages of mortal life, we merely express the unnatural wish that we had not been born. The condition of existence is that we are to accept all its laws in a spirit of glad obedience. How preposterous-nay, how heathenish it is for an enlightened mind to be continually nursing vain regrets because the laws of life are just what they are. How much more sensible to cultivate a spirit of gratitude for what has been given us, to wait and watch with religious trust for all the developments of existence as they naturally and regularly occur, to look forward at middle age with the same unqualified joy that marks the impulses of youth, and to settle the heart with a fixed and firm composure in a deep and abiding faith that there is ever a fuure as inviting as the past. This is no mere habit of cherishing illusory dreams; if this superstitious dread is no illusion, but a hateful reality, much more may a cheering and beautiful hope and faith become the heart's strongest desire.

Whence proceeds this dread of Old Age but from the superstitious fear of that single event which is named Death? Banish that from the mind, by introducing the strengthening facts which Spiritualism presents, and by cherishing the allsufficient truths which it inculcates at every point, pect, the old and dreary views are dissipated and fall away, and men and women feel a bound of their souls as fresh and vigorous as any of the impulses of that immature youth which it is so much the custom to deplore. For manifestly, unless there was some fatal mistake or oversight in the ordering of creation and the natural processes of life, to grow old is as beautiful, and fully as desirable, as to be once young. We look forward to manhood, because we there see the treasury of uncounted enjoyments, all proceeding from the possession and use of accumulated power. It is a sickly sentimentality that recalls youth and immaturity with such vain regrets, for it is virtually wishing ourselves back whereas yet life betraved the most imperfect and unsatisfactory of its meanings. Then we dwelt in a fairy-land, to be imposed upon by any, the slightest, trick of fancy or imagination; now the vision has grown strong and clear, the insight is accurate, and the consciousness of strength and power is more glorious than all. Age ought to be the very summit and peak of life, not its shadowed valley; its sunrising, not its sunset. We should hail it because, being spiritually ripe, we are at last come to the entrance to the future which is eternal.

The Religio-Philosophical Journal.

We are pleased to state that (after one year's suspension) this journal has again entered the field in behalf of SPIRITUALISM, with the names of John W. Smith and S. S. Jones as publishers and proprietors-S. S. Jones, editor, and Thomas Cook, formerly of the "Optimist," assistant editor. The paper is half the original size, with the price fixed at \$2,00 per annum. The proprietors inform us it will be enlarged to the full size within a few months, provided sufficient patronage is secured to warrant the undertaking. Address P. O. Box 6023, Chicago, Ill. As it has in the past, we have no doubt it will in the future, battle faithfully for humanity's highest good in both spheres of life. Its editor aunounces in his salutatory that it will be his object to publish a correct journal of current events in Spiritualism in all its phases, in so far as he may be able to gain knowledge upon the subject. This assurance gratifies us much, and will no doubt equally gratify seven-eighths of the Spiritualists in the United States. A fabric, in order to stand the test of time, should have its foundation deeply imbedded in the soil. The newn and placed in position, ere the finer and more beautiful materials can safely fill their proper place in the grand temple that is in process of erection to-day.

We reciprocate your fraternal regard, friends, and shall do all in our power to aid you consistently with our own duties and the duties we owe the public; and we fully agree with you that while we are "inspired by the good and the true of the higher spheres of spirit-life," and act in concert with them, we shall effect much for the amelioration of mankind from the thralldom of Old Theology.

Go on, then, brothers, in the great work before produced under the direct influence of the spirit you, and may the blessings of heaven crown your efforts with complete success.

The Massachusetts Spiritualist State Association.

The annual session of the above-named Associstion was held in Mercantile Hall, in this city, last Tuesday and Wednesday. The attendance was good - afternoons and evenings the hall was filled. A lively interest was manifested in behalf of the object of the Association, which, as most of our readers are aware, is to send forth competent lecturers to spread the truths of Spiritualism in those parts of the State where the people have not yet been able to pay the expense of hiring a speaker. The report of the agent who has been out for the last quarter was most encouraging, and plainly shows the necessity of continuing the good work with renewed energy. Everywhere the people received him cordially and heard him gladly; in short, they are ready in all parts of the State to receive and accept the Spiritual Philosophy. It now devolves on the Association to do what it can to supply the demand for spiritual food. But the Association can do nothing unless sustained by those who have the means to spare and will freely give. The experiment thus far has proved a success; the good already accomplished by the efforts of the Association cannot be estimated by dollars and cents. Friends, will you not see that its treasury is replenished and kept supplied, that the good work may still go on more actively than ever? The field is large enough for at least twelve lecturers where there is now but one. Send in your donstions at once.

The following named persons were elected offiers for the Association for the ensuing year: William White (of the Banner of Light), Pres-

J. C. Bowker (of Lawrence), Vice Presidents, George A. Bacon (Boylston Market, Boston), Corresponding Secretary.

Miss Abbie K. T. Rounseville (Middleboro'),

recording Secretary.

John Wetherbee (11 Phoenix Building, Boston),

Treasurer,
Executive Committee.—The above named officers Executive Committee.—The above named officers and the following persons constitute the Executive Committee: Isaac C. Ray, New Bedford; Mrs. Susie A. Willis, Lawrence; John Puffer, South Hanover; Mrs. L. B. Wilson, Boston; E. W. Dickinson, Springfield; Amasa E. Smith, Provincetown; Mrs. C. Fannie Allyn, North Middleboro; Mrs. E. J. Sherman, Newburyport; Samuel Story, Essex; Albert Bacon, Bedford; Mrs. M. A. Stearns, Worcester; R. A. Comstock, Shelburne Falls; Oscar F. Adams, Great Barrington; — Lewis, Northampton, At large,—Lyis the act of growing old none the less. Age is ton; — Lewis, Northampton. At large,—Ly-simply development—it is not decay. If we view sander S. Richards, Mrs. S. A. Horton, J. H. W.

Agent in the Lecturing Field .- Mr. A. E. Carpen-

It will be seen that the Association is well officered by true and earnest workers, and we predict for it great results.

Those wishing the agent to visit their place should address him care of this office at once. Don't hesitate to write.

The Children's Lyceum.

Mercantile Hall was crowded with children and spectators, Sunday forenoon, Jan. 5th. We noticed many new faces in the various Groups. The young folks seem to take more interest than ever in the Lyceum, and parents begin to more fully appreciate its beneficial influences on their children. After the exercises were gone through with in a creditable manner, Father Beeson, being present, was invited to address the school. His remarks were principally about the Indians. He snoke of the unjust and oftentimes brutal treatment they received from the white man, citing instances that had come under his own observation; and mentioned several instances where he had come across little Indian girls and boys in a destitute and starying condition, whose parents had been murdered. Indians, he said, were looked upon and treated as savages. He maintained that they were not more so than the whites. He wanted to change public opinion in regard to the Indian, and thought it important that the rising generation should be more correctly taught concerning their history, and learn that they were human beings endowed with as noble feelings as the Anglo-Saxon, and that they were not mere savages. Public sentiment would thus be permanently changed for the better, and a broader. more liberal feeling would go out toward all suffering and oppressed humanity.

A few Sundays ago, Dr. Hamilton of Oregon visited the Lyceum, and expressed his great gratification in observing its workings and evident beneficial results. As an expression of his good wishes, he dropped ten dollars into its treasury, with the promise that he would give a like sum for every ten additional scholars obtained. We are pleased to learn from the Guardian of Groups that over forty have joined the Lyceum since that time. So we presume they can count on an-

other donation from our liberal friend. We learn that the Second Entertainment by the members of the Children's Lyceum will be given on Wednesday evening, Jan. 29th, to consist of Tableaux, Costume Reading, Singing, Recitations by the children, &c. Tickets will be ready January 18th. Prices to be announced hereafter.

The Human Soul.

The soul is the basis of all mind and all matter. Therefore all souls must in essence be alike, no matter what conditions they pass through while on the earth. Although so widely diversified in expression, yet in the great eternity before them they will sooner or later come to stand upon the same plane, and worship Jehovah from the same standpoint. Hence it behooves us to always exercise the largest charity toward those we call angular and deem beneath us in intelligence, for we know not the day nor the hour when they may become our superiors. Then we should exceedingly regret that our charity was not broad enough, if we to-day furnish a mantle of diminutive size, as too many we are forced to acknowledge do. Let us indeed grow up out of our selfish envy, and then we shall be able to stand upon a platform broad enough to cover all creation, from which we may, with expanded vision, fully scan the boundless wisdom of the soul.

Foreign Affairs.

A cable dispatch from Paris, dated January 8th. says: "The Moniteur to-day says that dispatches have been received by the Minister of Foreign Affairs from the diplomatic representatives of France rough material-the granite-must be split and abroad, which show that the speech of the Emperor to the Diplomatic Corps, on New Year's day, is accepted by all the governments of Europe as a pledge of peace. The flattering manner in which Baron Von Goltz was received on the same day as Minister of Prussia and the Confederation of the North was highly gratifying to Germany, and the terms in which the Emperor addressed him were eminently satisfactory to the Prussian Court."

Spirit Portrait of Michael Augelo. There is on exhibition at the Banner of Light

Circle Room a likeness of Michael Angelo, just painted by Mr. Starr, who intimates that it was who bore the above name when a resident of earth. Admission free,

Mercantile Hall Meetings.

On Sunday afternoon, January 5th, Miss Lizzle Doten spoke at Mercantile Hall. The house was crowded, and the utmost attention paid to the speaker. Previous to her lecture she read a poem by Gerald Massay, entitled "Onward and Sunward." We give below a synoptical report of THE DISCOURSE.

She announced as her subject: "The Material and Spiritual Relations of the Stars and the Earth." When the psalmist said: "The heavens declare the glory of God, and the firmament declare the glory of God, and the firmament declare the glory of God, and the firmament this therefore the stars and in Europe and the stars and in Europe was not far distant when scientific men delving for treasure, who in such labors discovered any great truth of Nature, and realized Gazing once more up to the starry heavens, we were impressed with the fact that each planet had a soul, a mind, an intellect, in its way. Emerson said: "The truth is in the air, and the most receptive mind will receive it first." Was not fact that each planet were impressed with the fact that each planet was not far distant when scientific men delving for treasure, who in such labors discovered any great truth of Nature, and realized Gazing once more up to the starry heavens, we were impressed with the fact that each planet had a soul, a mind, an intellect, in its way. Emerson said: "The truth is in the air, and the most received from his children the hearty worship which had been paid to this metallic image. The time was not far distant when scientific men of the should overtake this slippery agent—gold! The time was not far distant when scientific men of the starty was not far distant when scientific men of the should overtake this slip in the fact had been paid to this metallic image. The time was not far distant when scientific men of the starty worship which had been paid to this salie and overtake this allowed in the fact had been paid to this salie and overtake this allowed in the fact had been paid to the should overtake this allowed the

She announced as her subject: "The Material and Spiritual Relations of the Stars and the Earth." When the psalmist said: "The heavens declare the glory of God, and the firmament showeth his handlwork; day upto day uttereth speech, and night unto night showeth knowledge," he did not begin to understand the majesty and glory of the material universe. Neither did he approximate to an idea of that cosmical law which related in its mystical chain the mightless sun with the tiniest glow-worm. But as time passed, man had learned to know of the invisible works of the Great Architect in the material world, by those which were to be seen; and onward and upthose which teers to be seen; and onward and up-ward his course should be as the ages rolled on He should find graven on all the vessels of the holy temple of light in the far future of progression, "Holiness to the Lord," but most of all should he find it engraved on the temple of his care body. own body.

Earth was the mother of our natural bodies.

were in the midst of a battle, we could not see how the fight was going on; excitement would blind us to the tide of passing events; but if we were to stand on an eminence and look down upon the field, then we could see the waves of conflict swaying to and fro, then we could predict the result. So to determine concerning the atmosphere of earth we must look to the worlds above us. They showed a bright radiance to our gaze—and why? We said because the sun shone upon them; but in reality it was because each planet had its own soul and heart, and each threw out its electro-magnetism into space.

The scientific man called the sun a flery body in an incandescent state, impinging on the solar system; but the influence thrown out was only

system; but the influence thrown out was only the sun's electro-magnetism—the motion of its pulses. But now it could be proven that the sun was not flery, because the carth is not flery. The earth looked bright to other worlds, but we were earth looked bright to other worlds, but we were not killed by drawing in its air. Electro-magnetism was evolved throughout all the world. The lecturer here described an ingenious and delicate machine called the spectroscope, which was used to analyze the rays of light by admitting them through a small orifice, and submitting them to the action of a powerful microscopic apparatus; and said that by its action the chemist was able to perceive (by lines of different colors presented in a direction perpendicular to the length of the in a direction perpendicular to the length of the rays) whatever substances were in solution in the air so experimented on. Now this spectroscope said of the sun's rays, that there were dark lines in them, and as each substance gave its distinctive light in burning, it had been determined that there were sodium, magnesium and iron in the atmosphere of the sun. Man said the sun was fery, but yet the atmosphere of the earth was composed of the very same substances, and tred did not perish. Our blood was made up of all these principles. Some sixty-four or sixty-eight

Some said yes, and rested their belief on the fact that a piece of raw flesh exposed for a few days to the air gave evidence of life; but an Italian chemist exploded the theory, by covering the flesh with a thin veil of gauze, after which no such phenomena occurred, thus proving that the life-principle was in the air, not in the flesh, and that the true ber?" But the exclusion of the air from it rendered it impossible to produce the forms of life. The flesh was thus demonstrated to be used only as a vessel, a cell to contain the life which was everywhere floating in the atmosphere, waiting to assume those varied forms which the Infinite has determined Man felt the

Why was it that human beings, holding their faces sunward, now existed on earth? Back in its long past ages we found gigantic forms and mighty existences; we saw great trees spreading out their ponderous arms; roaring in the breath of our hurricanes—tramp, tramp, tramp, up and down the earth moved the mighty mastodon and the kindred creations of his time; how came man from these? Because earth went away further from the sun; these forms died because they owed their existence to the heated, dense atmosphere of the period. They passed, and from their ashes, phonix-like, life soared in brighter forms of purer loveliness, till finally man arose. Why was it that man still continued changing from generation to generation? Because earth changed, and man was continually taking different chemicals into his system. Then the question arose, Was man's soul, so constantly expanding, composed of or desout, so constantly expanding, composed of or dependent on these chemicals, and would it also pass away when the body died? No; the self-same Power which hung the spheres in air, which led man step by step up the crystal ladder of progress, held the spirit in his keeping, proclaiming, "Ye are all my servants; mind is superior to matter, and controls all its changes."

The question was asked: "From whence does new life come—from the planets and the sun, or is the wondrous heavenly space filled with mysti-

new life come—from the planets and the sun, or is the wondrous heavenly space filled with mystical creations which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to understand?" Truly there were "more things in heaven and earth" than were dreamed of in man's philosophies. What was space? Some forty to eighty miles from the earth stretched its atmosphere; that was not space—it was filled with creation and life. If we ascended higher we found mighty and mysterious elements, gases dissociated, strange forms of magnetic and electric birth!
When, as a spirit, man was permitted to explore the regions hidden to his mortal eye, he found no emptiness there; he felt the sun's rays coming through space, bringing with them warmth, life, energizing power. He was conscious of the mystic

energizing power. He was conscious of the mystic influences of the other stars and worlds.

Could not the spirit, born into man from infinite life, which took up this body as a cell for its temporary development, still rise higher and higher, till it reached the eternal source of all? Yes; superior to all things was man's interior essence; on-ward, ever onward moved those immortal ones;

trials were to them but dust in the balance, for they knew they should exist forever.

From its infancy earth received influences but also gave them back; from the sun she absorbed light alectromagnetics. light—electro-magnetism—but she gave a negative in return. Some had solemnly prophesied that the time would come when the great sun would cease to shine—be blotted out forever that his rays were even now colder and less pow-erful than in days gone by. But would this ever be the case? Not while action and reaction held in themselves the great principle of perpetual

Since it was demonstrated that all the metals were suspended in the atmosphere, the question arose, why should any go to California, Colorado. Australia, for gold? Why not make it at home? Why did not the spirits, who knew how, tell mortals that they might immediately apply themselves to money-getting? It was because the spirits, and the great God above them, knew that man had better business—a higher destiny to fulfill. The greatest time in mortal history would be the hour when gold lost its value, and the philosopher who should discover the power by which to transmute all material substances to the precious metal, would be the greatest iconoclast course, can be obtained, if applied for soon, at \$2,25. They can be had at this office, or at Bela Marsh's, and also at the hall. Communications are flowing in upon us so rapidly of late, that, in order to give our friends in all quarters a hearing, we have been obliged to condense them somewhat before publication. Some we reject altogether, for the simple reason that they discuss individuals in lieu of principles.

A printing press has been invented at Norwalk, earth had ever seen; for God himself had never Since it was demonstrated that all the metals

us that, as frequently occurred, a man in Europe, and one in America should at the same time receive and utter the same idea? that models for patents, hidden till the latest moment before their presentation in Washington, were found some from another part of the country was exactly similar and had received the right? Why was this? Because each mind was receptive, and absorbed the idea which was floating above it, in-stead of being the originator of the idea. Thus the combination which gave a man in Jupiter a power or idea, was a part and portion of the chain which passed from star to star, and a mor-tal man thought he had got a new thing, when it was known in Jupiter for ages and ages.

was known in Jupiter for ages and ages.

If we pointed the spectroscope to Jupiter, we should find something in his atmosphere not known in this earth. Nothing answered to it on our planet. This showed that its atmosphere was different from ours; that its existences must be different, because it was further from the sun. Is Jupiter a superior planet? If we looked back to those planets are planets and those planets. We considered her structure and the chemicals of which we were composed, and we asked "Is this our mother earth related to the planets and fixed stars of space?" Once men believed the earth to be the centre of the created universe, around which rolled in a mighty circle all night's brilliant train, but knowledge now showed her to be but one of the atoms scattered out by the Almighty's hand. The lecturer here remarked that in order to form an idea of the relation existing between the earth and the other planets, it would be nether earth and the other planets, it would be nethereaft and the other planets, it would be nethereaft and the other planets, it would be nethereaft on the sate of all the aid science had in store. Therefore we should first look at earth's atmosphere. Of what was it composed? If we were in the midst of a battle, we could not see here the color and more rarified the atmosphere, the higher soared the mental powers, freed from the gross creations attendant on mephitic vapor and torrid skies.

All religion must be brought down to mathematics and science. No man was thoroughly satisfied with the fact of his immortality till he could demonstrate it by mathematics, chemistry or philosophy. That knowledge and these ideas would be the religion which would make him a part of this great universe—an atom that would never be lost!

never be lost!

Referring to that great cosmical law of the universe which slides down the scale from sun to satellite, which "binds the soft influences of the Pleiades and loosest the bands of Orion"—which "brings forth Mazzaroth in his season, and guides Arcturus to his sons," we behold phenomena which prove irresisibly the material and spiritual relation of the stars and earth! If we looked at the sun, we saw spots on his surface—they were called by the scientific rents in his atmosphere that led direct to his burning heart; fragments torn out from his garment as it was pressed around his form by the mighty winds of the inter-stellar spaces. Why should he have spots? Was he not akin to man who had spots on his soul—who by striving, and falling, and toiling, was ever advancing.

did not perish. Our blood was made up of all these principles. Some sixty-four or sixty-eight substances were to be found in man; so we could well observe how close we were allied to the carth, and from earth looking up to the planets, trace the same blood-relationship.

Looking at the worlds of space, the nearest to the sun was Mercury, possessing a gross, dense atmosphere, and thus showing a greater degree of heat than existed on earth. Looking up to that planet, the mind asked: "Are there human beings there? That question was not yet answered by scientific men. If we looked back to earth once more we should find its atmosphere full of germs of life. The question had been asked, Was there such a thing as spontaneous generation on earth? Some said yes, and rested their belief on the fact that a piece of raw fiesh exposed for a few days to the air gave evidence of life; but an Italian chemist exploided the theory, by covering the fiesh with a thin vell of gauze, after which no such phenomena occurred, thus proving that the life principle was in the air, not in the flesh, and that the exclusion of the air from it rendered it impossible to produce the forms of life. The flesh was thus demonstrated to be used only as a vessel, a cell to contain the life which was everywhere floating in the atmosphere, waiting to assume those varied forms which the luffelthe has determined.

Man felt these same influences in his mind, was ever advancing.

If we looked at the moon, dark cavernous

varied forms which the Infinite has determined upon. So the earth was only a cell put forth in the atmosphere to catch up all the life floating in the atmosphere to catch up all the life floating in the atmosphere to catch up all the life floating in the atmosphere to catch up all the life floating in the desired to love and to be loved. When he lost that object, he sorrowed and mourned. In this he was only like the sun, his brother, and the earth, his mother. When he wept over the new-made grave, he did it in obodience to that law which came down to him from on high!

Sometimes the heart cried out: "Oh God! see

all our sorrows; hear all thy creatures asking for happiness. Hast thou, oh God, no pity upon us?" And the answer came from God's majestic throne, from planets and stars and matter's lowest atom: from planets and stars and matter's lowest atom:
"No pity upon you? Oh, my children, I am a progressive God! I am born with you—I live with you. You can only weep as I give you power. Every tear you shed, every prayer you utter is my tear and my prayer. Cast your burdens on me, who art the Great I Am. Trust that you can no more die than I—and you shall march, glory-crowned, over the stellar way that leads to life and light forevermore!"

The speaker closed with a fine inspirational

The speaker closed with a fine inspirational poem, entitled "The Chemistry of Character," which will be found in another column.

Hereafter the meetings at Mercantile Hall will be held each Sunday evening at half-past 7 o'clock, Miss Doten will address the Society next Sunday.

New Music.

Oliver Ditson & Co. have just issued the following fine musical compositions: " The Combat Anproaches," tenor aria, from V. Gabriel's Cantata Dreamland, words by Arthur Mattison, adapted and arranged by L. W. Wheeler-seven pages, 60 cents; "The Robin and the Cricket," a characteristic mazurka, by J. N. Patterson - 50 cents; "Hear I the Ballad Ringing," No. 10 of songs by Robert Schumann; "She woke that morn in Heaven," words by H. Augusta Wing, music by L. Heath; "Leap-Year Quickstep," by C. Kinkel; Lots Polka," by Mrs. E. A. Parkhurst.

C. M. Tremaine, 481 Broadway, New York, has sent us three new songs, entitled "The smile whose sweetness won me," written by J. P. Douglas, music by Wm. B. Graham; "The Soldier's Prayer," by Joseph Dunbar; "Day by Day." words by the author of "John Halifax," music by Wm. R. Dempster.

Music Hall Lectures.

Among the speakers for the balance of the course of lectures on Spiritualism, in Music Hall, Sunday afternoons, are Dr. Willis, Mrs. Cora L. V. Daniels, Mr. S. J. Finney, Mrs. Wilhelm, Andrew Jackson Davis, J. M. Pechles. It will be seen that some of the most popular speakers are yet to be heard. Season tickets, securing a seat for the remainder of the course, can be obtained,

The Indian Question.-Plan of Settlement.

Washington specials state that the Indian Commissioners have agreed upon a report, stating that Republican says: "The indefatigable Mr. Alger. the primary cause of the late Indian war was a having got the 'Friendships of Women' off his violation of Indian treatics and long continued hands, is hard at work on a new book, which I depredations by white settlers upon Indian reser- wrote you, some time ago, that he meditated. It vations, particularly the burning of Cheyenne is 'The History of the Devil.' He argues that villages by General Hancock, who acted in that no such personage ever had an existence. His manner upon false reports, which we informed theory about superstition and its fate is ingenious. our readers last year was the case, and for which Superstition, he says, once enveloped the whole we were censured severely by certain Western world, as mist might surround a sphere; but the partisan journals. They censure the Overland sun of science rising in the center has ever since Express Company for directing employees to been gradually dispersing this mist, and by-andshoot Indians; thank the military for preventing by will come the perfect day. The book will not the Governor of Montana from waging an unpro- be published before next fall," voked war upon the Crow Indians, with whom we have always been at peace. They censure Congress for its tardy and inefficient manner of dealing with the Indian question, and the various mlssionary societies of the country for overlooking the home-field and turning their attention to foreign countries. They recommend that the Indian sonic Hall, in New York, Sunday, Dec. 22d, and Bureau be made a separate Department, leaving again on the 20th. His concluding discourse-a Congress to determine whether the head shall be a member of the Cabinet; that no more money annuities be paid to Indians, but whatever is due tality." them be expended in buying agricultural implements, food and clothing; that renewed efforts be made to promote civilization among the various tribes: that all friendly Indians shall be controlled and dealt with by the civil arm of the Government through the new department; that the power to declare war with any tribes shall be vested solely in the President, and that any tribe assuming a hostile attitude or refusing to keep the peace shall by the President be put under charge of the military; that Congress designate a time not later than February, 1869, when all Indian agencies and superintendencies shall be declared vacant, and only the best men of the present incumbents to be appointed; that Governors of Territories should not be appointed Superintendents: and that our Indian laws be compiled and published for general circulation. They also recommend the setting apart of two reservations exclusively for Indian occupation, that for the Southern Indians being what is now known as the Indian Territory, and that for Northern Indians being a portion of Dakota, bounded on the north by the 45th parallel, east by Missouri River, south by Nebraska, and west by the 104th meridian. They recommend, finally, that the Commission be sent out in the spring to meet the Northern Indians, who have expressed a willingness to hold a council at that time-all which would have been done long ago had not designing, selfish men prevented.

New Publications.

THE NURSERY FOR FEBRUARY.-This number of the Nursery, "a magazine for youngest readers," is the most brilliant in its pictorial illustrations that has yet appeared. Indeed there has been no number of a juvenile magazine, ever published in the country, to equal it in its wood-cuts. You have but to look at it to see that there is no exaggeration in this. The Nursery is edited by Fanny P. Seaverns, and published by John L. Shorey, 13 Washington street, Boston. Terms, \$1,50 a year. Specimen copies may be had gratis on application to the Publisher. A new volume began January 1st.

A stout pamphlet, received by us, tells a story of wrong and oppression done to M. Louise Greene, "A Student of five years at Kent's Hill, Me." by Jonas Greene. If the vindication is a full and reliable one, it is an exposure of treatment which few parents could patiently see their daughters submitted to, even in the hopes of obtaining "an education." But to be read, it should pressed him with the belief that excessive applihave been thrown into a summary form, the point distinctly brought out, and the vouchers. affidavits, and proofs properly arranged in an Appendix. Price, 50 cents. For sale by S. H. Colesworthy, 92 Exchange street, Portland, Me.

Messrs. Lec & Shepard have "GREAT EXPEC-TATIONS" and "NICHOLAS NICKLEBY," by Charles Dickens, the cheap paper edition of Peterson & Brothers. It is very convenient and ex- political revolution in Japan; the resignation of tremely popular. The type is good, and the pape to be had for twenty-five cents.

THE FIFTEENTH Annual Report of the Trustees of the Public Library, has been printed by Alfred Mudge & Son, showing the present condition of this great feature of our social life. We need not say further that the Report is printed in that admirable style for which Mudge is justly celebrated. The facts in reference to reading and readers which this report puts us in possession of are of great interest, and should be read by all who take a pride in this institution.

A. Williams & Co. have the NATIONAL QUAR-TERLY REVIEW for December, 1867, with the following table of contents: Greek Comedy, Mepander: Animal Magnetism: Management of our Finances; Lafayette as a Patriot and Soldier; Nebular Astronomy: Martin Luther and the Old Church; Mediaval German Literature, Eschenbach: and Heraldry its Origin and Influence. The ability of this Quarterly is well known, and the present number fully sustains its high repu-

"THE NEW REPUBLIC, or the Transition Complete," by L. U. Reavis, of St. Louis, Mo., has reached its second edition. It stirs up some very large facts and predictions respecting this country, and particularly the western portion of it, which readers will be greatly interested in.

SEXOLOGY as the Philosophy of Life, implying Social Organization and Government, by Mrs. Elizabeth Osgood Goodrich Willard, is the title of a volume recently published for the author by J. B. Walsh, Chicago. It comprises five hundred pages, and we lay it aside for the time to give it a more careful examination before bestowing on it as elaborate a notice as the book seems to deserve.

Progress in Lynn.

We learn from H. W. Carter that the Spiritualists of that city are alive and active in the good work. Meetings are held in Cadet Hall, Market street. The Children's Lyceum now numbers over one hundred scholars. The hall is filled to overflowing each Sunday, by those who are anxious to hear the able discourses on the Spiritual Philosophy. Old theology, says our informant, is below par, and efforts are being made by many of the churches to induce children not to attend our Lyceum, but remain in their schools. The good seed sown is taking root, and a rich harvest will surels be realized.

Music Hall Meetings.

Prof. Wm. Denton speaks in Music Hall next Sunday afternoon on Spiritualism. The large audiences at his previous lectures were exceedjugly well pleased and instructed by his able dis-

ALL SORTS OF PARAGRAPHS.

The Boston correspondent of the Springfield

The pleasantest things in the world are pleasant thoughts, and the greatest art in life is to have as many of them as possible.

The Rev. Edward C. Towne, of Medford, Mass., preached for the Society of Spiritualists, at Madiscourse of marked ability, and eloquently delivered, says the Standard-was upon "Immor-

A man who lives almost exclusively upon tick-The telegraph operator.

The development of the coal mines in the Westera Reserve, Ohlo, is causing a rapid growth of manufactories in that pleasant region.

Human nature is so constituted that all see and judge better in the affairs of other men than in their own.

The Judges in the Court of the Areopagus at Athens used to hear and decide causes by night, lest the sight of the parties might tempt them to decide unjustly. Such Judges are rare in these days of advanced civilization.

Theodore Parker left a thousand sermons and lectures unpublished. Among them a series of lectures entitled "Great Americans." They are to be edited, and a selection from them printed.

What is the key-note of good breeding? B

Greece, which fills so large a space in the world's history, had, in its most flourishing period, only about 3,000.000 inhabitants.

Two old New England ministers were riding by a gallows, when the elder one asked the other, Where would you be if that tree bore its proper fruit?" "Riding alone, sir," was the immediate

Theodore Tilton gets \$5,000 per annum as editor of the Independent.

An American sea captain has discovered a new continent in the Polar Sea. The past season has been mild beyond precedent in the Arctic regions. and vessels have been able to penetrate further north than usual. The newly discovered continent lies north of our possessions recently acquired from Russia, and indeed we suppose constitutes a part of the same, as the cession by Russia extended to the North Pole.

Commodore Vanderbilt is estimated to be worth \$31,000,000, of which \$7,000,000 are invested in New York Central Railroad stock.

Some men are like cats. You may stroke the fur the right way for years, and hear nothing but purring. But accidentally tread on the tail, and all memory of former kindness is obliterated.

An eminent physician of this city recently stated that his practice during the past year imcation to business was an alarming and increasing cause of disease among the merchants of

It is n't pleasant to be in the company of persons who are only what a sandwich should behalf-bred.

A Shanghae special, dated 7th December, received by Atlantic cable, confirms the reported the Tycoon, and the succession of the Mikado; fair-when it is considered that such novels are also the setting apart of grounds for trading purposes at Hiago, Jeddo, Osaka, and on the west coast of Niphon, the facts of which have been received by way of San Francisco.

> Why is a blush like a little girl? Because it becomes a woman.

It is said that the practice of decorating houses and churches with evergreens at Christmas originated from customs of the Druids.

MARK-ET-Slaying is good in Brighton all the year round.

Vesuvius is in full blast just now, spouting fire and smoke and stones, to the great fear of the inhabitants thereabouts. Thousands of strangers are attracted there from all parts of Europe to witness the eruption.

Those who pass the winter at Nice consider it a nice place.

Judge Russell, of New York, in his charge to the Grand Jury, a few days ago, instructed them to faithfully carry out the law relative to tenement houses, and stated that over half a million of the population of that city are huddled together in tenement houses, while twenty-five thousand live in cellars.

Goldwin Smith has fully determined to make America his home.

Is there not a profound religious meaning in this little Oriental parable? "A woman went through the streets of Alexandria bearing a jar of water and a torch, and crying, 'With this water I will put out hell, and with this torch I will burn up heaven, that God may be loved for himself alone."

Napoleon has introduced a new gold coin. On one side is stamped " 5 dollars-25 francs." This is the first step toward a universal decimal currency adapted to all nations.

An old lady, a professor of the washer-woman's art, had managed to scrape together sufficient means to build a small house and barn in the country. One afternoon, soon after she was comfortably established in her new home, a black cloud was seen in the West, and before many minutes a tornado swept through her small property, scattering the timber of her little barn in every direction. Coming out of her kitchen and seeing the devastation the storm had made, the old lady at first could not find words to express her indignation, but at last she exclaimed: "Well. here's a pretty business. No matter, though; I'll pay for this-I'll wash on Sunday!"

Bulwer eloquently says: I cannot believe that earth is man's abiding place. It cannot be that our life, cast up by the ocean of eternity, is to float a moment upon its wave and sink into nothingness-else why is it that the glorious aspirations. which like angels from the temple of our heart, are forever wandering about unsatisfied.

Hen Juin Bepartment. its elements of mat... BANNER OF LIGHT BRANCH OFFICE.

544 BEOADWAY. (Opposite the American Museum.)

WARREN CHASE LOCAL EDITOR AND AGENT. FOR MEN YORK ADVERTISEMENTS SEE SEVENTH PAGE.

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

To the Friends of State Organization.

At our first State Convention of Spiritualists and their preliminary organization in the city of Rochester, N. Y., in September last, it was resolved to hold another early in May next, at which time it is desirable to secure means and put one or more missionaries into the field for the State of New York, on some plan similar to or better, if we can, than those of other States, and also to elect delegates to the next National Convention for the State at large. It was the expressed wish of the delegates at Rochester to have the next session in a more eastern and contral location, if one could be found with necessary accommodations; and for that purpose the friends in Albany, Troy, Schenectady, Saratoga, Utica, Syracuse, or any other convenient place, are requested to consult upon the subject, and let us know at as early a day as convenient what arrangements can be made in their respective places for the accommodation of delegates and sessions of the Convention. A hall suitable to convene from three to five hundred delegates will be needed for two or three days, and accommodations for nearly that number of persons. We cannot expect or ask as much to be done for us as the generous friends in Rochester did for our last Convention, for they furnished a hall and kept all the delegates who desired it, all without charge, and their generosity and kind participation will be gratefully remembered for a long time. Perhaps our friends in some smaller town or city than those above named, and not far from the New York Central Railroad, can furnish us a hall and accommodations so much cheaper as to make up for extra expense in fare on the routes. If so, we should be glad to hear from them soon. WARREN CHASE,

544 Broadway, N. Y.

The New Jersey Extraordinary Sensation.

The usually quiet city of Newark, N. J., has had an extraordinary sensation, created by three or four male and female Spiritualists, who seem to labor under the hallucination that they are divine and sacred characters, and whose lungry is comblined with gross licentiousness. A Dr. Mc-Ewen, who is the leading actor in the company, chaims to be Jesus Christ, and insists upon being crucified; but as his stark madness has several times resulted in his appearance at his window, in full public view, in a state of stark nakedness, the police have wisely made a better disposition of him by putting him into his clothes and the station-house. A mother and a daughter, with whom the insane and indecent doctor was boarder, assumed the character of Eve, with Eve's costume before the fall, and of the Virgin Mary, costume before the fall, and of the Virgin marry, the latter nonsense also manifesting itself in nudity. The physicians who have seen these maniacs, say that McEwen "is a madman of the worst kind in all matters pertaining to Spiritualism" but that a day or two's residence in the lam " but that a day or two ism," but that a day or two's residence in the station-house may restore the women to sanity. These wondrous window exhibitions of loose lunatics have been going on for some days, till finally complaint was made and measures were at once taken to suppress the spiritualistic and

unseemly show. We clip the above very fair statement from the New York World, for the purpose of correcting one or two errors, and giving that paper the credit of being more honest and fair than the Times, Herald and Sunday Dispatch, all of which have employed their time to rake up and collect garbage to feed the buzzard appetites to which they constantly supply food. The rakers of these rotten subjects are to be pitied more than blamed, as are the rakers of ash boxes and sewers for the decayed scraps. Both work for nay at poor business; but the papers that employ the former, claim to have some show in forming and sustaining the decency and morals of society, while they constantly feed and supply the most false and corrupt tastes, and ever attach every foolish and filthy subject to some unpopular cause and screen the popular, especially in religion, from its just share in the transaction. The long tirades in the Herald, Times and Dispatch, were gross misrepresentations, which could not be screened under any plea of ignorance on the part of the editors or writers. They have no excuse for attaching this transaction to Spiritualism, and no excuse for not attaching it to Christian. ity; and this is the point we wish to correct in the World's article. They should all know that "Adam and Eve" are conspicuous characters in Christianity, and not in Spiritualism. As Spiritunlists, we have nothing to do with " Adam and Eve"-provided such individuals ever existednor the dresses they were before they sinned. This part of the performance was taken from Christian "characters," and not from Spiritualism at all. Those New Jersey religious idiots were not and could not be Spiritualists, for Spiritualism

repudiates fanaticism of every kind in toto. If these papers were sincere, they could give their readers Spiritualism frankly from the pages of the Banner of Light, or the works of A. J. Davis and the hundreds of other volumes of our standard literature, which they never quote or present to their readers, lest their eyes should be

opened and the truth shine in upon them. It is a subject of regret, deeply to be deplored, that some of our popular and leading papers use large amounts of money and talent to keep the people ignorant and deceive them on subjects on which they should tell the truth. Nearly all these ridiculous and fanatical operations which are lakl to Spiritualism have their roots and branches in modern Christianity, and have no more connection with Spiritualism than they have with astronomy or geology. We have no Adams and Eves. no Jesus born anew, and no unnatural and ridiculous performances and deremonies in our philosophy or religion. Spiritualism is Rationalism. A natural religion, and a religious age stamps extra.

common sense and human reason are and we should be us garbage ... ashamed of such ridiculous garbage ... and Times feed to their readers-and still more, of the Sunday Dispatch.

Where Is It?

An elderly Christian lady, very plous, says Spiritualism comes from the bottom of the bottomless pit. One would expect those who brought it to smell rather strong of sulphur, as that minoral ingredient, which we are assured largely prevalls in that pit, would naturally seek the bottom, even if the hole were bottomless. As our spiritfriends do not give any signs of sulphur on their garments, we doubt the old lady's story, and the Orthodox version of hell. However, when they get it surveyed and geographically located, we will no doubt have a commission sent by Secretary Seward to examine it with a view to purchase, as an offset to the icy region just purchased of Russia, which is said to be covered now with snow about thirty feet deep. If we could get the two sections of creation together by the purchase, we might manufacture earthquakes and hurricanes, and break up that population from which our aged friend is so fearful of mischief. No matter what it costs, we can pay in sulphur and ice. We have got hold of the north pole with a bottomless hole in it, and now if we can get that other bottomless hole, with fire in it that never goes out, we can thaw the ice and perhaps get up another flood and drown the wicked world, so as to save Bro. Grant's great fire, and break up this recent visitation of spirits from that infernal region, which is so terribly alarming to our Christian sister and many others. Since so many are arriving, of late, from that country, we are likely to find out its locality and general character, and it may not be so bad, after all; at least, we will find out how bad it is, and see what can be done for it. Hope our venerable sister will not be alarmed at our terrible blasphemy on that wicked region of fire and brimstone, since we were one of the exceptions never taught to fear it.

Dodworth Hall Society.

Mrs. Nettle C. Maynard will commence a course of lectures before this Society on the third Sunday of this month. Mrs. Maynard is one of the best trance speakers, and during December last attracted large audiences to Dodworth Hall. Through the earnest solicitation of the Spiritualists of this city, she has consented to give another course of lectures, which will doubtless be largely attended.

There will be an entertainment on Tuesday evening the 21st inst., for the benefit of the Society at Dodworth Hall, consisting of dramatic and humorous readings, with vocal and instrumental music. Admission fifty cents.

The Incarnation of the Deity not Limited to One Person, but embracing the Whole Family of Man. COMMON VERSION.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John i. 14.

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. John i. 18. OREEK TEXT.

Και δλόρος σάρξ ζεξετο και ζακήνωστε ζε ήμες, (καὶ έθτ-σοάμεθα την έδξαν αύτου, δόξαν ώς μονος εινός παρά πατμός,) πλάμης χάριτυς και άληθείας. John 1. 14. (Γεόν οξάξες ξάρακε πώπιτε: δ μονογηνής νίψε δ ών είς τόυ κόλπον τοῦ πατμός ἰκείνος ἰξηγήνατο. John 1. 18. SAME SCRIPTURE.

And the (divine) Reason became incarnate (in the genus Man,) and tabernacled in us—and we have contemplated the estimation (of the Deity concerning this incarnation)—his esteem (thereof being) the same as that entertained of an only herotten of a father-(this incarnation) abound ing in gracefulness and truthfulness (of form and annearance.)

Appearance.)

No one hath seen the Deliy at any time:—(but Man,) his offspring, the most beloved (of all his creatures.) who hath his being in the bosom of the Father, hath himself become his exponent.— Translation by Dr. Horace Dresser.

THE MESSAGE DEPARTMENT.-That there is a THE DIVINE CUEST. very excellent medium, Mrs. A. H. Robinson, who formerly filled that place in this paper, she now being unable to serve in that capacity. circle of spirits who controlled her during the first three volumes of the paper announced through her the fact that when the publishing of the journal should be resumed, Mrs. F. P. Kingsbury would be called upon to fill that place. In accordance with that request, the publishers of this paper made the same known to Mrs. Kingsbury, who very kindly and freely contributes her time for that purpose. Mrs. Kingsbury has a wide celebrity as a medium, which will serve as a guaranty that her mediumship to that department will be satisfactory to the reading public.— Religio-Philosophical Journal, Jan. 4, 1868.

Business Matters.

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

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she prescribes for invalids. MRS. R. L. MOORE will send examination and prescription on receipt of lock of hair, \$1 and 2 stamps. Address care Warren Chase, 544 Broad-

way, New York.

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To Correspondents.

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Invocation.

Oh God the Father, God the Son, God the Holy Ghost, reverently we would how before thee, acknowledging thy power and thy love, acknowledging the beauty with which thou hast decked the earth, and the glory with which thou hast crowned the heavens. We come before thee asking no blessings, but we come before thee to praise thee for what we have already received. We have no fear that thy love will ever forsake us, for we know that thy love is eternal and ever steadfast. We do not fear that we shall ever wander from thee, for thy love will ever hold us in our proper places, and determine concerning our ways. Oh spirit of this hour, though thy greatness we cannot comprehend, yet for thy love, as we behold it, we can send out the praises of our souls. We thank thee for the mountains and the valleys; we thank thee for summer flowers and winter snows; we thank thee for all the manifestations of thy power and thy love with which thou hast clothed the earth and filled the heavens. Oh God, shall we doubt thee when thou art so good unto us; when thy love is around us, and thy protecting power never forsakes us; shall we doubt thee, when thou hast brought us safely through the valley and shadow of death; when thou didst take from us all the darkness with which death is so often shrouded? Shall we, oh spirit of all the past, oh glory of the present, oh hope of the future-shall we doubt or fear thee? Oh forbid it. We do not feel that doubt or fear can ever blast the fair flowers of faith that have been born within us. Thou wilt bless thy children everywhere; we know thou wilt finally lead them out of all darkness into thy light. Thou wilt finally banish all ignorance from the souls of thy children; thou wilt finally take away all their fear, and crown them with the knowledge of thy love; therefore, oh past, present and future being, unto thee be honor and praise and glory, forever and ever. Amen. Nov. 11.

Questions and Answers.

CONTROLLING SPIRIT.—In compliance with the custom which is usual at this place, we will now endeavor, Mr. Chairman, to answer whatever queries you may have in hand.

Ques .- The Calvinist admits that God is all in all, and rules over all. The Spiritualist accepts the same, and says God permeates all conditions, is everywhere, and yet they both deny it when it suits their fancy, as in case of the late State election. This, they say, is the work of the devil. What do they mean?

The soul instinctively believes in one that has ever ruled, that does rule, that ever will rule; but the circumstances of time and the effects of human education have done and are doing much to obliterate this most holy faith which the soul has in God. These outbursts with regard to the devil that meet us on every hand, and even within the citadel of our own being, are but the bitter fruits of our educationthey do not belong to the soul.

Q .- If Jesus Christ as Son, in the Holy Trinity, was coeval with the Father, what are we to understand by the expression, said to be heard on different occasions, "This day have I begotten

A .- Every soul is a Holy Trinity in itself, and every soul is bound by ties which can never be separated to the great Holy Trinity without. namely, all the past, all the present, and all the future. "This day have I begotton thee." Well, that passage, in what we were once taught to call the Holy Scriptures, is but the work of man, not of God. It belongs to man-it belongs to these finite conditions that surround humanity, not to the infinite.

Q.-Numberless questions have been and still are asked concerning the parentage of and phenomena attending the birth of Jesus, called the Christ; and so far, but little light has been added to that gathered from the Scriptures themselves. Now, is there not an enduring and infallible record somewhere, containing the true history of the matter as it was, and from which no erroneous and differing impressions could be got? or is there indeed a sea of oblivion in which a life-history can be lost, and from which no method can evermore evolve it?

A.-No, there is none-there never was any such record of the man Jesus. The man Jesus, I have learned during my short pilgrimage in the spiritworld, was of obscure parentage, and very little know in his day. His historians, if such they may be called, have gathered together certain anecdotes which they have heard concerning his life, and even these are very faulty. We have evidence that there is not more than one grain of truth in any one of them. This being trueand on my soul I believe it to be true-how much can you mortals know concerning the man Jesus. Superstition—the superstition in the Church, and the superstition that exists outside of the Church -has clustered its dreamy and mysterious folds around this man Jesus, endowing film with God. Stephen Dudley.

I have crept into all the Churches with regard to this man Jesus, that there is so much of error mixed up with the small amount of truth you have corepting before a discerning spirit, a reasoning mixed up with the small amount of truth you have corepting spirit, a reasoning mixed up with the small amount of truth you have corepting for a discerning spirit, a reasoning mixed up with the small amount of truth you have corepting for a discerning spirit, a reasoning mixed up with the small amount of truth you have corepting spirit, a reasoning mixed up with the small amount of truth you have corepting spirit, a reasoning mixed up with the small amount of truth you have concerning his earthy life, it is almost impossible for a discerning spirit, a reasoning mixed up with the small amount of truth you have concerning his earthy life, it is almost impossible for a discerning spirit, a reasoning mind, to come to any other conclusion concerning him than that he was a great reformer of his day; that he perceived great truths which are always in existence, and perceiving them, he dared to not the them, the dartic my name. That's about all.

Stephen Dudley.

I man of euro, Are you my believ. My name, Ario's Each of now, New you cane, Aroo's Sprague of Rhoofs Island, to have you come, and perceiving the method to have you come, and perceiving the method of the real limits of the place where splits communicate and the mess grague of Rhoofs Island, to have you come and proposed to come back. But I heard so you content to the place where splits communicate and the mess grague of Rhoof Island, to have you come. I was so frightened when I fell (You did in know as fell in the part of the vision of the religion of th around this man Jesus, endowing him with God-

same darkness failed to leave for us any accurate record concerning him; for it is very evident they did not consider him of much account. It is very evident that he belonged to the poorer class of humanity, and although he is today canonized as God in the flesh, during his earthly life and many years after very little was thought of him. He was of humble birth, he dwelt in obscurity, and his religious opinions were not thought much of till long years after his death. Now with regard to his miraculous conception: During my earthly life I believed it without a doubt; but since I have ascended from the earth, and the scales have fallen from mine eyes, and I rejoice in the freedom of reason, I know now that I was mistaken. He was born as every other child is born into humanity. There is abundant evidence to prove that this is so; but extent, transmitted to earth, because a very limited number of earth's children are ready to receive it. When they are, it will come, and the seeds of truth will be planted, and they will grow into a new system of religion, such as the world will then have need of.

Q.-Was the character of Christ fallible? Had he faults as other men have in the flesh?

A .- I believe he had faults, as all men have. believe he was fallible, as all humanity is fallible. I claim nothing more for him now in my second state of existence than I would claim for any other bold reformer.

Q.-We are told that Christ was of poor parentage. He, of course, had no opportunities for education. Yet he was able to confound the greatest Jewish doctors of his day. How do you account for this, if he was not divinely inspired?

A .- By the action of a natural law upon the physical body. I account for it as I would account for the same manifestation elsewhere. We are told upon the very best of authority that the lady subject—the medium through whom I am at present speaking to you—at seven years of age held converse with men and women who were versed in the sciences of the times, and utterly confounded them with her wisdom. It was said to be some strange mystery; the brain was affected; but how, they did not see. At all events,

a far greater amount of wisdom was given through her, when under the inspiration of her guardian spirits, or entranced by them, than she could by any possibility have attained during her seven years of earth-life. Now you pass by these things that are taking place in your day-you go back eighteen hundred years, to search for what was done through the man Jesus. You seek to worship the glory of the past, overlooking entirely the glory of the present. I do not censure any one who cannot understand the glory of this great truth which has burst upon the world in such refulgence. I do not blame those who sit in the shadow. I sat there, but a few months ago, myself; but I do most earnestly pray that the sun may soon shine, and the darkness of the past that has forced its way into the present may soon be forced out by the glory of the present hour. This is my prayer, and as I have faith in God, I believe it will be answered. Nov. 11.

Flora.

She has been North, to see if she could find out getting along, and begged their pardon for doing anything about my supporter, and she went to as I had done, &c. I very soon received an anthe President to see if there could not be any- swer, begging me to come home; and if I was dething done about some property which the Union soldiers destroyed; and when she got there, she heard about the spirits coming back, and so she they would not, he suffered the great war to go on: and now those who would not hear his voice and | the army. I never wrote them. I knew they would not set the captive free, must suffer the My mistress said, "Can't you tell me what to do? God, that is over all; in one supreme intelligence, | you loved me." I did love her. She was good to me, but I can't interfere with the plans of God. It would not do any good if I did. I told her so then. But if I was going to advise, I should say py as you can with what you have got now, and don't make a fool of yourself going to Washington asking the Government to make up for your losses in this war; because remember it was the to pay slaveholders, to pay those who were in the I want them to know that I, Edward Moorearmy? Master Porter was in the Confederate army fighting against the Union; and now, only think of it! only just look at it-expecting the the war! Who ever heard of such an insane idea? I could have told her, if she had come have told her not to make such a fool of herself. and such needless expense. Government would never do it: would be a fool if it did.

I am very sorry for her unhapiness. I am sorry my supporter was killed, for her sake. I am doubly sorry she is n't happy, but there was a great many made unhappy all through the war everywhere, and she mustn't think she is all alone. I told her she must not be constantly thinking God was going to visit judgment on the North for what had been done to the South. Now what an idea! What an idea! Just as if people could change God by praying to him! just as if he was going to do this, that and the other to please everybody that asked him! No, she need n't pray. It won't ever get the slaves back again, nor what they have lost. They never will be so well off again in this world's things; but if she is a mind to be, she can be richer far in the things of the spirit. She said, "Oh, Flora, if you had only been left, I know you never would have left me, and I wouldn't have murmured at all the rest." But she would. Yes she would. I could n't have done much for her. I could n't have brought back the money. I could n't have brought back the piano that was stove all to pieces. I could n't have brought back the books that were all carried off. I could only have stayed with her and comforted her. But she would have mourned just the same. I may as well be just where I am. She said, "Why Flora, is it really you?" "Yes, it is really me." Well she said, "Will you go to

Margaret Welch.

I have come to do a very unpleasant plece of work. I have been in the spirit-world, it is going on seven years, and I left three children here. The oldest of them is what brings me back here to-day. I was a poor woman when I was here. I worked very hard to get along, and I had a very hard time, but I tried to make my children know what was right. But the oldest one, he was always inclined to wild ways, and now it was only a short time ago since he was-well-he was up for doing what he ought not to do, and now he is in a gambling-place, and he is going down the hill just as fast as he can, and it makes me very unhappy. I thought I would come here and see

if I could not do something to make him do better. He was a smart boy when he was a mind to do well. His name is James Welch. Mine is what we know cannot be at present, to any great Margaret Welch, and I lived on Cross street, in Boston, close by the National House; and what I want is for him to go away entirely from that place, and go to his trade, and be a decent boy, as he should be. It makes me very unhappy. I can't be satisfied with nothing that is around me here because I am so distressed about him. I want him to leave the place where he now is, altogether; and so sure as he do n't, his father and I will come to him in such a way as will make him very sorry he didn't heed my words to-day. [How old is he?] He is going on twenty-oneold enough to know better and do better. Yes he is. He is n't ignorant of what is right, not by any means; and what is worse than all, he is trying to get his younger brother to go in the same way as himself. And I am sure he will if he

stays there himself. There is one thing that gives me courage, makes me feel that he will get my message. I seen the Banner of Light there, in that gambling place, and I seen them reading it there, seen it on the table there, and I am sure they will tell him. His father says they will. If he don't go away of his own accord, I hope they will turn him away. That is my wish. I am much obliged to you, sir. Nov. 11.

Edward Moore.

Mr. Chairman, I am entirely unacquainted with these things, but shall do my best to make myself understood. I had no knowledge of this method of spirit return when I was here. I heard a great deal about it, but knew nothing about it myself. Five years ago I left my parents in London and came to this country, to New York, and was

engaged in the dry goods business, with which I had made myself familiar in London and Manchester. I was at one time connected with a manufacturing establishment with my father in Manchester. But I got infatuated with what I heard from America, and with the notion that sometimes possesses Englishmen that there is more liberty here and a better chance to make money than at home. But my father and mother and other friends-I have two sisters and a brother-and they all opposed me so stoutly about going to America, that I abandoned the idea for the time. But the fever had got so great a hold of me that I could not throw it off, and so I ran away; that is, I came without their knowing it till I had sailed. As soon as I arrived in New York and My mistress wished I would come here. She is got myself straightened out and all things were Miss Lizzle T. Porter. She is from Raleigh, N. C. moving on well, I wrote to my parents how I was termined not to come, to write and keep them well posted as to my doings here. Well, I did so, till very soon I got the fever to go into the army. I came further North, and I came to her. My name | was fired with a sort of American patriotism is Flora. I told her it was the voice of God, al- which sometimes gets hold of foreigners, Englishthough the people would n't hear it, and because | men in particular. I went into the army and was killed. I never let my folks know I had gone into would be terribly distressed if I did so, and now consequences. They have lost their property, they are in distress to know where I am. They suppose I must be dead, but how or where I died I was kind to you. I educated you. I treated is what they would like to know. Well, I do n't here that I was killed at the battle of Bull Run. I don't know myself, but suppose they are right; at any rate I am dead, and died in battle, and it's all satisfactory to me, and I sincerely hope it will settle down quietly on the place and don't mur- be to my friends at home. [You can hardly exmur about what is lost, not be always thinking | pect that.] Well, I don't know why. It is all in about what you used to have, but be just as hap- the order of Divine Providence. I believe if Divine Providence had not ordered that I should go into the army I should never have gone. I was a sort of believer in the exercise of Divine Providence in all things in life, and so I am satisfied South brought it on. The South fired the first with the turn it has taken with me, and I do earngun. Would n't the Government be very foolish | eatly hope my friends will be as satisfied as I am, that is my name-am happy, although I was not prepared for what met me here in the spirit-world. I am satisfied, and more than satisfied with it. Government to pay for losses sustained during Indeed, I had no definite ideas of what the spiritworld was or should be, and so I was surprised at what met me after death, and I think they will where I could have talked to her before-I could all be equally surprised. Now I want them to abandon the idea of ever expecting to see me in the body. If my message gives them faith in my death, I do n't want them to mourn. I do n't want any mourning put on for me; and I want my portion-if I have a right to speak in the matter-the portion of my father's property which would have been mine had I lived, to be divided among those that are left-my brothers and sisters. I want them to know I have the power to return, and should be doubly thankful if I could return to them as I do here. My father said to me when I was first talking with him about coming to America to make my fortune, "Edward," he says, "the was first talking with him about coming to America to make my fortune, "Edward," he says, "the liberty that is so much talked of is all talk; you will see no more there than you see here." My father was right. I beg pardon if I give offence, but I saw just as much oppression here in free America as I ever saw in old England. I was never prejudiced in favor of old England, by any means, but I did see it here, and I am sorry I did, for I had formed outte extensive ideas with regard for I had formed unite extensive ideas with regar

to the liberality of American people, and the liberty that was everywhere manifested here.
(To the Chairman.) I am very thankful to you for the kind assistance you have given me to render myself once more a human personage before my friends. Now they do n't know whather I am annihilated, or whether I 've gone above or below, or where I am; but I want to let them know that I am upon about the same plane of thought that I was here; no very great change any way, but taking it all together, I am very well satisfied, and
only wish they were as well off and happy as I
Nov. 11.

William White Campbell.

because we feel that mankind will be better under the auspices of knowledge than of ignorance. When we pray that all kinds of mental darkness may give place to truth, it is because we feel that truth is better than error. When we pray to be delivered from sorrow, it is because sorrow, or the love of it, forms no part of the soul. When we look out upon thy most beautiful record of nature, we can but feel the spirit of praise, we can but adore that God who is so wise, so powerful, so be nedicent as to give unto all his children the glories, the beauties of time and eternity unreservedly. And when we behold many of thy children doubting thee, distrusting thy love, then sadness a lis our souls, and of that sadness a prayer in their beliaf is born. It is well, for thou hast so ordained half is born. It is well, for thou hast so ordained it. Therefore, oh Father, oh spiritdivine and holy, do we pray for the dawn of that age of reason, in its fullest and divinest sense, that shall dispel all doubts of thee and shall crown the soul with knowledge concerning itself and its holy relations to thee. Thy power is around us. Everywhere we go we perceive it, and whatever sounds greet our senses we hear thy voice therein, and we un-derstand thee, oh Lord, alone through the Scriptures of thy works. Our praises go outward to thee like the fragrance of these flowers, (referring to a bouquet on the table,) and like the flowers we shall receive ample compensation for our praises, and an answer to all our prayers. Amen.

Questions and Answers.

QUES .- Can we, after the spirit has left the body, appreciate and enjoy the beauties of nature and art with the same facility that we do now?

OUES.—Can we, after the spirit has left the body, appreciate and enjoy the beauties of nature and art with the same facility that we do now? And if so, then please say, can you, as individual spirits, in and of yourself, independently of any extraneous aid from any other source—a medium for instance—take full and complete cognizance of any and all the beautiful scenes you were occurred to requent and admire while you were one earth?

Ans.—The soul is so constituted that it is able to take cognizance of whistever it is attracted unto under all circumstances. But of necessity there are a great variety of degrees. For instance, if when I was on earth observing through human senses the glory of a certain landscape, and having the power to remember that in my spiritual state and the desire also to behold itagain, I could not, without the aid of earthly senses, be able to take cognizance of the earthly part of the glorious picture; but I should be able to take cognizance of the earthly part of the glorious picture; but I should be able to take cognizance of the earthly part of the glorious picture; but I should be able to take cognizance of the earthly part of the glorious picture; but I should be able to take cognizance of the earthly part of the glorious picture; but I should be able to take cognizance of the earthly part of the glorious picture; but I should be able to take cognizance of the earthly part of the glorious picture; but I should be able to take cognizance of the earthly part of the glorious picture; but I should be able to take cognizance of the earthly part of the glorious picture; but I should be able to take cognizance of the earthly part of the glorious picture; but I should be able to take cognizance of the earthly part of the glorious picture; but I should be able to take cognizance of the earthly part of the glorious picture; but I should be able to take cognizance of the earthly part of the glorious picture; but I should be able to take cognizance of the earthly part of the glorious picture; b know it. Therefore all that finds expression on the earth in natural form, finds expression also in the spirit-land in spiritual form, which corresponds to the external, the natural.

Q.—Please ask the spirits about the city of

Babylon in its best days.

A.—Well, what of it? The question is very indefinite. It might refer to politics; it might refer to religion; it might refer to society. We are at a loss to determine what it does refer to.

rious turn of mind. I had much faith in great power that controls, but I had no faith in the Church, and I could not by any possibility give birth to any faith in the Church, either Cath-

olic or Protestant. It was a bad article to me, under whatever name it might be presented. Soon after coming to this country I married one f your country women, fair in body and beautiful in spirit. Our union was blessed by three children. Two of them remain on the earth, and it is to them I come this day; and it is for them I come, also. They have been somewhat interested within the last few years by receiving the spiritual paper published in my own country. Some kind friends who were spiritually disposed have sent them and they have done much root. But sent them, and they have done much good. But I have a double motive, I may say a three-fold motive, in coming here this day. One motive is to benefit myself and my children, and another motive is that I may do my duty, and that I may give to them that knowledge which they can get in no other way—knowledge of their rights on in no other way—knowledge of their rights on earth; knowledge of what is to come in the spiritworld. I told you, Monsieur, when I first came, I was of obscure parentage. That is all I was when I was on the earth, but since I have been here I have learned from whence I came, and have learned that I was of noble family, and that there is a way by which I may trace my descent, in the most positive and unmistakable manner. When my children have asked, "Who was your father? Who was your mother?" I did not know, and that brought sorrow to their hearts. Now, I propose to ask that they meet me where I can speak as I do here. Then I shall tell them who was my father and mother; and more than that, how they can by earthly demonstration who was my father and mother; and more than that, how they can by earthly demonstration prove that I tell what is true; and more than that, they can recover what is rightfully theirs—what I was shut out from entirely during my earthly life. But what is of more importance than all the rest to me and to them, is this: I will tell them of the world after death. I will show them where they are coming to and what they may expect, and I will strengthen them in the knowledge of life, and death then will take care of itself. When life, and death then will take care of itself. When we know how to live there is no fear about death. we know how to live there is no tear about death. It is not knowing how to live that makes death so fearful to nearly all upon the earth. Now I want my children to be disrobed of the fear of death, and I want them to be disrobed of all the doubt that attaches itself to their ancestry. Let me talk to them and meet them face to face, and then what was mysterious and uncertain to me, and consequently is so to them will all be made. and consequently is so to them, will all be made plain. There, Monsieur, I have finished, and it was my way to always retire from company when I could be of no further use. Nov. 12.

Amos Sprague.

[How do you do?] Right side up. Should be [How do you do?] Hight side up. Should be if I was on t'other side, too—always am on the right side. Well, I am no Frenchman. I hall from the "Green Mountain State," from Montpeller. My name, Amos Sprague. No relation, that I know of, to Gov. Sprague of Rhode Island, but I am quite as important a personage—in my own estimation. [What was your first name?] Amos, I tell you. Where's your ears? I beg your pardon, captain; I didn't mean any impudence.

you? (Do you remember my giving yon any?)
Yes. You told me not to eat the skins.
Uncle Thomas says I must go now. He says, tell them I am a smart boy here. Good-by, Uncle William.

Séance opened by Bishop Fitzpatrick, of Boston; letters answered by "Cousin Benja."

Invocation.

To that God who hath spread out the Scriptures of created nature, that thereby we may learn of him whose sun shineth and whose rain falleth upon the just and the unjust, he our prayers and our praises directed. Though it may seem that thou, God, doth not need our prayers or our praises, yet they are of great importance to us. For we sre' and ever must be dependent, and our praises are but an acknowledgment of our appreciation of those blessings we have received, therefore they are a necessity to us. When we pray for a general diffusion of Vnowledge, it is because we feel that mankind will be better under the auspices of knowledge than of ignorance. When we pray that all kinds of mental darkness said to admit folks into heaven. I never knew what it was—I never got it. Now I should like, if it's all right, to come into

Now I should like, if it's all right, to come into some sort of nearness to my folks; not to tell 'em that three or four hundred years back I was of noble ancestry—no allusion, however, to our French friend—but to tell 'em I'm alive and happy, and I can come and talk to them under right and proper conditions. And that Lucy, our little Lucy that died long ago, is one of my—teachers, I ought to say—yes, one of my teachers; the first one that informed me that I was destined to become very happy, and through my own exertions, and not through the merits of any Jesus Christ. "For," said she, "you learn here that every one is their own Saviour." Well, I knew she didn't lie, but I thought she might have been mistaken. But I just followed the point out, and I found that's the religious teaching of all the higher class of spirits. So I rather think it's about so. I'd like to say that all their notions about the resurrection are decidedly absurd, and they had better abandon them just as soon as they never convented the start contents.

the Union and for the destruction of human slavery, and I fought just as well as I knew how. That was worth fighting for. When my folks said to me, "I thought you was for peace, and could n't be induced to fight for anything," I said, "You are mistaken. When there is anything worth fighting for, I am just as good a fighter as anybody else." And I did fight. I got whipped individually, but collectively the good conquered. Slavery was killed and the Union saved; and that is all right, and I am all right, too.

(To the Chairman.) If there is anything I can do to pay you for the aid you have given me, all you've got to do is just to name the article, and

Monsieur, I was born in Paris in the year 1780, of an uncertain parentage. I came to this country in 1812, and my name was, as I always in this life supposed, Henry Lesteinder. I was of a cu-

Julia Taylor.

I am well now. I was sick with the measles, and I got cold, and they all went in, and I died. I lived on Fleet street, in Boston, with my mother. My father was lost at sea-knocked overboard: My father was lost at sea—knocked overboard; but I lived with my mother. She went out to work and took in work. My mother's name was Mary Taylor, and my name was Julia. My mother had a sister Julia, and I was named for her. My father's name was Jacob Taylor, and he was a sailor. We went to Father Taylor's church. I have been here now long enough to learn how to come hack

come back.
My mother is so tired of living! She says sometimes she wishes she could only drink liquor, as she sees other folks do, and drown their bad feelings. She should be glad. But I should n't be glad! I should n't be glad! I should be very sorry. She has never been happy since I died. She said she had something to live for when I was alive, but now she has nothing to live for, she says. But she has. She has berself to live for. My father is here in the spirit-land, but I don't ve with him. I would like to have my mother know that I come to her every day, and I try all I can to make her feel satisfied with this life, and to make her happy, and to make her know I am with her. She says I am gone now, and she do n't care what becomes of her. That is not true. I am not gone. I am with her just the same, only she can't see me. [How old were you?] I was eleven

I've been very happy here. I always wanted to live better than I lived on the earth; and I like—I like so much here. My mother won't have to go out to work nor take in work here, and she won't be sick any more; and she will have so many good things here that I am sure she will be very happy. But if she should learn to drink and drown her bad feelings, she would not be happy, and when she comes here she would n't live wit me. She would go to one place and I to another.
I don't want her ever to say so again. I want her to do all the good she can, and stay here as long as she can. I shall come to her as clear as I long as she can. I shall come to her as clear as I can, and make her as happy as I can; then I can meet her as soon as she dies, and she will be very happy. She says she don't see why she has so many hard places to go through, why she has seen so much trouble. Well, it falls to the lot of some to see trouble, but they get paid for it when they come to the spirit world. She will be very harm. happy when she gets here. And she must not blame herself because I died. She says if she had n't gone away and left me, I should n't have got cold and died. She did just as well as she could, and she has no right to blame herself. And it is best I am here, because I am happy here, and I shall be all ready to meet her when she comes. [How long have you been in the spirit world?]
A little over three years. I went to the Hancock

School, but I have a better school now—ever much better. Good-by. Nov. 12.

lum. But I am here, nevertheless, and if it is n't lum. But I am here, nevertheless, and if it isn't by the approbation of a good power, it is by a bad one. It is a nower, anyway. [You are satisfied to call it good, are you not?] I am; but if anybody is better satisfied to call it bad, let them. It is their own lookout, not mine. [Have you anything more to say to your sons?] No, only to let them know I can come and solicit an opening of communication between them and me. Nov. 12.

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

BOSTON, Jan. 11th, 1868.

EDITORS BANNER OF LIGHT—By a misunderstanding of your reporter, I find myself promoted
from an enlisted man in the Eleventh Regiment
Mass. Vols. to a commission in the Sixteenth
Regiment, in connection with the communication
of James R. Darracott, published in this week's
issue of the Banner. This makes the verification
of his statement just what I intended it should
not be, a failure, and I now desire you to correct
it. I stated that Mr. Darracott was a First Lieutenant in the Sixteenth Regiment, and that in the it. I stated that Mr. Darracett was a rise tensetenant in the Sixteenth Regiment, and that in the month of April, 1862, I went with a detachment of recruits for my Regiment and the First Mass. Regiment, under the command of Lieut. Darracett, from Boston to Yorktown, Va.

Respectfully yours, JAMES C. MORSE.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Thursday, Noc. 14.—Invocation; Questions and Answers;
John Wallingford, to his son, Thomas Wallingford, Newcastle,
Eng.; Evangeline Palfrey, of St. Louis, to her mother; Michael Reagan, of Roston, to his brother, Thomas; Esther
Maria Crane, to her friends in New Orleans, La.

Monday, Noc. 18.—Invocation: Questions and Answers;
Jesse Rogers, of Palmyra, Mich.; Olive Barrett, of Boston, to
her children; James Connelly, of Lowell; Charles Hunter
Garfield, of Clincinnat, to his mother; Capt. Theodore Soule,
of Virginia, to his friends.

Thesiday, Noc. 19.—Invocation: Questions and Answers;
Maria S. Uray, of San Francisco, Cal., to her mother; Hiram
S. T. Bowers, who died in Liverpool, to his friend Silas Dorson, of New York; Charlis Poor; Samuel Cole, of the 8th
Michigan Caivairy, to his brother James.

Thursday, Noc. 21.—Invocation; Questions and Answers;
Ellen Bead Wado, of Boston; William Pierce, of Searsport,
Me., to his brother; Matilda Frances Lyon, of Fall River, to
her parents.

Me., to his prother; Manida Frances apon, or and Answers; ther parents.

Monday, Aor. 25.— Invocation; Questions and Answers; Clara Davis, of Savannah, Ga., to her father; George is. Simmons, of Fitchburg, 15th Mass., to Maj. John Kimball; Thomas Benton, to Benjamin F. Butler.

Treeday, Nov. 26.— Invocation; Questions and Answers; Cornelius Winne; Moses W. Leavitt, of Chicago; Freddy Hiarmon, O'New Yerk, to his mother; Salah E. Smith, of Hamilton, C. E.

Hamilton, C. E.

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

Taesday, Dec. 3.—Invocation; Questions and Answers;
Paulina Bickford, Main street, Charlestown; Nathaniel
Jones, of Springfield. III, to his brother; Priscilla A. Leonand, of Flora, Boone Co., III.; Ida Sanborn St. Josephs,
Mobile.

Thursday, Dec. 5.

ard, of Flora, Boone Co., III.; Ida Banborn St. Josephs, Mobile.

Thursday, Dec. 5.—Invocation; Questions and Answers; Clarke Simonds, 15th Mass, to his friends: Charles Bacheler, 3d Mass, Cavalry; John Harris, of Liverpool, England, to his brother William; "Sagoyewatha," an Indian chief, to the Great Father at Washington.

Monday, Dec. 3.—Invocation; Questions and Answers; Susan Brown, of Portland, Me., to her children; Lizzie Templeton, to her mother, in St. Louis; Stephen Kelley, of Colinaville, Mo.; Warren Mears, of Manchester, Mass., to his parents.

parents.

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

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

Thursday, Dec. 12.—Invocation; Questions and Answers; Frederic Scitzer. of Cleveland, to his brother Carl; Lillian Worcester, of Milord, Mass.; William Sayles, 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 Fogg, of Chicago, to her mother: Henry Pevere, to his son.

Tuesday, Dec. 11.—Invocation; Questions and Answers; Jennie L. Judd. of Bellair, Md.; Lemuel Foster, to his mother; Polly Flint, of Manchester, N. H., to her children.

Thursday, Dec. 18.—Invocation; Questions and Answers: Hannah Thorpe, of Providence, R. I.; Lenna Flint, of Ipswich, Mass., to her parents; Charles Philory, to friends in New Orleans; George A. Redman, to Mr. Colby.

Monday, Dec. 23.—Invocation; Questions and Answers; Charles A. Taylor, 6th Mass., Co. D.; Robert S. Forbes, of Missouri, to his brother Samel; Janet Graham, of New York, to her parents.

Tuesday, Dec. 24.—Invocation; Questions and Answers; Julia K. Hridgeman, to friends in New York; Eugene Tyler, of Norfolk, Va., to his mother; Tom Alken, to his friend Dr. Smith.

Thursday, Dec. 25.—Invocation: Questions and Answers;

Smith.

Thursday, Dec. 28.—Invocation; Questions and Answers

Enoch Davis, of Troy, N. Y.; Janet Josephs, of New Bedford,
to her mother; William Temple, of Springfield, 1ii., to his

reptage. Mondon, Dec. 30.—Invocation: Questions and Answers; Herbert Penniman, of Louisiana; Patrick Mooney, to his sis-ter Mary; Katie Murray, of Fairhaven, Mass., to her Aunt Neille.

Neilie.

Taesday. Dec. 31.—Invocation; Questions and Answers;
John McDougal, to his friends in Glasgow and Dunkirk; Olive
Taylor, to her parents in Orange, N. J.; Annile Dyke, to her
mother, in Chicago; Patrick Murphy, of Dover, N. H.

Thursday, Jan. 2.—Invocation; Questions and Answers;
Pierre Iteathanials, of Boston, to his heirs in France; Sarah
Cobbett, of Boston, to her mother and sister; Hiram Woodbridge, of New Bedford, to his friends.

Monday, Jan. 8.—Invocation; Questions and Answers;
Joe Barrows, 3d Vt. Cavairy, St. Albans; Martha Niles Stacy,
died in Paris; Peter L. Denny, St. Paul, Minn.

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Nancy Beckwith, Oakville, Conn		2,00

Miscellaneous.

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The stomach, from a variety of causes, such as Indigestion, Dyspepsia, Nervous Debill-its functions deranged. The closely as it does with the

ty, etc., is very apt to have liver, sympathizing as Stomach, then becomes affected, the result of which is that the patient suffers from several or more of the following symptoms:

CONSTIPATION, FLATULE SCE, INWARD PILES, FULLNESS OF BLOOD TO THE HEAD, ACIDITY OF THE STOMACH, NAUSEA, HEART-BURN, DISGUST FOR FOOD, FULLNESS OR WEIGHT IN THE STOMACH, SOUR ERUCTATIONS, SINK-ING OR FLUTTERING AT THE PIT

OF THE STOMACH, SWIMMING OF THE HEAD, HURRIED OR DIFFICULT BREATHING, FLUTTERING AT THE HEART, CHOKING OR SUFFOCATING SENSATIONS WHEN IN A LYING POSTURE, DIMNESS OF VISION, DOTS OR WEBS BEFORE THE SIGHT,
DULL PAIN IN THE HEAD, DEFICIENCY OF PERSPIBATION, YEL-CIENCY OF PERSPIRATION, YELLOWNESS OF THE SKIN AND
EYES, PAIN IN THE SIDE,
BACK, CHEST, LIMBS, ETC., SUDDEN FLUSHES OF HEAT, BURNING IN
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This remedy will effectuJaundice, Chronic or NerChronic Diarrhea, Disease
Chronic Diarrhea,

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portion of our population are seldom in the enjoyment of good health; or, to use their own expression, "never feel well." They are languid, devoid of all energy, extremely nervous, and have no appetite. The TOXIC will prove invaluable in these cases.

TESTIMONIALS.

Hon. George W. Woodward,

Chief Justice of the Supreme Court of Pennsylvania, writes: PHILADELPHIA, March 16, 1867. I find HOOPLAND'S GRENAN TONIC is a good remedy, useful in diseases of the digestive organs, and of great benefit in cases of Debility and want of nervous action in the system. Yours truly, GEORGE W. WOODWARD.

Hon. James Thompson, Judge of the Supreme Court of Pennsylvania.

"PHILADELPHIA, April 28, 1866. I consider Hoofland's German Toxic a valuable medicine in cases of attacks of Indigestion or Dyspepsia. I certify this from my experience of it. JAMES THOMPSOM. Yours truly,

From Roy. Jos. H. Kennard, D. D., Pastor of the Tenth Baptist Church, Philadelphia.

Dr. Jackson-DEAR SIR: I have been frequently requested to connect my name with recommendations of different kinds of medicines, but regarding the practice as out of my appropriate sphere, I have in all the practice as out of my appro-priate sphere, I have in all the control of cases declined; but with a clear proof in various in-tilear proof in various in-my own family, of the use-defined of Dn. Hoofland's German Tonic, I depart for once from my usual course, to express my full conviction that, for General Debility of the System, and especially for Liver Complaint, it is a safe and valuable preparation. In some cases it may fail; but usually, I doubt not, it will be very beneficial to those who suffer from the above causes.

rom the above causes.
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DR. J. R. NEWTON WILL Heat at NEW ORLEANS, LA., Until turther notice. tf-Oct. 12.

E. C. WEDSTER, MAGNETIC PHYSICIAN, ROOMS NO. 161 COURT ST., BOSTON, MASS. Jan. 11.-2w*

MRS. MARY LEWIS, Psychometrical or Soul Reader, would respectfully announce to the public that she is located in Morrison, 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 future. Having been thoroughly test ed, she is combinent 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.

HENRY PHELPS, Magnetic Physician, Lewis street, Malden, Mass.

MILLER'S HEPATIC POWDERS.

THE GREAT CLAIRVOYANT MEDICAL DISCOVERY.
These Powders are a newly discovered Vegetable Liven REMEDY, having a natural and specific affinity for the liver and biliary functions. They rouse to vigorous, healthy action a torpid, diseased liver; stimulate the kidneys, and correct all billous 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.

SEEK FOR TRUTH

AND YE SHALL FIND IT.

THERE is no getting over the fact that "Calcutta Hemp,"

(which the NATIVES chew as the YANKEE does his Tohacco, is a sure and permanent cure for ASTHMA, BRONCHITIS and CONSUMPTION. We speak from experience.
There is not a single symptom of CONSUMPTION that it does not at once take hold of and dissipate. Nightsweats, peevisiness, irritation of the nerves, failure of memory, difficult expectoration, sharp pains in the lungs, sore
throat, chilly sensations, nausea at the stomach, inaction of
the bowels, and wasting away of the muscles. CANABIS
INDICA will relieve the patient in twenty-four hours. Skeptic, try it—prove if for yourself. Send your address, and receive "voluntary extracts," free of charge or postage.

One Bottle, \$2.50, Three Bottles, \$6.50.

Address, CRADDOCK & CO.,

Oct. 26.—13w*

ALBERT W. LADD & CO., MANUFACTURERS OF AND DEALERS IN PIANO FORTES,

CABINET ORGANS AND MELODEONS, Nos. 206 & 208 Washington st., BOSTON.

PIANOS Tuned and Repaired in the best manner. Planos to let. Old or new Planos taken in exchange. Nov. 2.—12w•

Nov. 2.—12w*

A N T E D, A G E N T S,

\$75 to \$200 per month, everywhere, male and female,
to introduce the GENUINE. IMPROVED COM
MON SENSE FAMILY SEWING MACHINE. This
Machine will sitted, hem, fell, tuck, quilt, cord,
bind, braid and embroider in a most superior manner. Price only \$18. Fully warranted for five
years. We will pay \$1,000 for any machine that
will sew a stronger, more beautiful, or more elastic
seam than ours. It makes the "Elastic Lock Stitch."
Every second stitch can be cut, and still the cloth
cannot be pulled apart without tearing it. We pay
Agents from \$75 to \$200 per month and expenses, or
a commission from which twice that amount can be made.
Address, SECOMB & CO., Fittsburg, Pa., or Boston Mass.
CAUTION.—Do not be imposed upon by other parties paiming of worthless cast-iron machines, under the same name or
otherwise. Ours is the only ganuine and really practical
oheap machine manufactured.

[TIME UNRIVALED SALVE.]

mg on worthless cast-fron machines, under the same name of otherwise. Ours is the only genuine and really practical cheap machine manufactured.

MEDITALED SALVE.

In purely vegetable, and can be used in all cases as one's judgment would best direct. For cleansing and healing, its power of the feet cannot be surpassed by any other sake every throught before the public. We have tested it on the following diseases:—HREWARTSM. BURNS, PILES, SEGOPULA, FEVER SORE, CROUP, SCALD HEAD, CUTS, DIFFIREIA, BOILE, COENS, Suffice it to say, that this Salve has been tried satisfactorily in a great variety of cases, which warrants its being recommended as one of the best remedies for suffering humanity. Abundance of testimony relative to its efficacy can be furnished if desired. It is invaluable for Lameness and Brukes of Horses. Scratches cured in three applications. Reliable Agents wanted. N. We warrant if to cure Piles immediately. Those whising this Salve sent by mail, will enclose 35 cfs. Direct to Mrs. J.P. HALE, Athol, Mass. CORIGIE C. GOODWIN & CO., 33 Hanover street, Boston. Agents for this city.

THE PICTORIAL DOUBLE NUMBER OF THE PICTO

INFANT DAMNATION, the Joy of the Let at the torment of their nearest kindred, and other Orthodox dogmas, taught in WIGGLESWORTH'S DAY OF BOOM, and other Poems: long the most popular New England book. For sale at this office, Price \$1. Mailed free, Dec. 21.—6w

Mediums in Boston. New Nork Adbertisements.

38 REMARKABLECURES

THE GREAT SPIRITUAL REMEDY, MRS. SPENCE'S

POSITIVE AND NECATIVE POWDER8.

New Haven, Ind., Sept. 1st. 1867. PROP. SPRECE-Dear Sir: I have raised one man from the dead with two Boxes of your Positive Powders, J. W. Nutile, 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 (6) BLEEDING AT THE LUNGS. He had consulted eight different physicians, five of whom had pronounced his Lungs to be in an advanced stage of (4) IN FLAMMA-TION. He had not done any labor for 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 500. He told me that he never worked busier than during those two days, shearing, doing up wool, and marking lambs. He has continued to work, up to this writing, and says he feels as well as ever in his life. Yours, MRS. NATHAN S. DAVIS, of West Cornville, Me., writes as

TION, has been cured by your Powders, and is doing the work for her family." East Greenwich, R. L. Dec. 31st, 1868. PROY. SPENCE-Bear Sir: Please excuse me for not writing to you sooner, but my daughter wished to take another Hox before I gave you a definite answer concerning her (d) DYS-ENTERY. I can now say, with pleasure, that she is on 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 atrength 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. After taking one Box of your Powders she was well enough to sit up and be about the house; and now, after the

follows: "The lady in Athens, Mrs. Downs, who, as I mencloned in my last letter, was considered in (5) CONSUMP.

second Box, she says she feels as strong as the day before her first attack. Your obt. servant, Austin Wilson. Fork, Union Co., Ohio, Sept. 14th, 1867. Dr. Spence-Dear Sir: I took a Box of your Positive Powders for the (7) NEURALGEA, 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. Phissilla Knox.

Sycamore, Ill., July 11th, 1867. Pnor. 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 (0) PAINFUL KID-NEY DISEASE, and (10) SPINAL DIFFICUL-TY of long standing, besides driving and an (-),
VOUSNESS, so that she feels like a new being,
Truly yours,
L. Dows. TY of long standing, besides driving away all (11) NER-

Wilton, N. H., Feb. 18th, 1867. PROF. PAYTON SPENCE, M. D.—Bear Sir: For the in-closed \$1,00, please send me a Box of your Negative Powders, for Deafness. I have some hope, for I sent to the Banner of Light office, Boston, for a Box of Positive Powderafor (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 symptom since. Yours truly, DANIEL DUTTON.

MRS. PHENE ANN HAINES, of Altoona, Pennsylvania, Writes as follows-" I am now in my 60th year, and during the last 40 years I have suffered from (14) DYSPEPSIA and (15) SLEEPLESSNESS; but having used your Positive Powders I can now truthfully say that during the last few months is the first that I could either eat or sleep with any degree of comfort since I was twenty years of age."

Volga City, Clayton Co., Iora, Feb. 3d, 1967. DR SPRICE—Dear Sir: I have been stilleded with the (16) SCROFULA and (17) RHEUMATISM for more than 20 years; have been laid up with it six weeks at a time. For the last two years I have been growing worse—have been obliged to use a staff, part of the time, to get about the house. My husband sent for a Box of your Positive Powders. I commenced to take them, and in two weeks I was well. and have not felt anything of either of my diseases since.
Yours for the truth, NAOMI LOVEJOY.

Clark's Green, Luzerne Co., Penn., Sept. 19th, 1887. 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 Positive and Negative Powders. When they those Powders were caring her husband. Then I learned his true condition. He was just gone with (18) CHRONIC DIARRIMEA. If I had seen him before sending the Powders, I would not have had faith that he could have been cured. I sent him another Box. Before he had taken them all he commenced doing some light work.

I will close by informing you of the cases of Cholera. A

Mr. Comedy was taken with the (19) CHOLERA, very severe-had two Doctors and no help. My son carried him five or six Positive Powders, and they cured him. My son was next taken with the (20) CHOLERA. In half an hour he was deathly sick. I gave him two Positive

Powders, in an hour and a half-in two hours, one and a half: the pain left him, and I gave him the Negatives until he gained his strength.
Another case of (\$21) CHOLERA, about the same, and

cured in the same way. Yours with respect, Mus. R. S. Bell. DR. A. J. Coner, of Great Bend, Penn., writes as follows: I have a case of Cotameh, bronchist tubes affected and (92) LEFT LUNG COLLAPSED, not filling with

air. I have given two boxes of the l'ositive Powders, and the Lungs now fill two-thirds of the way down I, myself, have been afflicted with (28) RHEUMA-TIBM and (34) REART DINEASE for three years, during which time I had not been able to labor. I have taken two boxes and a half of your Positive Powders; my Rheumatismis gone and the Heart Disease much re-Heved, so that I can use the pick and the shovel in prospect-

ing for minerals. My age is 71 years." MISS VIOLETTE ROPER, formerly of Taylorville, Iowa, now of Elkhorn, lowa, writes as follows-" As far as my experience has gone, in (25) TYPHOID FEVER and aggravating (26) COUGHS, your Positive and Negative Powders excel anything I ever saw in the medical

line." MRS. MARIA INGRAHAM, of Deerfield, Dane Co., Wis., re ports the cure, by the Powders, of a case of (27) FEVER, and a bad case of (28) DYSENTERY.

H. D. ROYEL, of Plainfield, Waushara Co., Wis., reports the

Algonac, Mich., Nov. 4th, 1867, DR. SPENCE-Sir: Your Powders stopped my son's (85) OHILLS AND FEVER, and restored his appetite. His

For a number of years I have been troubled at times with & very (86) NEVERE PAIN IN MY BACK, that would lay me up for two or three months at a time. I was taken, two days before I received your Powders, with one of those spells. I was so had that I could not help myself. Sof the Positive Powders took the kinks out of my back. I feel like a new man. I do n't know as they will cause a blind man to see, but my EYEN 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. WARMER. Forestdale, Rutland Co., Vt., Nov. 6th, 1867.

LUTHER STOODLEY.

PROP. SPRECE-Dear Sir: I had been sick about 18 months vith (88) OHRONIC DIARRIEGA. I had tried almost all kinds of medicine, except the old school Doctors. I tried mediums and root Doctors to no purpose. I had your Powders in the house some six months before I took them. My wife had no faith in them. I haid out some \$50.00, and was no better; then I commenced taking your Powders. I did not take them 2 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 COLDS. I would not be without them in my housefur any money. I will Yours in haste. send \$5,00 in this, for more.

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

THE POHITIVE POWDERS OURE Neuraigia, Redache, Earache, Tootache, Eheumatism,
Gout, Colic, Patus of all kinds; Cholera, Diarrhea, Rowel Complaint, Bysentery, Nausca and Vomiting, Byspepsia, Indigation, Flaulence, Worms i Kunpressed Menstruation, Painful Menstruntion, Failing of the
Womb, all Female Weaknesses and Dirangements; Cramps
Fils, Hydrophobia, Lockjaw, St. Vitus' Dances; Entermittent Fever, Billous Fever, Yellow Fever, the
Fever of Small Pox Measles, Kearlaina, Erysphela, Fruemonia, Pleurisy; all Insummations, acute or choule, such
as Infammation of the Lungs. Kidneys, Womb, Bladder, Stomach, Proctate Gianai; Catarrh, Consumption, Bronchitis, Coughs, Colde; Mercfulia, Nervousnes,
Sheepleasness, &c.

THE REALTIVE POWNERS OURE Pa-

tion, Bronchitts, Coughs, Cotta; Beroissia, Actives and Repeleaness, Active POWDERS OURE Paralysis, or l'aisy; Amaurons and Deaftess from paralysis of the nerves of the eye and of the ear, or of their nervous centres; Double Vision, Catalepsy; all Low Fevers, such as the Typhoid and the Typhus; extreme Nervous or Muscular Prostration or Relaxation.

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

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 mansen, no vomiting, no nearestising; yet, in the language of S. W. Richmond, of Chenea, ill., "They are a most wonderful medicine, to stient and yet so effectives."

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

THE GREATEST FAMILY MEDI-CINE OF THE AGE!

In the cure of Chills and Fever, and of all other kinds of Fever, the Positive and Negative Powders know no auch thing as fail.

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

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

Try the Poseders." Printed terms to Agents, Physicians and Druggists, sent free.
Circulars with fuller lists of diseases, and complete explanations and directions sent free postpaid. Those who prefer special critien directions as to which kind of the Powders to use, and how to use them, will please send us a brief description of their disease when they send for the Powders.

Malled, postpald, on receipt of price. (1 Hax, 44 Pos. Powders, \$1.00 1 " 44 Neg. " 1.00 1 " 42 Pos. & 22 Neg. 1.00 6 Boxes, - - - 0.00

Bums of \$5 or over, sent by mail, should be either in the form of Post Office Money Orders, or Drafts on New York, or else the letters should be registered. OFFICE, 37 St. MARCS PLACE, NEW YORK. Address, PROF. PAYTON SPENCE,

M. D., Box 5817, New York City. For sale also at the Banner of Light Office, No. 158 Washington St., Boston, Mass., and by Brugglets generally. Nov. 30. FRED. L. H. WILLIS, M. D.,

No. 29 West Fourth Street, New York, (NEAR BROADWAY,) CLAIMS marked success in the treatment of all Chronic and Nervous Disorders, Epilepsy, St. Vitus' Dance, White Swelling, Paralysis, Local and General Debility, Pulmonary Consumption, &c.

and in a word, all Morbid Conditions affecting the Vital or Functional Action of the System. Office Hours, for Examination, Consultation and Trentment, from 8 to 11 o'clock A. M., and from 4 to To'clock P. M. Patients unable to call, will be visited at

Fee for Examination, \$5; for office treatment, \$2; or visits, according to distances, \$3 to \$5, including advice. Patients attended to, and prescribed for by mall, on enclosing the fee of Five Bollars. Reasonable reductions nade for the poor. | Rept. 28.—tf

INVALIDS: DO YOU KNOW IT?"

WINCHESTER'S GENUINE HYPOPHOSPHITES

OF LIME AND SODA. THE SPECIFIC HEMEDY FOR

CONSUMPTION, NERVOUS DEBILITY, Scrofula, Asthma, Bronchitis, Dys popula, Paralymin, Lonnof Appotite, Fomale Wenknesses, Live Kidney Complaints, Debility

of Nursing and Prognancy, and all CHRONIC DISORDERS OF EVERY NATURE.

PROFESSIONAL TESTIMONY. "As aver a remember in Consumption as Quinine is in Intermittent Fever, and as EFFECTUAL A PRESERVA rive as Vaccination in Small Pox."-Dr. Churchill. . . 'It is unequaled in Nervous Debility, and I believe it is the only medicine that will cure a pure case of it."-Dr. E. V. Stryker, Turin, N. Y. • • • "I would say to all who have any tendency to Consumption, TAKE THIS REMEDY, and the sooner the better."- W. W. Tounsend, M. D., Union

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PRICES: In 7 and 16-oz. Bottles, \$1 and \$2 each. Three large, or six small bottles, for \$5, by Express. Sold by all respectable Druggists averywhere; and Wholessie and retail by the Proprietor, J. WHO CHENTER & CO., \$6 John STREET, NEW YORK, to whom orders should be educated.

be addressed.

TO CALIFORNIA AGENCY.—D. NORCROSS, No. 5 Mont goinery street, Masonic Temple, Nan Francisco.

NEW ENGLAND AGENCY.—GEORGE C. GOODWIN & CO., 36 Hanover street, Hoston.

13w.—Jan. 4.

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

WILL heal the sick at his residence, 808 WEST 34TH 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 Hoston Railroads.

Management | ### Appendix | ### Appendix

SEXUAL DEBILITY.—A TREATISE ON THE CAUSES, OCCASIONS, EFFECTS AND TREAT MENT OF SEXUAL DEBILITY will be sent free to all in-quirers of both sexes. Address, WINCHESTER & CO., 36 John street, New York. 13 n-Jan. 4. .

WHISKERS.—DR. LAMONTE'S CARROLA WILL
force Whiskers on the smoothest face, or Hair on
Bald heads. Never known to fail. Sample for trial sent for
10 cents. Address, REEVER & CO., 78 Nassau st., New York.
Oct. 12.—6m

MRS. H. S. SEYMOUR, Business and Test Medium, No. 1 Carroll Place, corner Bleecker and Laurens streets, third floor, New York. Hours from 2 to 6 and from 7 to 9 P. M. Circles Tuesday and Thursday evenings.

Jan. 11.-6w MRS. A. HULL, Magnetic Physician, Psy-chometrist, Clairvoyant, Inspirational and Test Medium, No. 324 Fourth Avenue, near 24th street New York.

MRS. JENNIE WATERMAN DANFORTH, Clairvoyant Physician, No. 313 East 334 atrect, between lat and 24 avenues, Kew York, magnetizes and cures acute and chronic diseases, in the trance state. 11we-Dec. 14.

MRS. COTTON, Magnetic Physician, 451 31 avenue, New York, cures by laying on of hands. MRS. L. MYERS, Medical and Business Clair-royant. Very reliable. 81 Third avenue, between 12th and 13th streets, New York.

FOUNTAIN PEN, AGENTS WANTED. Bells at sight. 610 a day. No humbug. Will write three pages with OKES dipping. Profits large. Sample box, 12 pens, for \$5 cents; 1-2 Gross \$1,25: I Gross, 12 boxes, \$2,00: postpaid. Money returned if not satisfied. Address, MOIRSE FOUNTAIN PEN CO., 413 Chestnut street, Philadelphia, Pa. 4w-Jan. 4.

Bunner of Light.

WESTERN DEPARTMENT:

J. M. PEEBLES......EDITOR.

We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the Banne of Light. Letters and papers intended for us, or communications for publication in this Department, etc., should be directed to J. M. Prebles. Local matters from the West requiring immediate attention, and long articles intended for publication, should be sent directly to the Bannes office, Boston. Those who particularly desire their contributions inserted in the Western Department, will rease to so mark them. Persons writing us this month, will direct to Washington, D. C., care Dr. John Mayhow, box etc.

Individuality of Spirits.

We have a profound respect for the Pharisee and his prayer, "God, I thank thee that I am not as other men are." So from our inmost consciousness we thank the causative powers of the universe that we are not like other men, whether Plato or Thales, Moses or Jesus. We are a distinctive selfhood, an individuality, or a part of that particled oceanic substance that makes up the endless diversity of existences in an infinite unity.

An Indian Gymnosphist said, "I am a selfcentre." Socrates said, "Know thyself." Emerson says, "I affirm myself." Walt Whitman, "I celebrate myself." Thoreau says, "When you knock at the Celestial City, ask to see God-none of the servants!" These are strong expressions on self-consciousness, marked individualities.

Thinkers uniformly admit that Nature, in perfecting her higher formations, never employs the same mold but once; while science, ranging from sands to stars, confirms it; and yet an incarnate life-principle pervades the whole. There is no isolated life. The feeldest nulse of an infant has some affinity with all life, all motion. The drop partakes of the ocean, the ocean of the motion of the earth, the earth of the system to which it belongs, while the system itself speeds onward through space with an ever-revolving universe.

Though conscious of the importance and grandenr even of a fixed individuality, nevertheless a too marked individualism approximates, if not, in reality, becomes an angularity. Such individuals are one-sided and tangential-harps attempting music from one string. The true man is full-orbed, full-strong, and tuned to the keynote of "love." It seems to have been the aim of the Infinite through various mediations, and such experiences as life-epics, lyrics, tragedies and comedies, substances and shadows, grim Golgothas, pointed thorns and radiant rose-leaves, to educate or help each mortal to become self-poised and harmonial. The most perfect figure is a sphere, each part being equally distant from the centre, and still every sphere is an individuality, though neither angular nor irregular. So in the divine symmetry of the angel, no one faculty or quality puts out, obtaining undue position or action over the others, for each has its place, function and mission with reference to the whole. Thus angels and archangels, crowned with wisdom and love, are poised and counterpoised, excelling in all

Sitting quietly one afternoon with Dr. E. C. Dunn, of Rockford, Ill., entranced, and a band of fifteen spirits approaching, we asked for sentiments from them indicative of their individualities and idiosyneracies, and the following responses were given, with their names:

Let love be the dialem upon thy brow, a comfort and an inspiration to thy spirit in earth-life, and a beacon-light to guide thee in the pearly paths of wisdom along the infinite future."—John. Prepare yourself to live, and in the noble work of preparation you become prepared to die."-Aron

"Earth's poetry is heaven's prose. Strive, therefore, to perfect thyself in earth's poetry."—Queen

"Have confidence in the Father, for in thus doing you have confidence in humanity, as they are but parts of the universal whole."—Hosea Ballon. ⁴ Endeavor, brother, to chase the wolf of discord from thine own soul, as the musician would chase it to the remotest portion of the instrument."

This life is but the horoscope of the future, Try, then, and make the present as glad and golden as the future you would like to see."—Morn-

ing Star,
"Let thy brain be a pool of knowledge, and desire the angel of wisdom to often trouble it."—

"Let the council-fires of peace burn brightly in thy breast, for the tomahawk is ever buried with

warrior."-Powhatan. "Master mind and you've mastered the universe."—Perasce Lendanta.

"Let the chase for the wild deer be done, and

the chase for wild thoughts and Nature's higher truths be begun."—Parance Chief.
"Strive to make thyself a master builder, and,

ever baring thy breast to the sharp points of truth, let each stone be a word of kindness and the key-note to the arch of wisdom."—Dr. Willis.

"Man is a species of flower that buds in earth

to bloom on spirit-shores; and as the flower-bud is nurtured so will the blossom testify."-Madame

"Wouldst thou study geology, physiology, astronomy, and the deeper hilden sciences of matter and mind, study the wonderful combinations of man,"—Schwallbauch.
"Remember that the heaven of man is the har-

mony of his own soul; then prepare thy heaven now, that thou mayest enjoy it the more in the grand hereafter."—Thy Brother.

'As there is coin in the golden bar yet to be coined, so thou, living in the world, art yet to be born; then prepare thyself for the higher birth and the mint immortal."—Canah.

We take each communication from the world of spirits for what it is worth to us. Reason is the voice of God in our soul, and no truth is truth to us till born into our self-consciousness as such.

It will be seen from the above that each spirit retains, to a certain extent, the peculiarities of the earth-life. The Indian is the Indian still. The poet is the poet still. The philosopher delights to pursue his philosophic investigations; the astronomer to measure those stellar worlds which dot infinity and sift their silvery beams through unfathomless space. So the artful, scheming, sordid and malignant of earth are such upon the other shore, till, through remorse, repentance, restitution and varied experiences, they progress to

higher and holier conditions-harmony, heaven. Aron Nite, who controlled our brother, E. C. Dunn, for the enunciation of the above sentiments, we have found from years of experience to be one of the most candid, noble, intellectual and truth-

ful spirits of the summer-land. Names aside, each of the above sentiments glows with a striking individuality, which distinctive individualities and identities will doubtless be maintained during the cycles of eternity, though the subduing lessons and softening influences of coming ages will in all probability transfuse a more mellow glory through their inmost beings till they tread in divine unity the higher love-planes of immortality.

Universalists Relenting.

During the session of the Illinois State Convention of Universalists, the following resolution was offered by the Rev. Mr. Balch:

"Resolved, That this Convention denies the right of the General Convention to interpret the Winchester Confession and make its interpretation a

test of fellowship." The resolution, by vote, was laid upon the table -exactly as might be expected. Universalists, as a sect, are determined to abide the Baltimore de-

cision, the Baltimore interpretation of the Win- the advice. He went into the fight and came out chester Confession, embodying three doctrinal victorious." points, to which all genuine Universalists must as sent:

I. The divine authority of the Scriptures, alias the plenary inspiration of the Bible.

II. The supernaturalness of the miracles. III. The Lordship of Jesus Christ.

Spiritualism.-Its Principles and Objects.

As there is a mistaken judgment of Spiritualisin everywhere prevailing, evincing a forestall- be pruned, souls to be saved. See the address in ing prejudice that retards its beneficent enlighten- lecturers' column. ments, we here venture a summary declaration of its principles and objects, not as finalities binding upon any one, but as purposes of life, which we candidly submit to the world to be accepted or rejected, as their merits or demerits may be, when thoroughly examined and tested in trial.

1. Recognizing a Divine Paternity in humanity. whose government is based in inherent laws, inspirations and revelations, common to all ages. we accent, as demonstrably true and practical, the heavenly ministries of angels and spirits to mortals, evolving phenomena positively convincing of our conscious immortality, and thence the projection of radical reforms, to install at length the long wished-for "peace on earth and good will toward mén."

2. Regarding the laws of our being as the laws of this Divine government, which, under an everpresent inspiration, awaken us to a moral consciousness of right and wrong, we respect civil enactments and institutions in the ratio of their conformity therewith; if, therefore, the latter disagree, or are destructive to justice and progress, we strike against until demolished and built anew, or reconstructed to be a blessing and not a curse to mankind.

3. As the divinity of our very being involves in our natural and spiritual relations the liberty of personal lordship, we maintain that all men and women are equal by birthright, having certain inalienable rights, among which are life, ever to be held sacred, freedom to inherited and political blessings, without respect to sex or color, and the a tainment of individual destiny for the highest mutual good.

4. Knowing that marriage is the most responsible relation of life, central in human happiness, we declare it is right only when it accords with the divine laws of those constitutional temperaments and other qualities of body and spirit which are sequentially productive of domestic peace and better specimens of humanity; we therefore demand a thorough revision of our marriage codes to at least approximately harmonize with what God hath joined together." We demand the guaranty of a healthy public sentiment protective of the sanctity of home; we demand the enlightenment of the masses in physiology, phrenology, psychology, and in whatever pertains to the mysteries of life, for truer and purer conditions; we demand the moral restraints of a marriage consecrated as one in singleness of principle.

5. We seek a new system of free education to all, irrespective of age or sex, scientific and innately spiritual, that directly associates the discoveries of mind with the practical of life.

6. We aim to enrich our surroundings with the beautiful of nature and art, as the media of inspirations attracting and refining our ideals fo more orderly conditions.

7. We are opposed to capital punishment, revenges for crime, slavery of every form, war, intemperance, speculation in the necessaries of life, autocracies of wealth or church, false balances in trade, ecclesiastic monopolies, clannish nationalities, depredations of the whites upon the rights of the poor Indians, excessive and class legislation, and whatever adulterates our suffering liumanity in the cesspools of our selfish civilization. We endeavor to remove these evils, not by working on mere effects, but by absolutely destroying those social customs, relations and institutions which incidentally engender these accumulating mischiefs; we regard the sinful and erring under the sway of these falses, not with any spirit of condemnation, but as unfortunates whose punishments, in our sense of justice, should be a discipled to the state of the state ments, in our sense of justice, should be a discipline for reform; we choose weapons of love," beauty, music, kindness, sympathy, forgiveness, believing in the principle which our pure brother of Nazareth ever made practical in his intercourse with the fallen: "Neither do I condemn thee; go

and sin no more." 8. We affirm as logically and experimentally true, that human character becomes tainted with the effects of whatever vices we willfully nurture, and that these will cloy our moral purity when we depart this body, to be expunged only by the ordeals of suffering and reform hereafter; hence, that a good life, and not external atonements, is the only safeguard to the inner heaven of peace in all ages and in all worlds.

9. Accepting truth wherever found as divine. we open our minds to the free investigation of all mysteries and the solution of all questions, seeking the well-rounded individuality which strict obedience to the DIVINE WITHIN can unfold, as the true exponent of that charity which ultimately affiliates into an angelic brotherhood, presenting to the world a UNIVERSAL RELIGION, essentially agreeing in principle and infinitely diversified in thought and beauty of character.

Items Spiritual-The West.

"Have any of the rulers of the Pharisees believed on him?" was the query of cowards in the Nazarene's time. Have any of the reputed great and influential accepted modern Spiritualism, ask the press-fraternity that caters to the multitude? The answer is continually rolling in upon them, they that be for us far outnumber those that be against us." The secular press richly abounds now in many quarters with records of spiritual phenomena and the progress of the spiritual movement. A late English paper tells us that—

" A gentleman who resided in Munich, Bavaria, during the last month, describes the strange con-dition of things in the Court and Government there. The present King is an unpracticable and irrational being to have at the head of a State. In person, manners and bearing, every inch a King, his impatience of business and his indisposition to be drawn into it are insuperable. He is moon-struck about music, the picturesque and heroic traditions. When his Ministers want him to hold a council, or sign an Act of State, he is nowhere to be found, and they have to wait until his Majesty turns up from a journey incognito to Altor, where he goes to commune with the spirit of William Tell, or from a midnight ramble in the Hartz Mountains, where he enjoys weird shadows and spectral voices."

A correspondent of the Cincinnati Commercial informs the public that-

" Spotted Tail, the eminent Chief of the Brate Sloux, recently enunciated his views of the Spirit-Land to a party of whites at Morth Platte. Nehraska. After death, he had an idea that the spirit al ways moved about. He had frequently heard the voices, in the stillness of the forest, from friends that had departed. He once went to war with the Pawnees. He heard a voice calling to him from the top of a high hill. He want up to the top of the hill and the voice continued calling to him from the timber. He looked about and found no one there. It was a spirit. The voice told him what to do. He believed it, and followed to the hill what to do. He believed it, and followed to the hill what to do. He believed it, and followed to the hill what to do. He believed it, and followed to the hill and the voice continued calling to the timber. He looked about and found no one there. It was a spirit. The voice told him what to do. He believed it, and followed to the voice continued calling to the timber whether the timber. He looked about and followed to the voice continued calling to the timber with the voice continued calling to the timber with the voice continued calling to the timber with the voice continued calling to the voice

David H. Shaffer writes from Cincinnati that Miss Alice Jennifer is controlled by spirit power to improvise music, that for "brilliancy, grandeur and aweetness," can hardly be excelled. Cultivate your spiritual gifts, Alice-angels will aid you.

Mrs. Eliza C. Crane.-We learn from A. S. McEntes, of Almont, J. W. Elliott, of Sturgis, and others, that this lady, so recently entering the lecture-field, is winning golden opinions, edifying and charming those that listen to her inspirations. Keep her in the vineyard, for there are vines to

Official-Very!

Bro. J. O. Barrett, State Missionary of Michigan, visited Marshall the other day, and the good friends there applied for the Court House to the County Clerk, who has care of it, for its use for the Spiritualists, just one Sunday. The dear Methodist brother threw himself into a very acute angle of ecclesiastic authority, and with an air of painful dignity said, "I have a duty to discharge to God and the county, and I know of no better way of discharging it than to refuse admittance to the Spiritualists!!" That's official! eh? The County Clerk of Calhoun County, Mich., is a Methodist. Wonder if the citizens generally of this otherwise liberal county, put him in office to decide on religious matters? The Court House is used by worshipers generally, when asked for; but Spiritualists must be kicked out! We all have got so we can endure most any kind of abuse, but this is a little too daring not to be properly noticed. All right-all right-all right; but "won to him (officially) by whom the offence cometh."

State Circle of Michigan.

On the 24th of January, and continuing through Sunday, will be held in Jackson, Mich., the most important meeting of Spiritualists ever known in the State. The organic machinery for systematic work in every part of the State will then be constructed and matched for practical action. We need the wisdom and heart of all the friends, under the pure enlightenment of the angels, to give us the patterns. Let speakers, mediums, thinkers, truth-seekers, reformers, everybody, be present. Come charged with charity, with benevolence to give, with faith to act! "Ho! every one that thirsteth, come ye to the waters!"

J. O. BARRETT, Mich. Missionary Agent.

SPIRITUALIST MEETINGS.

Boston.-The First Spiritualist Association hold regular Bostox.—The First Spiritualist Association hold regular meetings at Mercantile Hall, Summer street, every Sunday errning, at 74 o'clock. Samuel F. Towle, President; Danlel S. Fonl, Vice President and Treasurer. The Children's Progressive Lyceum meets at 103 A. M. John W. Mediuire, Conductor; Miss Mary A. Sanhorn, Guardian. All letters should be addressed to Thomas Marsh, Assistant Secretary, 14 Bromileld street. Breaker engaged:—Miss Lizzle Doten until fur ther notice. Admission 15 cents.

MISIC HALL.—Lecture every Sunday afternoon at 23 o'clock. A half-hour concert on the Great Organ, by Prof. Eugene Thayer, precedes each lecture. L. S. Richards, Chairman. Prof. Wm Denton speaka Jan. 12 and 15.

The Progressive Societies in care of Miss Phelps meet in No. 12 Howard street, up two flights, in hall. Bunday services, 103 A. M., 3 and 17. M.

12 Howard street, up two nights, in hall. Sunday services, 10g.
A. M., 3 and T.P. M.
Mrs. S. L. Chappell lectures every Sunday afternoon and evening, at 24 and 74 5 clock, in hall 544 Washington street,
EAST BOSTON.—Meetings are held in Temperance Hall, No.
5 Mavericksquare, every Sunday, at 3 and 7g. P. M. L. P. Freeman, Cor. Sec. Children's Progressive Lyceum meets at 10g.
A. M. John T. Freeman, Conductor; Mrs. Martha S. Jenkins,
Guardian. Speakers engaged:—Mrs. M. Macomber Wood
during January; Mrs. Hattle E. Wilson, Feb. 2 and 9. SOUTH BOSTON.—Spiritual Conference Meeting at 10 A. M., f. ecture at 24 v. M., in Franklin Hall (formerly the South linglist Church), corner of C street and Broadway, every Sunday. All are cordially invited. C. H. Rines.

Sunday. All are cordially invited. G. H. Rines.

CHARLESTOWN.—The First Spiritualist Association of Charlestown hold regular meetings at Central Hall. No. 25 Elm street, every Sunday at ½ and ½ P. M. Speakers engaged:—
Mrs. Mary E. Withee, Jan. 19 and 26; Mrs. C. F. Allyn during March. Children's Lyceum meets at 10½ A. M. A. H. Richarlson, Conductor; Mrs. M. J. Mayo, Guardian.

The Children's Progressive Lyceum meets every Sunday at 10½ A. M., in the Machinists and Blacksmiths Hall, corner of City Square and Chelseastreet, Charlestown. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian. Social Levee every Wednesday evening for the benefit of the Lyceum.

Chelsea.—The Children's Progressive Lyceum meets ev-

Wednesday evening for the benefit of the Lyceum.

CHELSEA.—The Children's Progressive Lyceum meets every Sunday at 2 o'clock, in Fremont Hall. L. Duatin, Conductor; J. II. Crandon, Assistant Conductor; E. S. Bodge, Guardian, Mrs. Salsbury, Assistant Guardian. Meetings discontinued for the present.

The Bible Christian Spiritualists hold meetings every Sunday in Winnisimmet Division Hall, at 3 and 7 r. k. Mrs. M. A. Ricker, regular speaker. The public are intrivited. Scats free. D. J. Ricker, Sup't.

tings every Sunday afternoon and evening, at 23 and 7 and E. B. Carter, Conduc-Mrs. J. F. Wright, Guardian; J. S. Whiting, Correspond ing Secretary.

Ing Secretary.

PLYMOUTH, MASS.—Lyceum Association of Spiritualists hold meetings in Lyceum Hall two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock A. M. Speakers engaged:—H. B. Storer, Feb. 2 and 9; I. P. Greenleaf, March 1 and 8; Miss Eliza H. Fuller, April 5 and 12; Dr. J. H. Currier, May 3; Dr. J. N. Hodges, May 10.

Wobcsyne, Mass.—Meetingsareheldin Horticultural Hall every Sunday afternoon and evening, at 2 and 7 o'clock. Children's Progressive Lyccum meets at 12 o'clock every Sunday at the same place. E. R. Fuller. Corresponding Secretary and Conductor of the Lyccum; Mrs. M. A. Stearns, Guardian. Speakers engaged:—Isaac P. Greenleaf during January; J. G. Fish during February; H. B. Storer during March.

March.

Springfield, Mass.—The Fraternal Society of Spiritualists hold meetings every Sunday at Failon's Itali. Progressive Lycoum meets at 1r. m.; Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 7r. m. Speakers engaged:—S. J. Finney during January; J. G. Fish during March.

ing March.

SYONKHAM, MASS —The Spiritualist Association hold meetings at Harmony Hall two Sundays in each month, at 23 and 7 . M. Afternoon lectures, free. Evenings, 10 cents. Wm. II. Orne, President. The Children's Progressive Lyceum meets every Sunday at 103 A. M. E. T. Whittler, Conductor; Mrs. A. M. Kempton, Guardian.

FITCHBURG, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding & Dickinson's Hall. Speaker engaged:—Mrs. C. F. Taber during January.

FOXBORY, MASS.—Meetings in Town Hall. Progressive

FOXBORO', MASS.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M.

Quincr, Mass.—Nectings at 2% and 7 o'clock P. M. Progressive Lyceum meets at 14 P. M. Trys, Mass.—The Spiritualists of Lynn hold meetings every Sunday, afternoon and evening, at Cadet Hall. PUTNAM, CONN.—Meetings are held at Central Hallevery Sunday afternoon at 1% o'clock. Progressive Lyceum at 10%

Il the forenom.

Hantford, Conn.—Spiritual meetings are held every Sunday evening for conference or lecture at 1% o'clock. Children's Progressive Lyceum meets at 3 p. m. J. S. Dow, Conductor

ductor.

Bridgefort, Conn.—Children's Progressive Lyceum meets every Sunday at 10M A. M., at Lafayette Hall. II. II. Crandall, Conductor: Mrs. Anna M. Middlebrook, Guardian.

MANCHESTEP, N. H.—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, Portland, Mr.—Meetings are held every Sunday in Temperance Hall, at 10½ and 30° clock.

Bargor, Mr.—Spiritualists hold meetings in Pioneer Chapel every Sunday, aftermon and evening. Children's Progressive Lyceum meets in the same place at 3P. M. Adolphus G. Chapman, Conductor; Miss M. S. Curtiss, Guardian.

Dover And Fonceoff, Mr.—The Children's Progressive

man, Conductor; Miss M. S. Curtiss, Guardian.

Dover and Foxeroff, 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. M.

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

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Wey-bosset street, Sundays, afternoons at 3 and evenings at 7M o'clock. Progressive-Lyceum meets at 12M o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abble H. Potter. Conductor, J. W. Lewis; Guardian, Mrs. Abble H. Potter.

Naw York Citz.—The Society of Progressive Spiritualists
hold meetings every Sunday, in Masonic Hall, No. 114 East
13th street, between 3d and 4th avenues, at 104 A. M. and 73

P. M. Conference at 12 M. Children's Progressive Lyceum at
2½ P. M. P. E. Farmsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.

The First Society of Spiritualists hold meetings every Sunday morning and evening in Bodworth's Hall, 806 Broadway,
Conference every Sunday at same place, at 2 P. M. Seats free.

The Spiritualists hold meetings every Sunday at Lamaritine
Hall, corner of 8th avenue and West 28th street. Lectures at
103 o'clock A. M. and 7½ P. M. Conference at 3 P. M.

BROOKLYN, N. Y.—The Spiritualists hold meetings at Chm-

loj o'clock A.M. and lj P.M. Conference at F.M.

Brooklyn, N.Y.—The Spiritualists hold meetings at Cumberland street Lecture Room, near DeKalb avenue, every Sunday, at 3 and 7½ P.M. Children's Progressive Lyceum meets at 10½ A.M. J.A. Bartlett, Conductor; Mrs. B.A.

Bradford, Guardian of Groups.

Spiritual Meetings for Inspirational and Trance Speaking and Spirit Test Manifestations, every Sunday at 3 P.M., and Thurrday evening at 1% o'clock, in Grandae Hall (Upper room), No. 113 Myrtle avenue, Brooklyn. Also, Sunday and Friday evenings, at 15 o'clock, in Continental Mail, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 3, and Tuesday at 15 o'clock, in McCartie's Temperance Hail, Franklin street, opposite Post-omes, Green Poils. Contribution 10 cents.

WILLIAMSBURG, N. Y.—The Spiritualist Society hold maet-

Guardian.

87. 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 8 F. M.; Lyceum 3 F. M. Charles A. Fenn, President; Henry Stagg, Vice President; Thomas Allen, Secretary and Treasurer; Sidney B. Fairchild, Librarian; Myroa Coloney, Conductor of Lyceum.

child, Librarian; Myroa Coloney, Conductor of Lyceum. CHICAGO, ILL.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 10½ A. M. and 7½ F. M. Springfield, ILL.—Regular Spiritualists' meetings every Sunday in the hall. Children's Progressive Lyceum every Sunday forenoon at 10 o'clock. Mr. Wm. H. Planck, Conductor; Mrs. E. G. Planck, Guardian.
Richmond, 180.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10½ A. M. Children's Progressive Lyceum meets in the same hall at 2 F. M. Addition. Mich.—Regular Sunday meetings at 10½ A. M. and

ADRIAN, MICH.—Regular Sunday meetings at 10 % A. M. and 73 P. M., in City Hali, Main street. Children's Progressive Lyceum meets at same place at 12 M.

LOUISVILLE, KY.—Spiritualists hold meetings every Sunday at 11 A. M. and TM P. M., in Temperance Hall, Market street, between 4th and 4th between 4th and 5th.

between 4th and 5th.

SACRAMENTO, 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. H. Lewis, Cor. Sec. Children's Progressive Lyccum meets at 2 P. M. Henry Bowman, Conductor; Miss G. A. Brewster, Guardian.

LECTURERS' APPOINTMENTS AND ADDRESSES.

PUBLISHED GRATUITOUSLY EVERY WEEK. (To be useful, this list should be reliable. It therefore behooves Rocleties 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.]

of Banner of Light, Boston, Mass.

P. CLARK, Bd. D., will answercalls to lecture. Address, 140
Court street, Boston.

Dr. J. H. Currier will lecture in Manchester, N. H., dering January; in Orange, Mass., Feb. 2 and 9; in North Leverett, Feb. 10 and 11; in Warwick, Feb. 13 and 14. Address, corner of Broadway and Windors street, Cambridgeport, Ms. J. P. Cowler, M. D., will answer calls to lecture. Address Hillsdale, Mich., care of drawer S8.

Mas. Eliza C. Crane, Sturgis, Mich., box 485.

Mrs. S. L. Charpell, inspirational speaker, 11 South street, Boston, Mass., will receive calls to lecture.

Mrs. Blaura Cuppt, San Francisco, Cal.

J. B. Campell, M. D., will receive calls to lecture and attend evening meetings and funerals. Address, Cincinnati, O. Mrs. Hirtie Clark, trance speaker, East Harwich, Mass., will answer calls to lecture or attend funerals.

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

Mrs. Marietta F. Cross, Stancespeaker, will answer calls to lecture. Address, Hampstead, N. H., care of N. P. Cross.

Ira H. Currisspeaks upon questions of government. Address, Hartford, Conn.

Thomas C. Constantine, lecturer, Lowell, Mass.

Mrs. Eliza C. Clark, inspirational speaker. Address, Eagle Harbor, Orleans Co., N. Y.

Mrs. D. CHARWICK, trance speaker. Address, box 272
Vincland, N. J.

Thos. Cook, Berlin Heights, O., lecture on organization, Judge A. G. W. Carter, Cincinnati, O.

Charles P. Crocken, Inspirational speaker, Fredonia, N. Y.

Mrs. Amella H. Coley, trancespeaker, Milford, Ill.

Miss Lizzie Doten. Address, Havillon, 57 Tremontstreet, Boston, Mass.

Hener J. Durgin, Inspirational speaker, will answer calls to lecture. Address, Cardington, O., till Jan. 18th.

MISS. ANALIA H. COLEY, trancespeaker, Milford, Ill.
MISS LIZZIE DOTER. Address, Pavilion, 57 Tremont street,
Boston, Mass.
HERRY J. DURGIN, inspirational speaker, will answer calls
to lecture. Address, Cardington, O., till Jan. 16th.
GROGER DUTTON, M. D., Rutland, Y.,
ANDERWJACKSON DAVISCANDERGER, Quincy, Mass.
DR. E. C. BUNN, itrancespeaker, Quincy, Mass.
DR. E. C. BUNN, itrancespeaker, Gambridgeport, Ms.
HERRY VAN DORS, trancespeaker, 48 and 50 Wabsah avenue, Chicago, Ill.
MISS. CLARA R. DEEVERR, trance speaker, Newport, Me.
DR. H. E. EMERY will receive calls to lecture. Address,
South Coventry, Conn.
A. T. FOSAIS engaged for the present by the Connecticut
Spiritualist Association. Address, Hartford, Conn., care of J.
S. DOW. Il Pearl street.
S. J. FINNEY, TOY, N. Y.
MISS ELIZA HOWE FULLER, inspirational speaker, 67 Pur
chasa street, Boston, Mass., or LaGrange, Me.
DR. H. P. FALEPILD, Galesburg, Ill., box 1603.
MRS. FANNIE B. FELTON, South Maiden, Mass.
J. G. FISH Will speak in Pittsburg, Fa., during January
and February; in Springdeld, Mass., during March in Philadelphia, Pa., during April; May, June, July and August,
local; in Battle Creek, Mich., during September; and thence
"Westward hol" for the next six months, Address, Hammonton, N. J.
A. B. FRENCH, Partsbuille, N. Y.

JANUARY 18, 1868.

Bridgestree, The Children's Progressive Lycom meets at 187 x. W. J. L. Fool, Conductor, Sir. 6. Deplittle, Guandan 187 x. W. J. L. Fool, Conductor, Sir. 6. Deplittle, Guandan 187 x. W. H. Aller 187 x. W.

day evenings, in limois, wisconsis and sissour. Wit artend Conventions when desired. Address, care of box 221, Chiesgo, Ill.

James B. Morrison, inspirational speaker, box 378, Haverbill Mass.

Dr. Leo Miller, Appleton, Wis.

Dr. John Mayiew, Washington, D. C., P. O. box 607,

Will celure and attend funerals. Address, Boston, Mass. Miss, Hannall Morse, trance speaker, Joliet, Will Co., Ill. Miss, Anna M. Middlersher, East Westmoreland, N. Il. Dr. W. H. C. Marii will receive calls to lecture. Address 13 Windsor street, Hartford, Conn.

Prof. M. M. Cord, Centralla, Ill.

Dr. James Morrison, lecturer, McHenry, Ill.

Charles B Marsii, semi-trance speaker. Address, Wonwoc, Juneau Co., Wis.

Mis. A Mis. Il. M. Miller, Elmira, N. Y., care W. B. Hatch, Eman M. Martin, inspirational speaker, Birmingham, Mich. A. L. E. Nash, lecturer, Rochester, N. 1

C. Norwood, Ottawa, Ill., impressional and inspirational speaker.

C. NORWOOD, Ottawa, Ill., impressional and inspirational speaker.
L. JUDD PARDEE, Philadelphia, Pa.
MRS. J. PEPFER, trance speaker, South Henover, Mass.
L. JUDD PARDEE, Philadelphia, Pa.
MRS. J. PEPFER, trance speaker, South Henover, Mass.
L. Tola Ann PEARBALL, inspirational speaker, Disce, Mich.
MRS. PIEE lectures before Spiritualistic and Scientific Associations on the following subjects: "Christ;" "The Holy
Ghost;" "Spiritualism: "Demondagy;" "Prophecy;"
"Noon and Night of Time;" "The Kingdom of Heaven;"
"Progress and Perfection: "Soul and Sense: "Introversion, or Ahonomal Inspiration: "The Sovin Spheres;" "The World and the Earth." Address, Mrs. Pike, St. Louis, Mo.
J. H. POWELL, (of England), will answer calls to lecture.
Address, 200 Spruce street, Philadelphia, Pa.
MISS NETTIE M. PRASE, trance speaker Detroit, Mich.
MISS NETTIE M. PRASE, trance speaker Detroit, Mich.
J. L. POTTER, trance speaker, La Crosse, Wis., care of E.
A. Wilson.
A. A. POND inspirational angester. Novith West Oblo.

J. POTTER, trance speaker, La Crose, wis., care of E-A. Wilson, inspirational speaker. North West, Ohio. Dr. W. K. Ripley will spick in Rock Island, Ill., during January: in Sturgis, Mich., during February; in Battle Creek during March.

A. C. Robinson, 111 Fulton street, Brooklyn, N. Y.
Dr. P. B. Randolph, lecturer, care box 3352, hoston, Mass.
J. T. House, normal speaker, box 281, Beaver Jahm, Wis.
Jans, Jennie S. Rudd will answer calls to lecture. Address, 42 High street, Provider ce. R. I.

W. M. Rose, M. D., inspirational speaker, will answer calls to lecture, attend funerals and other clerical duties. Address, box 288, Springfield, O.
J. H. Randall., Irsultational speaker, Under Lisle, N. Y.

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

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

MRS. N. J. WILLIS, 3Tremont Row, Room 15, Boston, Mass.

F. L. WADSWORTE, permanent address, 399 Nouth Miorgan atreet, Chicago, Ill.

HENRY C. WBIOHT will speak in Cleveland, O., during Jannary and February; in St. Louis, Mo., during April. Permanent address, care Bella Marsh, Boston, Mass.

MRS. E. M. WOLCOTT will make engagements for Suncays and week day svenlings. Address, Danby, V.

MRS. MARY J. WILCORSON will speak in Washington, D. C., during Blarch. Address as above.

MRS. HATTIE P. WILSON Golored), trance speaker, will lecture in East Wilton, N. H., Jan. 12: in East Boston, Feb. 2 and S. Address, To Tremont street, Boston, Mass.

LOIS WAISDROOKER can be addressed at West Liberty, Muscatine Co., Jowa, care of Wm. Maxon, till further notice. ELIJAH WOODWORTH, inspirational speaker, Leilie, Mich. GILMAR WASHEUR, WOOSTOCK, V., trance speaker, will lecture Sundays and attend funerals, within a few hours' ride from home.

DR. R. G. WELLS, Rochester, 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 Spiritual Philosophy, Clyde, O.

A. A. WERELOCK, Toledo, O.

PROF. E. WHIPPLE, lecturer upon Geology and the Spiritual Philosophy, Clyde, O.
A. A. WHEKLOCK, Toledo, O.
A. B. WHITIKO, Alblon, Mich.
MISS ELVIRA WHEKLOCK, normal speaker, will lecture in Sturgis, bitch, during January; in Chicago, Ill., during February; in St. Louis, Mo., during March. Pers. at ent address, Janesville, Wis

WARREN WOOLSON, trance speaker. Hastings. N. T.
MISS L. T. WHITTIER, organizer of Progressive Lyosums, can be addressed at 402 Sycamore, corner of Fourth street, Milwauker, Wis.
ZERAH WHIPPLE will answer calls to locture. Address, Mystic, Conn.
MES. H. A. WILLIS, Lawrence, Mass., P. O. box 473.
MES. MART E. WITHER, inapirational speaker, will lecture in Charlestown, Mass., during January; in Manchester, N. H., Feb. 15 and 22. Present address, 38 Pleasant street, Charlestown, Mass.; permanent address; 182 Elm st.eet, Newark, N. J.

Charlestown, Mass.; permanent address, 182 Elm st.ect, Newark, N. J.

A. C. Woodbuff, Battle Creek, Mich.
Miss H. Maria Worffire, trance speaker, Oawego, Ili.,
will answercalls to lecture and attend tunerals.
S. H. Worffan, Conductor of the Buffalo Lyceum, will accept calls to lecture in the trance state, also to organize Children's Lyceums. Address, Buffalo, M. Y., box 1434.
Mrs. Juliatra Yraw will speak in Lyun, Mass., during
January. Address, Northboro', Mass.
Mr. & Mrs. Wn. J. Young will answercalls to lecture in
the vicinity of their home, Boise City, Idaho Territory.
Mrs. Farris T. Young. Address care of Capt W. A.
Whiting, Hampshire, Ill.