VOL. XXII.

{\$8,00 PER YEAR,}

BOSTON, SATURDAY, FEBRUARY 1, 1868.

{BINGLE COPIES,}
Bight Cents.

20. NO.

THIRD ANNUAL CONVENTION OF THE

MASSACHUSETTS SPIRITUALIST ASSOCIATION, Held in Mercantile Hall, Boston, January 7th

and 8th, 1868. [Reported for the Banner of Light.]

Agreeably with the call issued by the Executive Committee, in accordance with the Constitu-tion, the Convention met and was called to order

at 10] A. M., Mr. L. S. Richards, President, in the chair, who read the call for the Convention. Mr. Bacon, in view of the non-arrival of friends Mr. Bacon, in view of the non-arrival of friends from the country, moved that the morning session be devoted to a general conference, which was carried, when interesting remarks were made by the President; Mr. I. C. Ray, who responded for New Bedford, Mrs. E. J. Sherman, of Newburyport, who spoke of the revival of Spiritualism in that place, and stated that among other good results growing out of the visit of the State Missionary Agent there, was the organization of a Children's Progressive Lyceum. Thus was the Association doing untold good. Dr. York spoke of the cause in Charlestown, and N. S. Greenleaf responded for Lowell, of the early interest there manifested in Spiritualism; of the establishment and success of the Lyceum; though the Itshment and success of the Lyceum; though the Society had been somewhat disintegrated, yet now was in course of reconstruction. He spoke earnestly of the importance of the Association, how that tests were needed, and missionaries of talent, genius and inspiration, that cooperation was required and manhood ever to be preserved.

required and manlood ever to be preserved.
John Wetherbee, of Boston, followed in one of his spicy speeches, wherein wit and philosophy were interestingly mingled. The fact that "a good unshared is only half enjoyed," should make all Spiritualists more appreciative and earnest in their efforts to bless the world by disseminating the beauties, glories and truths of their natural yet heaven-born religion.

Prof. Toohey spoke of the work of the Association, and how it had stimulated organic movements all over the country. He compared Unitarianism with Spiritualism, and the tendencies of each; alluded to individual cases; of the union

of each; alluded to individual cases; of the union or compromise between liberalists of different orders; of the need of science as a basic fact; of orders; or the need of science as a basic fact; of the carefulness of speech without unnecessarily offending the conviction of others; to define our own truth clearly, and then do all we may for its union with all other forms of truth and their ad-

Mr. Pinkham, of California, made some general

Mr. Pinkham, of California, made some general remarks.

E. S. Wheeler wished to say but a few words, suggested by what had been advanced by the previous speakers. In affiliating with other liberal organizations, he for one, while willing to go as far as the next, was unwilling to sink or lose his individuality in Spiritualism. As for creeds, he was not afraid of them. They were good in their place. The misuse of creeds was to attempt 10° thrust them down another's throat. His tolerance was such that he would shake hands with the Orthodox, the Unitarian and all others, including the devil, who, if he should come upon this platform, he would greet as a gentleman should, and thank him if he could learn from His Majesty anything which he could learn from no other soul in the universe. Spiritualism teaches a wholly original idea, the concordance or harmony of universal life, thanks to the men of science on the one hand, and to the intuitions and inspirations of women on the other

AFTERNOON SESSION.

The President, on calling the Convention to order, requested the Secretary to read the records of the last annual meeting, which was done in part, when to save time he gave way to a motion which was carried that the further reading of the

which was carried that the further reading of the minutes be dispensed with.

On motion of Mr. Ray, it was voted that a Business Committee of five be appointed by the chair, to arrange the business of the Convention, when Messrs. A. E. Carpenter, J. C. Bowker, John Wetherbee, Mrs. S. A. Horton' and Mrs. E. J. Sherman were named as that Committee. Moved by Mr. Bacon, and carried, that a Nom-inating Committee of three, afterwards made five,

be appointed by the chair, to present a list of candidates for officers for the ensuing year. Messrs. Carpenter, Wheeler, Wetherbee, Bowker, and Mrs. Horton were named as that Committee. Voted that Prof. John H. W. Toohey, of Boson; N. S. Greenleaf, of Lowell; Edwin Wilder, d, of Hingham; Mrs. Hattle Washburn, of Middieboro; and Mrs. W. W. Currier, of Haverhill be a Committee to draft resolutions.

Voted that I. C.-Ray, K. C. Gleason, W. W. Currier, Mrs. Hattie E. Wilson and Mrs. L. B. Wilson be a Finance Committee to look after the monetary matters of the Convention.

Voted that the Committee be requested to pro-

ceed immediately to their business.
While this Committee were out, brief but per tinent remarks were made by Mr. Bacon, of Natick, I. P. Greenleaf, Mrs. Hattie E. Wilson and

Mrs. N. J. Willis.

The Business Committee made a partial report.
Remarks continued by Mr. A. H. Richardson,
Dr. Rogers, Prof. Toolney, Mrs. Booth, of Milford,
N. H., (entranced), Mr. Pinkham, of California,
Mrs. Abby M. Burnham, Mrs. S. A. Horton and John C. Cluer, when it was voted to adjourn till 7

EVENING SESSION. At the appointed hour the chair called the meet-

ing to order.
The Nominating Committee, on being called

upon, then made the following report:

President—William White, Banner of Light

Vice Presidents—Phineas E. Gay, 1142 Washington street, Boston; J. C. Bowker, Lawrence. Corresponding Secretary—George A. Bacon, Boyl

ston Market, Boston.

Recording Secretary—Miss Abble K. T. Rounseville, Middleboro'. asurer-John Wetherbee, Phonix Building,

Executive Committee—Wm. White; Phineas E. Cay; J. C. Bowker; George A. Bacon; Abbie K. T. Rounseville; John Wetherhee; Bristol Co., Isaiah C. Ray, New Bedford; Norfolk Co., John Puffer, South Hanover; Suffolk Co., Mrs. L. B. Wilson, Boston; Barnstable Co., Amasa Smith, Provincetown; Middlesex Co., Albert Bacon, Bedford; Hampden Co., E. W. Dickinson, Springfield; while Worcester Co., Mrs. M. A. Stearns, Worcester; Plymouth Co., C. Fannie Allyn, North Middleboro'; Essex Co., Mrs. E. J. Sherman, Newburyport; Franklin Co., R. A. Comstock, Shelburne Falls; Borkshire Co., Oscar F. Adams, Great Barrington; Hampshire Co., A. Eustls, Northampton. Executive Committee-Wm. White; Phineas E.

and will dissolve and resolve all forms; principles alone remain, but organizations in order and harmony live their time, and give way only to higher specimens of the same nature. Every birth prophesies a funeral; every funeral a resurrection. Life compels nature into organic form. Only thus can mind know and manifest itself. There is no escape from this rule and method. It is fall from the crystal which stom by atom agis felt from the crystal, which atom by atom aggregates itself in the subterranean recess, up to the banded millions of celestial spirits whose congregated lives create the order of the super nal heavens. There is also a law of individuali zation. Science teaches that no atom or particle touches another, but forever remains centralized unon itself; true to its own polarities in all states of combination. No law nullifies another in the jurisprudence of the universe, but each exists in harmony with the whole. The law of individuality makes organization possible, and though each atom or person retain its essential character the formative force holds millions in the absolute relations of organic forms. Out of chaos, debris and the nebulm, arise forever the useful, the beau-tiful and the good.

tiful and the good.

The universal life incarnates itself in form.

Every line is a precept of truth; every figure a symbol eloquent of wisdom. "Architecture is frozen music;" and social organizations are the forming and dissolving shapes of power, by which the thought and purpose of humanity are outwrought. It is better for us to forward our researches into pattern and humilate the law of life. searches into nature and elucidate the law of life, than to seek the establishment of our own yagaries or reactionary impulses as the code of the Infinite. Organization, like fire, is "A good ser-vant, but a hard master." But the abuse of or-ganization is not inseparable from forms of order and use. Who would renew the labors of Prometheus by abolishing fire from the world because an insurance office met a loss? Or resolve the Cosmos back to nebulæ and liquidity, because his head has suffered from contact with the door-post? From our station as Spiritualists—keeping in mind the great central idea of our philosophy—we are able to avail ourselves of all the advautages of associated action, without cramping our real individualism. The central thought of Spiritreal individualism. The central thought of Spiritualism is the harmony of universal Life, Law and Action. Truth is one. The law of the primate controls the ultimate; and gross matter mirrors the working of spirit. The method of the granite ledge is the method of mind. There is "one law and one Gospel." "Sermons in stones, and good in everything." Made conscious, by our observation of the world of fact, that life must forever organize into form, in order to know and manifest itself, we inquire, what determines and compels in the matter? We need no special revelation, for the principle of correlated law revelation, for the principle of correlated law teaches us that the same method which governs the homogeneous compounds of the laboratory and the field, must rule in harmonious combinations. tions of life the organizations of social order. Adjourned till 2 P. M.

Adjourned till 2 P. M.

The first the first the first till the organizations of social order.

Adjourned till 2 P. M.

The first the organizations of social order.

Man, as an individual, is a more or less perfect form of spiritual crystallization. Particle combines with particle, atom organizes with atom, in the grosser qualities of matter, upon the basis of chemical affinity. Affinity is predicated upon the law of similarity: that "like attracts is it ceness." We organize ourselves, and associate by virtue of "chemical affinity" with the s: me science that the chemist evolves by his manipulations of the elements. There exists a na ura! requirement and law of organization. The law is universal, and as harmonious organization de-pends on affinity and fellowship, which is the re-sult of compatibility, it becomes evident, (since it is the method of mind to express itself in every phase of action,) that organization, among reason-ing beings, should be intelligently predicated upon some recognized basis of fellowship and cohesion. However unready we may be to express it, still harmony of thought is, at the last analysis, the basis of organization, since unity of aim and purpose argues a prior community of conviction. No absolute likeness of ideas is required, nor is an enforced creed desirable, but a simple announcement of such obvious points of mental contact and united purpose as shall serve to define the scope and character of our move

> And the breadth of our generalization of principles, or the sharpness of our definition of philosophic inference, will determine the multitude of our sympathizers, or the lesser number of those who are ready to cooperate in more intimate rela-tions and with a more definite understanding. Here practical wisdom is called to meet the require ments of the occasion, and the problem involves consideration of the character of the men and wo men whose tendencies require more or less of cooperation. We may force mechanical mixtures, but cannot compel chemical combination. The probable form of organization now possible among Spiritualists, with the basis of cooperation likely to be acceptable to those interested must be our consideration.

must be our consideration.

Spiritualism is at once a fact, a philosophy, and a religion. Its facts are the basis of a science from which philosophy unfolds into the perception of the true, the beautiful and good, whose appreciation fills life with harmony, and thrills the soul with sublime emotions of devotion which incarnate themselves in all possibilities of morality and forms of duty or harefeened. But Spirit. incarnate themselves in all possibilities of morality and forms of duty or beneficence. But Spiritualists are as yet mostly mere observers of facts, not investigators; for the true investigator has laid aside all bias and prejudice, being anxious to penetrate to the region of cause and law, and thus discover the eternal truth which attracts his soul through Divine affinities—which are the compulsion of his nature. Spiritualists are not yet free from bias or prejudice, nor have they become sufficiently developed to comprehend fully the nature of the system whose facts and phethe nature of the system whose facts and phe nomena arrest their attention. They are observers, often lacking carefulness, and in many cases speculators without system or philosophy, grop-ing painfully and wildly in all directions, still with a general impulse which is progressive while a natural impatience may selze upon those who see these things, the significance of the whole must not be forgotten. These manifestations are the signs of life, of progress. When we realize that we have common senses to use, and persistently insist on using them, we have taken a great step to an immense improvement. The vanguard and pioneers of human progress are

Northampton.

Members at large—Lysander S. Richards, Mrs. S.
A. Horton, John H. W. Toohey.

The report was adopted with but one dissenting vote.

"The Spiritualists," Decause they may be use their eyes and ears.

Their sectarian neighbors are unready and unwilling to do this, asserting, indeed, that it is a sacrilege to search into "God's mysteries," or be wise above what is written (in the Bible of course), Voted, on motion by Mr. Bacon, that a committee of five be appointed by the chair to revise the Constitution. A. E. Glies, E. S. Wheeler, N. S. Greenleaf, Mrs. N. J. Willis and George A. Bacon were named as that Committee.

observers—inquirers in part and investigators in but a small minority—still this is a grand advance on the conditions of our past, or the present, of the majority. The situation is full of encouragement, promising all things, since it indicates free-

dom and develops courage for activity.

Although satisfied of many important facts and able to trace largely the laws working through our experience, we are not ready, "as Spiritualists," to make grand, comprehensive afilmations, nor able to justly formulate, in scientific form and phrase, the results of our study. The world has lad a goods of degration assumption to see has had enough of dogmatic assumption to ex-cuse any excess of modesty on our part. Thus our condition indicates the required purpose of our organization. The basis and form of order should be in the ascending line of progress, and, as the next phase of our development is from observation to investigation, we may organize as investigators, bringing ourselves, by will, to that plane of thought and action. Our purpose is simple, and a very simple expression will serve as a

BASIS OF PRIMARY ORGANIZATION. Whereas, We recognize progress as the law of life and happiness, truth as the beauty and good of existence, the power of the spiritual as the universal benefactor, and general education as the design of infinite Wisdom and Love; therefore, Resolved, That we organize and traternally unite for the purpose of intestigation; for the discovery of truth; for the development of Spiritualism; for popular education therein, and for mutual improvement.

This much seems to be required; so much seems sufficient for present purposes. We unite freely, on this broad basis, to educate ourselves, to share our discovered treasures with all who can appreciate them, and thus by enlightenment, benevolence and spiritual growth, become better. These convictions are our points of intellectual contact; these tions are our points of intellectual contact; these common purposes our ground of spiritual sympa-thy which indicates that affinity whose attractive power secures for us the benefits of organic cchesion by the general law. Conditions, determine the form of organization, as the elements and qualities composing its body denote the especial basis. The character of conditions develops necessities which must be supplied, and requirements which must be met. The hundred-leaved ments which must be met. The hundred-leaved rose and the slimy mushroom, or fungi, are unfolded by the same power. The form—as of the rose or fungi—is determined by conditions. The law of vegetable growth compels development, and element courts element, quality is attracted to quality, and, in harmony with conditions, a form is created—a rosel a mushroom! equally good, equally beautiful to the scientific eye, because equally true to the law of their being. To detect the needs and requirements of Spiritualists, made positive by present conditions, and perceive the rows of organization, in harmony with the law of their growth, must now be our labor.

The common spiritual conditions are signified

The common spiritual conditions are signified by general skepticism and moral indifference—the result of a wide-spread reaction from the easy credulity and extreme superstition accepted as an unfolding of religion. Naturally, as a result, we have in the temporalities a gross materialism. The average man, born of these influences, is skeptically intelligent, horn or these induences, is skeptically intelligent, laboriously active and intensely individualized in egotistical selfishness. The great requisites in the order of progression are, first, to attract attention from excessive materialism, part to foundly have the first progression and the pure laws or Spiritualism, entertain the spiritualism. terialism: next, to furnish natural evidence of things spiritual and immortal, to appeal to the senses and the reason, thus breaking the spell of unbelief in the spirit. By this we shall lead the mind to investigate the "spirituality of Nature," to classify its facts, state its science, develop its illosophy and unfold its religion.

Heretofore ignorance, superstition and assumptive, dogmatic theologies have "trammeled re-search and checked investigation"; nor this alone, but ecclesiastical authority has maintained parti-tion walls between classes and persons, while ab-surd teachings of total depravity and natural, hu-man unworthiness have fostered distrust and ex-asperated antagonisms, until life has become embittered and social intercourse but a mockery of the of the that fraternity of spirit which should be celebrated in the retinions of society. Natural recreations and beneficial amusements have been repudiated. The drama, with all its power to attract, to charm symbolis of the think that the following all thera-ture are poisoned by the elements of an absurd sectarian theology. Good books are somewhat rare, and as most authors feel under compulsion to pander to popular prejudice, even when as-suming to be scientific, many otherwise useful columes are defective by reason of the virtual ecclesiastical censorship ruling alike authors and the publishing house. Our investigation is at once of the facts and of the records. Our education is of the present and the past. Our progress cannot go forward in all its breadth and vigor without the help of literature, ancient and modern. Thus, for our own use and for popular instruction, our organization must embody a function which shall provide such proper, special books as now exist and encourage the writing, translation and publication of others that will be found useful as we advance. Thus our conditions are described and our necessities divide themselves into three and our necessities divide themselves into three departments. First, our spiritual requirements; second, the social needs; and, thirdly, intellectual wants. Have we the means of meeting all these? Spiritualism is a universal system; its facts attract, interest and astonish all observers. Its science is to educate, its philosophy to develop, and its religion to reform and sanctify the world in the content of The facts and phenomena of Spiritualism meet the great primary demands of the people. They arrest attention, arouse inquiry, quicken thought, and enforce conviction of things spiritual, immortal and divine. These phenomena and communications require especial and particular conditions for their full and satisfactory manifestation. The establishment and preservation of these condi-tions create the arrangement and order which we denominate

THE CIRCLE,

Spiritualism, asserting the eternal and universal harmonies, proclaims the intercourse of worlds. The revelations of law teach the conditions of communication, and the circle becomes the manifestation of science in the study of the spiritual. Science is methodical, and the circle is inaugurated as the development of method in our intercourse with spirits and observation of psychological phenomena. The uses of the circle are manifold. Not only we may, within its enclosure, re-

After a practical suggestion from the chairman of the Finance Committee, Mr. E. S. Wheeler proceeded to lay before the Convention a plan of organization for Spiritualist communities:

ADDEBSS OF E. S. WHEELER ON ORGANIZATION.

Organization for power, power for use, use for good."

The question of Organization is not metaphysical or speculative. The forces which compel organic formation, are inherent in the method of life. Each atom drawn by the eternal affinities, completes its cycle in congenial conditions, and there abides the evolution of ages. Time must and will dissolve and resolve all forms; principles alone remain, but organizations in order and harmony live their time, and give way only to In the circle we may learn not alone the lesson of immortality as a fact, or the method of spiritual evolution, as the law of being, but we may realize the working in us of that which is analogous to a chemical transmutation of our whole nature. Hence development, progress, reconstruction, in the circle where harmony obtains, science guides and wisdom rules the revivifying power of spiritual elements, constitutes a veritable HOLY GHOST, beneath whose over-landowing we may with pentecestal realism be born again. Health of body, harmony of soul and elevation of spirit, are the benefits we gain from this experience of mental enlightenment and natural religious of mental enlightenment and natural religious

The results possible and desired in the circle,

indicate the nature of its organization and the con-ditions required. Spiritual intercourse is a fact and has its positive and determinate laws which may not be ignored. Failure to gain the ends we seek is not the sole penalty imposed by Nature upon those who carelessly "rush in where angels fear to tread," but positive evils are visited upon those who thus sin against the LAW. "The sin of ignorance is not winked at" in this connection, and disorder disease, even doubt, itself may be and disorder, disease, even death itself, may be the result of a lack of comprehension, or a failure to observe the proprieties of the time, place and occasion. All instrumentalities capable of immense use and good, are of necessity equally capable of misuse and destructiveness. The circle offers no exception to this rule. Hence the absolute requirement that science determine the management of the matter, and positive law be recognized in absolute order. The calm and sincere may expect the guardianship of the good and wise of the other life, who, if allowed, will lead us safely forward to light and happiness. It is only required that we regulate ourselves by the principles made plain to us, then with a high aspiration and calm confidence in the good, we may pass on in harmony and peace, led by angels over the highway of progress toward the good, the beautiful and true. No mere idle curiosity should be a passport with us, and the old cry of the Greeks before the Temple of Elusinia becomes legitimate again as we repeat before the portal absolute requirement that science determine the the Greeks before the Temple of Elusina becomes legitimate again as we repeat before the portal of the circle, "Hence, ye profane!" The poet Tennyson has given perfectly the condition of one who would enter the circle. He sings:

"How pure in heart and sound in head, With what divine effections bold, Must be the man whose thought would hold An hour's communion with the dead," &c.

In our organization the circle will exist in two phases of development—the social and the public. In the first, a limited number of those who har monize theroughly convene, free from intrusion in the atmosphere of fraternal confidence, to enjoy and improve, by the intercourse of spirits, the "communion of the saints." The highest and holiest of earthly conditions, are the fitting concomitants of these interspheral reunions. Every possible adjunct to harmonize, refine and elevate the spirit, should be made available, and the social circle become a henediction of healing, a heaven of rest, a star of light, to those who, true to themselves and the pure laws of Spiritualism lous inquirers or curious seekers. Then the disci pline of the private sitting must be somewha relaxed; and though we may not hope for the same clearness and regularity of communication with the spiritual hosts, nor yet the same baptism of harmonic influence, still as conditions favor we may gain such manifestations and tests as shall arrest public attention and enforce convic-tion of the great truths which underlie our and Nature's philosophy. In the social and private circle mediums are developed, whose gifts are to benefit the public, but it is injustice to both to subject mediums to promiscuous influences until they have become strong in their growth; and oven then they must be supported by the sympa-thy of the circle, as well as the power of the an-

THE LAW AND ORDER OF THE CIRCLE.

In Nature two things appear obvious—mind and matter—and inherent in these is the order of The drama, with all its power to attract, to charm and reform, has been degraded by the opposition of ascetic fanaticism; while the beautiful dance, disgraced by the slanders of puralind bigots, is left, with all its healthful enjoyment, too often to be perverted by the follies of inexperience and the mismanagement of the incompetent or vicious. Therefore, for our own good and as a public service, social requirements must be provided for in our organization. It is one of the unknolesome symptoms of the time, that the fountains of literature are noisoned by the elements of an absurd mit the power of life to its object and work. The human body furnishes a beautiful and glorious example of the mode of action referred to. In the organization of the body by the most won-derful processes there are continually evolved the most extremely aubtle fluids, which we roughly classify as "magnetisms." Ordinary science barely refers to these things, and merely tells what they are not. They are of different degrees of refinement, and exist in varied relations in the same body. The highest and finest of the magnetisms is fitted for contact with and impression by the world of mind, and obeys the impulse of the will as the magnetic needle yields to the attraction of the earth's polarity. The mind, acting thus upon the highest forms of matter, sets in motion a train of causation, which by complicated and yet certain operation, leads onward to de-sired effects. Every simple movement of the body is the result and cause of actions and reictions, of chemical transmutations, of physical changes and elementary combinations, which be wilder the investigator and impress us with the thought that science is still in its pinafores tod-

dling through its alphabet. For this reason mind never manifests outside o organization, but every intelligence is supplied with organs adapted to its requirements, which enable it to outwork its inherent energy upon the material world. All orders of intelligences pos-sess bodies fitted to the purposes of their own phase of life; but when seeking to manifest their being and action to those of a lower grade, spirits require a certain available amount of the peculiar magnetisms of those of the degree beneath, which the organs of the dwellers in the "spirit-land" are too refined to evolve, therefore the supply must be drawn from those on the plane where manifestations are intended. Hence the need of "medlums" who are so constituted that they may freely part with their life-forces, as well as receive the impressions which are transmitted or telegraphed through and over their own spiritually governed

or magnetic battery. They obey the same law, though their degree of refinement renders them apparently beyond the tests which detect the motion of the more penderable elements. As the mechanic and philosopher creet the voltaic pile, with its connected plates of copper and zinc, which when acted upon by the acid of the battery trough develops the abelia current, so, we arrange the develops the electric current, so we arrange the circle, which is the correspondence of such a construction. In it we seek to develop an amount of free spirito-magnetic element sufficient for the use of those who seek to communicate with us from a of those who seek to communicate with us from a higher plane of being, just as the electrician seeks to develop a current of mundane electro-magnetism, to serve his purposes. The great law of the Positive and Negative, with their relations and effects, goyerns with equal force in each arrangement. In the voltale pile we have the positive copper and the negative zinc in alternation with each other as a requisite condition of action. Hence we learn that in the circle we must place alternately, with proper reference to temperamental differences, the positive (copper) man and the negative ences, the positive (copper) man and the negative (zinc) woman, and if we bear in mind constantly (zinc) woman, and it we hear in mind constantly the fact that the circle is a compound magnetic battery, we shall have a key to its management. A proper "Manual of the Circle" is demanded in this connection, and should give fully the method of its construction and the rules which are to be observed in order to secure the best results attainable under the conditions. Meanwhile we have before us the general law and order the ulum and able under the conditions. Meanwhile we have before us the general law and order, the plan and purpose, with an outline of the method of communication. Reflection and the use of common sense may thus go far to supply the lack of a definite scientific ruling, while a proper spirit of aspiration will not fall to attract to us those of the inner life who shall become our guides and guardians while we seek the truth of Nature as the revelation of the Infinite, and flud in the facts of life the indisputable evidence of a glorious im-

mortality.
"THE SOCIAL FRATERNITY."

"THE SOCIAL FRATERNITY."
It is fabled that God once said, "It is not good for man to be alone," and the life of the world is in accord with the teaching. We are gregarious by instinct, dependent and inter-dependent by nature. Human life exists, in its best estate, only in forms of high social organization. But little of real social power has as yet been manifested in the world in comparison with the capacity of humanity for development in that direction. A thethe world in comparison with the capacity of internality for development in that direction. A theology of infernalisms has interposed the exclusiveness of creeds and sects between the hearts that in their inmost being heat "Each for all and all for each." Thus by promoting dissension, priests and tyrants have fooled the nations into their service and the renunciation of their own happiness. Rollgion is the recognition of the good, the true and the beautiful, and an appreciation of our relations to it. Patriotism is only significant as loyalty to the right. About these there should be no disagreement, and but little would occur were it not that self-constituted leaders, each anxious to make a task for themselves carefully feater remake a party for themselves, carefully fester re-pulsions which have no existence in nature.

In the future, when science and religion walk the world hand in hand, one in fact as they are in principle, the bars which have separated men shall be removed and society assume a benefi-cence and splendor as yet merely hinted at by the conce and apiendor as yet merely finited at by the partial good of the present. Spiritualism, the science of life, the religion of facts, develops an idea which furnishes a bond of union to all, proclaiming as it does the common origin, the common wealth and the common destiny. It should follow that Spiritualists are the most social of mortals, as they have reason and right to be. Still such have them the condition and the course of this has not been the condition, and the cause of this disintegration is traceable proper organization as shall make possible the so-cialism to be inferred from our progress. The reaction from the slavery of sects and churches has created a mania of personal egotism, which, per-verting the truth of individuality, has thwarted constructive designs which the wise and good of both hemispheres of existence have cherished for the benefit of the race. It is time that the normal working of the grand ideas which have become our own, manifest itself in our life. A new social order must grow out of our convictions and pur-pose, and the sublimity of our religion become aparent in the harmonies of a civilization compat-ble with the principles of universal brotherhood. The "Social Fraternity," which shall characterize the era of enlightenment and freedom, will be celebrated in an activity and with a beauty to be expected of an age governed by the most divine of principles. The drama will acquire a glory and assume a place as yet unknown in the education of the masses of humanity. Music, the queen of arts, the interpreter of sentiment, shall echo the concord of eternal truth, while the joy and gladness of progressive spirits shall move the forms of men and women in the graceful dance, expressive of the natural devotion of a grateful heart; generative al culture will reveal the universality of genius, and poems, orations, declamations and many another product of inspiration and taste shall at-

another product of inspiration and taste shall attest the fruitfulness of the common mind and magnify the splender of the unfolding glory.

No longer narrowed by ignorance or distorted by repression, society, strong in the spirit of fraternal ccöperation, shall reach forward on the pathway of progression, until, redeemed, emancipated, disentiralled, humanity shall stand erect, triumphant in the light of "that new, near day which shall be builded out of heaven to God," "social fraternity" becoming possible by the out-"social fraternity" becoming possible by the outgrowth of the people from the insanity of belligrent creed and form-worship the reconciliation of individuals with each other and with Nature will be inevitable. With the disappearance of the dogma of human depravity, a higher estimate will be formed of the race. Faith in humanity will become a point of religious belief, and the cheerful intercourse of daily life signify the con-fidence of man in man. The growing harmony of social existence will re-create the functions of government, until " the fraternization of nations" be-

comes the policy of the world. THE LITERARY UNION.

"Of making books there is no end," and "much-study is a weariness to the flesh." It is true that the unfolding of our interior and spiritual being: quickens in us the perception of absolute truth and its relations. But though spiritually developed, and even spirit taught, we do not become able to forego and dismiss the aid of books, the inspiration of study. On the contrary, our spiritual growth and increased susceptibility, when carried beyond the first phases of manifestation, sharpens our appetite for research and increases infinitely our power of intellectual digestion. Books, like every other agency of progress, have their legitimate use for all; and though we should carefully avoid the pedantic dogmatism of the mere bookworm, we should also be careful to neglect no means of culture because of spiritual egotism or morbid laziness of mind. Even if we seek the direct personal influence of the wise and good earth-born in ages past, what more probable-way of placing ourselves en rapport with them now, than by the fitting study of their books, and reflection upon the subjects of their thought when they too "tabernacled in the flesh"? We may "neither water nor wine." And while we life-currents. All persons are "mediumistic," continually aspire to and purely live for, the best more or less. The element required for spirit gifts and graces of mediumistic development, we working is similar to the grosser electricities and magnetisms of the thunder cloud, the voltate pile unit wealth gathered on printed pages as tile gems.

and pearls thrown by the waves of thought upon the shores of knowledge. We cannot afford any attempt to ignore either the bud that swells with attempt to ignore either the bud that swells with promise, the blossom that bursts with fragrance, or the gathered and garnered seeds. One is the symbol of faith and hope, the next is the body and breath of prayer, while the ripened grain is but the yield of other summers of thought, stored in books for us, that we might never lack in all the coming years the daily bread of life. Still it is most wisely said, "Man shall not live by bread alone." His health and growth demand the freshest fruits, the fairest flowers, but sturdy strength is of the ripened wheat your teeth must crack to test its sweetness. The fullness of mecrack to test its sweetness. The fullness of me-diumistic growth is womanhood and manhood, and they may not be counted perfect, until their faculties connect themselves alike with the possibilities of spiritual receptivity and the power of analytic reason. To develop our growth to the perfect fullness of human being, is our aspiration and destiny. Therefore we must be neither scholastic or mediumistic solely, but comprehending the two as the equal wings of the spirit, we shall demand alike the receptivity of the medium and

the culture of the schools.

The particular reason for our Literary Union is the fact that in most libraries and reading rooms a rigid censorship in the interest of popular theology and sectarian creeds excludes the works of those who could most enlighten us. The philosophers and radical thinkers, the seers and the prophets are silenced, that Judaized Paganism may be taught the ignorant and perpetuated in power as a revelation of religion! Let us have the Holy Bibles of all nations and times. We shall part with our ignorance and conceit together, recognizing the fraternity of humanity, as we learn that all men see alike the essential truth, and that religion is cosmopolitan.

The Literary Union of Spiritualists should fur-

nish the best books, inagazines and periodicals devoted to radical criticism, through investigation and spiritual inspiration. Nor this alone; but its members should be encouraged to write out their own thought for public reading. The Union should hold inectings for general discussion, not only to clucidate truth, but as a means of mental discipline and improvement. Thus in every community should be established an insti-tution, whose fiberality would be the measure of its usefulness.

THE LYCEUM. Already active and successful needs no extended notice in this connection. It was entirely in or-der that it should precede the other members of our organic body, as it deals with the children largely, and is in and of itself comprehensively complete. Its details may be varied under the pressure of circumstances, but extended innovations have not achieved a success which renders their adoption imperative. A large place in our concourse belongs to the children, and m our concourse belongs to the endiren, and neither time, sympathy or money should be withheld from their service, that no child of want may miss our charities, or fall of the Lyceum lessons of love and wisdom. Thus we are ablo to describe the several departments of our construction, and they naturally arrange themselves in the order we have designated. It is required that a Manual be compiled for the service of each department, so plain and explicit that the most inexperienced person of average ability may, by are and attention, inaugurate each or all of them. The concourse exists as the assembly and arrangement of all these members of our institution. Its concern is the general interest of each. It should be empowered to erect, to purchase, or otherwise obtain buildings, halls, &c., for the use of circles, for the occasions of the Social Fraction, it is a present that the concern is the accession. ternity, for the occupancy by the Literary Union, for the sessions of the Lyceum, and for the accommodation of audiences called to attend the leccommodation of antiences carried to attend the feetures, or other public instructions, it should be its particular function to provide. Its members should consist of those who belong to the Circles, the Fraternity, the Union, or the Lyceum, and such other persons as may choose to allilate themselves by conforming to its simple conditions of membership. These, with its Constitution, By-Laws and Regulations, should be embedded in a book of directions, for the guidance of its officers, who should be intelligent and worthy. The Officers of the Social Fraternity, the Literary Union and the Lyceum may constitute the additional Executive Committee.

Only thus far may we at present carry our suggestions. In due time a" Manual of the Circle," already in preparation, will appear, and the seyeral portions of this great work be completed in order as conditions allow. It is requisite to prepare the public mind; therefore this imperfect outline is presented. Hereafter there is much to be given through various channels, but enough has been added. May success and happiness crown our efforts for use and progress!

The Convention then proceeded to the collecting of money to carry out the beneficent purposes of the Association, during which Mr. Carpenter, Prof. Toohey, Mr. Wheeler, Dr. Gardner and others made most earnest remarks as to the necessity of raising funds, which resulted in securing more than one hundred dollars in cash, and upwards of one hundred dollars were pledged. At the hour of 10 P. M. the Convention adjourned to meet at 10j o'clock the next day.

WEDNESDAY MORNING SESSION.

At the usual time the Convention was called to order by Mr. Richards, who occupied the chair. Dr. Gardner, having prepared some resolutions, desired to first read to the meeting, and then submit them to the Committee on Resolutions, which was accordingly done.

The Committee on revising the Constitution then made report that the following statement be substituted for the preamble and declaration of principles, which was accepted:

MASSACHUSETTS SPIRITUALIST ASSOCIATION. " Speak the Truth in Love, Live it in Freedom."

"Speak the Treath in Love, Live it in Freedom."

Whereas, We recognize progress as the law of life and happiness, truth as the beauty and good of existence, the power of the spiritual as the universal benefactor, and general education as the design of infinite Wisdom and Love; therefore, We organize and fraternally unite for the purpose of investigation; for the discovery of truth; for the development of Spiritualism and popular education therein, and for mutual improvement.

CONSTITUTION. CONSTITUTION.

CONSTITUTION.

ART. I. This Association shall be known as the Massachursers Spiritualist Associations, and shall hold annual and semi-annual meetings at such times and places as the Excoutive Committee shall determine.

ART. II. The officers of this Association shall consist of a President, two Vice Presidents, a Corresponding and a Recording Secretary, Treasurer, and an Executive Committee, which shall, when full, be composed of the above-named officers and one member from each County of the State, and three members at large, all of whom shall be elected at the annual meeting.

three members at large, all of whom shall be elected at the annual meeting.

ART. III. The Executive Committee shall constitute a libraries of the shall control all moneys, funds or property of any kind, which may come into possession of the Association; and shall be empowered to make such rules or thy-laws for their own action as they may deem best, provided they are in accordance with the will of the Association.

ART. IV. It shall be the duty of the President of this Association to preside at its public meetings and also at the meetings of the Executive Committee; to exercise a general oversight of the interests of the Association, and see that its will is executed.

. It shall be the duty of the Vice Presidents to act as

ART. V. It shall be the duly of the Vice Presidents to act as assistants and proxices of the President, and, in case of his disability, to assume and discharge his duties; and in case of the absence of the President and Vice Presidents, the meeting shall appoint a President pro tem.

ART. V. It shall be the duty of the Corresponding Secretary to conduct the correspondence of the Association; to initiate and maintain a fraternal correspondence with all similar organizations; to issue all calls for meetings, at the order of the President, and be present at such meetings. The Recording Secretary shall make and keep a permanent record of all the doings of the Association and its agents.

ART. VII. It shall be the duty of the Treasurer to receive and pay out all moneys, according to the direction of the Executive Committee; but he shall pay out no funds without a written order from the President, countersigned by the Corresponding Secretary. He shall also keep a true and just account of all moneys received or paid out, and make semi-annual reports of the same to the Association.

Art. VIII. It shall be the duty of the Executive Committee, in the interim of the Association's sittings, to carry out its purposes to the utmost of their ability.

ART. IT he Agents shall make monthly reports to the Corresponding Secretary of all their labors, and also the Corresponding Secretary of all their labors, and also the amount of money paid in the places which may be visited.

ART. X. Any person may become a member of this Association by baving his or her name and residence entered upon its books, and contributing to its funds, to the amount of one doller, to be paid annually.

ART. ATS. Constitution may be altered or amended at any annual meeting of the Association.

The report of the committee then coming up for

adoption, a long, warm and earnest discussion en-sued, which was participated in by Mr. Wheeler, Dr. Gardner, Mr. George A. Bacon, Mr. Wether-bee, Mr. Willis, Mrs. Horton, Prof. Toohey, Mr. Batchelder, Mr. Richards and Mr. A. E. Giles. Pending the discussion, one or two brief amendments were proposed by Dr. Gardner, when, on motion, it was voted that the report, as amended

The Committee on Resolutions made a partial

report.

Voted to take up the resolutions seriatim. Voted to confine each speaker to ten minutes. Noon hour having arrived, the meeting adjourn-l till 2 p. m.

At the appointed hour the Convention was called to order by the President, Mr. William White, who briefly returned his thanks for the honor so kindly bestowed upon him, and, modestly excusing himself from presiding, requested Mr. Richards to occupy the chair.

Held at Clyde, Ohio, November Sth, 9th and 10th, 1867. 10th, 1807.

Voted that the Nominating Committee he re-appointed to fill vacancies in the list of officers, who subsequently reported the names of J. C. Bowker, of Lawrence, as the second Vice President, and L. S. Richards, Mrs. S. A. Horton and John H. W. Toohey as members at large of the

Executive Committee.

A. E. Carpenter, the Agent of the Association, then made a report of his missionary labors, at the close of which it was voted to proceed to the further consideration of raising funds, when the Convention was addressed on money matters by Prof. Toohey, Mrs. Horton and Mr. Wheeler, during which time the Kinnea Committee collected ing which time the Finance Committee collected eighty-six dollars.

The subject of resolutions being next in order,

The subject of resolutions being next in order, the Secretary first read the series offered by Dr. Gardner, the adoption of which were advocated by Dr. Gardner and Mr. M. V. Lincoln, and opposed by Mr. Wheeler and Dr. H. B. Storer.

George A. Bacon objected to the unnecessary harshness of the language used in the resolutions, and which, even if true—and this is doubtful—was of constant in the content of the and which, even if true—and this is doubtful—was of questionable propriety and not in good taste or good sense. He objected to the Committee's Report on Physical Manifestations when presented before the National Convention, at the time, and he objected to it now as unjust and unpresented.

Sionary labor.

The Committe on Nominations announced itself ready to report, and on motion to proceed to election of officers for the ensuing year, placed the following names before the Convention:

A. B. French, of Clyde, President. he objected to it now as unjust and unwarrant-able, yet this did not justify us in condemning the authors as deliberate liars and maliciously false. He therefore proposed a substitute for the original resolution, adopting its preamble and general conclusion but expressing it in what he submitted as more respectful language.

WEDNESDAY AFTERNOON SESSION.

The amendment was not carried.

The amendment was not carried.

Further remarks followed on the resolutions, from I. C. Ray, Mrs. Chappell, Mrs. Albertson and others. Moved and seconded that the resolutions be divided, separating the subject of physical manifestation from that of secret organization, which was lost. After several suggestions, the resolutions as altered were adopted: the resolutions, as altered, were adopted:

Whereas, Physical weakness and imperfect health have become hereditary, bringing premature age, constitutional disorder, positive disease and early death to the majority of the race; therefore.

Resolved, That we recommend the study and practical application of the wisdom of physiology in families and schools as corrective of existing fashions in cating, drinking and dress, and the better regulation of exercise, rest and sleep.

Resolved, That "cleanliness is near akin to godliness," and a necessary part of physiological religion, and that all habits making us torgetful of and insensible to this blested refinement of physical culture, areas far rude, crude and barbarous, and should be abolished.

Resolved, That "temperance in all things"—from love to labor—is the godlen rule, and that wisdom will be approved of her children just in proportion as we help one another to make it practical in the general relations of line.

Resolved. That we recognize in Spiritualism a universal system of science, philosophy and religion, related alike to the high and the low and the conductive and the was and the otherwise, and is for the service and salvation of all by pro-

Mrs. E. J. Sherman.
L. S. Richards.
Mrs. W. W. Chrifer.
Agnes M. Davis.
Austin Allen, Sturbidge
J. Woods.
Joel Caldwell
Angelina Wilder.
Mrs. Bradford, 80. Weymouth

1.00 L. A. Churchill, Stough1.00 Mrs. S. L. Chappell.
1.00 Mrs. S. L. Chappell.
1.00 G. D. Hayes, Boston.
1.00 Gorge Talbot.
1.00 Gorge Talbot. I. P. Grenleaf, Lowell.
I. P. Grenleaf,
1.00 J. Nawyer, Grantville...
1.00 A Friend
1.00 Mrs. J. W. West, Machias, Me.
Cash.

N. J. Wills Mrs. N. J. Wills. Miss LeBosquet, Haver-

A college student being examined in Locke, where he speaks of our relations to the Deity, was asked, "What relations do we most neglect?" when he answered, with much simplicity, "Poor

relations, sir."

FIRST CONVENTION

Reported for the Banner of Light.

[Continued from our last.]
Saturday Afternoon.—Committee on Business reported an amendment to Article 2d of the Constitution, so as to provide for three Vice Presidents instead of one. Thus amended, Art. 2d

Art. 2.—The officers of this Association shall consist of a President, three Vice Presidents, Recording and Corresponding Secretaries, a Treasurer, and a Committee of two, who with the other officers shall constitute an Executive Board of Trustees. All officers to be elected annually.

This amendment was unanimously adopted.

It was moved and carried that the Executive Board have full power in appointing missionaries.

Moved and carried that the delegates be instructed to correspond with the Corresponding Secretary, stating the wants of their localities, that the board may better understand the work re-quired and be thereby guided in directing its mis-

tion of officers for the consuling year, placed the following names before the Convention:

A. B. French, of Clyde, President.
C. Bronson, of Toledo, Mrs. M. L. Thomas, of Cleveland, O. P. Kellogg, Vice Presidents.

Hudson Tuttle, of Berlin Heights, Recording Sections.

Emma Tuttle, of Berlin Heights, Corresponding A. W. Pugh, of Cincinnati, U. Knight, Executive

Committee. The nominees were elected by acclamation.

A Committee was appointed to wait on Mr.
French to the Chair, on taking which, he was
greeted with hearty applause. He briefly thanked the Convention for the unexpected honor they had conferred on him, and said he would endeav-or to carry out the intentions of the meeting to the

zation, which was lost. After several suggestions, the resolutions, as altered, were adopted;

Warras, At the National Convention of Spiritualists, held in Coveland, O., in September last, a report of a committee of the ministrations as impostors, tricksters and deceivers, and severely reflecting upon the horesty of modums for physical manifestations, sperarily; and whereas, At the same Convention a proposition was submitted by at least a part of the individuals who signed the report above referred to) to organize a secret Order, for the carrying out of their own purposes; (which proposition was adopted by said Convention); and
Warras, Edwits are being made to induce the managers of the Children's Progressive Lyceums throughout the country to unite with said Secret Order, and thus turn in the object own views for their own purposes; therefore,

Resolved, That we entirely disapprove and repudlate the action and report of the said committee on physical manifestations as unjust, standerson and faixe, as applied to the great tion is a unjust, standerson and faixe, as applied to the great tion is a unjust, standerson and faixe, as applied to the great tion is a unjust, standerson and faixe, as applied to the great tion is a unjust, standerson and faixe, as applied to the great tion is a unjust, standerson and faixe, as applied to the great tion is a unjust, standerson and faixe, as applied to the great tion and report of the said committee on physical manifestation under the name of the children's Progressive Lyceums in this State to give no countenness or aid to that "Secret Order," and to use every effort to keep our cultive of several problems to the full seven of the proposition where the action of the masses; therefore,

Resolved, That we fall to see any distinctive difference between "dark circles" and dark orders, especially when the interest made the control of individuals who may use the action of the proposition of the proposition

protection of this right against the encroachments of organized despotisms; therefore, Resolved, That the elective franchise be given to all citizens, irrespective of sex or color.

Resolved, That we consider war an evil, but that there are crises in national affairs when it becomes the only resort; that we are for peace so far as is consistent with our intellects ual and physical liberty, and no further.

Resolved, That we hear with gladness of the conclusion of just treatles with the indian tribes, and that we consider the safety of the frontier and the demands of eternal justice aliko require the honest fulfillment of these contracts by our Government, and to that end we ask the appointment of honest men of tried ability to administer in behalf of the Government, that the blot upon the past may be expunged and the course of the future be in accord with the dignity and honor of our country.

make II practical in the general relations of life.

Resident That we recognize in Splittualism a universal system of science, philosophy and religion, related allke to the high and the low, the good and the bod, the wise and the otherwise, and is for the service and salvation of all by progression.

Resident That the emancipation of woman as a minor, and in the opinion of this Convention authorize the civil and political individualization of woman.

Resident That the emancipation of woman as a minor, and in the opinion of this Convention authorize the civil and political individualization of woman.

Resident That we heartly approve of the peace measures of the Government for the creation in the creation of the convention of the creation and interest in and convention to all parties concerned.

Resident That the Association instruct its Agents to pay expectat attention to awakening an interest in and extabilishment of "Children's Progressive Lyccums" in all towns and district visited.

Moved by Mr. Bacon, and seconded, that the thanks of the Convention be and hereby are extended to the friends who kindly furnished us with these appropriate banners and motioes. Adopted.

After several propositions and suggestions had been submitted, and volunteer remarks made in order to ascertain the best place to hold the next Annual Convention, at 10 P. M., and in good spirits, the meeting adjourned.

Wh. W. Hott.

Geo. A. Bacon, Cor. See'y.

The Secretary wishes to acknowledge the recipit of the following sums, received since bis last report:

Eliza D. Valentine, Nature of the control of the contro

The motion to accept the resolutions as reported as a whole being lost, they were taken up sepa-rately, discussed and adopted. Miss Knight, of Toledo, and A. A. Wheelock, refreshed the audience with a beautiful song—
"Shall we know each other there?"

Mr. Howe moved a vote of thanks to the former

officers of the Association for the faithful manner n which they had performed their duties.

The Lyceum question was taken up.
Mr. Wheelock said he took occasion to introduce
a subject he ought to have attended to before; he referred to the Lyceum Banner. Mrs. Brown and Mrs. Kimball were devoting their lives to its success, and he urged all who desired to furnish healthy mental food for their children to subscribe for this excellent paper. Had we not put off the discussion of this question too long? We should present it in all its bearings. He started a Lypresent it in all its bearings. He started a Lyceum in Toledo with very discouraging prospects, and had but twelve scholars. In seven weeks he had seventy, and the most flattering prospects. The Lyceum is an unfolding fact. We must grasp childhood from the hold of theology. The child in its innocent helplessness is sacrificed to bigotry. He did not say the bigot was not honest. These ideas were instilled with a mother's love, and in that resides their terrible power of destruction.

O. L. Sutliff felt a decided interest in the question. We read that God is jealous, visiting the sins of the parents on the children, down to the fourth generation. He did not recognize this as a theological but as a physiological truth. Spiritunlism would grasp the rising generation from the control of the past. C. B. Lynn.—Two objects caused him to arise:

first, to thank the speakers for the good thoughts they had imparted; and second, to speak on the resolution adopted relative to the Lyceum. This touched his heart. He wanted its grand educa-tional scheme carried out in all its bearings. He wanted it to develop the true system of culture. The question was postponed for further discussion until the evening session, and the Convention

Saturday Evening.—The hall was densely crowded at an early hour by an eager audience. Many went away, not even gaining standing room on After the Business Committee reported the pro-

adjourned with music

gramme for the evening, the Lyceum question was resumed for half an hour. Mrs. Logan thought it was wrong to repress the nature of childhood. She thought the Lyceum and Moral Police Fraternity all the organization we demand

Mr. Barnes said the whole world was a Lyceum the Lyceum was but a Sunday School reform,
 Mr. Durgin said others might have more experience than he over Lyceums, but not over children. He had found that they receive ideas bet ter than adults. His secret was, always to speak the truth to them, Our children must be gov-erned by love. If they felt as he did, they would give every cent in their pockets before they would consign their children to outsiders. Our children

life speaks to you—the Lyceum was represented in the angel spheres.

Dr. Rose wanted the Business Committee to give shape to this subject for the action of the Convention.

After a song splendidly performed by the Clyde

Convention.

After a song splendidly performed by the Clyde Lyceum choir, the regular speakers for the evening were announced.

Mr. Lawrence.—We want earnest workers. The time is at hand when preachers must demand that religion must mingle with earnest work. Do we realize our responsibility? Are we willing to live in the realities of the future life? Our righteousness exceeds that of all the Pharisees in the world. I want to speak on the Missionary labor. What can we do? The first great work is to set our own house in order; to set ourselves right. Then our lives will preach for us. There is something more essential. Let us ask what is doing the most good? We have as Spiritualists, paid too little attention to the circle. It is there our less targeter as a constant of the circle. It is there our less targeter as thought of the plant; Its dark verdant vine-top and beautiful blossoms, In pleasing transition my memory haunt. Ayei thought of the root in profusion once growing.

On the broad sunny hill-slope adjoining the mill.

At the homestead, how many we raised there's no knowing.

For some were but small ones, and few in the hill.

The mealy potato, the Irish potato, The thin-skinned potato that grew on the hill.

That delectable plant I would praise while I'm able,

For often at noon when returned from the field the most good? We have as Spiritualists, pand too little attention to the circle. It is there our best speakers are created. I have traveled in all States as a picket guard. The best way of conveying instruction to the people is by amusements. Many societies carry on their meetings by their social amusements. Dan Rice gets a larger salary than the President, and is probably doing as much good. I know the time is not far in the future when such a work will be carried forward by amusements as has never been seen in the world. amusements as has never been seen in the world. I do not belong to a church. I would not belong to a spiritual church if it excluded any of the people. There are many questions not brought before the people. There are the laws for the poor—the laws of usury and land monopoly by which they are lopelessly crushed.

are hopelessly crushed.

The speaker began with a poem, and would conclude with a song.

Mrs. Sarah Thompson.—I, as a laborer on the platform, find myself located, as it were, on a vast sea, catching glimpses of the beauties of the spirit's home. When we talk of suffering and equality, I know these depend on the growth of the people, and not on sect. Every child and being has a hold on heaven; has its orbit and axis around which it revolves. I have much to say, I say to you, that from the knowledge I have of around which it revolves. I have much to say. I say to you, that from the knowledge I have of spiritual sympathy, it is necessary to organize your circles, and not dictate to the inspiration, but let that dictate to you. Every department of mediumship demands its locality and conditions. All should be equally treasured. I met several days ago an old friend, who knew me when wandering in Old Theology. I had not then this knowling in Old Theology. I had not then this knowledge. I see to-day it was the outgrowth of all the darkness of my condition, that through suffering I might be brought to the light of philosophy. We can call ourselves only naturalists, students under the Great Master, God. We have broken

the links of slavery, but in the links we can see the faces of departed friends. Dr. J. P. Cowles.—If I understand Spiritualism, it investigates all subjects pertaining to human development. Our teachers have specialities— Bro. Whipple makes the earth his study, Hudson Tuttle the Arcana of Nature, etc. I have my speciality: it is the study of the temperaments. There are fourteen types. Each has its peculiar mental qualities. The most important bearing of this principle is on marriage and parentage. It is not to break up, but to enlighten. Too many die before maturity—one-half the children before they reach the age of six years. Taking up that fact, the temperaments explain it. It is not so in Nature. The same law which governs such things, accounts for our numberless frailties, mental and physical, and provides a remedy. We must be in harmony with laws. This subject is calling forth profound investigation. Our young people are interested. Marriageable parties may know what bodies their offspring may possess, and what mental qualities. Hence, young men and women are not willing to contract marriage with a prospect of unbealthy or wicked offspring.

[The doctor here gave illustrations of the almost prophetic power with which he had predicted the

prophetic power with which he had predicted the character of offspring from a knowledge of the temperaments of their parents.]

We labor under a disadvantage, because people are started wrong. Let us to the beginning—to the laws of reproduction. B. P. Barnum.-If a Convention had been called

two years ago, no one would have answered the call. Now we have a cloud of witnesses to show the world that they have signed the declaration of their independence, and also to declare that in whom there is strength. After the fathers were union there is strength. After the fathers were free, they determined that there must be a better government than the old they had left. Looking government than the old they had left. Looking at the past, I fear and tremble for the reformers of the present day. Let us move carefully. Our work is of deep moment. As yet Ohio Spiritualists have stood alone. I remember once Methodism was in humility. I remember when their chapels had no spires, their seats no cushions. Now their spires are as high, their cushions as soft as the best. Money has effected the change. Manya dass not demoralize but the lays of money. Money does not demoralize, but the love of money. Let us gather material, but not grow material. Looking at the Lyceum, I tremble. I see it may become a stuttifying institution. The worst fa-natics in the world are among Spiritualists. Let us not force on the minds of children incomprehensible truths. I would favor all kinds of Sun-day-schools, and let the children sift for them-selves. Be not afraid of error. Learn the difference between it and truth. Learn to compare, to discover, to select; the mind will then be untramdiscover, to select; the mind will then be untrammeled, and we shall have men and women upon
whom we can depend. Many people are afraid
of error. We should fear coming under the dominion of error, not coming in contact with it.
Let us give truth to oppose its effects. All chirdren love good more than evil. Total depravity
is a myth. People always admire a person who is moral and exemplary more than one who is wicked and sinful, which shows we venerate good more than evil, however deprayed. There is no depravity in man. Every faculty is good. It is inharmony that makes what we call evil. It is only because man is out of harmony and his actions inharmonious.

Adjourned, after a song by the choir, to meet at the National Hall at 9 o'clock Sunday morning.

[To be concluded in our next.]

Quarterly Convention.

The Vermont Quarterly Convention.

The Vermont Quarterly Convention of Spiritualists met at Middlebury, Friday, Jan. 3d, and continued through Saturday and Sunday. The Convention was well attended by persons from different parts of the State, and several were in attendance from other States. The principal speakers participating were Dr. E. Sprague, of Schenectady, N. Y., D. Tarbell, of Sandusky, Dr. George Dutton, of Rutland, Dr. E. B. Holden, of Clarendon, Mrs. S. A. Wiley, of Rockingham, Mrs. M. A. C. Brown, of Randolph, Mrs. Arched, of Connecticut, and Mrs. Fannie Davis Smith, of Milford, Mass. The speaking was of the highest Milford, Mass. The speaking was of the lighest order, to which the large audience in attendance testified by their very marked attention through-out. The music was furnished by the wonderful musical medium, Mrs. Lizzie Manchester, of West Randolph, Vt. Mrs. M. readily improvises to any subject which may be mentioned with remarkable adaptability, singing and playing at the same time. In over thirty songs which she improvised time. In over thirty songs which she improvised during the Convention, there was not one but what was a perfect wonder in itself. The singing is of such a nature that it prevents all discord. No Convention can but be harmonious where Mrs. M. sings. This Convention was very harmonious throughout, and the attendance of the citizens of Middlebury and vicinity was very large, although the number of Spiritualists here is small. Such an interest was awakened that at the close of the Convention several respectable citizens promi-Convention several respectable citizens, prominent business men of the town, extended a cordial invitation to the Spiritualists to meet again in Convention at Middlebury at some future time. Some of the above persons were so prejudiced against the doctrine, (which they had only heard of, never heard,) that they could not be induced by the importunity of friends to attend the first day, but a few fearless souls came forward like true men, which emboldened others to follow, and ere the close the large Court House was filled to overflowing. One gentleman remarked that he had persuaded about a hundred to come and see for hemselves, but he never had to ask one to come the second time; when once in, they were sure to return. It is hoped and confidently believed that the seed which has been scattered here will take root and produce a harvest worthy of its origin. The hall once fairly set in motion, nothing but a special interposition of the Infinite can stop it. CHESTER PRATT, Sec'y.

An exchange says the word philopene signifies, in its common use, " friendship's forfeit." It is a Greek and Latin compound, and, literally interwill curse us if we allow them to go out into the Greek and Latin compound, and, litt churches for instruction... A voice from higher preted, signifies, "I love the penalty."

THE IBISH POTATO.

How sweet to the taste is the Irish potato. As memory awakens a thought of the plant;
Its dark verdant vine-top and beautiful blossoms,

able,
For often at noon when returned from the field To often at noon when returned from the field
I found it superior to all on the table,
The best flavored edible nature could yield.
With what eager appetite, sharpened by labor,
I plied knife and fork with hearty good will;
Alas! there are none of the old fashioned flavor,
None like the "real Simons" that grew on the

The mealy potato, the Irish potato,

The thin-skinned potato that grew on the How prime from the full-heapen dish to receive it,

As poised on my fork it ascends to my mouth; No appeal to the palate could tempt me to leave it, Though affected by "rot" or a long summer's drouth.

And now, far removed from that loved situation,
Where I used to partake of the root to my fill,
Fancy fain would revert to my father's plantation,
And sigh for the "kidneys" that grew on the
hill.

The mealy potato, the Irish potato, The thin-skinned potato that grew on the

TO ALL SPIRITUALISTS.

[The following is from the circle of spirits control sing rs. Charles J. Osburn; of St. Louis, Mo., upon the subject of mourning and mourning apparel.]

The spirits find a great difference in the opinion of Spiritualists, in regard to wearing black for their departed friends. In place of black-a mark of mourning and desolation-we prefer a badge indicating that a loved one has gone to the land of flowers, where all is bright and pure-to the home of the angels.

For a male adult the badge should be made by placing a wreath from one inch and a quarter to two inches in diameter, formed of tiny green leaves on a white ribbon.

For a female adult the only difference should be a single row of the same leaves crossing the wreath.

For a child the wreath should be formed of tiny green leaves and white rose-buds.

For an infant the wreath should be formed only of green leaves with a single white rose-bud in the centre.

If the loved one has been a male leader or officer of a Lyceum, there should be two green wreaths, one placed in the centre of the other.

If a female, the same, adding a single row of green leaves across the centre of the two wreaths. If the loved one was a scholar of the Lyceum, there should be two wreaths of green leaves and

white rose-buds, one placed inside of the other. In these wreaths for children the centres may be crossed with buds and leaves, when the children are females.

These emblems should be placed on white ribbon, and when the loved ones follow each other in quick succession to the Summer-Land, appropriate emblems for each can be placed on the same ribbon.

This badge can be worn as a bracelet, on the shoulder, bosom, bonnet, hat, or wherever it is the most convenient to the wearer. The length of time for this badge to be worn

must depend upon the inclination of the wearer; but for a general rule we would propose from two to three months.

These leaves and buds may be real or artificial, or wrought in any way that may suit the taste of the wearer; but we prefer natural or artificial leaves and flowers.

We give this communication so that those who do not wish to wear black, but still feel like wearing some token of rememberance, can find something more harmonizing to their feelings; something that speaks more of hope than the mourn-

ful drapery usually adopted.

Genesee Association of Spiritualists. Some months have elapsed since the ample folds of your ever-dear Banner of Light have borne to its readers tidings of the doings of this Association; but during this long silence we have not been inactive, and efforts put forth have not,

we hope, been unproductive of good results. I think your readers were informed that the Association had secured the efficient services of Association had secured the efficient services of our talented and worthy brother, George W. Taylor, of North Collins, as our first itinerant lecturer or missionary. After having been duly consecrated to the heaven-born work by our angel guardians in a most impressive and appropriate improuptu manner at Rochester, he commenced his labors for the Association Sept. 21st, and has lectured one or more times at each of the following places, in the counties of Cattarangus. following places, in the counties of Cattaraugus, Frie, Genesee, Monroe, Niagara and Orleans: Woodward Hollow, Colden, Ashford Hollow, Springville, Alexander, Linden, Rochester, By-ron, Elba, Stafford, Pembroke, Shelby, Johnson's Creek, Somerset, Gasport, Orangeport, Lockport, Shawnee, Hartland, Somerset, Yates Center, Ridgeway, and in a number of instances two or three times at school-houses in different parts of the same town.

In his report of Jan. 3d he writes: "Thus ends the old year of 1867. Wherever I have been I have found interested listeners, and those evident-ly who never had listened to a calm survey of the facts of Spiritualism before. I have not in a single place been treated unkindly, and from my experience thus far I am more than ever convinced that this phase of labor—in the schoolhouses and back places of the country—is the needed work to be done. And now the question arises, 'Can this effort be sustained?' I have endeavored to make sale of books and take up col-lections in aid of the Association, but thus far have received little more than enough to defray immediate expenses. I have been very kindly and cordially received in the homes of our Spiritualist friends, for which, without specifying names, they all have my warmest thanks; yet when we speak of the cause we are laboring to carry forward, they are not ready to profier that material aid necessary to bring it to a successful issue."

Were it not for the fund of about three hundred

dollars which was pledged in advance by friends of this movement, we should be unable to continue such missionary labors; but as it is, we are determined to persevere until next spring, unless our capital is sooner exhausted. And in this connection allow us again earnestly to appeal to all friends within the bounds of this Association (the ten westernmost counties of New York) to con-tribute such material aid and influence as consistent, in order to insure its continuance and in-

crease its usefulness from year to year.

Mrs. Emma Hardinge gives her opinion that
Missionary labor and Children's Progressive Lyceums are the two most efficient means now in use to advance the knowledge and philosophy of our heaven-born religion. Her opinion is justly entitled to much weight, as her experiences have led her to view the entire field with all its appli-

ances to insure success.

We expect Bro. Taylor soon to visit Livingston Ounty, and trust while there he will receive the hearty cooperation of friends, and the treasury of the Association receive material aid while it is dispensing spiritual blessings to the masses.

J. W. BEAYER, President of the Association.

Byron, N. Y., Jan. 12, 1868.

Children's Department.

BY MRS. LOVE M. WILLIS, Address care of Dr. F. L. H. Willis, Post-office doz 89, Station D, New York City.

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

[Original.]

STORM CLOUDS.

How quickly they will sweep over the sky this wintry weather. Sometimes the day promises to be bright with sunlight, and the exhilarating influence of it makes the heart full of gladness, so that little children skip to throw off their abundant joy, and men and women talk and laugh. and think the winter a delightful season, after all, and the earth a very pleasant planet. But byand-by there sweeps up from the north-east a great bank of clouds, the air grows chill, little children run for home, and men and women wrap their garments about them and long for the closed room, and the grateful fire.

Very much in this way come storm clouds into our inner life. The fair, sunny days of faith and hope, make all things seem lovely. Friends seem nearer and dearer, and everybody has a great deal of goodness and love. But all at once some mistrust, some misunderstanding, or some harsh words, blow their chill winds, and the whole sky is darkened, and one hardly believes that the sun of love shines in the heavens.

I am sure that every one knows of just such days of gloom; but to some they come oftener than to others, and all ask, are they needed? Why may we not have sunshine and love all the time? To find out why, I will tell a little history, which will be very true.

Effic's home might be called Sunny-nook, so bright was it in the love which surrounded her. What had she to fear from storms and clouds, when loving hearts kept her in their warm light? So thought Effic's mother, and she said to herself, merly been his, and how little gratitude he had 'My little birdling needs no rough winds, my little felt for them, even doubting if there were any flower needs no shade.' And so she kept her from power except his own active energy. all evil, as she kept her from the rough winds of winter.

the north blast gave, and her eye sparkled among hear him. He locked his door, and on his bended the skaters, and her lungs loved the bracing air, knees prayed for a loaf of bread for himself and and her sled went among the fleetest down the steep hills. In this way her cheek got a bloom on his door. At first he felt ashamed at being in and freshness that it could not get otherwise, and she grew a robust, healthy girl.

But to her heart had come no real sorrows, for she was glad and happy, and the little shadows passed away, as the south winds drift the summer cloud. But there came to her neighborhood a boy of turbulent, willful disposition, and full of mischief. If there was one thing that Maurice loved, it was to make a girl angry. Effle was now twelve and Maurice fourteen, and they both felt themselves quite wise, and to know as much as their fathers and mothers in all that related to their duties and pleasures.

Many a fine day's sport they had coasting on the hill, and many an evening's pleasure, cracking nuts and popping corn. They were considered the fastest and best of friends. But as Maurice was of a bold, daring spirit, he was very pleasing to other girls than Effie, and his particular attention to her quite displeased the girls who liked a little social time of a winter's evening.

So, after a time, a little sprite called gossip went buzzing about the neighborhood, as full of life as a bee in a summer sun. It whispered into the ear of Jennie Dean a few words about protle sentence about selfishness, and in a week's very selfish girl to wish to keep Maurice so many spiritual world. evenings by her mother's fire, and that it was not at all proper for her to be so agreeable.

it coming, until Jennie came in and let the first diast touch her. It was very easy for her to tel her story, for she was very full of the pride of thinking she would do no such thing, and would not think of wishing Maurice to like her mother's pleasant fire-side. So she told Effic everything she had heard, and also that Maurice had said he did not care for her in the least, only she had excellent nuts, and her mother knew how to pop the nicest of corn.

le

70

ais

Vθ

ot,

he of

y-ly o-m-st, he st, y-rt, er, or

ds I nt-he

ny on-ol-on-ol-far it-es, we or-ial

ed ds on-tro ess on-all

n-in-

at

In of tly

Effic sat and shuddered awhile in this cold blast, and then she got very much vexed, and grew quite angry. She disliked everybody, and everybody told lies. She wished her mother would move away from such a place, and she never wanted to see a girl or boy again. And her mother sat and looked at the storm, and wondered why any one like Effie should be made to suffer for what was real kindness and good feeling, for Effle helped Maurice do his hard sums, and always welcomed others to her pleasant home.

But she remembered how like her own troubles were those of the young people, and she said 'How will they learn to overcome evil with good, if evil never comes to them?' So she waited a little, till Effie had forgotten to censure, and then said:

We cannot make people or unmake them; we must take them as they are."

"But I won't like people, I do n't like anybody. Jennie is as selfish as she can be, and Harry do n't know good manners any time."

"But what did they say of you?" asked her mother. "Why, that I was selfish, and didn't behave

properly." "Oh, that can't be," said her mother.

"But they did!"

"I think you must be mistaken, for that is just what you said of them only a moment ago." " 80 I did. but-----"

"You think you were not at fault, and they were. As nearly as I can learn, Maurice has been wishing to get up this storm just for the love of fun. I should n't wonder if he came in in an hour to see the storm."

"If he's been telling the girls anything, then I do n't blame them."

Effic's mother was right. Maurice came in in a half hour, and one could see a satisfied look in his eye; but Effic had gone out for a moment, for she wanted to think the matter over. Her mother said to her:

"I have lived a good many years, and I never go out in a storm when it is not absolutely necessary, and the first moment the sun shines I have the full pleasure of the light."

"What do you mean?" said Effle.

say everything without anger."

So Effic talked about her studies to Maurice, than ever. If a vine has a branch which bears and the coasting, but did not mention the trouble- poor or no fruit, the gardener lops it off. He does some mischief of busy gossip. After a night's not cast out the vine, for he knows there is life in sleep her former happy spirit came back to her, the root; that he waters and cares for more gen-She saw how at fault she had been by not think. tly than before, and presently his care is rewarded ing of others, and she ran at once to Jennie's, with by a bud which sends out a vigorous shoot, and a light heart, to see if they could not get up a by and by a rich fruitage crowns all.

little coasting party, and after the sport on the hill have a little fun at her home.

Jennie looked at first disappointed, as if she was hoping to see a real north-easterly storm that would last several days; but good-nature spreads from one to another somewhat like a fire that is kindled; nothing will stay it but a deluge of cold water. And so this storm blew over for Effle, and her mother said:

"How could I have taught her to overcome evil with good if this trouble had not come to her

Now all about the world this troublesome enemy, gossip, flies, ready to speak evil and to judge unkindly. It may be called an east wind that brings to our skies such gloom; but if, in its evil reports, it does not make us revengeful, but gives us the power of self-control and of willingness to forgive wrong, then it may be as great a blessing to us as the storm-clouds that sweep over the earth to fit it the better for the bearing of flowers and for the coming of the time of fruit. Let us believe that we can gain strength from all trials if we meet them aright, and grow wise by every experience.

[Original.] AN EXPERIENCE OF WASHINGTON ALLSTON.

The fact that there is a Divine Presence and Power ever near us to listen to our requests and to give us aid when it is possible, is proved by very many instances both in the past and present. The honored and talented Washington Allston nossessed great faith in this over-shadowing Power in his later life. In his younger days he was accustomed to ridicule religious things, and would jest upon what was most sacred to others.

His first wife was a sister of the late Dr. Channing, and with her he made his second visit to Europe. But there he became very poor. He sometimes did not even know how to purchase food for himself and wife. One day when, overwhelmed with anxiety and distress, he sat in his studio, he thought of the blessings that had for-

All at once he felt inspired with the hope that the Father who cared for the sparrow and never But Effic's cheek learned to love the tingle that remembered the distrust of the penitent, might his wife. Before he had risen he heard a knock such a position, as if it was not quite dignified. On opening the door a stranger begged to know if that wonderful painting of the angel Uriel, which Mr. Allston regarded as one of his masterpieces, and which had been on exhibition at the Academy, was sold. Allston took it from its obscure corner, and, wiping the dust from it, held it before the stranger. He was enthusiastic in his

"Can it be purchased?" said he.

"No one has ever been willing to give me near its value, and so I knew it was not appreciated, and I would not sell it," replied Allston.

"Then fix your price," said the stranger. "I am not willing to do it, for no offer has ever come near my valuation."

"Then I offer you four hundred pounds." "It is more than I ever asked," said Allston. The stranger then announced himself as the Marquis of Stafford, and he became, from that time, the fast friend of the artist, and he was the means of introducing him into those circles where

his great powers were appreciated. This instantaneous answer to his prayer seemed to him a proof of the Divine Power, and he ever priety, and into the ear of Harry Mason a lit- afterward thought reverently of the influences that guarded him. Ho became a religious man in time the neighborhood was all alive with various the sense of true religion, that aspires to do the rumors, the sum of which was that Effie was a best and seeks for guidance and aid from the

[Original.]

Thus the storm came up; but Effie had not seen | THE BABY ON THE OTHER SIDE.

"How sweet, dear mother, baby lies, Drest in his robe of white; With tiny rose-buds round his head And in his fingers slight. He looks as when upon your breast In beauty he has slept, While Maud and I across the floor On tiptoe softly crept.

And will he never ope again His carnest, wondering eyes, And, smiling, grasp the cradle's side In vain attempts to rise? Will nevermore his laughsome crow Our tender father greet? At rest must lie his dimpled hands? At rest his dancing feet?

Each evening when from school I came, Soon as he saw my face, He threw his little arms aloft To spring to my embrace: And pressed his dewy lips to mine, And cooed, the darling dove, As if he tried in baby-tongue To tell me of his love.

I love him, mother, just the same As when he was alive; And, oh, to keep my sobbing back How hard, how hard I strive! You, dearest mother, took all care Of baby when he died; But now who clasps him in their arms, Upon the other side?"

"What other side, my daughter? Speak! Methiuks you wildly talk." "The other side of death, mamma; You know he could not walk." "Ah, yes, I understand you now-

Upon an angel's breast,

Our babe is fondly prest.

To blossom 'neath the sun of love,

As children lay in Jesus' arms, With light, unstudied grace, While blessings, like sweet odors, fell Upon each upturned face, So spirits in the land of souls Receive them in their arms, And with a brooding tenderness

Ocean Springs, Miss. NEVER DESPAIR.-If your past life has been a

Unfold their budding charms.

failure, prune away the offending habits. Do not "Say nothing about your troubles until you can give yourself over to despair, saying, "It is of no use," but nourish your soul with more tender care.

Familiar Letters from "140 East 15th Street."

LETTER THE FIRST.

It was Lydia Maria Child, if I rightly remember, who once wrote a series of articles under the title of "Letters from New York." And there have been "Letters from Under a Bridge" and Letters from Up the River"; capital letters too, in their way. Well, how would you like it if I should do something of the kind for your Banner? Could you let me have a column, half column, or, on high occasions, say a column and a half, wherein to utter whatsoever the spirit moveth Ine to speak concerning the things which belong to the peace of this life and its harmonious progress into that which is to come?

But to begin with, the spirit moveth me to make confession. I am prompted to a public recantation of an error under which I have labored with respect to you and the mode in which your Banner is managed. I plead guilty to not having estimated either at the true value. It is not for the purpose of praising you that I now openly time from his productions of montal heauty. He confess that you and the business managers of your paper are altogether the most consistent spiritualists within my personal knowledge. No, trances of his soul, never calculated that his exam-Spiritualists within my personal knowledge. No, not to praise you do I say this; but rather to shame myself. Spiritualism seems to have meant something to you. When the spiritual world revenled itself to you as an eternal reality—as the only eternal reality-you had the happiness, as it seems to me, above all others within the circle of spiritual profession, to feel that for all honest, lawful, humanitary purposes it might be trusted. With regard to your paper-so far as I know

the only out-and-out spiritual paper alive to-day in America-your action has been based upon that faith. You did not write the logic of the power which has kept your Banner flying in all weathers, (and never more proudly than in this new year,) you only lived it. What a fool I have been, to be sure, to think you fanatical when you were simply logical. I think I can see clearly enough now that it does not savor very strongly of fanaticism to believe that love, wisdom and power are the attributes of spirit, and are the normal manifestations thereof; that the eternal must control the temporary; that spirit is the master-molder of matter; that experience is the natural guide, "philosopher and friend " to incrpcrience, when honestly, and for an end of use, seeking the path of wisdom; and, therefore, I am bound to concede that when you accepted the primary fact that the wise and good who have entered upon the higher life can communicate with us, you are logically consistent in taking their advice in the furtherance of a good end whenever you have felt your own judgment or experience to be deficient. Let me thank you here and now for this practical example of consistency which you have set before us; whereunto I think we, as Spiritualists, will do well to take heed, for it is beginning to be very clear to my understanding that we shall have to live our Spiritualism as well as profess it, and understand it as well as believe it, or the time is not far distant which shall find us without the ability to believe, or the courage to profess it. The perpetuity of anything in the outward world, depends upon the orderly use that it can make of itself, or that can be made of it. The man who cannot perceive Spiritualism as the form or body-that is to say, the logic-continent, so to speak, of an ever-present as well as eternal use—to that man it will soon be without form, and as void as the chaos which precedes creation.

justice which fidelity to your professions as Spiritualists merit, and this done, just to hint that I would (D. V.) like to speak upon some of the many themes of living interest pressing in these years weightly, as it seems to me, upon all true workers in the great spiritual vineyard which workers in the great spiritual vineyard which occupies all that portion of the territory of eternity which situate—"lying and being," as the law papers say—sion of disease? And it was found that sickness situate-"lying and being," as the law papers sayon this hither side of the grave. Not that I am go- could be accurately described. Then came a on this hither side of the grave. Rossians along the first of the least dismal, or that I feel in any degree down-hearted. Just the contrary. I know the paper would give it back again, by being the paper would give it back again, by being placed on the forehead of the psychometer. I may not always be able to make the reader see the point of the joke. I know we have all of us got to work, and that the labor we are set to do is as important as the interests of humanity are sacred; but then, we may whistle now and then as we work, may we not? And I have such a capital standpoint to correspond from—No. 140 East 15th street. You don't see it? Let me describe "the situation." Looking to the north, upon my left and within a stone's throw, is a com-I may not always be able to make the reader see upon my left and within a stone's throw, is a comfortable little church of the close-communion type, which owns the entire "right of soil" in the kingdom of heaven. So I have only to step in, next door as it were, believe what they tell me, and thus secure a corner-lot. Moreover, the somnolent drone of its pastor floats into my back
windows of a summer's Sunday with a power of
prosiness which utterly incapacitates me, sinner
that I am for the commission of any certific act. that I am, for the commission of any earthly act, good, bad or indifferent, save sleep, for the whole | the planet. day after. So you see I am forced to be a Sabbatarian-leastways moral-by virtue of the position. Then, bearing a little to the south-west, but within easy pistol shot, is Grace Church, where they believe in "the resurrection of the body" and in a white man's government "! My hen-roost abuts against Tammany Hall, so that I am alternately enlivened by the crowing of my rooster and the shouting of "the democracy," and need never go the wrong way in politics, provided always the wrong way in politics, provided always the "grand sacham" knows what is the winternation and their first testatious inhabitants—see the shells against Tammany Hall, so that I am alternately 'grand sachem" knows what is the right way. "grand sachem" knows what is the right way. lying in rows that were to be a part of the four-Then, to the east, just across the avenue and in dation of the continents over which we now plain sight, is "Friends' Meeting," which I have ramble. only to enter when I feel vain-glorious, at once to realize that the most important institution to be maintained on the face of this earth is a shadbeliy coat. I take my carnal food and go in and out and to and fro, by ecclesiastial time; for I am within striking distance of the clock of St. George, than which there is none better. These be my eurroundings.

And now I appeal to you, if a man thus hedged about by all the popular safeguards which the wisdom of this world has creeted for the safe keeping of souls, may not be said to be in the veritable ark of safety itself; and, of consequence, must be a rather extra safe correspondent? So. after this wild flourish of trumpets, if you should happen to think half as much of me as I do of myself, you shall have a mixed series of letters from 140 EAST 15TH STREET. New York.

The best thing to give your enemy is forgiveness: to your opponent, tolerance; to a friend, your heart; to your child, a good example; to a father, charity.

Dr. Lander once attempted to prove that ocean steam navigation was an impossibility; and Thiers. in 1830, said railroads would never be useful orsuccessful.

The Lecture Room.

Prof. Denton at Music Hall.

Professor William Denton, the celebrated Geologist, on Sunday, January 12th, gave an interesting lecture at the lower Music Hall, in this city, to prove the truth of Spiritualism through his science; demonstrating that hidden spirit powers were discoverable in man, the result of whose action tallied with the known facts of Geology as taught at the present day. We give below a few of his principal points:

The lecturer said, in commencing, that among mankind in all ages had been found minds who were wiser than they knew. When Columbus sailed over a hitherto unexplored ocean in search of the realization of his ideal—a new continent he did not for a moment dream of the future of that America which was to be opened up to the Old World as the result of his labors. He was wiser than he knew. Shakspeare never imagined the mighty influence that should flow through all ple would act on the hearts of mankind for thousands of years to come. He was wiser than he sands of years to come. He was wiser than he knew. So were the all. There were deep faculties in the human soul that had never been unveiled—powers visible only to the eyes of the angels or God. The seen in man was not so powerful as the unseen. Little did the Physiologist dream of what the Phrenologist found in the human brain; as little did the Phrenologist know of what the Spiritualist was able to discover in the mortal frame. There were forces compined out from all frame. There were forces coming out from all forms of matter; we could not see them with the material eye, hear them with the ear, know them by the senses, but the soul had senses by means of which to grasp them, and by these we were deriving a faculty of universal consciousness—we were receiving the garms of higher of ness—we were receiving the germs of higher attributes from the spaces beyond earth—we were becoming wiser than we knew.

The skeptic might deny these statements as impracticable, vague and foundationless; but had not cience gone out on the broad unfathomed ocean far, far beyond land, and discovered beautiful islands, and caught glimpses of continents yet to be; waiting to be explored by Columbuses yet to be born? And by the light of scientific research the Spiritualist was reaching upward and onward to a knowledge of the hidden—the unseen. The sponge was reckoned an animal, although it had no organs of sight, hearing or smell; now, if the question were put to vote in the sponge-world whether there were such senses in existence, it would be decided unanimously in the negative; would be decided unanimously in the negative; for the sponges-could not recognize a power as having an existence outside of themselves. The oyster, resting passively in its muddy bed beneath the sea—did it dream of the bright stars of heaven, the blossoms in a thousand fields, the grand great world of brave men and fair women which peopled the upper air? No! But we knew that these senses existed, that these stars and fields, and the great world lived, for the proof thereof flowed in irresistibly upon our perception. So we should not say that because a thing did not come to us—because our spiritual side was not developed—that it had no existence, ed—that it had no existence.

It had been demonstrated that there were pow ers within the universe unseen to ordinary per-ceptions. Baron Reichenbach, by experiments in the mysterious side of Nature, discovered, as stated in his "Dynamics of Magnetism," that from every magnet in proportion to its length flowed forth luminous rays, and that some individuals were so susceptible as to be able to see these, while men generally had not the slightest idea of their existence. Some of the persons he experi-mented upon were enabled to perceive the presence of a magnet even when twenty to fifty feet distant from them. The same luminous rays is-sued from all crystals. So much having been discovered, it followed, by other experiments, that all solld substances, medical remedies, &c., threw But I did n't mean to say a word about all this in the present epistle. I only desired, as a first duty, to ease my conscience of its sins of ignorance, (which I mistook for very profound wisdom for a long time,) and which I think the time has fully come for me to repent of; and to do you the further which ease the habitance and to do you the students under his charge, forty-three were so sensitive as to be able to tell metallic substances. There we find substances, medical remedies, &c., threw of an individual influence which was apparent to persons possessed of a susceptible temperament. While these experiments were being tried in the Old World, Dr. Buchauan, of Cincinnati, was following in the same course, although totally ignorant of the Baron's field of labor. He found that

By these experiments of Dr. Buchanan, he (the

mental photograph, but that of his material surroundings also with it.

Skeptics might say the story was too great—
better wait till people were prepared to receive it.

But all history proved that if a truth were to be
kept back till nankind became ready to receive
it, it never would be brought forward. He did not ipine inertia, was the most helpless creature on

The idea then presented itself to his (the lec turer's) mind, why not examine and receive the influences thrown out from the fessil remains that have come to us from the far-off ages of time? And his experiments demonstrated that there were some who could receive influences from these They could describe wondrous plants of the conmeasure periods-vast forests waving their clus-By an experiment with a piece of lava from one

of the Sandwich Islands (said specimen being of the Sandwich Islands (said specimen being wholly unknown even in name to the psychometer), he found the lady described fully and with fidelity a mighty volcano in eruption, when according to demonstrable proof, a river of fused minerals, of the breadth of Niagara and of a burning red, flowed down to the ocean bearing destruction in its path. So intense was the influence produced on her that she did not recover from the terror of the sight for an hour afterward. from the terror of the sight for an hour afterward. The same power was found in some persons, who received so strong an impression of what they were thinking of or doing in the daytime that at night they could perceive the object of their thoughts or labors, as Isaac Newton saw the sun at midnight, though he was in bed with curtains drawn around him. Sometimes this power lay dorment for years and was only brought out by sickness, as Hugh Miller, sick of a fever, saw with his inner vision the scenery of the Itoyal Theatre at Edinburg, a place he had not visited for twenty-six years. Blind persons—that is, those who could once see, but had afterward become blind—frequently saw most beautiful visions of the earth as it once looked to them.

From these the lecturer argued that whatever we had seen was retained in the soul, as well as painted on the retins; there were the pictures of

deference; to your mother, conduct that will make painted on the retina; there were the pictures of our earlier days, the school-house, the boys and girls who sat with us, the oak trees under which girls who sat with us, the oak trees under which we played and whose acorns were our treasures. No one swept past us so swiftly as not to leave his impress with us, that should last as long as the body lasted or the soul endured. Now these were put on inorganic substances as well. When we went to the daguerrean artist for our picture and

he said, "I have you," we could see nothing till he had developed the picture. A wafer put on a plate and exposed to the breath, then immediately removed, would leave its spectre even for a year after, if the plate were kept from dust and breathed on again at that time. This was true (as had been demonstrated by the lecturer,) of pieces of the ceiling of public halls, psychometers having been able (though ignorant of the place from whence the specimen was obtained,) to describe not only the appearance of the building, but also the audiences convened therein. He did not state dreams, but facts, when he said this.

not state dreams, but facts, when he said this.

A lady in New York having a piece of the curtain which used to hang over the speaker's stand in the Hall of Representatives in Washington, (from whence it was carried to England by Relitah troops in the war of 1810 being hore. ington. (from whence it was carried to England by British troops in the war of 1812.) given her to examine, described (though ignorant of its history,) a raised place, a curtain, an assemblage of persons very actively engaged—some speaking many words to no purpose, some seeming to be very much interested in something which they did not understand or cared nothing for, changeable as an April sky, now grave, now laughing, and galleries, the persons in which took no part in the work but were intensely anused thereby. Little did the members of that Congress thereby. Little did the members of that Congress know that the curtain of the speaker's stand looked down on them like an all-seeing eye. Why, the very button on a man's coat was his recording angel!

At first, in his experiments, he found the psy-At first, in his experiments, he found the psychometers to be only passive spectators of the panorama flowing from the subject examined, but practice finally gave them the power to stay the picture and examine it minutely before passing on. These gifted ones had been able to go back to by-past ages, walk into the dens of prime-val animals and examine their food, fly to mountain peaks, dive to the bottom of the sea, and see as clearly as if viewing occurrences of the present as clearly as if viewing occurrences of the present time, except that the spiritual vision was more powerful and far-reaching than the mortal.

A boy of ten years of age had been able (though totally ignorant of geology,) to describe, by means of a piece of elephant's tusk, found in gold seeking, the scenery of the period in which the animal existed, a vast volcano which lit the sky and was brighter than the sun, white with heat, an im-mense earthquake which cracked the ground and rent the forests, metals, fused and running back again through holes in the lava, blue, yellow and red, a river of mud flowing as fast as he could walk into a lake, elephants running till they were tired, a sensation of intense thirst, a feeling that

tired, a sensation of intense units, a recomplete was about to be engulfed.

The same boy had given some very interesting descriptions of some of the early inhabitants of Italy—that they were large—he could only reach up to the top of their legs; their complexion dirty wellow: the greatest part of the head behind up to the top of their legs; their complexion dirty yellow; the greatest part of the head behind the ears; hair nearly to their eyebrows; they did not stand upright, rather stooping. The women were not so large as the men. The bables had fine hair, and did not cry. They bent over trees and put leaves on them for huts. All the men were in one hut and the women in another. They sergeched loudly by way of avaragions. screeched loudly by way of expression, and ate birds raw and bloody. This boy was now em-ployed by him (the lecturer) in making drawings under influence) of the animals of those earlier

What conclusions could we draw from these things? He thought he could prove that these were absolute and positive facts, and satisfied the mind of the investigator that whatever had been was now. No mountain ever stood that stood not now; no wave ever rolled that rolled not now; no morn ever shone that shone not now; and no human being had walked this path of existence but walked it still—in a spiritual sense. And all that is in the spiritual is in the real—for the present world is only valu and transitory; the mind of to-day is not the mind of to morrow-only the spiritual is abiding. As we were in boyhood, so we were to-day in a spiritual sense, not a material. This spiritual world was the true field of research for the geologist, the comparative anato-mist, the physiologist; broadening out from this world into vast space, millions and millions of miles, it formed the great spiritual realm for the use of all who should pass on to the infinite fu-

As the bodily powers of a medium were weak, so increased the spiritual vision; as the final change came on, mortals often saw the veil rent away, and the face of the dying was lit up with glorious splendor; if man lived not again—if death

was to put us out forever, what need of this?

A rose in a garden could be told even in the night by its perfume; why should not an individual in the walks of life? There were some men who could perceive flowing out from healthy men and women rays of the same character, and from invalids an inverse influence. This power flow-ing out of people was the reason why a speaker who used notes was not so successful as one who did not, for part of his magnetism was given to his book—the same applied to cases of religious excitement. The lecturer said for this reason old and sickly people should not fondle children; men should not associate too much with cattle and hogs, for they were robbed by them of something they could not return. He concluded by advising all doubters to take the trouble to investigate. They would then be convinced, by experiment, step by step, of the grand truths of Spiritualism—they would learn what was to be their inheritance in the great, grand future

The New York Independent, in discussing the political rights of women, gives in a nushell these important advantages: "Give the ballot to woman, and it will put money in her purse. Give the ballot to woman, and it will open the door to a thousand new and profitable avocations. Give the ballot to woman, and it will write her name over ten thousand shop windows. Give the bal-lot to woman, and it will clothe her children and send them to school.'

Northern Wisconsin Convention.

The Quarterly Convention of the Northern Wis-consin Association of Spiritualists will be held in Menasha, on Saturday and Sunday, Feb. 1st and 2d, 1863. Mrs. H. F. M. Brown, Leo Miller and other speakers will address the meetings.

JAMES G. BOTSFORD, President.

MARY A. TAYLOR, Secretary.

Oblinaries.

Passed to the Summer-Land, December 15th, from Malden, lass., George H., son of M. H. and the late John F. Johnson,

Passed to the Summer-Land, December 15th, from Malden, Mass., George H., son of M. H. and the late John F. Johnson, in the 24th year of his age.

He leaves a young and beautiful wife and a lovely babe, the idel of his heart, an affectionate mother, a brother and sisters, to mourn his early loss. Sad indeed it is to part with one around whom clustered so many bright anticipations and hopes of the future. His tilness was of short duration, and when he knew that he must leave his dear ones he cheerfully resigned himself to the angel of death, and with words of hope to the bereaved ones, went forth to John the loved that have gone before, fully believing in the communings of spirits with the loved of earth. He has passed on to a higher sphere to continue life's hollest duties where earth's trials are unknown. Thus has passed away one who was loved and respected by a large circle of friends, and his memory will live long in the hearts that loved him. Brother, thou hast ceased to labor with us in carth-life, and deeply we mourn thy early loss; we see no more thy pleasant smile and hear no more thy kindly works of love. We shall list in vain for thy welcome footsteps at evening time, but we know thou wearest the angel crown wreathed with immortelies that never fade or wither.

Thou has liad down thine earth yeros and taken up thy harp, and sweeter music than earth can ever know greets thy listering ear. Farewell, dear child; a mother's heart responds to thy spirit's softest touch upon her weary brow. We shall see thy spirit form in our silent hours, and listen to thy angel volce in sounds of sweetest music; and when earth's visious fade away, we shall clasp thee again:

Where no parting word is spoken,

Where no farewell tear is shed;

Where no farewell tear is shed;

Where no farewell tear is shed;

At Hopkinton, St. Lawrence Co., N. Y., on the 25th of De cember, 1857, Hon. Jonah Bandford, in the 78th year of his age. General Sandford with his own hands reclaimed a farm from the forest, paid for its old, reared, schooled and provided for a large and influential family, devoted time and means to all the public and benevolent objects within his reach, discharged with integrity and acceptably high and reaponable public trusts, and preserved to an old age a name of which none can think but of a friend. The deceased was one of the few now remaining early settlers of this country—a class of men of whom we may well be proad and whose influence for good still survives. He was an intimate friend and associate of Gov. Wright, Judge Glark, Preston King and many others who might be named who have left for their final reward, as well as of a small number still living of that venerable and worthy class who are now settling their house in order for their departure.

Mr. Bandford was an active Spiritualist, alding the cause by word, act and money. He knew somewhat of their condition of the Summer-Land, by and through our glorious, soul-sustaining religion. We feel that he is not lost to us, but will ever work for the cause he had so much at heart, namely, Spiritualism. ember, 1867, Hon. Jonah Sandford, in the 78th year of his age.

Changed worlds, January 15th, at Acton, Mass., Mr. Maver-

ick Wyman, aged about 80 years.

Ile was a worthy citizen, beloved and estcemed by his fellow-men. He accepted the Spiritual Philosophy many years ago, and ever since, day by day, his faith in the truths of Spiritualism has grown stronger and surer.

California Correspondence.

EDITORS BANNER-Your columns are doubt less open to all items of interest to its readers, and especially items that note the progress of our faith among the masses.

The subject of Spiritualism is one of intense interest all over the Pacific Coast; not merely that which arises from morbid curiosity, but an interest that is earnestly striving after knowledge. The people are ready to receive truth and willing to ask for "more light." True, they are incredulous on many points of the spiritual doctrine, and relative to much of the so-called phenomena; but they do not discard the facts and the truth when rightly presented and demonstrated.

For some months the revivalists of different churches have been pouring their horrible doctrines of eternal doom into the ears of the church devotees, and side by side the earnest workers in Spiritualism have proclaimed their faith, and voices from the other world have been heard in our midst. While the hell-fire doctrine has been effective in swelling the list of the patients at the insane asylum, the beautiful hope of the preacher of eternal happiness has entered into many hearts, like the soothing fragrance of a rare exotic.

We have among us now Mr. Todd, editor of the Banner of Progress, who is lecturing with marked success in different portions of California, Oregon and Nevada. We believe him to be sincere-and to the thinking world what trait of character is more desirable? We are past the days of pleading for some one to dupe us, past the age when humbug is sweet to those that desire knowledge, and if we must have one or the other, eloquence or sincerity, give us the latter; yet we can have both. But, of all things in Spiritualism, let our teachers and preachers give us a candid, sincere, honest expression of the belief, whether clothed in beautiful figures of imagination or not. It is pleasant to listen to a beautifully wrought lecture, the smooth and flowered sentiments, the graceful flight of a beauteous idea; but we most earnestly pray for candor when the speaker pours into our waiting cars the story of this new and mysterious religion.

Mr. and Mrs. Foye have been traveling in Nevada with eminent good fortune. Mrs. Ada Foye has done very much toward the advancement of the cause, not merely by her public séances, but value to the friends of progress. When money was needed to keep up the expense of a course of lectures in this city, she came to the rescue with the proceeds of a public scance, thus enabling the accumulated debt to be paid off and the lectures to continue. To such liberal, earnest souls we can at least return the boon of gratitude, which, alas! is a rare treasure sometimes, even among those most benefited by the kindness. Mrs. Foye is a and that is but one remove from making friends hand. general favorite with the people, and is especially esteemed for her candor and sincerity.

The subject of Spiritualism is widely talked of. Divines are gradually weaving it into their sermons, under the cloak of a Church doctrine, and are terribly shocked when told that such ideas are akin to Spiritualism. In fact, the world is becoming spiritual before it is hardly conscious of

Mrs. Laura Cuppy is just recovering from an indisposition that has confined her to her room. She renewed her lectures in Sacramento last Sunday, the 11th. Mrs. Cuppy is a pleasing lecturer. Her manner is effective, her addresses timely, and if she has any fault of which to speak in her public addresses, it is of such minuteness as to be hardly worthy of notice. To the ears of the critic her style of pronunciation is unpleasant; but as one follows her in her discourse, he forgets the habit, in an increasing interest. Mrs. Cuppy has been flatteringly received here, and no want of hospitality or kindness can be recorded in her sojourn in California against our people. Her lectures are greatly admired, and her audiences

Laura De Force Gordon is now in the interior. lecturing. She has been well received, and gives satisfaction to her hearers.

If there is a lack of light in any respect that again-"Spiritualists-those even who have only would be a benefit to the people generally, it is in the outside of Spiritualism, who know nothing of respect to spiritual books. We need books-good its inner life, even that class who only make a books-books of clearly defined ideas and doc- profession of belief in the return of dead men, trines. There is complaint that the few books given to the people on this subject are too verbose, and too extensive in ideas. Ideas are thrown out by the cord, but no elucidation, no plain drawn conclusions and enunciations of belief are given. It is hard to read such books-hard for the investigating mimi, that is looking for foundations for his partial belief; it is like going into a badly arranged flower garden, where the seeds were apparently scattered at random, and have grown up in a crowded, disordered manner-the rare and beautiful choked and crowded by the wide-spread blossoms of ordinary varieties, and the sensitive exotic shaded by a sturdy, ill-shaped plant, until they all meet and mingle together in rude carelessness. The comparison is rude, also, maybe; but such a confusion of ideas and figures as one has to struggle through in reading some of the hastily written books upon this subject, gives rise to the idea.

The Banner of Light is read with interest here, and our Bauner of Progress is also growing into amportance. A very pretty idea is suggested in the names and location of these two papers: each a Banner of the Spiritual faith-one leading its army along the shores of the Atlantic, through the Eastern America, the other waving over the Pacific wing, and leading it gradually to the new faith, floating over the new America that sits so stately beside the sunset sea.

LISLE LESTER San Francisco, Cal., Dec. 17, 1867.

Mrs. Waisbrooker at Fort Dodge, In. The Spiritualists of this place have just been favored with a visit from Mrs. Lois Waisbrocker. She came to us a stranger, but during the two weeks of her stay she made firm friends of all who came within the sphere of her influence, while as a lecturer she proved to be just what we needed. She gave us nine lectures, which for purity of language, force of argument and beauty of lilustration, are seldom surpassed by "ministers" of any denomination.

We bid our sister a hearty "God speed" on her mission, and hope the good angels will soon send us another "ministering spirit" to dispense the "bread of life" to a starving community.

MRS. JAMES SWAIN. Fort Dodge, Iowa, Jan. 12, 1868.

Massachusetts Spiritualist Association. I intend making a tour soon through the Western part of Massachusetts as far as the State line. Those living in that section who desire the services of the Agent, would aid him very much in perfecting his arrangements by sending in their calls at once.

Please bear in mind that the only condition required is that some place be provided, either a hall, church or school-house, or if they can do no better a dwelling house, wherein an audience can as-A. E. CARPENTER, Agent.

West Warren, Jan. 20, 1868.

to The Banner of Light is issued and on sale very Monday Morning proceding date.

Banner of

BOSTON, SATURDAY, FEBRUARY 1, 1868.

OFFICE 158 WASHINGTON STREET, ROOM No. 3, UP STAIRS. WILLIAM WHITE & CO.,

PUBLISHERS AND PROPRIETORS. WILLIAM WRITH. CHARLES H. CROWELL.

The All letters and communications forwarded to This Omeo for publication must, in order to receive attention, be addressed to Luther Colby.

"With Charity for All."

These golden words in the late President Linbeen rigidly subjected, and such the relentless warmed with a spark of sympathy. force of prejudice and the all-embracing influence of circumstances, that it would be about as reamidst as to expect grass in winter.

to that point where we are ready to overlook the persons trained under such a hard system, we

ualism does not propose to wage war against the churches, or against the members composing the jocts for which it was undertaken. churches; but it does propose to wage war against the darkness within the churches-that which belongs particularly to the churches, not the outside acts of individual members. Spiritualism does not tell you to blame the church because one of its members commits murder, or any other crime."

And those who do this the intelligences charge that in this course they are following directly in the wake of theological darkness and bigotry. They fail to see that they are enacting over and over again what they condemn in others." And women and children-should be exceedingly careful how they send out words and thoughts that are so exceedingly bitter against any one, whether in or out of the church. For their opponents, North and South, East and West, are watching them, trying to determine concerning Spiritualism by the fruits those Spiritualists bear. If they bear slander, what sort of notion can your opponents have concerning you, or the glorious cause you represent? If their fruits are bitter, who can be nourished by them?"

We can add nothing here that would give greater force and impressiveness to the precept and the warning. It is essential that both be heeded by us all. Let us hasten to possess ourselves of the first of gifts to mortals, which is Charity.

Taxation and the Debt.

If the taxes could be taken off one-fifth even, it would be an act which the people of this country would hail with delight and gratitude. It comes ont on examining the statistics with a little closeness, that we have been paying taxes far above what there was need of, and to just that extent raising a corruption fund for the Government, besides impoverishing ourselves. It is now proposed to put a stop to that, by determining just how much the Government requires for its expenses, and refusing to appropriate a dollar beyoud. It is a happy omen. If economy is to begin in any quarter, it certainly ought to be with those who have the handling of the revenues. They have no right to spend a farthing more than what public necessities require, and to draw it out of the pockets of labor for such purposes is to rob the people when every dime is sorely needed by them for support. Let the expenses of Government by all means be brought down as low as they can, that every resource may be used for meeting the demands that will for a long time be made on the people.

A Gentle Hint.

As our circles are free, and as we impose no conditions except neatness and quiet, it is to be regretted that certain persons who take advantage of our liberality, do not strictly adhere to our printed rules. We allude to those persons who bring various kinds of nuts in their pockets, and make a practice of leaving the shells upon the carpet. We hope it will not become necessary to be more personal in our remarks.

New Music.

D. S. Holmes, 67 Fourth street, Brooklyn, N. Y., has just issued a new musical composition, entitled, "Gipsy's Warning," with brilliant variations, by the celebrated author, A. P. Wyman. All lovers of music will wish to possess it. Also a new song by Josephine Poliard, entitled, "And when you wear it, think of me," music by Henry Tucker. It is a pretty piece, and will become popular,

Workingwomen's Home.

An enterprise has been set on foot in New York that challenges the admiration and thanksgiving of all who have the welfare of those who are to be benefited by it at heart. It was conceived but a few months ago, and is now a reality for all persons to look at, and be truly grateful for. There is an elegant building, spacious and airy, situated on a pleasant street and readily accessible at all times, perfectly appointed and arranged for the purpose, and destined to be the home for some five hundred workingwomen and girls of the city. The home is in effect a hotel, so far as its management goes; the boarders are required o pay but three-and-a-half dollars per week forboard, while they secure for that modest sum all the comforts, and even some of the elegancies and luxuries, which go with the choicest style of ac-

New York, hitherto at the mercy of grasping landlords and overreaching employers, as a place coln's last inaugural rise often to the surface of where it will be possible for them to realize that the thoughts, when we reflect that many of us home happiness which is the fond dream of every Spiritualists, with all our professions of a larger woman. A journal of that city says of the scheme charity along with a larger faith, are apt to fall !-"if cleanly, well-furnished, warmed and ventiaway at times into a practice of reproof, if not lated rooms, the best of everything in diet, abunreproach, of the sects and creeds, as if they were dance of hot, cold and iced water, baths, spacious in fault for being toward Spiritualism and its fire-proof corridors, garden and flowers, tasteful growth just what they are. The grain of the parlors and sitting rooms, books and periodicals, wood shows its quality at the bark; and what is sewing machines, the plane and organ, music and bred in the bone will be sure to betray itself in dancing, social song and Christian worship, were the flesh. The churches cannot very well help all established as regular requisites of a workingbeing what they are, after all. They can hardly woman's boarding-house, which her humble earnbe any different, if they try. Such is their origi- ings could command, as it will be shown that nal conception of truth, such the discipline to they are adequate to pay for-who would be which the minds of individual members have sorry?" Nobody, we are sure, that has a soul

This single experiment is certain to prove a success pecuniarily, since it is positive that the insonable to look for genuine liberality in their terest on its original cost can be paid without any trouble. The low rate of charges brings the priv-There is but one way to bring about the result | ileges within the reach of almost every industridesired with respect to these organized bodies, ous workingwoman-and who are not industrihowever; and that is by making the ice and frosts ous, if they are not?-while the estimates of curof the ecclesiastical system relent and yield; but | rent expenditures are so carefully made as to put that requires the sunshine of the most favoring them wholly within the reach of the current infeeling, the warmth of charity, and the kindness come. The only part of this most humane and of love. When, therefore, we can bring ourselves | Christian experiment, in an age boasting of its benevolent achievements, which is in the least in by private laudable efforts, which have proved of very hardest and worst that is hurled at us by doubt, is that which looks to the manner of keeping up the establishment. It is possible, as anyshall find ourselves in a position to wield against | body can see, to put over such a concern a person such persons a weapon whose power they are most illy adapted to perform the services realways ready to admit they cannot withstand, quired; a person who would prove as hard as a Charity is the most effectual of all allies. The battered boarding-house keeper, and would treat rest may fail us in extremity, but this never the occupants as cruelly as their hard-hearted comes short. It does one thing which no other employers. There is the point of peril to be weapon will do for a cause; it makes no enemies, avoided if possible by those having the affair in

> The single and simple purpose being to make In reply to a question that was proposed in a this a Home, where beings who know nothing recent circle held in the Banner rooms, the intel- nearer to such a place than cheerless and unfurligences controlling said with a great deal of se- nished attics are to dwell in a social community, rious emphasis, that "Spiritualism teaches large it follows that a truly domestic spirit and system charity, and it also teaches you to be just. It of management is to be adopted. It will demand does not teach you to array the peculiar condi- no common characteristics in the person who is tion of any individual before the world, that the to receive the appointment to the place of superworld may censure and finally condemn. No, vision. The Home idea is to be kept constantly Spiritualism does no such thing. Spiritualism in view; and in order to that, there should be sepoints you to yourself, and bids you to be exceed- lected an individual to preside and administer ingly watchful over yourself, guarding your every who has had experience in such cases, and knows act, and rendering all acceptable to even the the wants of the inmates. Above all, no one highest angels in the sphere beyond time. Spirit- should be intrusted with such a charge who has the least lack of sympathy with the special ob-

> We rejoice to be able to chronicle such fresh evidences of an era of benevolence that has so substantial a basis of action. It gladdens the heart to know of a surety that, after all the talk that is made over such schemes, they are indeed to be set on foot and made real and genuine. It is a day of redemption for every class of the unwith being spiritually ignorant. "They do not see happy poor, the frail, the saddened, and the overworked; and let us not fail to welcome it in with the heartiest possible tokens of satisfaction. When the new light is shed on the poor, overtasked workingwoman, there is genuine hope for a general illumination

Labor and Leisure.

any clear sort of an idea about it-is time. We all crave leisure. That is "our being's end and aim.' Not the leisure that allows us to sit with folded hands and do nothing, but the leisure to answer promptly and unreservedly to the calls of our igher nature. We require that more than all things else. Let us just stop to reflect how much of our time is given to eating and sleeping, and how much of it is employed in the act of providing properly for these two very necessary enjoyments. Then how much we give to providing ourselves with clothing, with houses, and to securing respectable positions in social life. All this, which certainly consumes three-quarters, if not seveneighths of our daily life, does not touch the spiritual part at all; that is, not directly, although it is notorious that the material must be looked out for if we expect to build a high spiritual superstructure upon it. By a calculation of this sort, any one may see at a glance how small a share of our time is really our own. But it is for this small share only that we work. How important that we should make the most of it. Our leisure is truly golden when it costs so much.

Prof. Wm. Denton. The three discourses just finished in Music Hall, in this city, by Prof. Denton on Spiritualism and kindred subjects, have created an unusual interest among our citizens, many of whom heard the Philosophy of Spiritualism expounded for the first time. The rich experience and scientific analysis of the Professor carried with them such a powerful argument, based on facts and truths not to be shaken, that no skeptic could deny that Spiritualism has a solid foundation. The firmest believers in our philosophy were exceedingly well pleased with all his discourses. His audiences increased at each lecture, the closing one being the largest of the season, with one exception. This fact speaks for itself. Mr. Denton is a true orator. He utters his words in a manner that make his audiences think. He deals in sterling facts and noble thoughts that make man nobler and wiser. Mr. Denton should be heard from every spiritual rostrum in the land. We hope the general desire to hear him again in this city on the same theme may be gratified before long.

Music Hall Lectures.

Mrs. Alcinda Wilhelm, of Philadelphia, widely and popularly known throughout the West as a brilliant lecturer, is engaged as the next speaker in the course of lectures on Spiritualism in Music Hall, in this city, and will make her first appearance Sunday afternoon, Feb. 2d. Mrs. W. comes here with an excellent reputation, both as a lecturer and estimable lady, and we doubt not she will be highly appreciated.

H. Smith, Phillipsburg, N. J., writes an encouraging letter concerning the progress Spiritualism is making in that place, mostly through the medium of private circles.

Religion vs. Theology.

Religion is the same in all ages; Theology is, as it were, a pattern of its age and founder. Religion burns as an altar fire in the soul; Theology is the ashes from which that fire is extinct. Religion is spontaneous; Theology is imported. Religion is cheerful; Theology is austere. Religion to give a reason for its convictions and promptings; Theology is content to demand acceptance. Religion sways by love; Theology rules by fear. Religion is the law of the Infinite; Theology is the code of men. Religion avows principles; anty to die by. Religion is a promoter of harmony, brotherhood and unity; Theology engenders problem of life and death. discord, uncharitableness and disunion. Religion causes earth to blossom as the rose, and perfumes the atmosphere of earthly life with the odors of the buds of religion in the burning atmosphere of hot-house culture—the atmosphere of fear—then as the petals wither she o'ermosses the buds to obscure their shriveling, but their sweelness no craft can replace; the taint of deception is unsubdued, and wounds while it repels.

Oh give me the soul's pure religion, as seen in the clear perceptions of law and truthful obedience thereto; as heard in the oar-strokes of human progress and development, and in the blows of individual achievement, and as felt in the warm and sympathetic philanthropy and benevolence that grasps the hand of humanity in frater- has this world of mind been gravitating? nal love, and seeks to uplift the debased as its

service of praise.

Theology is too weak a vessel to hold such vigorous impulses. As Religion develops in its growth and unfoldings, Theology is the husk, or shuck, that properly belongs to its germinal condition, as the burr or shuck belong to the chestnut or acorn, in their first germinal states. But here Nature is true to herself in the analogy. The shuck is but a cumbrous envelope for the acorn, which is incapable of extension to accommodate the destiny of the acorn; hence it bursts, and separation follows. The envelope has fulfilled its destiny, while the acorn is just entering upon the highway of its existence—the field of its unfoldment and use. In its nature lies enfolded the future tree, and its every natural impulse is from the study of a blade of grass to the delicate toward that expression in outer form, but the structure of the human brain, through which shuck lies a fragment of the past to be dissolved thought plays. by Nature. So the religion of the soul contains the germs of purity; the forces of aspiration; the whole structure of beatific unfoldment as its future—a plant of eternal years, ceaseless bloom, and infinite profusion.

Theology is destined to culminate near the horizon of existence, and sink into oblivion as naturally as all other outer shells of germinal forces while the eternal years of the future shall bear upward and onward those God-implanted religious forces of the human soul to the fulfillment and expression of an infinite purpose. S.C. W.

A New Work in Preparation.

Three years ago, while traveling extensively through California, Oregon and Nevada, Lisle Lester collected a large amount of material, consisting of facts, legends, histories and a varied amount of information for the purpose of publishing a work on the Pacific Coast, which, when written, was intended to form three large volumes. Various circumstances preventing its publication, she now proposes to add another volume, embracing Idaho, Utah and Colorado, which she will prepare during her trip this wintermaking in all four volumes. It will be the most extensive history of the Pacific Coast ever published, and will form a valuable addition to modern literature. The work is descriptive of country, climate, people, and early histories, incidents traveler, and is known to the world not only as a writer and editress, but as a public reader, a position she has sustained for a number of years. She will travel this winter through Colorado and Utah, and in all probability will visit England and other parts of Europe at no very distant period. If her success in the future be as bright as it has been in the past, she need ask no brighter laurels, or seek a stronger testimonial of public respect. She draws to her readings the refined and educated, which is gratifying for her to know, as well as significant of her position in public estimation. A letter from her pen will be found in another column.

Port Huron, Mich.

J. H. Haslett, writing from Port Huron, Mich. Jan. 6th, says: The Spiritualists here "still live," as a Society, and our prospects for the future ar bright. We have reorganized, under the leadership of L. S. Noble as President of the Society for the ensuing year. He is a veteran in the cause of Spiritualism, and one whom we feel confident will labor for the good of the cause. Mrs. Maria Talbot is Vice President; J. H. White, Esq., fills the position of Secretary; our former President, Hon. J. L. Newell, is Treasurer, and Mrs. A. Austin, Corresponding Secretary. Our officers are persons in whom we have the most implicit confidence, and under their management we expect to reach still higher attainments. We have secured a good hall for the ensuing year, and shall endeavor to hold Sunday meetings regularly. Dr. S. D. Pace, of this city, has kindly consented to occupy the platform in the absence of other speakers, when the duties of his profession will permit.

Mercantile Hall Meetings.

Sunday, Jan. 19th, the Children's Lyceum was largely attended in the morning, and the exercises were very interesting.

The friends of the Lyceum must not forget the entertainment to be given on Wednesday evening, Jan. 29, to aid its funds, consisting of tableaux, shadow pantomime, costume singing and recitations. It will be a fine affair.

In the evening Miss Lizzie Doten gave an unusually interesting lecture, taking for her text, The dwelling-place of God." The audience listened attentively, and were evidently satisfied with the speaker's reasonable arguments. Miss Doten speaks in the same hall next Sunday even-

Davis's New Books.

Persons ordering new books must be patient. All will be served in time and turn. Orders come in faster than we can get the books bound up.

A spirit says (on our sixth page) that those who have the most love for God's children possess the most religion. Although evidently uneducated, yet he expresses as great a truth as was ever uttered.

The General Tendency of Bellgious Ideas of the Times.

It is impossible that human institutions shall change the logic of events. The general tendency of the aggregated spirit of the intellect and moral bearing of the world, oftentimes appeals from the strongest decrees of tradition and invention; and is acceptable to every soul; Theology is repulsive, since the religious world is, as it were, broken except to unreasoning intellects. Religion is able into fragments of disagreement, we must look elsewhere than to any one of them to find the real and general tendency of religious ideas. But taking all these religions in a body, we may and can discover the general bearing. It would be accusing the Creator of having no plan, to say Theology presents ceremonial forms. Religion is that all the systems of religion, from the earliest brighter for exercise and use; Theology is cor- to the latest times, are not necessary links in the roded by time and beclouded by the cobwebs of great chain of events, which are ultimately to ages. Religion is spiritual; Theology material. work out and bring forth a noble and truthful Religion exalts; Theology debases. Religion is result. We believe that each and all of these It is offered to the poor female operatives of practical to live by; Theology is offered as a guar- different systems have their necessary and proper connection in this chain, to develop the great

> Yet there are differences of apparent value among them, as there are in communities of individuals-some have more and some have less celestial existence; Theology scorches and sears influence. Yet each person has his influence, which society ought not to lose for good to the common whole.

The great men and religious reformers of the world have not so much erred in their reasoning and their conclusions, as they have in choosing bad and untrue premises, from which they have reasoned. Knox, Calvin and Locke, could not well have come to any other conclusions than they did, from the premises they accepted as true; and so it has been with all men through all time. But toward what point have all these things tended? To what great and common conclusion

It seems apparent to my mind that the general and accepted opinion is that the future state of mind and soul depends upon the capacity to receive and infuse its power and force, and that happiness and misery are wholly existent in the mind itself, and not dependent upon external influences.

There is, then, a heaven to every person who creates one in his own breast, and misery comes likewise, both here and hereafter. This is one step made certain by the logic of events, whereof our deeds and thoughts are seen manifest in our condition.

There is, too, another tendency, to wit: that in all life there is a manifestation of God. The study of Natural History is filled with this instruction,

The time may come when Huxley, Agassiz, and others kindred to them, will be our most reliable spiritual teachers. They teach and deal with facts of life, and thereby convey something of the infinite: while such men as Emerson and Thomas Carlyle, with their glittering thoughts and detached sentences of suggestion, will awaken the soul to a deeper insight into the domain of metaphysics, whereby we can more truly know ourselves.

We have said that all life is but a manifestation of Deity itself, and I think the general tendency of mind is in that direction. Can there be a more absurd notion than to accept the idea taught us in our childhood, that God resides somewhere above in the sky, yet nowhere in particular? This is vague and uncertain; too much so for the general belief in these times.

There is one striking difference between Pagan and Christian worship, namely: the Pagan worships a God which he can see before him; the Christian worships a God far away in the clouds and sky, the distance and direction of which no one can know or comprehend. I think there ought to be a compromise, bringing him within the reach of somebody. But the aggregated opinion of the world will fix a certain point of

reasonableness in these things. But, before closing, I wish to say that the true and vitalizing teachings of Christ are so potent, of note, facts and peculiarities of the Pacific Coast. | they have thus far been the crowning glory of the It will be illustrated with fine engravings, and ages through which they have passed; and one of will probably be published during the coming the main reasons why His doctrines have not had a wider range and taken a deeper root is, that the channels through which they have run have been impure, and, in many instances, they comprehended Him not; but the fountain was so pure in its source, it has been impossible to blot out all of

the original. Christ was the most thoroughly human of any being that ever lived; at the same time the most divine. He was the greatest representative teacher: and I shall never write His name without beginning it with a capital as a mark of my pro-

found reverence and love for him. E. S. W*******

Meetings at Williamsburg, N. Y.

A correspondent writes under date of Jan. 18th: Our little Society still progresses favorably. Mrs. Stearns spoke for us last week, Mr. Chase this week, and next Wednesday, January 22d, we are to have J. H. Powell, late of London. Mr. Powell will also speak on Sunday, the 26th inst., at Masonic Hall, New York. The new religion is becoming more popular every day, and is even working its way into the churches. But as Warren Chase warns them (the churches), and tells us progressionists, it will be like putting new wine into old bottles, it will surely burst them asunder. But it is quite time the hydra-headed monster of ignorance, bigotry and superstition were cast into the bottomless pit, never again to distress and torment and enslave the minds of men.

KILLED BY TIGHT LACING,-A terrible warning is conveyed in the sudden death of Emma A. Jones, in New York, on Sunday, 12th inst. She was a well-known Sunday school teacher, and on the day mentioned, she accompanied several members of her church to witness the dedication of a chapel. While returning home, she dropped suddenly in the street, without a sigh or groan, and died in ten minutes after. The medical attendant pronounced it a case of apoplexy of the lungs, superinduced by unusual tight corset lacing. It was found, in making a post-mortem examination, that Miss Jones was quite plethoric in habit, and her body being so tightly bound by steel corsets, the blood had no chance for proper circulation, and rendered her subject to congestion of the brain, which in time led to apoplexy of the lungs.

THE CONTINENTAL GAZETTE is the name of a new and handsome American weekly newspaper just started in Paris, of which we have received the first number. It contains intelligence and advertisements of special interest to all Americans in the French capital or traveling on the continent.

On the 4th, of January the eruption of Mount Vesuvius assumed alarming proportions. An immense current of lava had overflowed the central cone, and was skirting the hill on the west and northwest, and approaching the valley of Cercols. Constant shocks and loud reports were occurring. Great panic prevailed in the villages on the slopes

of Vesuvius.

ınd

3ut

be

ay cat

tbe

ful

689

eat

di-

the

ing

ing

170

not

an

ue;

me.

ogs

ion

of

hat

the

rba

ďУ

ich

nd

ble

ith

he

as.

de-

he

юy

ore

ere

his

en-

an

or-

the

ads

no

ere

uin

te**a**

of

nt.

the

of

ad

the

l of

ch-

th:

rs.

his

ırə Wat

en.

ar-

lls

ine

ler.

of

ąto

nd

m-

on

m-

(a 1d-

nd

nt

3U-

'AS

nď

its,

he

gs.

fa

ed

nđ

ri-

he

ınt

m-

nd

ıls.

og.

한 일본 사람들 바로 하는 하는 하는 하는 하는 하는 것이 하는 것이 하는 것이 하는 것이 하는 것이 되었다. 그는 하는 하는 것은 하는 것은 사람들은 하는 것은 것이 없는 것이 없는 것이 없는 하는 것이 없는 것이다.

ciety of Spiritualists in Washington, D. C. He Friend will prove a gem of the household for our received a complimentary serenade on the even- lady friends everywhere. A. Williams & Co. have ing of Jan. 16th, as we learn by the following paragraph from the Republican of that city: "The Rev. J. M. Peebles, editor of the Western Department of the Banner of Light, was tendered a serenade last evening by the Washington Brass Band, at the residence of Mr. Howard, on E street. Mr. Peebles presented the leader, Mr. Heald, a beautiful bouquet, with an eloquent acknowledgment of the compliment."

Moses Hull writes as follows: I start east about the 26th of February; speak in Portsmouth, N. H., all the Sundays of March; commence a discussion with Elder Grant at Milton, N. H., on Tuesday evening, March 17th; will accept calls for the first two Sundays in April; speak in Stoneham, Mass., the last two Sundays in April; speak in Providence, R. I., during May; would like week-day evening appointments in vicinity of Sunday appointments. Address during March, Portsmouth, N. H.; during April, care Banner of Light; during May, Providence, R. I.

Cephas B. Lynn is lecturing in Toledo, Ohlo. In a note to us, he says the advent of A. A. Wheelock and his wife at that place last July. was the signal for a concerted movement among the Spiritualists. Under his judicious advice and energetic action, a Society was organized, and a Children's Lyceum inaugurated, both of which are in a flourishing condition. The meetings are well attended, and the Lyceum has an average attendance of sixty.

The friends of Mrs. J. D. Wheeler, the excellent clairvoyant physician, of Berlin, Mass., who has been quite ill of late, presented her with a splendid black walnut "invalid's chair," for which she was very grateful. We are glad to learn that Mrs. Wheeler is recovering her health again, and trust she will yet be able to resume her labors for the benefit of suffering humanity."

Dean Clark lectured during January in Portsmouth, N. H., and Spiritualism, we hear, is thriving well there. Mr. Clark speaks in Great Falls, in February. He has a call to go West; but wherever he labors he is sure to do good and efficient service.

George A. Peirce, of Maine, is not only a lecturer, but a healer by the laying on of hands, and has effected many cures. Friends in the east, keep him at work in one or both capacities. Address him at Auburn, Me., box 87.

Mrs. C. M. Stowe has returned to her home in San José, after a five months' lecturing tour through Oregon and Washington Territory. She was on the sea during a terrible gale, and barely escaped shipwreck.

A. A. Wheeloek has entered upon his labors as Missionary Agent for the State of Ohio. The people giadly welcome him, and anxiously listen to the gospel of Spiritualism.

Dr. M. Henry Houghton is having crowded audiences at Battle Creek, Michigan, where he has been lecturing during January. He is reengaged for February and April.

J.T. Rouse has been lecturing in Galesburg, Ill., for several weeks. Spiritualism is established there on a firm basis.

Dr. E. C. Dunn is engaged to lecture in Rockford, Ill., the first two Sunday evenings of each month till May. Mrs. Laura DeForce Gordon has arrived in San

Francisco, Cal., and was announced to speak in Maguire's Opera House, Sunday, Dec. 29th. Mrs. Laura Cuppy, who has been quite ill for

several weeks, has so far recovered as to resume her lectures in Sacramento. Benj. Todd is on a lecturing tour in Los Ange-

los and San Bernandino, and has awakened quite and interest in Spiritualism there. N. Frank White speaks in Providence; R. I.,

during February. Mrs. Ada Royt Foye, the test medium, is hold-

ing private séances in San Francisco. J. O. Barrett is doing good work in Michigan as

State Missionary.

New Publications.

BLEAK HOUSE, BARNABY RUDGE and HARD Times, are the two last volumes of Ticknor & enchantment in justice and fair dealing"; and Fields's "Diamond Edition" of Dickens which we added, "that to deal with the Irish question, Enghave received, and in all respects are as admirable specimens of mechanism as their predecessors. The proof of the pudding is said to be in the eyes, and the illustrations are admirable. The organ of mirthfulness oftener than they do. chief charm of Dickens in this form is its great convenience from its compactness; one can throw a few volumes in his traveling sack, and find himself surrounded by most agreeable company

cles by the following names: Broadway-Dante and his latest Translators-Diary of James Fennimore Cooper-A Talk with our next President-The Mystery of the Gilded Cameo-Ilium Fuit-The Coming Revolution in England-Making the most of Oneself-Life in Great Cities: Rome-Republic of Elsewhere-A Sea View-The Venus of Milo-Fitz-Greene Halleck, with Portrait-The Outcast-and Monthly Chronicle. This number is a clear gain on its immediate predecessor, show- | scholarship of sixty pounds a year, is the daughing flexibility with power, and grace with ability. We heartily welcome back our old favorite-Putnam—to our table. The spirit of all the papers in | tion. this number is fully abreast with the times, and the literature is crisp and sparkling. For sale by A. Williams & Co.

HARPER'S MONTHLY for February presents for its opening the tenth illustrated paper on "Personal Recollections of the War," and has another illustrated article on "A Summer on the Plains," There is likewise a paper on the late Gov. Andrew, with portrait, a critique on Motley's History of the Netherlands, with sundry others, some of them as follows: "A Little Leaven," " Mary Nealy," "Derrick Halsey," "The Bankrupt's Wife," "Found Out," "Warfare of Modern Religious Thought," and " Etiquette." The Editor's Department is, as usual, excellent. For sale by Williams & Co.

Peterson & Brothers publish Dickens and Wilkie Collins's "NO THOROUGHFARE," price but ten cents. It is neat and cheap. Lee & Shep-

THE LADY'S FRIEND for February has for a ter-press is composed of a large variety of tales, | negative.

Meyements of Lecturers and Mediums. sketches, essays, and poems, all from popular and J.M. Peobles lectured last month for the So- able pens. The February number of the Lady's

> THE JOURNAL OF SPECULATIVE PHILOSOPHY has issued its fourth number of the first volume. It is a publication of value and reliability, and is edited by Wm. T. Harris, St. Louis. This number contains thoughtful articles on Schelling, Hegel, Shakspeare and Goethe, besides disquisitions on other subjects. Four numbers make a

> PETERSON'S LADIES' NATIONAL MAGAZINE for February offers for a frontispiece an exquisite engraving of a little child braced behind the door 'In the Sulks," with a timely snow picture, beautifully colored fashion plates, patterns, music, recelpts, and a body of very fresh and attractive reading. This is indeed a lively number of Peterson, and does splendidly for the second number of the new year.

ALL SORTS OF PARAGRAPHS.

We learn that Mrs. M. S. Townsend has united in the bonds of matrimony with Dr. G. C. Hoadley, of Whitewater, Wisconsin. So says the Religlo-Philosophical Journal.

Dr. S. G. Howe, in his report on the condition of the Cretans, said that when he arrived on the island he found 12,000 persons entirely destitute, and about 1200 women were at once furnished employment by the American ladies who went to aid them. About 10,000 articles of clothing, valued at \$60,000, were disposed of in a short time, besides large quantities of food and medicine. If proper aid were given, Cretan independence would become a certainty in six months.

Louis Prang, the well-known Chromo-lithographer, of this city, gave a supper to his employees the other night, at which he informed them that he proposed to divide the profits of his business with those who remained in his employ and were faithful during the year. He has set an example as beautiful as one of his pictures.

Anna Cora Mowatt Ritchie has declined an offer of six thousand pounds to return to the English stage. She prefers the quiet and seclusion of congenial literary pursuits.

Boston ranks second only to New York in the amount of sales of merchandize.

Dr. McEwen, who was indicted in Newark, N. J., recently, for lewdness in imitating a scriptural character, was arraigned in court on the 20th ult., and on being asked the practical question if he had counsel, gave further evidence of lunacy by replying, "Yes, God is my counsel."-Ex.

Queen Victoria is about to publish another volume of her love life. It will be entitled "Leaves from the Journal of our Visit to the Highlands."

A little girl who had been visiting in the family of a neighbor, hearing them speak of her father being a widower, on her return home, addressed him thus: "Pa, are you a widower?" "Yes, my child. Don't you know your mother's dead?" Why, yes, I knew mother was dead; but you always told me you was a New Yorker."

There are fourteen thousand Quakers in Indiana.

One of the ambitions of the late Col. Daniels, of New Orleans, was to provide homes for the colored people of that State, so that they might become the actual possessors of the land which they tilled. His gifted widow, Mrs. Cora L. V. Daniels, proposes to continue this good work as a partial tribute to her husband's memory. An organization known as the "Loyal Homestead Association," was recently formed in New Orleans at her request, and Mrs. D. is now in Washington in pursuance of her laudable purpose. She will doubtless visit Boston, and we trust may address the public in behalf of her mission.—Commonwealth. One of the ambitions of the late Col. Daniels, of

Mrs. Daniels addressed a large audience in Rochester, N. Y., Jan. 12th.

Mr. Gladstone recently said, in a speech on the Irish difficulty, "There is a marvelous power of land must begin by putting herself in the right."

Fun ought to be cherished and encouraged by all lawful means. People never plot mischief eating; and if that be so in the matter of books, it when they are merry. Laughter is an enemy to must be admitted that the Diamond Dickens is a malice, a fee to scandal, and a friend to every great success. The form of these books is exactly virtue. It promotes good temper, enlivens the what is demanded, while the paper is good, the heart, and brightens the intellect. There are a type very clean and clear, though small for some number of Spiritualists who should exercise the

> Think all you say, rather than say all you think?

UNHAPPY MARRIAGES.-Dr. A. B. Child, of wherever he may be thrown. It must be a great gratification to the illustrious author to see his works reproduced in this popular form, cheap yet elegant. The publishers are the only ones authorized by Mr. Dickens to put forth his books in this country. This will prove a lastingly popular edition.

PUTNAM'S MONTHLY for February has a continuation of "Too True," a novel, and other articles by the following pames. Broadway—Darket with the seeming defects of this relation between man and woman, it appears to us that we had better submit to the "ills we know, than fly to those we know not of." A great deal very well without the formal ceremony of marvery well without the formal ceremony of mar-riage, but it seems to us for this or any other country to undertake it, it would result in evil. Still it is well to discuss the question—good may come of it.—Massillon Independent.

> Miss Beckwith, an American lady, is charming Paris with her skating.

Miss Louisa Starr, the young lady who obtained the gold medal of the Royal Academy and a ter of an American gentleman. She is the first lady student who ever obtained such, a distinc-

WOMAN'S RIGHTS IN KANSAS.-Miss Emma Hunt has been elected Eurolling Clerk of the Kansas House of Representatives Plon, plon!

The world's friendship is a shadow, which follows wealth and fame.

PREMONITON. A solemn murmur in the soul Tells of a life to be, As travelers hear the billows roar Before they reach the sea.

The death of the Countess of Harrington, formerly Miss Foote, the actress, is announced. She

was in her 70th year. Twenty-five thousand pounds of raisins were produced by one farmer in California last year.

Seven hundred and forty-seven children under two years of age died in San Francisco last year; the papers say that it was owing to their little legs not being well protected.

A telegram by Cuban cable, received at Washwith superb fashion-plate, and a generous list of St. Johns have voted enthusiastically to be anillustrations of dress in its various parts. The let- nexed to the United States, only 22 voting in the

Aew Nork Bepartment.

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

WARREN CHASE.....LOCAL EDITOR AND AGENT. FOR NEW YORK ADVERTISEMENTS SEE SEVENTS PAGE.

Very Large Assortment of Spiritualist Books Very Large Assortment of Spiritualist Books.
Complete works of A. J. Davis, comprising twenty-two volumes, nineteen cloth, threeonly paper: Nature's Divine Revelations, 38th edition, just out. 5 vols., Great Harmonia, each complete—Physician, Teacher, Seer, Reformer and Thinker. Magic Staff, an Autobiography of the Author. Penetralia, Harbinger of Health, Answers to Ever-Recurring Questions, Morning Lectures 270 discourses, History and Philosophy of Special Providences, Harmonial Man, Free Thoughis Concerning Religion, Fresent Age and Inner Life, Approaching Crisis, Death and After Life, Children's Progressive Lyccum Manual, Arabuia, or Divine Guest, and Stellar Rev to the Summer-Land—last two just issued, and most highly interesting and instructive. Whole set (twenty-two volumes) \$26; a most valuable present for a library, public or private.

Four books by Warren Chase—Life Line: Fugitive Wife: American Crisis, and dist of Spiritualism. Sent by mail for \$200.

Complete works of Thomas Paine, in three volumes, price \$65: postage 900 cts.

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

Bence's Positive and Negative Powders, Dr. H. B. Storet's preparation of Dodd's Nervine, (81 per buttle,) Neurapathle Balsam, (80 cents and 81,) King's Ambrosia for the hair, (81,) and an invaluable medicine for cought and sore lungs, Dr. Chase's Balsam of Longwort, (50 cents per bottle.)

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

Reform Matters. .

A sharp-pointed brother, cosily and comfortably seated by his fireside among the green hills and white snow-banks of Vermont, asks us some pertinent questions about our articles on the poverty, misery and destitution in New York and other large cities, and the causes. First, he asks what we give to relieve it. Answer: All we can earn, and words thrown in, as that is all we have to give. Second: What have the eleven millions of Spiritualists done to relieve it? They are not even counted yet, and probably have not done much in twenty years toward changing and remodeling a social system, and its evils, which has been built up and sustained by one hundred million of Christians, for fifteen hundred years, with nearly all the governments and funds of all civilized nations to work with. He further objects to our charging upon the churches the poverty, suffering and vices of our social system; but, so long as they claim and boast of the advantages of civilization as arising from their religion, we can see no injustice in giving to them the credit of the other side of the picture.

Vermont is not notoriously Orthodox; has a very loose and liberal Christianity, and much of Spiritualism and less of visible poverty than any one of the Northern States in which we have traveled. Among the civilized peoples of the earth there is ever to be found the most poverty and misery where there is the most of sectarian Christianity and religious tyranny mixed in the governments, as in Spain, Ireland, and among the swarms of Catholic and Protestant worshipers in portions of our country and Canada.

How can any sane and sensible person expect Spiritualists to relieve or change this before they are out of their teens or have cut their eye-teeth? -when they control no nation, no State, no court, no town, no jury, no board of aldermen, no social system, and are as yet only making converts to a new religion, which will, if it lives and reigns with half the power of Christianity, abolish nineteentwentieths of the misery arising from our present corrupt and rotten social and religious systems?

But the gist of this whole matter is, who is responsible for the poverty and misery of our present social system? We lay it in large part to the churches, for the reason that where they control the governments it is worse than where they are merely tolerated by the governments, and, second, where Christianity most abounds is the nest of poverty and vice. They are certainly not the cure, if they are not the mother of it.

Spiritualism has not cured it! Of course it has not. Will it cure it? Time alone can give the answer. But of course it cannot cure it by fostering and supporting the same system of social and religious life. Only when the changes are effected, against which conservatives of all classes contend, can we see the fruits of Spiritualism. Prayers avail nothing, or at best only show a sincere desire for the poor to have clothes and firewood, but nial Hall, Washington, D. C., January 30th and draw neither from woods or warehouse. A religion of words and excuses and supplications to God or man is useless. Ours must be a religion of works. We must all be practical preachers, and we must change our social and political systems, not by ignoring religion, constitutions or laws, but by giving the best and most moral and religious part of community (females,) an equal share in courts and legislation, property and wages, and we should soon see no more of poor, bare-footed women and children who are sober and temperate in the streets in the winter time. To our brother's last question, whether we claim to be holier than those in rich dresses who neglect the poor, we those in rich dresses who neglect the poor, we answer: Holiness is not a common property in our city; we make no claims to any, and have not found much in the rich or poor, in church or State; would not attempt to weigh or measure it, eswould not attempt to weigh or measure it, especially what there is on the street.

The Revolution.

If this new and ably conducted paper, started in this city on a glorious mission, can live amid the attacks and jeers of a merciless and mercenary press, that is fed and fattened on popular corruption, social, political and religious, it will at last triumph in a more glorious cause than that in which the noble Liberator gained its victory and crowned its conductors with glory. The Revolution is devoted to the cause of equal rights for woman, politically and commercially, which will secure them socially, as the abolition of slavery must secure equal political rights for the colored race. Elizabeth Cady Stanton and Parker Pillsbury are guaranty enough for ability in the Editorial Department, and the Business Department could not be in better hands than Susan B. Anthony. The first number is mechanically a fine specimen of promise, and still more so in its leading articles. We welcome it to our counter. where it can be found for sale. Single copies eight cents, and two dollars sent to us will bring it one year.

The Herald's Mistake.

There was but one point in the Herald's articles about the ridiculous transactions of some insane persons in Newark, N. J., which it mistakenly and persistently calls Spiritualists, when it should call them Christians, as their insanity was on Bible subjects. That point is, its wholly atreets, New York. and totally false statement that the Spiritualists in the vicinity looked approvingly upon and endorsed the proceedings of said persons, when the fact is, the Spiritualists did not any more approve. tions, or the parties, than did any of the churches of Newark, and not so much, for the Spiritualists generally did not even believe in the stories of the original characters, when they attempted steel plate frontispiece "The Hiding of Moses," ington, says that the people of St. Thomas and tions, or the parties, than did any of the churches

to represent Adam and Eve, Jesus and the Virgin Mary, and the churches did. All such cases of religious insanity should be attributed to the religion they represent, if to any religion or religious motive.

Obituary.

Jared D. Gage, aged thirty-four, left the form, which was extensively known as the body of a true and manly soul, at the residence of his father, John Gage, in Vineland, N.J., on the 12th of January, and went to live in the summer-land. Our brother was a soldier; enlisted in the 15th Iilineis early in the war; served three years, and reënlisted as a veteran; was taken prisoner, and was over six months in that terrible pen at Andersonville, where he suffered the horrors of many deaths by hunger, and received the diseases which he could not recover from and which at last caused his death. Many of us who knew Bro. Jared D. Gage and his long sufferings and the goodness of nplete works of Thomas Paine, in three volumes, price heart and soul he possessed, cannot regret his

A Rational Religious Movement.

Rev. Henry Blanchard, a live man as to what God is doing and saying to-day, rather as to what Moses says he did and said in his day, and a popular preacher in Brooklyn, N. Y., proposes to feel of the religious tendencies toward reason by preaching in Dodworth's new dancing hall, corner of 5th avenue and 26th street, New York, at 31 o'clock, during the four Sundays of February, on the following interesting subjects: Rome and Reason; God, Saul, Jesus' Church; Why I am Independent Universalist; The Church of our

In the elucidation of these subjects by Mr. Blanchard, we look hopefully for the grand work of a "new religion" which shall meet the needs of human hearts, and be sauctified by human reason and righteous endeavors. We hope Spiritualists and other people who exercise reason upon spiritual things will give it all the encouragement such bold enterprises demand.

CHARLES PARTRIDGE.

A Note from J. H. Powell.

A fortnight ago I came here and lectured to the Spiritualists, but found myself unable to return to my family. An attack of erysipelas in the foot accompanied by a large abscess near the groin has stricken me down, shattering all my spleudid plans, and leaving me sweet thoughts of human goodness and the beneficent ministrations of an-

Owing to the care and attentions of Mrs. D. Chadwick, to whom I can never be too grateful, I am progressing rapidly, and have reasonable hopes of being able shortly to continue my lectures. &c.

In the meantime I wish to say to the kind friends who through the recommendation of the 'Banner" have encouraged my little monthly, 'Powell's Domestic Magazine," that No. 2 will not be issued until March, as it is impossible for me in my present state of health to attend to it. All friends wishing for copies of No. 1-price twenty-five cents-will please direct to me at Vineland, New Jersey, where my family have removed. Ever for the truth, J. H. POWELL. Vincland, N. J., Jan. 20, 1868.

"Playing Soldier: or Little Harry's Wish."

My attention was invited a short time since to a little story book, written by my friend, Mrs. II. N. Greene, with the above title, and a better book for children it has not been my privilege to read. The story is very interesting, and the principles woven through the whole, the highest. The book is in pamphlet form, and is sold at the Banner of Light Bookstore for the small pittance of fifteen cents, Progressive Lyceums about the country, fathers and mothers, will find it to the advantage of their children, both morally and socially, to invest liberally in the purchase of this L. S. RICHARDS. little story book. Boston, Jan. 20, 1868.

Radical Peace Principles.

DARKNESS.

31st, 1868, 91 A. M. and 71 P. M.

We are tired and sick of glory to military greatness in the highest, on earth war and destruction unto mankind. 1868 should know emancipation and regeneration from that system of man-killing, impoverishment and torture, which mocks and confounds our boast of the right to life, liberty and the pursuit of happiness, and of our being followers of Jesus Christ. We shall hold fast to all that is good and strong

in government, based upon the uncompromising principles of life, love, justice and truth, and aim to give them definite form and practical force.

We appeal—as the best friends of the soldier
the working man, the country and human rights.
Disarm and arbitrate—Christianize our civiliza-

peace, our invitation to these meetings is without distinction, and every one may have a hearing as time and good order will permit; and from those who cannot attend, any word or aid will be wel-

ALFRED H. LOVE, President, Philadelphia.

James M. Peebles, New Jersey, Thomas Garret, Delaware, and others, Vice Presidents.

M. S. Townsend, Bridgewater, Vt., Secretary.

Henry T. Child, Philadelphia, Ezra H. Heywood, Worcester, Mass., and others, Executive Committee. wood, Wo Committee.

Committee.
Levi K. Joslin, Providence, R. I., Hon. George Thompson, England, Lucretia Mott, Philadelphia, Laura Blivin, Providence, R. I., Elizabeth B. Chase, Rhode Island, Henry C. Wright, Boston, Henry M. Laing, Philadelphia.

Business Matters.

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

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

THE LONDON SPIRITUAL MAGAZINE is received regularly at this office, and sent to any address upon the receipt of 30 cts. DR. L. K. COONLEY, healing medium. Will ex-

amine by letter or lock of hair from persons at a distance. Address, Vineland, N. J. JAMES V. MANSFIELD, TEST MEDIUM, answers caled letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps.

MRS. E. D. MURPEY, Clairvoyant and Magnetic Physician, 1162 Broadway, between 27th and 28th atreets, New York. J4.4w.

MRS. R. L. MOORE will send examination and prescription on receipt of lock of hair, \$1 and 2 stamps. Address care Warren Chase, 544 Broadway, New York.

MISS M. K. CASSIEN will ait for spirit answers to sealed letters. Inclose 82 and 4 red stamps, 248 Plane street, Newark, N. J. F1.

THE BEST, SAPEST and most successful antidote to NEURALGIA, nerve-ache and all other painful nervous affections, is undoubtedly Dr. Turner's Tic-Douloureux or Universal Neuralgia Pill. It tones and stimulates the nerve fluid, buoys up the entire nervous system, and positively cures my of these diseases. Apothecaries have this medicine. Principal Depot, 120 TREMONT STREET, BOSTON, MASS. PRICE S1 per package; by mail two postage stamps extra.

PARTICULAR NOTICE TO SUBSCRIBERS,-Those fail to find it.

Special Notices.

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

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

CALIFORNIA, PACIFIC STATES AND TERRITORIES, ENGLAND AND CANADA. -Spiritualists of the States and countries just named, expecially Agents, Druggists and Physicians, are here by notified that Prof. Spence has just completed arrangements by which Mus. Spence's Positive And Negative Powdens will be sent, (expressage or postinge prepaid by Prof. Spence,) to any place in any of those States and countries, in quantities from one Dozen Boxes up to any number of Bozen Boxes, at prices as low as any other article which retails for one Dollar can be bought by the dozen in the city of New York. Printed terms sent free, postmaid. See advertisement in another column.

DR. BABCOCK's HAIR DRESSING .- The State Assayer recommends it. No other preparation to tafe, to good or so cheap, Price One Dollar. Sold by Druggista everywhere, and by 1m. GRORGE W. BARCOCK, Scientific Dermatologist, 28 Winter street, Boston.

Every town, city, village and neighborhood in the United States should have an Agent, male or female, for Mrs. Spence's Positive and Xegutive Powders. It is particularly desirable that women should engage in the sale of this invaluable preparation. Those who do not desire to make a business of it, can at least supply their own neighborhood. Those who desire to do so can obtain the Sole Agency of one or more Townships. With the extended reputation and increasing popularity of the Powders, the Note Agency even of one township, if properly managed in the beginning, will be a constant source of revenue to the possessor, with comparatively little trouble or loss of time. The prices to Agents, Pruggists and Physicians have also been reduced, and in all cases Prof. Spence pays the expressage or the postage, whichever was the Powders are sent. Send for new Terms to Agents, to Pror. Payron Spence, Box 5817, New York City, Jan. 4.

ADVERTIBEMENTS.

Our terms are, for each line in Agate type, twenty cents for the Arst, and Afteen cents per line for every subsequent insertion. Payment nvariably in advance.

Letter Postagerequired on books sent by mailto the following Territories: Colorudo, Idaho, Montana, Nerada, Utah.

DR. GEO. B. EMERSON, Spiritual Movement Cure,

OFFICE, No. 1 Winter place, Boston, Mass. Hours from 9

This is to certify that I have been cured by Dr. Geo. B. Emerson of a continued headache, dizzhess and catarrh. I had been so much afflicted six months previous to being trented that I frequently had fallen from my chair. I now consider myself cured, as it has been marty a year since I received the last treatment. J. C. GIPSON, Newton CKNIEE, MASS. Witness, L. JEWELT, No. I Winter place. 2w-Feb. I.

Wilness, I. Jewett, No. I. Winter place. 2w—Feb. I.

N. B. STARR. CLAIRVOYANT ARTIST,
NO. St. II. DISON STREET, BOSTON.

A.L. Persons baying photographs of deceased irlends, no.

A. matter how imperfect, even if taken afterdeath, and looking corpse like, can have them converted into the most beautiful life-like oil portraits, by sending them to me. The price will be somewhat lower than that of spirit portraits prop. r. which, owing to the lack of proper conditions, cannot at all times be taken. All orders must be accompanied by the photograph and a portion of the memey. The price will be not less than 80, which is about one-third of what a competent artist would charge for the same work taken from life.

Feb. 1.—Iw

MADAM MANCHESTER

METAPHYSICIAN, Chairvoyant, Test and Healing Meditin, treats successfully all complaints poculiar to be sex. Madam M.'s metaphysical remedies exert a specific of fect on all disease arising from whatever cause that no other means has ever equaled. No 23t Harrison Avenue. Hours from 9 to 5. Circles conducted by M. Chartes Sunday and Wednesday evenings, at 7 o'clock.

MRS. LITCH, Trance and Healing Medium and Clairvoyant. In cases of sickness the is unityated. IVI and Clairvoyant. In cases of sickness the is nortivated. Satisfaction always given in spirit tests. Select circles Mondays, Wednesdays and Fridays. No. II Kneeland street, Heston, Mass. LAURA HASTINGS HATCH, Inspirational

A Medium, will give Musical Scances every Monday, Tuesday, Thursday and Friday evenings, at 8 o'clock, at 8 kitteredge place, opposite 69 Friend street, Boston. Terms 25 cts. Feb. L.-4w MRS. FLINDERS, Medical and Remarkable Healing Medium. Advice \$1,00. 41 Harrison Avenue, Boston, Mass.

MRS. M. L. FRENCH, Inspirational and Trance Medium. Address, Ellers street, Washington Village, So. Hoston, Free Circles Sunday evenings. 1w-Feb. 1.

READY TO-DAY.

READ IT!

The New and Remarkable Novel, $D \wedge W N$:

FOR SPECIAL REASONS, WHICH WILL BE APPARENT ON EXAMINATION, IS RECOM-MENDED TO

EVERY READER OF THE BANNER OF LIGHT. T IS A WORK OF HABE EXCELLENCE and of the most intenso interest from beginning to end, presenting an originality and strength of thought, a freedom and holdness of expression, a liberality of views, and a series of new characters and new relations which cannot fail to attract universal attention, and render it the most widely read hook of our day. In an elegant 12mc, volume of upwards of 400 pages, handsomely bound in cloth. PRICE Two DOLLARS, on receipt of which, copies will be malled, postpaid. Address.

Jan. 25. 25 Browsfield Stieger, Boston.

C. P. L.

THE MAXUAL FOR CHILDREX'S PROGRESSIVE LYCEUMS

BY ANDREW JACKSON DAVIS.

SIXTH EDITION. Now Bradt. 80 cents per copy-5 cents postage. 863 00 per hundred.
This Daridge Edition of the Lyckum Manual. 45 cents—occurs—oc

NOW READY.

UNHAPPY MARRIAGES.

BY A. B. Child, Author of "Whatever Is, is Right";
B "Cirist and the People," etc.
Price 30 cts.; postage free. For sale at Banner of Light Offree, 198 Washington street, Boston, Mass.; also at the Branch
Office, 544 Broadway, New York. JUST PUBLISHED,

FIFTH EDITION, (full gilt,)

POEMS FROM THE INNER LIFE, BY LIZZIE DOTEN. PRICE 92,00. For sale at This Office; also at our Branch Office, 544 Brondway, New York.

THE PERSONAL MEMOIRS OF D. D. HOME, The Celebrated Spirit-Medium, ENTITLED,

INCIDENTS IN MY LIFE; With an introduction by Judge Edmonds, of New York. Price \$1,25; postage free, For sale at this office. Aug. 15.

AN EYE-OPENER. ECOND EDITION. "Citateur par Pigault." Le Brun
Doubts of Infidels, embedying Thirty Important Questions to the Clergy. Also, Forty close Questions to the Doc
tors of Divinity. By ZEPA.
Price, 40 cents; postage, 4 cents. For sale at this office.

THE MIDNIGHT PRAYER:

A N Inspirational Poem, given through the medium-hip Mas. M. J. Wilcoxnox. Price Scenter notage 2 certis.
For sale at the BANNER OF LIGHT OFFICE, 158 Was ington street, Boston; also at our BRANCH OFFICE, 54 Broadway, New York.

Message Department.

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

Mrs. J. H. Conant,

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that heyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.

The questions propounded at these circles by mortals, are answered by spirits who do not an-

nounce their names.

We ask the reader to receive no doctrine put

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

The Banner of Light Free Circles.

These Circles are held at No. 158 WASHING-TON STREET, ROOM NO. 4, (up stairs.) on MONDAY, TUESDAY and THURSDAY AFTERNOONS. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, af-ter which time no one will be admitted. Dona-

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

Invocation.

Our Father, we believe in thee as the source of all being. We believe in thee as the ever-present sustaining power of all things. Therefore we know that thou art with us, therefore we kneel in the midst of human life to receive thy blessing. Thou art gulding us by the infinite law of our destiny to higher and still grander attainments. Slowly but surely we are leaving the past, entering the future, and making it our present, and wherever we turn, there we behold manifestations of thy power, of thy wisdom, of thy love. Thou art constantly teaching us that thy creatures cannot live without thee, that thy presence is necessary unto their being that every soul lives in thee. Every atom exists in thee, and thee alone. Our Father, thou in whom the soul ever finds sure consolation, we bring unto thee the desires of these thy mortal children. They are all sacred; every one of them hath been born according to thy law, therefore we feel that thou wilt take note of them, and answer them according to thine own infinite law. Our Father, thy blessings we know will rest upon us all, upon all thy children everywhere. For as the sun falls in golden showers upon the earth, so will thy love fall in golden showers upon every soul causing it to feel its nearness to thee, causing it to realize its own immortality, causing it to trust in thee, its great source, its eternal life. Our Father, though thou dost sometimes lead thy children through uncertain ways, though shadows fall across their pathway, yet we feel that thou wilt do all things well; and whether the shades of sorrow are with thy children, or the sunbeams of joy, thou wilt never forsake them, but so sure as they have been born of thee, so sure they can never depart from thee, Oh grant that that innumerable host who have once passed through the bitter experiences of human life may continue to draw nearer and still nearer unto those they know in mortal life, till every heart shall be bathed with the full acknowledgment of thy power, that life, that ever-present principle that can do all things, and all things well. Oh grant that we may continue to walk through the earth on our mission of love and mercy, till every soul shall find peace, till every heart shall receive an answer to the question: "Where are my loved ones who have passed through the shadow of death?" Oh grant that the shadow may turn to a sunbeam; grant that thy children everywhere throughout the world, and t croughout all worlds, may soon realize that there is no death, that life is everywhere, and life is for tvery soul, forever and forever. Amen, Nov. 19.

Questions and Answers.

CONTROLLING SPIRIT.-If you have propositions, Mr. Chairman, we will answer them.

Ques,-I saw in the Banner-a few weeks since this question: "What are the functions of the spleen?" Now I would ask still further, what effect does a diseased spleen have upon the physical system generally?

Ans,-Medical men who have made that branch of medical science a study, tell us that the spleen may be called the magnetic stomach, the organ that receives all the magnetic force that is necessary to assist in running the machine, the body, from outside conditions. It receives them, and by certain processes adapts them to the use of the body. They tell us, further, that a diseased spleen produces most disastrous effects throughout the entire body, because it vitiates the entire magnetic currents, and as it is upon them that all the other organs are dependent for natural vital connections, if that is not what it should be, the connection of all the organs is correspondingly imperfect. This being true, it is of the utmost importance to life that the spleen be in good order.

Q .- What is the difference between the odylic Free and that of mesmerism and biology?

A .- They are different terms only, while the life-principle of each is the same.

Q.-What connection is there between the phenomena or proligies of modern Spiritualism and the truths of religion and Christianity?

A .- Modern Spiritualism is a natural, well-established truth. That truth which runs through Christianity is the same. They are all referable to the science of life; these and all other spiritual phenomena, of whatever class or kind. are all referable to the science of life. All may be resolved back to life.

Q.-Are not the words of a wise, honest and good man, speaking from the fullness of a good and generous heart, superior to anything ever

uttered by a medium, and far more trustworthy? A.-No. Why should they be? If both are uttered from wise, good, honest standpoints, why should you exclude the moral validity of the one, while you embrace the other? Truth is truth, from whatever source it comes, or through whatever channel it is given. Ignorance is ignorance, wisdom is wisdom. I have seen just as great an exhibition of wisdom from the lips of childhood, as I ever did from mature age. Sometimes the wisdom of a Solon may pale before the wisdom of childhood.

Q .- What is the practical utility, either morally or religiously, arising from such communications as were revealed at the last two circles?

A .- To some souls they demonstrate life after death. This is of more importance than everything else combined. Christianity has never demonstrated the immortality of the soul. Modern Spiritualism has done it, therefore it stands in that respect preëminently above Christianity. I mean that Christianity that is floating throughout the length and breadth of the land in the present day. I do not mean that pure and under filed Christ-spirit that is so entirely covered up. that has run through every religion, will finally They understood me to say, "Yes, I will do it." work itself to the surface, will finally so clear They should have understood it in this way," I darkness that surround it, as to be made ap- matter over, and I think the old lady would be tianity? No, we do not. On the contrary, they He constantly preached of love. It was the guiding star that led him on to glory. But oh, where shall we find it among the churches who have taken his name to-day? We look for it in vain. Nov. 19.

Maria S. Gray.

think I wasn't? [I did n't know.] You mean here? [Yes.] Well, it was Maria S. Gray, I did n't live here in Boston. You could n't guess Charlie.] where I lived, could you? [No.] Well, before I went to California with my father and mother, I lived in New York. My father went when I was small. I have come here in this way, because I think my mother will be so glad to hear from me. [Where is your mother?] In California. In San Francisco. Were you ever there? [No.] You never have been dead, have you? [No, not as you are.] Well, my mother never has, nor my father; and they did n't tell me I could come back. Why did n't they? [Perhaps they did n't know.] Well, they should know. I've got acquainted her mother knows it, and know it before she came Whittinger. She has been here. [Yes.] I am I aint any more. I am doing nicely now. I felt here anyway, but I should n't want to go back and everything. Oh, we don't; we don't; and mother said she should be glad if she ever saw the day when she was sure she shouldn't have to move again as long as she lived. I reckon folks don't have to move here unless they want to, and then they do. Folks do n't buy the houses and unless they want to. If my father gets a house here he can't sell it, because nobody ever wants to buy-they don't-really they don't. Everybody has to make their own, out of themselves, and so nobody will want what my father's made, and he will have to keep it till he gets tired of it here unless she wants to, because father can't died. Did n't I die? [That is what people term body is. I am here. Oh dear me, I can't go anywhere with the medium, can I? I can't go to my mother? [No, it is too far.] Not if I bring you a medium sometime. You can speak to her sometime when she is quiet.] Tell her who I am and ask? [Yes.] You will put this in the paper? one; but I don't live with her. I don't know will be able to. I have no doubt. Dear me- 1 could tell mother about it. [When you come [Don't be afraid. Everything will be pleasant.] Nov. 19.

Hiram S. T. Bowers.

I gladly avail myself of this glorious method of return. I ridiculed it when here. I had no faith whatever in what is known as modern Spiritualism. But I once made a promise to this effect: should there be any way of return, I would try to avail myself of it. One of my friends, who was as skeptical as myself, once said to me, about eighteen months ago, "If you die first and find there is truth in this Spiritualism, in God's name come back to me, and in such a way that I shall know it is you." I thought of it when I first came to consciousness two days ago. I was told then but three hours had passed since my death, and that it was possible I could return immediately. I knew of this place before death. I came here and gained the privilege of trying to see what I could do. I had been for some four or five years subject to attacks of hemorrhage from the lungs, Sometimes I would be attacked from what would seem no cause whatever. Then again it would seem to be induced by cold or over-exertion. I know nothing that I can attribute my sudden atbeautifully. That, however, is a matter which I know now that I can come. I did not know it benext time. Nov. 19.

Charlie Poor.

begged the privilege of coming here to answer it. shall ever be found praising thee.

scured by the external. I have faith that by-and- know as I like it very well. I answered as well by this internal life, this pure principle of truth as I could by raps, which was very imperfect. itself from the clouds, from the superstition and will see; yes, I will see." Well, I thought the parent to the soul that seeks for pure, undefiled better off without it than she would with it. Pov-Christianity. The Christ-spirit teaches universal erty is no disgrace, though it is peaky inconvelove. Do we find it with those who profess Chris- nient sometimes. But I think, really, the old lady will be better off without it. And I will give her are very far removed from it. Christ taught his a piece of news; ahe longs to try the realities of followers to love one another—the sacred law of the spirit-world; well, she is going to, consequentlove he sought to enforce upon all his followers. ly she won't need the money. You see I looked all round the compass, so I am quite safe in refusing.

And to the friends who ask why I do n't come oftener to the Banner of Light Circle, I would say, I leave the room for others who can occupy it better than I can, I assist a good many hereshow them the way, but I have no need to come myself except when I wish to come, and then I I am so glad to come here. [Are you going to do, for I expect I am always welcome; and if you tell me who you are?] Oh yes, I am; did you don't welcome me, why, I will go up in the loft there and manifest all to myself. I'll get up such for me to tell what was my name when I was a racket there, you will be glad to invite me down here. Well, Brother White, good-by. [Good-by, Nov. 19.

Samuel Cole. Stranger, I am from the 3d Michigan Cavalry. I suppose I have a right to the name of Samuel Cole. Sam Cole, they used to call me. The boys will tell you the last words I uttered were, "I'll fix that 'gray back' for that!" I did n't think I was mortally wounded. I hoped to get a good shot at him and pay him off. But the wound was mortal, and I very soon went to try the realities of the unseen world. Now, if the 'gray back' is on earth that shot me, I should like to have a talk with with a little girl since I came here, and she says him quite well; but I don't know as I care so much about that as I do about reaching my two here. [What is the little girl's name?] Nettie brothers, my sister and my wife, and all the rest of my own particular friends. I should like to come to tell my mother that I was homesick, but shake hands with the reb, and tell him it's a pretty good day's work he did for me, but I do n't bad at first, and I did n't know how I should live know as I should pay him back in the same coin if I was here. It's too good altogether. But, now where you have sore throats and measles, stranger, I see the crowd coming this way, and I thought I could n't do better than to fall into the you can have things more what you want to. My ranks and wait for my chance. I took it, and I

am here. I should like to get into communication with my brother James, because he is an infidel, and more than all the others I should like to reach him. He is a materialist, an infidel; fights against don't sell the houses here, so they don't move all kinds of religion; and he has been the subject of prayer from all our family ever since I can remember. I want to tell him just what there is on this side; that there is a sort of-a kind of natural religion that is the very best kind. Why, seems to me, if I was back here on the earth, with the knowledge I've got now, without any educaand wants a better one, and then he will have to tion to back it up-never had any here; could read make a better one. But he can't never sell; aint and write, &c., but that's all I had-and with the that glorious? Mother will like that. I know knowledge I got here in this life, I would upset, or she will be glad to hear that, because she said if try to, all the religious there is on the earth, and she had n't had to move I should n't have died. establish something natural. Yes, I do n't think I do n't know whether I should or not. Nobody my brother is so much out of the way; he would has ever told me, but mother won't have to move not accept what there was, what all the ministers in Christendom want him to accept, but he failed sell. You tell here that, won't you? [Yes.] I to see that God had a beautiful religion all round. am ten years old now. I've been here since the I once said to him I believed there was a sort of snow was here last winter. I got sick then and religion in the spring and summer and autumn and winter that's better adapted to the needs of it.] I am buried at Oak Ridge. No, I aint; my the soul than all your go-to-meeting religions. That was true. It was true. He could n't even accept that. He said, "These things will die, and that's the last of them. We shall die, and that's hundred dollars? Any way can't I? [It is too the last of us." He believed in what he could long a journey.] Well, can't I go to New York see, and in nothing else. He said our thoughts to see Uncle Charles there? [You may ask the were just like the friction produced by the run-

ning of a machine, and nothing more. Well, our thoughts are something more than that, because I am alive now; and if our thoughts [Yes; have you brothers or sisters?] No, I lost were nothing but the friction of a machine, I shouldn't have remembered them. I remember her. What is the reason? [You are not adapted my life; wish I did n't! I have done some mean for each other, I suppose.] She died before I was things, and I wish I could disremember them. born. I never saw her. [Perhaps you will when I went to law once just out of spite, and I fought you leave here.] Shall I know her? [Yes; would like a prairie wolf and won the case; paid a good you like to see her?] Yes, I should. [Then you round sum to win it, and I knew I was wrong all he time, but I hated the chap, and wish I had seen her before I came here, then I win, and won; and it was the meanest thing I ever done. Wish I could disremember it, but I can't. again you will be able to tell her more.] So I All the things you do, good or bad, are heaped up can, can't I? Oh dear me; I am afraid to go. in a pile, and you can't put them off on to somebody else; you take your truck and you have got to take care of it. That's so. That was the first law scrape I was ever in, and the last. A mean set the lawyers are, anyway. They will get you iuto a scrape and tell you it's beautiful and glorious. No, they aint no meaner than we are. I take that back. If we understood the better law we would n't be wanting to dabble in the meaner law. Well, I want my brother James to come up to the scratch and let me shake hands with him: and I'll show him whether there is a t'other side,

or whether there aint. I should be thirty-nine years old if I was here-I am here—thirty-nine. [If you were here in the body, you mean.] I am here in a borrowed one. I never did like borrowing, and don't now. Well, stranger, if I can get square with you any way for what you've done for me, I will.

Nov. 19. Seance opened by William E. Channing; letters

answered by H. Marion Stephens.

Invocation. Our Father, we kneel at the shrine of human nature to pay thee our vows, to utter our prayers tack to which terminated so fatally and yet so and our praises, and we hope that we shall worship thee in the beauty of holiness, in the simpliam not much interested in. I am here, and I city of Nature. Thou hast opened thy wondrous volume for us that we may learn of thee. Thou fore, and I bear the news of my exchange of hast given to the earth its mountains and its valworlds to my friend Silas Dorson, who I presume leys, its waters and dry land. Thou hast clothed is in New York, or near there. He knows I vis- it with beauty; thou hast diversified it with flowited the continent for the double purpose of get- ers, with fruits, with sunshine and shade. All ting well and of attending to some matters of that would bless the soul and aid it on its journey business. Those matters are not well attended to, heavenward, thou hast there placed. And so for but death never waits for us to finish our earthly the blessings that meet us in earth-life we render affairs. It is true-this great modern manifesta- thee thanks, and for those higher and grander tion of God, and you need not fear to cross the proofs of thy love and thy wisdom that have met river, for it is only a step. I suppose I have a us in the glorious spirit-land, we praise thee also. right still to the name I bore here, Hiram S. T. But oh we feel that our praise falls far short of Bowers. I died in Liverpool. I hope to do better that which we should give in honor for all thou hast bestowed upon us. Thou Great Spirit who speaketh unto us through Nature, though we cannot understand thee nor analyze thy wondrous I did not mean to intrude upon you, friend wisdom, yet we can reach out toward thee, we White, quite so soon; but as I did not have quite | can serve thee, we can worship thee. So, oh so good accommodations where I was a few nights | Spirit of Time and Eternity, whether thou dost ago to answer a question that was put to me, I | lead us through sorrow or joy, we trust that we

I am Charlie Poor. [Why, Charlie, I am glad to May the consciousness of the presence of those see you.] I am out of the fiddling business. [Do who have passed through death, and the conn't you try it occasionally now?] Sometimes, sciousness of the presence of this, thy spirit eteryes; not much. But I'm there, I tell you, and nal, enter the inner life of every soul present. there's where I was a few nights ago, and what Oh grant that all superstition may flee away bedo you suppose they asked me? [I could n't tell.] fore the light of thy simple truths; grant that the Well, there was an old lady there wanted me to sun of thy truth may shine so clear that the dark-

be bestowed upon it, for thou wilt do all things able to. well, we know-thou wilt lead every soul accordmend every soul and their every thought, for ever hast been. Amen. Nov. 21.

Questions and Answers.

thought of? ANS.-No, I do not so understand it. I believe

many, and I may say all the scenes of art. But I have no evidence that by thinking of a beautiful projected into existence simply because I have The earth and the spirit-land are filled with all that is essential to the soul's happiness. All the essential aids to spiritual progress are placed in the spirit-land and in earth-life, or wherever the spirit, as a spirit, can go. Now, as spirit is possessed of a very large degree, to say the least, of freedom when it casts off the mortal body, it is very reasonable to suppose that if I think of a beautiful landscape, place or thing, in my external life, I might commence action to reach that. I know in my soul-life that it exists in tangible reality somewhere, and I seek it out. If my desire is strong enough, I do not stop till I reach it-till the object is gained, and I am thereby satisfied. In this sense, and I believe in this sense bring them to us.

spirit-world appear fixed and permanent as with us on earth? For instance, three persons with us look at the objects in a room and we all see the same things. Is the correspondence of this true with snirits?

A .- Yes, certainly. No two persons see or understand a thing exactly alike. You should remember that; and where you have that faculty of perception very poorly developed here, the spirit in its enfranchised condition has it very largely developed. For instance, I may say that is a very poor painting, a perfect daub; somebody else may say, "It is perfectly beautiful. It is food for my soul." These soul feelings, for they belong to the soul here, belong to it to a very large degree in the spirit-world. They have the largest room for the exercise of that freedom which belongs to the spirit after it has cast off the body, therefore if I detest the picture here and see no beauty in it, that feeling will be intensified in the spiritworld; consequently, two spirits returning from the same spiritual locality will give you entirely different accounts of that locality. One will say it is beautiful, another that it is a barren waste. The capacity to understand is within, the variety is without, but the capacity to enjoy the variety is from within. So you see no two individuals can understand anything-not even any one thought-exactly alike. There will be a difference of opinion, because there is a difference in the internal constitution of the individual, for it is by the internal that the external is measured.

O.-Why do not the spirit friends of those who may be present at a scance in the circle room manifest, instead of those who have no personal

friends present? A .- It is not thought best to allow such manifestation. First, because it would prove a great draft upon the medium-too great. Secondly, say, "Oh, it comes from the audience. The larger portion of those who manifest have friends in the audience. It is but the reflection of their mind." So it has been determined that the instances of spirit manifestations to those who have friends in the audience shall be very fow-indeed, all will be debarred from coming, except such as can do so upon an entirely platonic plane. If you could stand behind the scenes and watch all the modus operandi of this thing, you would not wonder that the guardians of these scances have considered it best to take such a course. And again, those who manifest are generally—the majority, at all events -those who cannot reach their friends by any other process; their friends are skeptical, and will not meet them at any other place where they can speak, and this is the only place from which they can give publicity to their manifestations and reach their friends.

Ellen Reed Wade.

Why, Mr. White! Why, I did n't expect to find you here. I am Ellen Read. [Is it possible?] Why, how strange it is. I didn't expect to see you. [Well, be calm. I have sent you back in memory, haven't I?] Why, yes, and I am wandering there, so I have forgotten what I wanted to say. I can't stay. Tell my friends that I came, and I am happy, and I want to meet them. I don't go because I am not glad to see you. [You were down in Spring Lane with me, were you not?] Oh, yes; you must remember me. [I do. You married Frank Wade, I believe?] Yes. Do you know how I can reach him? [I will speak to him of you.] Do, do, do! then I shall have accomplished all I have come for. Oh! how strange! You look just as you did then. [Do I? It is ten, almost fifteen years, is it not?] Let me sec. Is it '67 now? [Yes.] It is sixteen years, then. [I will try to see your husband, and will help you all I can.] Do. Good-by. I am so happy to see you.

William Pierce.

I am from Searsport, Me. I feel like a cat in a strange loft. I know so little about these things that I do n't know anything. I am from the Tenth Maine regiment, and I can't say as to where I hail from on this side. I don't know. I don't know. Places aint divided off and named up, like Maine and Massachusetts and Rhode Island, and all that, where I am now. If they should want to send a letter to me, I can't say where they better direct. I am on the wing. [Can you fly?] Do the next thing to it. None of your creeping round here like a foot-pad. No, no. Locomotion is a little ahead of locomotion on the earth—a little ahead. Steam's nowhere; lightning's a fool to the way and upside down since I got here, that I don't know hardly as there is anything left of me. I through all. filed Christ-spirit that is so entirely covered up with external observances and ceremonies that are called Christianity. I mean the life of all those vague ceremonies which is entirely ob-

thanks for the multitude of blessings that thou meet the folks that used to know that something. art constantly showering down upon thy children. I tell you what 't is, I 'd be a philosopher if I only Thou art no respecter of persons. Thy blessings had the chance to navigate upwards that some of fall everywhere alike. All are thy children, and the philosophers have here. But somehow or all are lovingly cared for by thee. So, our Father, other I aint got in the way yet of rising. But I tell all are safe in thy love, and that kingdom of you what it is, it's a beautiful place here where I heaven that the soul so earnestly prays for; that am, and although there's no idlers in the camp, rest that the weary spirit sighs for, we know will yet you don't have to go beyond what you are

Tell my brother Si there 's no difference between ing to its own interests; thou wilt baptize all in the Baptist and Methodist here; one is as good as love and wisdom as thou seest they need. There- the other, and there aint neither of 'em good for fore, oh Father, unto thy holy keeping we com- anything. Now that 's just as sure as you live. If he do n't believe it, why keep on disbelieving till thou art great and good and holy to-day, as thou he gets here. He will see whether I tell the truth or not. I say one is just as good as the other, and there aint neither of them good for anything. He better not be puzzling his brains as to which QUES .- Is it true that thought takes form with is best. He has got the most religion what's got spirits? In other words, if a spirit thinks—say of the most love for all God's children. Now that's a landscape—does that thought body forth to the sure, and it's the only kind that they will tell you spiritual sight a tangible presentation of the thing is worth a straw here. So that's the article you want to carry across with you. You better get that kind, because the other will slip you before that thought, in concert with action, can produce | you get there. So I want Si to know that, 'cause he and I had a good many disputes about it.

(To the Chairman.) You look as if you was flower, a beautiful landscape, or a beautiful face, from Maine; are you? [I lived very near the line, in the spirit-land or anywhere else, that that in New Hampshire.] You was so near you beautiful landscape, or flower, or face, will be got a little tinctured, didn't you? Well, I am here, back again; I am satisfied, tell 'em. If I thought of it, or desire that it might come to me. knew better how to move in these matters, I should.do better. This is my first attempt. Never was very smart at anything, so you can't expect much from me now-aint been here long enough to learn much. '67 is it? [Yes.] Oh Lord! Have I been away ever since '62? [Time goes fast with you?] Don't seem so. I tell you I don't think there is any time where I am. Don't seem to me I more than took a jump from the earth and back again. Don't forget to tell Si about the religion. That's troubled me more than anything else.

> [How old were you?] I was twenty-sevengood, round, clear up twenty-seven-nothing short of it; twenty-seven a week before I died.

Oh Lord, I tell you what-'t is a grand thing to have the way open to come back. [Did you only, does thought produce external objects or | go out suddenly?] No, not very. Had kind of a hard time squeezing out. No, I wished I Q.-If thought does not take form with the | could, but I was n't so favored. I was wounded, spirit, then is it true that the objectivities of the and I don't know-I can't tell how many hours I was dying. I held on; I was one of the chaps that would hold on to this life. "Burn up all the oil," they said, "and then go out." Took a good while, because I had my lamp trimmed, I suppose-physically, at any rate. Was n't never sick much. Good-by.

Matilda Frances Lyon.

I have come to tell the dear friends at home how happy I am in my spirit home. I was not mistaken. I found everything very much as I expected to, and oh! I am so happy, so contented here! Nothing would induce me to return. Oh I don't want father and mother to suppose, because they can't see me, that I do n't go home every day, for I do, and I shall perhaps for a long time; perhaps I always shall as long as they remain in their present state. I am cognizant of all their thoughts of me, and it has caused me great satisfaction to know that they think of me so lovingly. It forms an atmosphere around my spirit that is very beautiful. By-and-by I shall hope to assist in giving them some very beautiful and, to the earth, very new and strange manifestations. I shall try to. A class of spirits are at present engaged in experimenting upon certain mediums-undeveloped they are now, some of them-through whom they hope to bring out these manifestations, and I hope to assist in them myself, and so I hope to come near unto those I love. I am from Fall River-Matilda Frances Lyon. I was called Lily. They will understand better by that. There is no sickness here, tell them. Everything is buoyant, and so satisfactory. Tell them the welcome I received from those who came for me at death was so sweet-I felt it was better than I deserved. [Can you name some of them?] Yes, grandmother and grandfather were among them, and the nearest to me. Farewell. I've been here since last July.

Scance opened by John Pierpont; letters answered by " Cousin Benja."

"The Divinity of Christ" Question. The following is Dr. CHANNING's reply in brief

to the article of "JUSTICE," which appeared in the Banner of Jan. 11th, under the caption of "The Divinity of Christ":

At the outset we find ourselves placed in a very uncomfortable situation, from this fact: Your correspondent informs us, at the beginning of his article, that he is thoroughly skeptical with regard to the intelligence with whom he is discussing the subject of the divinity of Christ; and further on he adds: "It will make no difference," &c. But we would add it makes a very great difference to us, inasmuch as it places us, in his estimation, below our true standard. It shuts us out from his faith, and therefore obliges us to give whatever we may be able to through very stringent and uncongenial circumstances. We are doubted, distrusted; still we must answer. He does not ask us to bring anything in proof of our identity, but the article only calls in question our former article in answer to one of his with regard to the divinity of Christ. A little further on he adds that he proposes to throw out some hints by which the spirit may extricate himself from the dilemma into which he has fallen. Thanks for his kindness. A little further on he charges us with having misunderstood his position in the former article. He denies his belief in the miraculous conception of Christ. He assumes, also, that we have found ourselves in a very uncomfortable situation in the spirit-world, not having attained the heaven we expected to: and not having received the "Well done, good and faithful servant," from the lips of our Lord Jesus Christ,

servant," from the lips of our Lard Jesus Christ, not having found psalm-singing and perpetual praising, we are dissatisfied, and therefore have turned to the humanitarian belief for solace.

Well, he certainly has assumed a position for us which we have never thought of assuming for ourselves. When on earth, I was Unitarian. I was in full fellowship and faith with Unitarianism, and to a certain extent I am a Unitariantill. I believe in one God, and I believe the dividity of that God is shed upon every living still. I believe in one God, and I believe the divinity of that God is shed upon every living soul. I believe that God expresses himself through all forms of matter. I believed it when here, and I am very sure of it now. I do not believe in a vicarious atonement, but I do believe that so far as our souls are atone-ment with God, so far they are near very near to the divine life. so far they are near, very near to the divine life.

If they are at-one-ment with God, they are at peace with all the world, and their outward expression must be harmonious and pure. I helieve that Jesus the Christ was at-one-ment with God. I believe that he led as pure and holy a life as it was possible for mortal to lead; but I do not believe that he was invested with any more divinity at his birth than is every other little child. I believe that all are pure in the sight of

miraculous conception of Christ. But in this article he clears himself from this mystical dilemma in this way; by saying that he believes that Christ came according to law; that he was the fulfillment of a law; and that his birth was in accordance with the law, and that the divinity that was shed upon him at his birth was in accordance with law, therefore it was not a miraculous conception—it was not a miraculous birth.

In the former article he believes that the Holy Ghost overshaldwed the Virgia Mary, and she conceived and brought forth a son. This to me is quite miraculous—quite outside the pale of natural law—therefore I had a right to infer that he believed in the miraculous conception, and in the miraculous manner of birth of Jesus the Christ. And in a former article, in answer to his, I said that I believed that Christ was a bold reformer; that he lived beyond his age in spirit. I say the same to-day. Where I stood then I stand now, having no occasion to move from that platform on account of anything that I have heard or seen.

The correspondent remarks that whatever we

The correspondent remarks that whatever we may say upon the subject, whatever proof we may bring, whatever assertions we may make, will all be as naught to him, entirely as useless as will all be as naught to him, entirely as useless as the words of ignorance to the learned philosopher. Quite egotistical; still he has the right to he. Every soul, I believe, has the right to unfold itself according to its own highest reason. The sun of righteousness is shed upon every soul, and differently upon each, therefore each must unfold in a different manner; no two can see exactly alike; no two can worship the Father, God, exactly alike. All may believe in the oneness of God, yet every soul conceives of him in a different manner.

Now judging from this article which has re-Now judging from this article which has recently appeared, we infer that the writer believes
clearly and distinctly in a personal God. If we
are mistaken, we hope he will correct us. We
judge so from this paragraph in the article, wherein he states that at some time in the far-off past
God called his council together in the heavens—
this is not his exact language, but the idea is the
same—and having decided as to what was best
for the lower spheres, his will was outwrought
upon souls and worlds.

upon souls and worlds.

Now, then, here is a personal God exhibited with Now, then, here is a personal God exhibited with his angels at a Congress of Spirits, a Chief Magis-trate. And they conceived the idea of creating worlds and souls, &c., and having conceived the idea, by the will of the Infinite all these things came into being, and it was known from that time that a Jesus would be born, through whose divine life, by example, all the world would attain to divine life.

our correspondent also seems to believe that the divinity is only shed upon the soul when the soul is mature, and that in the case of Jesus it was mature at hirth, therefore the divinity was shed upon him then, and that he possessed so little of the material—and that he gathered from his mother—that he was enabled to walk upon the water. He possessed, so says the article, just enough material to render him visible to mortal eyes. Herein he differed from all others. He was different by special interference. Now all this we do not believe. The same power, by the same modus operandi that is made use of to cause mediums of the present day to float in the air, was doubtless made use of in the days of Jesus, in his passing over the water. There are numerous instances upon record where mediums have been taken from their feet and carried through the air taken from their feet and carried through the air by an unseen power, proving that the laws of earthly gravitation were entirely overruled for the time. Now I believe that the manifestation of Jesus walking upon the water was precisely analogous to this of to-day. I can believe nothing analogous to this of to-day. I can believe nothing else. I believe that every soul is, by virtue of its being created in the image of God, divine, and that Jesus, although his manifestations came nearer to the divine, doubtless, than almost any other spirit, yet I do not believe that he was especially endowed with divinity at his birth, or at any period of his earthly life.

Our correspondent believes that the faith of all nations with reard to their similar traditions is

nations with regard to their similar traditions is still greater proof of its truth. Well, we do not see how this can be, slace each nation, each tribe, claims to have its own Saviour, and he alone is divine. They claim just as much for theirs as the Christian claims for Jesus Christ. It is the same darkness that runs through the churches. Each proclaims forever and forever, through the trumpet of sectarianism and bigotry, "Come to me; I am more holy than all the rest."

To me it matters very little how the soul attains its happiness, so that it renches it. It matters very little to me how the soul worships God, so that it is earnest and faithful in the worship. Names are of very small importance. It is the under current that is of importance, not the ex-

ternal name.

Now, Mr. Chairman, if we have misunderstood or misinterpreted your correspondent, we desire that he will inform us of the fact, and we will continue the discussion still further.

Jan. 6.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

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

Tuesday, Nov. 26.—Invocation; Questions and Answers; Cornelius Winne; Moses W. Leavitt, of Chicago; Freddy Harmon, of New York, to his mother; Saiah E. Smith, or Hamilton, C. E.

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

Tuesday, Dec. 3.—Invocation; Questions and Answers; Paulina Bickford, Main street, Charlestown; Nathaniel Jones, of Springfield, Ill., to his brother: Priscilla A. Leonard, of Flora, Boone Co., Ill.; Ida Samborn St. Josephs, Mobile.

Thursday, Dec. 5.—Invocation; Questions and Answers;

prounc.

Thursday, Dec. 5.—Invocation; Questions and Answers;
Clarke Simonds, 15th Mass., to his friends; Charles Bacheler,
3d Mass. Cavairy; John Harris, of Liverpool, England, to his
brother William. brother William.

Monday, Dec. 9.—Invocation; Questions and Answers;
Susan Brown, of Portland, Me., to her children; Lizzle Templeton, to her mother, in St. Louis; Stephen Kelley, of Collinaville, Mo.; Warren Mears, of Manchester, Mass., to his

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

her childron; Alec F. Forney, 2d Louisians Infantry, to his friends.

Thursday, Dec. 12.—Invocation; Questions and Answers; Frederic Scitzer, of Cieveland, 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 Marlboro', N. II., to his family; John Hall, to his mother, in Cambridgeport; Nellie Fogg, of Chicago, to her mother; Henry Pevere, to his son.

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

Thursday, Dec. 18.—Invocation; Questions and Answers; Hannah Thorpe, of Providence, R. I.; Luna Film, of Ipswich, Mass., to her parents; Charle Phelps, to friends in New Orleans; George A. Redman, to Mr. Colby

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

Taesiday, Dec. 24.—Invocation; Questions and Answers; Julia K. Bridgenan, 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;

Thursday, Dec. 26.-Invocation; Questions and Answers; Enoch Davis, of Troy, N. Y.; Janet Josephs, of New Bedford, to her mother; William Temple, of Springfield, 111., to his mother.

iother.

Monday, Dec. 30.—Invocation: Questions and Answers; arbert Penniman, of Louisiana; Patrick Mooney, to his sistemary; Kutic Murray, of Fairhaven, Mass., to her Auut

Herbert Fenniman, of Louisiana; Patrick Mooney, to his sister Mary; Katie Murray, of Fairhaven, Mass., to her Auut Neilio.

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

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

Monday, Jan. 5.—Invocation; Questions and Answers; Joe Barrows, 3d Vt. Cavalry, St. Albans; Martina Niles Stacy, died in Paris; Peter L. Denny, St. Paul, Minn.

Tuesday, Jan. 1.—Invocation; Questions and Answers; Alice Hill, to her Aunt Catharine Pool, in New Orleans; Ella Mayo, of Boston, to her mother; Willie J. Hendzicks, of Brooklyn, N. Y., to his father and mother.

Thursday, Jan. 8.—Invocation; Questions and Answers; Henry K. Shelton, of Louisiana, to his friend, Philip Raymond; Avonia Jones Brooke; Matthew Fagan, of New York, to his sanij Y. Johnnie Joice.

Thursday, Jan. 16.—Invocation; Questions and Answers; Edward Glies Russell, died at Newgate 33 years ago, to his son; Nathan Clarke, of St. Paul, Minn., Alice Louisa Bowditch, of Somervilie; Mass., to her mother.

Monday, Jan. 20.—Invocation; Questions and Answers; Lucy Ann Mears, of Newburpoprot, to her aunt; Capl. S. S. Bulley, First Colorado Cavairy, to his friend Col. S. F. Tappan; Edward Holley, son of Lieut. Col. Nathaniei Holley, to his mother; Enoch Brown, of Titusville, Penn., to his children.

Donations in Aid of our Public Free Circles.

Received from

HOOFLAND'8

GERMAN TONIC!

A PERFECT

RENEWER OF STRENGTH! A SURE REMEDY

For all Diseases of the

LIVER, STOMACH, OR DIGESTIVE ORGANS,

And all Diseases resulting from any

IMPURITY OF THE BLOOD.

HOOFLAND'S GERMAN TONIC

S composed of the pure juices (or, as they are medicinally termed, Extracts) of Too Roots, Herbs and Barks, making a preparation high-by ly concentrated. It is the most AGREEABLE and PLEABANT Remedy to take ever offered to the public. Being composed of the ulces of the Roots, Herbs and Barks, renders it the most DOMCTful.

The stomach, from a variety of causes, such as Indigestion, Dyspepsia, Nervous Debili-its functions deranged. The closely as it does with the fected, 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 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, DEFI-CIENCY OF PERSPIRATION, YEL-LOWNESS OF THE SKIN AND
LOWNESS OF THE SKIN AND
EYES, PAIN IN THE SIDE,
BACK, CHEST, LIMBS, ETC., SUDDEN FLUSHES OF HEAT, BURNING IN
THE FLESH, CONSTANT IMAGININGS OF
EVIL, AND GREAT DEPRESSION OF SPIRITS.

The sufferer from these diseases should exercise the greatest caution in the selection of a remedy for his case, purchasing only that which he is assured from his investigations and inquiries possesses true merit, is skillfully compounded, is free from injurious ingredients, and has established for itself a reputation for the cure of these

This remedy will effectu- ally cure Liver Complaint, Jaundlee, Chronic or Ner- vous Debility, Dyspepsia, Chronic Diarrhoza, Disease of the Kidneys, and all Diseases arising from a Disordered Liver, Stomach or Intestines,

DEBILITY,

RESULTING FROM ANY CAUSE WHATEVER,

PROSTRATION OF THE SYSTEM,

Induced by Severe Labor, Exposure, Hardships, Fovors, &c.,

Is speedily removed. A tone and vigor is imparted to the whole system; the appetite is strengthened; food is enloyed; the stomach digests promptly; the blood is purified; the complexion becomes sound and healthy; the yellow tinge is cradicated from the eyes; a bloom is given to the cheeks; and the weak and nervous invalid becomes a strong and healthy

PERSONS ADVANCED IN LIFE,

And feeling the hand of time weighing heavily upon them with all its attendant ills, will find in the use of the Toxic a new-lease of life.

NOTICE.

It is a well established fact that fully one-half of the female 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 Pennsyleania, writes:

PHILADELPHIA, March 16, 1867. . I find Hoofland's German Toxic 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. GEORGE W. WOODWARD. Yours truly,

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

PHILADELPHIA, April 28, 1868. 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 THOMPSON. Yours truly.

From Rev. Jos. H. Konnard, 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 approprinto sphere, I have in all congresses declined; but with a clear proof in various in stances, and particularly in my own family, of the use- confuses of Dr. Hoofland's German Tonio, 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 fall; but usually, I doubt not, it will be very beneficial to those who suffer from the above causes.

J. H. KENNARD. Yours very respectfully, J. H. KENNARD, Eighth, below Contes street.

CAUTION.

HOOFLAND'S GERMAN TONIC is counterfelted. See that the signature of C. M. JACKBON is on the wrapper of each bottle. All others are counterfelt.

Principal Office and Manufactory AT THE

GERMAN MEDICINE STORE.

No. 631 ARCH STREET.

PHILADELPHIA, PA.

CHARLES M. EVANS, Proprietor,

Formerly C. M. JACKBON & CO.

PRICES.

HOOFLAND'S GERMAN TORIC is put up in quart boitles, at

\$1,50 per bottle, or a half dozen for \$7,50. Do not forget to examine well the article you buy, in order to get the genuine.

For sale by Druggists, Storekeepers and Dealers everywhere, or sent by express on receipt of the money.

Jan. 4.—cowly

Mediums in Boston.

MRS. LAURA A. MO'KENZIE, BIRES. LAUIRA A. MC'KENZIE,
DOTANICAL, Clairvoyant and Healing Medium, treats all
diseases; examines by a lock of hair. Clairvoyant Examinations, 61: Herb Bath, 82. MR. DUNCAN MC'KENZIE,
Writins, Test and Business Medium, also Clairvoyant. Written Communications from Spirits, 83: Answering Sealed Letters, 83: Tests and Business Marters, 82. Hours 9 A. M. to 8
p. M. No. 533 Washington street, Boston. 6w*-Dec. 28.

DR. MAIN'S HEALTH INSTITUTE. AT NO. 230 HARRISON AVENUE, BOSTON.

THOSE requesting axaminations by letter will please en-close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. | 13w-Jan. 4.

MRS. A. C. LATHAM,
MEDICAL CLARRYOYANT AND HEALING MEDIUM,
292 Washington street, Boston. Mrs. Latham is éminently successful in treating Humors, Rheumatism, diseases of the
Lungs, Kidneys, and all Billious Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. ISw—Jan. 4. NELLIE STARKWEATHER, Writing Test Medium, No. 6 Indiana street, Boston, Mass. Dec. 14.-13w

SAMUEL GROVER, HEALING MEDIUM, NO. 13 DIX PLACE, (opposite Harvard atreet.) 13w-Jan. 4. MRS. AMELIA BABBITT, Business and Test Medium, No. 34 East Canton street, Boston, Circles on Tuesdays, Fridays and Sundays 8w*-Dec. 28.

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

Jan. 4.-13w MISS BECKWITH, 28 Caunden st., Boston, Trance and Writing Medium. Hours 9 to 12 and 2 to 5 Mondays excepted. Terms 81.

Miscellancous.

SOUL READING,

Or Psychometrical Delineation of Character.

MR. AND MRS. A. B. SEVERANCE would respectfully
Mannounce to the public that those who wish, and will visit
them in person, or send their autograph or lock of hair, they
will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past
and future life; physical disease, with prescription therefor;
what business they are best adapted to pursue in order to be
successful; the physical and mental adaptation of those intending marriage; and hints to the initiatroniously married,
whereby they can restors or perpetuate their former love.
They will give instructions for self-improvement, by telling
what faculties should be restrained and what entitivated.
Seven years' experience warrants them in saving that they
can do what they advertise without fail, as hundreds are willing to testify. Skeptics are particularly invited to investigate.
Everything of a private character kery structure as secon.
For Written Delineation of Character, 81.00 and red stamp.
Hereafter all calls or letters will be promptly attended to by
either one or the other.

Address. MR. AND MRS. A. B. SEVERANCE.

Address. MR. AND MRS. A. B. SEVERANCE, Jan. 4.—13w Milwankee, Wisconsin

DR. ROBERTS

WILL heal the sick at 1035 Coates M., Philadelphia, Pa Spiritual Compunications given: Clairvoyant Examinations made: Psterioustric Delistration of character will be written and forwarded apon the receipt of Two Pollar with lock of hair and sex of the individual.

4w*-Jan. 11.

DR. J. R. NEWTON

WILL Heal at Puluski House, Savannah, Ga., Commencing Feb. 7th. tf-Oct. 12. MRS. MARY LEWIS, Psychometrical or Soul MARY LEWIS, Psychometrical or Soul Reader, would respectfully amounce 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 delinente character, answer questions pertaining to the past, present and future. Having been thoroughly tested, she is confident she can give general satisfaction to the public. For written Pelinealion of Character, and Answering Questions, \$1,00 and red stamp. MRS. MARY LEWIS, Morrison, Ill.

M. LENZBERG, Healing Medium, 728 Eric st., st., above 19th and Fitzwater sts., Philadelphia, Pa., cures by laying on of hands.

A VALUABLE FAMILY RECIPE!

 O^F real merit, for a medicine needed in every family. It is a gentle inxative, and a certain cure for constipation, acting as pleasantly as it does healthuily.

A Special Specific for WORMS IN CHILDREN!!

Equally adapted for adults. It has been used among neighbors as a household remedy for more than forty years, and is now offered to the public for the first time. Materials easily obtained at Druggists. Recipe sent by mail with full directions promptly on receipt of fifty cents and stamp. Address,

15. II. PRIEST & CO.,

Jan. 18.—4w 3 TREMONT ROW, BOSTON, MASS.

DRUNKARD, STOP I

THE Spirit-World has looked in mercy on scenes of suffering from the use of strong duink, and given a REMEDY that takes away all desire for it. More than Eight Thousand have been redeemed by its use within the last seven (15) SLIEPLESSNESS; but having used your Post-

FOR THE LADIES. 1868, L. Y.

MILLER'S HEPATIC POWDERS.

THE GREAT CLAIRVOYANT MEDICAL DISCOVERY. These Powders are a newly discovered Vegetarie Liven Remedy, lawing a natural and specific additing for the liver and biliary functions. They rouse to vigorous, healthy action a torpid, discased 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.

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

OFFICE HOURS, 9 to 12 M.; 2 to 5 P. M. All other hours devoted to outside patients.
N. IB. ALL PRESCRIPTIONS carefully prepared and put up by himself. by himself.
From an experience of ten years, Dr. P. is convinced of the curative efficacy of Electricity and Magnetian, and is constantly availing himself of these occult forces in the treatment of his patients.

July 27.

OCTAVIUS KING, M. D., Eclectic and Botanic Druggist, Concentrated BOTANIC Druggist,
634 WASHINGTON STREET, BOSTON.

POOTS, Herbs, Extracts, Olls, Tinctures, Concentrated
Medicines, Pure Wines and Liquors, Proprietory and Popular Medicines, warranted pure and genuine. The Anti-Scrotula Panacea, Mother's Cordial, Itealing Extract, Cherry Tonic, &c., are Medicines prepared by himself, and unsurpassed by any other preparations. N. B.—Particular attention paid toputting up Brightell and other Prescriptions. Jan. 4.

AGENTS WANTED.

THE COMPLETE HERBALIST; OR, THE PROPLE THEIR OWN PHYSICIANS BY THE USE OF HERBAL REMEDIES, is the title of one of the best family medical books that has ever been offered to the public. The rapid sate of this book, and the large commission allowed, enables a good agent to make easily from \$20 to \$30 per day. Address for full particulars the author and publisher, Inc. O. PHELPS BROWS, No. 19 Grand street, Jersey City, N. J.

3w—Jan. 25.

THE MAIDEN IN THE SPIRIT-LAND. THOUSANDS of copies of this most wonderful and truly beautiful picture have been sold, and many more are awaiting orders at 50 cents each. Address. SUPHIA EHRENFELS.

Jan 25.-4w* BOARDING, by the day or week, at 54 Hud-son street, Roston, Mass.

JUST RECEIVED.

NATIONS.

HEALING OF & WITH AM Introduction and Appendix

By Nathaniel P. Tallmadge. 537 pp. PRICE \$3,00; postage 36 cts. For sale at Banner of Light Office, 158 Washington street, Boston; and atour Branch Office, 544 Broadway, New York. Jan. 25.

HEALING OF THE NATIONS. SECOND SERIES.

By Charles Linton.

EXCELLENT STEEL PORTRAIT OF AUTHOR. 363 pp. PRICE 2.60; postage 30 cts. For sale at Banner of Light Of-fice, 155 Washington street, Boston; and at our Branch Of-fice, 544 Broadway, New York.

JUST PUBLISHED.

LEGENDS OF THE WARS IN IRELAND.

Robert Dwyer Joyce, M. D.

DRICE \$1.50; postage 18 cts. For sale at Banner of Light
Omce, 156 Washington aircet, Boston; and at our Branch
Omce, 546 Broadway, New York.

DR. SPENCE—Sir: Your 1
OHILLS AND FEVE
COUGH is much better.

New York Advertisements.

38

REMARKABLECURES

THE GREAT SPIRITUAL REMEDY. MRS. SPENCE'SI

POSITIVE AND NECATIVE POWDERS.

New Haren, Ind., Sept. 1st, 1667. Prof. Spence—Bear Sir: I have raised one man from the dead with two Boxes of your Positive Powders. J. W. Nuttle, of this place, had what the Doctors called the (1) CONSUMPTION. They said he could live but a short time. I called his attention to your Powders, He took one Box, and said he was better than he had been for four years. This was in March. About the last of July he was taken with a (2) FEVER, and the Doctors gave him in, and said be 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, Vt., August 27th, 1887.
Prop. P. Spence—Dear Sir: I have had a case in which one Hox of Positive Powders done wonders. It was the case of Mr. Phelps, a young man who had (3) BLEEDING AT THE LUNGS. He had consulted eight different physicians, five of whom had pronounced his Lungs to be in an advanced stage of (4) INFLAMMA. TION. He had not done any labor for six mouths. He called on me, to get Dr. Newton's location. I had him take a box of the Positive Powders. This was or Monday; and, strange to say, on Wednesday and Thursday his father sheared his flock of sheep-some 300. He told me that he never worked busier than during those two days, shearing, doing up wool, and marking lambs. He has continued to work, up to this writing, and says he feels as well as ever in his life. Yours, A. В. Аниятаоха,

MRS. NATHAN S. DAVIS, of West Cornville, Me., writes as follows: "The lady in Athens, Mrs. Downs, who, as I men tioned in my last letter, was considered in (5) CONSUMP. TION, has been cured by your Powders, and is doing the

East Greenwich, R. L. Dec. 31st, 1866. PROP. SPENCE-Dear Sir: Please excuse me for not writing to you sooner, but my daughter wished to take snother Box before I gave your definite answer concerning her (6) ID YN-ENTERY. I can now say, with pleasure, that she is en-tirely cured of it. She has not had an attack of it stace taking your Powders. The first attack was in July last, and before she recovered her strength she would have another attack, which weakened her so much that in November, when she began to take your Powders, she had been confined to her bed for three weeks, and nothing seemed to help her that her Doctoror ourselves could give. After taking one Box of your Powders she was well enough to sit up and be about the house; and now, after the second Box, she says she feels as strong as the day before her drst attack. Your obt. servant, Austin Wilson. tirst attack.

Fork, Union Co., Ohio, Sept. 14th, 1867. DR. Spence—Dear Sic: 1 took a Hox of your Positive Powders for the (2) NEURALGIA, and it worked such a perfect charm for that and (8) OTHER THINGS which I had been troubled with for 29 years, that I now send for a Box of Negatives for Denfaces. Mrs. Prissnia Knox. Sycamore, Ill., July 11th, 1867.

PROP. Spence-Dear Sir; Those Positive Powders you sent me a short time since, have worked wonders for wife-curing in a few days a (D) PAINFUL KID-NEY DISEASE, and (10) SPINAL DIFFICUL-TY of long standing, besides driving away all (11) NER-VOUSNESS, so that she feels like a new being. Truly yours,

Witton, N. H., Feb. 18th, 1867. PROF. PAYTON SPENCE, M. D.-Dear Sur, For the dosed 81.00, please send me a Box of your Negative Powders, for Denfuess. I have some hope, for I sent to the Banner of Light office, Boston, for a Box of Positive Powders for (12) KIDNEY COMPLAINT of long standing. It proved all that it was recommended, and more too. I had been troubled a long time with what the Doctors called the (13) HEART DISEASE, sometimes very distressing, and all the time very disagreeable. Since taking the Powder that complaint has vanished, and I have not felt a sympton since. Yours truly, DANIEL DUTTON.

Pears.

If you cannot call, send stamp for Circular, and read what that done for others.

The medicine can be given without the knowledge of the patient. Address, C. CLINTON BEERS, M. D. No.

670 Washington street, Boston, Mass.

(15) BLIFF LEMNN EISS; but naving used your Positive Powders I can now truthfully say that during the last tive Powders I can now truthfully say that during the last two mounts is the first that I could either eat or sleep with any degree of comfort since I was twenty years of age.

Feb. 1.

Feb. 1.

Volga City, Clayton Co., lowa, Feb. 3d, 1867, Dr. Spence-Dear Sir: I have been addleted with the (10) SCROFULA and (17) RHEUMATISM for more THE Elastic Baster and Holder, an article every Sewing Machine operator has seen the need of for years. Can be used on all machines: do not fall to possess it. Agents wanted in every town, ladies and gents. Send stamp for circular. Come and see the new Davis Sewing Machine, different from all others: also the Eing, and other first-class machines. Our aim, to please, and be just to all. G. E. MANSFIELD & CO., 16 Arcade Bullding, 23 Winterstrest, Böston, Mass.

Jan. 18.—14*

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 all 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 iny diseases since.

Yours for the truth, Naom Lovejot.

Clark's Green, Luzerne Co., Penn., Sept. 19th, 1867. Dr. Spence—Sir: One year ago I was in Cattaraugus Co., New York. A poor soldier there was given up to die. I sent him half a Box of Positive and Negative Powders. When they were gone his wife came, and with tears of gratitude said that those Powders were curing her husband. Then I Jearned ble true condition. He was just gone with (18) CHERONIC DIARREMEA. If I had seen him before sending the Powders, I would not have had faith that he could have been cured. I sent him another Box. Before he had taken them all he commenced doing some light work.

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

Mr. Comedy was taken with the (10) CHOLERA, very severe-had two Doctors and no help. My son carried him five or six Positive Powders, and they cured him. My son was next taken with the (20) OHOLERA. 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,

DR. A. J. COREY, of Great Bend, Penn., writes as follows: "I have a case of Catarrh, bronchial tubes affected and (22) LEFT LUNG COLLAPSED, not filling with air. I have given two boxes of the Positive Powders, and the Lungs now fill two-thirds of the way down I, myself, have been afflicted with (23) RHEUMA-

TISM and (24) HIEART DISPANE for three years, during which time I had not been able to labor. I have taken two boxes and a half of your l'ositive l'owders; my Rheu matism is gone and the Heart Disease much re-Heved, so that I can use the pick and the shovel in prospecting for minerals. My age is 71 years."

MISS VIOLETTA ROPER, formerly of Taylorville, Iowa, now of Elkhorn, lowa, writes as follows-" As far as my experience ins gone, in (25) TYPHOID FEVER and aggravating (26) COUGHS, your Positive and Negative Powters excel anything I ever saw in the medical

line." Mus. 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. ROYKL, of Plainfield, Waushara Co., Wis., reports the following cures by the Positive Powders: Himself cured of a terrible (20) FELON on his hand, from which he had not alept for 8 days and nights. Mrs. Booth, cured of an awful (BO) COUGH. Elder Lyman Smith, cured of the (81) GRAVEL which he had for over a year. Mr. Royel's little grandson, cured of (32) CROUP.

Spring Hill, Rt., Oct. 7th, 1868. PROF. PATTON SPENCE—Dear Sir: I gave a box of your Positive Powders to a young lady, Miss Hattla M. Tyrrell, (now Mrs. Hattla M. Stanbro, of Brooklyn, Iowa.) She had been ailing for 8 years, (88) FOUR YEARS ON ORUTOHES. In ten days she dispensed with her crutches, and has not used them since, and you would not know that she ever was lame. Yours respectfully, HORACE HURD.

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

Brooklyn, Josea, May 12th, 1867. PROF. SPENCE-Dear Sir: In 1862 I was taken sick with Henrt Disease, and was so that I could not lie down for 2 ream. In 1863 I became LAME, SO THAT I USED CHUTCHES. In 1866 I recovered the use of my limbs some. In March, the same year, I commenced the use of your Positive Powders. In May I was so that I could walk anywhere. I had a Fever which followed the disease. They have helped a (B4) COUGH wisch had returned every winter. HATTIA M. STARBRO, They stopped it. Hermother, Lucy Typnell.

Algonac, Mich., Nov. 4th. 1867. DR. SPENCE—Sir: Your Powders stopped my son's (35) CHILLS AND FEVER, and restored his appetite. His

For a number of years I have been troubled at times with a very (66) 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. Bof the Positive Powders took the kinks out of my back. I feel like a new man. I don't know as they will cause a blind man to see, but my EYES had become (37) VERY DIM; but now I often forget my glasses, and I know it is the l'owders that have done it.

I am, yours truly, E. R. WARNER. Forestdale, Rutland Co., Vt., Nov. 6th, 1867.

PROP. SPENCE-Dear Sir: I had been sick about 18 months with (88) CHRONIC DIARRIEGEA. I had tried almost all kinds of medicine, except the old school Doctors. I tried medians 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 paid out some \$50,00, and was no better; then I commenced taking your Powders. I did not take them 3 days before I went to work, and have been able to work most of the time since. It has been over a year. They are the best medicine for COUGHN and COLDN. I would not be without them in my housefor any money. I will send \$5,00 in this, for more. Yours in haste, send 85,00 in this, for more.

LUTHER STOOPLEY.

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

THE PIMITIVE POWDERS CURE Neuralgia, fleadache, Earache, Tootlache, Rheatmatism, Gout, Colle, Patins of all kinds; Cholera, Diarrhea, Bow, et Complaint, Bysentery, Nausca and Vomiting, Bysepsin, Indigestion, Flatinience, Worms & Suppressed Manatranton, Patinia Menstruation, Patinia of the Womb, all Female Weaknesses and Derangements; Cramps Fits, llydrophobla, Lockjaw, Mt. Vitus, Dancet Intermittent Fewer, Billions Fever, Yellow Fever, the Fever of Smitl Pox Measles, Scarlating, Eryspicia, Presentia, Indiammation of the Lungs, Komlach, Prostate Gland; Caturrh, Consumption, Brombitis, Coughs, Colds; Scraftin, Nervousness, Medicipes Nerski, Vivy Prancipes Chiles Presentes, Nervousness, Manather, Nervo

tion, Bronchitts, Cougas, Cous; services, excessions, Blaceplessness, & C.V.E. POWDERS OURE Paralysis, or Palsy: A manurosis and braftiess 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 Typhold and the Typhust extreme Nervouser Muscular Prostention or Relnantion.

For the cure of Chilliand Fever, and for the prevention and cure of Choleris, 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 purglug, no mansen, no voniting, no marreofizing; yet, in the language of S. W. Richmond, of Chenon, ill., "They are a most wonderful medicine, to silent and pet no effectives."

As a Finally Medicine, there is not now, and never has been, anothing equal to Mrs. Spence's Positive and Negative Powders. They are adapted to all oges and both sexes, and to every variety of sickness likely to occur in a family of adults and children. In most cause, the Powders, if given in time, will cure all ordinary attacks of disease before a physician can reach the patient. In these respects, is well as in all others, the Positive and Negative Powders are THE GREATEST FAMILY MEDI-

OINE OF THE AGE!
In the cure of Chills and Fever, and of all other kinds of
Fever, the Positive and Negative Powders know no such
blooms of the thing as fail.

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

PHYSICIANS of all schools of medicine are now using the Positive nucl Negative Positive are two tensitive in their practice, and with the most gratifying success. Therefore we say, comidentity, to the entire Medical Profession, "Truthe Powders."

Printed terms to Agents, Physicians and Druggists, sent free. Circulars with fuller lists of diseases, and complete explanations and directions sent tree postpaid. These who prefer spend written directions as to which kind of the Powders to use, and how to use them, will please send usa brief description of their disease when they send for the Powders.

Mailed, postpaid, on receipt of price. PRICE 1 Box, 44 Pos. Powders, \$1.00 1 " 44 Neg. " 1.00 1.00 1 " 22 Pos. & 22 Neg. 1.00 0 Hoves, - - - 5.00 0.00

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

Money mailed to us is at our risk. OFFICE, 37 St. MARKS PLACE, NEW YORK.

Address, PROF. PAYTON SPENCE, M. D., Box 5817, New York City. For sale also at the Banner of Light Office No. 158 Washington St., Buston, Muss., and by Bruggists generally. Jan 4.

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 Nervons Disorders, Epilepsy, St. Vitus' Dance, White Swelling, Paralysis, Local and General Debitity, Palmonary Consumption, &c. and in a word, all Morbid Conditions affecting the Vitalor Functional Action of the System. office Hours, for Examination, Consultation and Treatment, from 8 to 11 o'clock A. M., and from 4 to o'clock P. M. Patients unable to call, will be visited at

heir residences. CD" 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 mail, on nclosing the fee of Five Dollars. Reasonable reductions made for the poor. Sept. 28.—tf

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

WILL heal the sick at his residence, 308 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 Boston Railroads. M-Dec. 21. WHISKERS.—DR. LAMONTE'S CARROLA WIM force Whilskers on the smoothest face, or Halr on Bald heads. Never known to fall. Sample for trial sent for to contact Address, REEVES & CO., 78 Nassaust., New York. MRS. H. S. SEYMOUR, Business and Test Medium, No. 1 Caroll Place

diam, So. 1 Carroll Place, corner Bleecker and Laurer a streets, third floor, New York. Hours from 2 to 6 and from 7 to 9 p. M. Circles Tuesday and Trursday evenings. Jan. 11.—6w MRS. JENNIE WATERMAN DANFORTH, 114. Clairvoyant Physician, No. 313 East 33d street, between lst and 2d avenues, New York, magnetizes and cures acute and chronic diseases, in the trance state, 25w*—Dec. 14.

MRS. COTTON, Magnetic Physician, 451 3d Nov. 9.-20w* DR. WM. L. FLEMING possesses remarkable healing power. Treats insanity. 44 West 4th al., N. Y.

Miscellaneous.

COOKING BY STEAM! H. L. DUNCKLEE'S FULTON STEAMER.

A Great Revolution in Cooking!

A Ment of 8 or 10 varieties cooked over one old of a Stove or Range in half the time it can A Ment of B or I w varieties counced over one-hole of a Stove or Range in half the lime it can be done by any other process. Puddings, cake, or bread cooked at the same time, over Ments. Poultry, Potatoes, Cabbage, Turnips, Heets and Onions, without partaking of the flavor of these vegetables.

This apparatus condenses its own steam during the cooking, and all the julces and flavor concentrated in the lower vessel make a delictions soop by the addition of a little acasoning. This steamer has the advantage over all others, by having each part made so it can be detached and cleaned from all the impurities or deposits arising from cooking.

A single Bonsii Gas Burner will do the work of a 50 dellar slove. An examination of this apparatus will convince any one of its apperiority over all others.

Agents wanted in every town in the U. B. Ten sizes, from 6 to 50 dollars.

POND & DUNCKLEE. 87 Blackstone street, Boston, Mass.

DR. HALL'S VOLTAIC ARMOR, Magnetic Bands and Soles.

GREAT SCIENTIFIC REMEDY

FOR COLD FEET. RHEUMATISM NEURALGIA PARALYSIS, NERVOUS HEADACHE

DYSPEPSIA, SCIATIOA, and THE MAGNETIC INNER SOLES can be depended on a positive remedy for COLD FERT and IMPEREDT CIRCULATION. Descriptive Circular, with Testimonials and directions for use, mailed free. Bold by all Druggists throughout the United States. VOLTAIC ARMOR ASSOCIATION, Proprietors, 127 Washington street, Boston, Mass.

Jan. 4.—If ALL NERVOUS DISORDERS.

A. B. CHILD, M. D., DENTIST. 50 School street, next door East of Parker House, Boston.

Banner of Light.

WESTERN DEPARTMENT:

We receive subscriptions, forward advertisements, and music all other business connected with this Department We receive subscriptions, in the second of the first subscriptions and the business connected with this Department of the HANNE OF LIGHT. Letters and papers intended for its, should be directed to J. M. PERRIZE. Local matters from the West requiring immediate attention, and long articles intended for publication, should be sent directly to the Banner office, Boston. Persons writing us this month, will direct to Washington, D. C., care Dr. John Mayhew, box 103.

The Meetings in Washington, D. C.

Entering "Harmonial Hall," Washington, Sunday morning, we involuntarily exclaimed change, progress, wonderful transformation! This hall, on the Avenue, has been fitted up elegantly. The surroundings are tasty and attractive, and the well-selected mottoes, sermons of themselves. In the liberal contributions incident to this onward movement, the friends have not only done themselves honor and the truth good service, but citizens from different portions of the country will doubtless be inspired when returning home to "do likewise"-erect, or lease and furnish halls.

All Spiritualist Societies should own, or have fall control at least, of whatever edifices or rooms they use for their services. Sensitive lecturers or mediums can offer plenty of reasons; so can any conversant with the laws of association, magnetic emanations and spirit-influences.

That able and eloquent exponent of the Spiritual Philosophy, Thomas Gales Forster, had just closed a month's engagement, crowding the hall and almost surfeiting the people with the bread of life. He should stand upon some city rostrum each Sunday, discoursing the words of eternal truth and wisdom; the age, the hour, demands it. His controlling influence, Prof. E. C. Dayton, the soil of science and philosophy, love and sympathy, is a universal favorite with all appreciative minds.

The Lyceum, though young, is far superior to some of those first established. The order during the exercises is almost perfect. The officers attend to their duties. The leaders, ever present, take pride in their groups, and the music is soul stirring. The sight from the platform was magnificent. Dr. Mayhew, at once patriatch and priest, as well as a most zealous worker in the cause, seemed to have a general supervision. Father White, on the grave-ward side of seventy, formerly a Methodist minister, and still musical with "Amens," took hold of the Calisthenic exercises with a zest. Mrs. A. D. Cridge, widely known as a psychometrist and writer, elected Guardian, talked to the children beautifully of practical physiology, illustrating her remarks with diagrams of the lungs. Just behind Liberty Group, during the gymnastic exercises, stood Bro. Forster, face illumined with smiles, and whole being half-transfigured, engaged in the wing mevements, a child among children, man among men, priest ministering at the altar of Nature, and a power everywhere. In the Conductor, George B. Davis, we have a deep personal interest. Twenty years ago, in McLean, Tompkins Co., New York, he was an attendant of our Sunday-school. Strange and mystic the changes since. The acorn, the oak, the boy, the man, the Sunday-school scholar, the Lyceum Conductor. It was a manly pride we felt then in witnessing the ability and sound practical judgment he manifested in conducting the various Lyceum exercises. He is a general favorite among the children and in the Society.

The other evening, invited to the residence of those staunch friends of Spiritualism, Mai. G. Chorpenning and lady, we had the pleasure of an interview with Dr. J. B. Ferguson, the touch of whose hand is ennobling to our nature. In him is combined the scholar, thinker, gentleman. A man with his genius and gifts, both natural and acquired, can afford to be misunderstood.

Spiritualism, considering the Lyceum, Conferer ce, Monday evenings, Platonic School, Thursday evenings, Semi-Monthly Socials, was never so 1 resperous as at present in the Federal Capital. Great credit is due Dr. John Mayhew, and all others that aided in securing these results. We are the invited guest during the month of Chas. A. Howard, Esq., in whose excellent family we are enjoying the comforts of home.

Western Correspondence.

C. C. Randall, Detroit, Mich., forwards us the declaration of principles and articles of association of the Detroit Spiritualists. We have room for only the following:

"We believe that God is best glorified by per fecting man in his spiritual life; we believe in the communion of spirits with persons yet in the flesh, and hall the fact as the means used by the higher intelligences to fix the attention of man upon the sublime truths of the Spiritual Philosophy, while we condemn all fraud and deception in the pretended pursuit of the phenomena, as we would condemn all fraud and decention in any relation of life; we give our testimony in favor of instice, truth, purity, integrity, honor, temperance, charity, and all the cardinal virtues, and will, whether in our individual or associated capacity, strive to cherish and advance them, and to act upon the divine precept of doing unto others as we would that others should do unto us."

Dr. J. P. Cowles, Hillsdale, Mich., lecturing upon "Human Temperaments," feels confident that if this subject were brought before Spiritualists. and practically inaugurated by them upon a scientific basis, it would do more toward the world's redemption than all other means combined.

Henry Gildemeister, Bunker Hill, III., suggests that all lecturers be accompanied in their travels with good mediums for physical or mental manifestations as tests. Funds could be easily raised, he says, after the people had seen the manifestations. New religions must be based upon facts. These established, and their progress is certain and victory sure.

Dr. L. H. W. Johnson writes from Matagorda, Texas, asking, "Can you do nothing for us in these isolated regions? We want lecturers, test mediums, healing mediums, Children's Progressive Lyceums and primary books, teaching the principles of the spiritual philosophy." He thinks a large portion of the more thinking and intelligent classes are favorably inclined to Spiritualism, and begs of Northern mediums and lecturers to visit Texas.

K. Graves, Richmond, Ind., sends us an interesting letter, from which we learn that he is about to enter the lecture-field, turning " many to rightcousness." The subjects enumerated are deeply interesting. Among them are the following: The three eras of human history; Progress of religious bellef; A comparative view of the saviours of the world; A comparative view of some fifteen or twenty Bibles, including the Christians'; The facts and phenomena of Spiritualism; The old religious

A. A. Wheelock, Toledo, Ohlo, says: "Self and dear wife are just starting on our missionary tour. The field is wide and the labor abundant." The angels of heaven will certainly accompany these harvesters of souls and heralds of those

One Step Higher.

Passed to join the sugels, Aug. 19, 1867, from Arlington, Va., our sister, Mrs. Dorothy, the wife of Warren Perkins, in the sixty-sixth year of her age. Beautiful her life, long and severe her sickness, calm and tranquil her departure. What but Spiritualism can so comfort in the hour of death? To the believer in this divine Philosophy there is no death—only a physical change, giving harmony and love.

May the rich consolations of this blessed religion prove the support of our brother till he joins his loved companion on the white shores of immortality; and may those divine rays of light that pertain to the transfigured in heaven, shed their effulgence upon all that mourn the loss of the loved gone before.

The funeral services took place in a Free Church, erected in the neighborhood by a noble-souled Spiritualist since the close of the war. The discourse was delivered by Prof. E. C. Dayton. through the organism of Bro. Thomas Gales Forster, well known in the lecture-field through all the country. Sound, logical and masterly, it was listened to in almost breathless attention by a large audience. Maj. Forster, so capable, under Mrs. M. Davis. the inspiration of his immortal teacher, of encouraging the sad, comforting the measurer, of encourting the state of the sad, comforting the masses in things the thinker, and instructing the masses in things apritual, should be before the public every Sunday, and, often as possible, week-day evenings.

Angels, hasten this desired result.

"Who blesses others in their daily deeds.

"Who blesses others in their daily deeds.

"Who blesses others in their daily deeds, Will find the healing that his spirit needs; For every flower in other's pathway strewn Confers its fragrant beauty on our own."

Peace Convention in Washington.

The National Executive Committee has issued a call for a Convention of the "Universal Peace Society," to meet in the hall occupied by the Spiritualists of Washington, D. C., the 30th and 31st

In our soul's divinest depths, we wearied long ago of even hearing of martial glory or military greatness. Such phrases are too often the synonyms of usurpation, conquest, villany, destruction, death, and the most merciless brutality.

Admitting that war finds sanction in the crimson codes of Judaism, the teachings of Orthodox theologians and such hymn-specimens as the following, from the pious Bishop Heber:

"The Son of God is gone to war, Ills blood-red banner streams afar, Who follows in his train?"

All great souled reformers should have been so baptized from on high ere this, as to "follow peace with all men," suffering wrong rather than doing wrong. Knowledge alone can overcome ignorance, wisdom, folly, good, evil and peace, or peace principles, war.

The invitation being without limit, there will doubtless be a large and enthusiastic gathering.

Inspirational Melody.

Whilst in Boston we had the rare privilege of attending a musical scance of Mrs. L. H. Hatch, who is a medium for music under the control of master musicians of different periods of time, and we were delighted with her spiritual powers of instrumental and vocal melodies. She is an improvisce of beautiful life and daring energy. Several of her choice pieces have already been published, and are pronounced excellent. If she perseveres, as we know she will, we bespeak for her a brilliant future.

Mediums for Engineers.

There is an engineer on the Michigan Central Railroad after whom we feel safe to ride, for he is a cautious, psychometrical medium, who well understands his business. In several instances "smash-ups" have been prevented by spirit im pression. When will the officers of railroads and steamboats appreciate the practical of Spiritualism in preserving life amid the perils of travel? The time is not far distant when psychometrical powers will be deemed a requisite qualification in an engineer.

Missionary Agency of Michigan.

REPORT FOR THE MONTH OF DECEMBER, 1867 To Col. D. M. Fox,

PRESIDENT OF THE S. A. OF MICHIGAN: DEAR BROTHER-It becomes my duty to make as full a report as possible of my doings as Missionary Agent for the Spiritual Association of Michigan, during the month of December, 1867. This is the first experiment of the kind in Michigan. Starting as we do, during a depressed financial condition of the country, working when our missionary machinery is but partially developed, and when our speaking and mediumistic talent is scattered, owing to a want of system, we have every reason on the first trial to be encouraged

As circumstances suggested, I began my work in Calhoun county, with Battle Creek for a centre—the right place for a battery—and thence circled out into the contiguous counties of Kalamazoo and Eaton. Our system is so vast and relatively multiform, extending into future years, that no very definite results can as yet be reckoned. Crops never spring up to fruit all of a sudden. First the blade, then the ear, then the full corn in the ear.

In the ear."

There is quite a diversity of conditions in different localities. There are good friends who have been so oppressed in the churches, whence they have escaped only by severe trial, that they they have escaped only by severe trial, that they are shy of any organization whatever. Have not nearly all of us entertained like feelings? They are natural to the process of individualization. Let us be patient; time will prove to these dear brothers and sisters that the next orderly step in progress, as nature shows, is the unity of individualism. This stupendous enterprise cannot be accomplished at once. "Haste makes waste." Nature will open her flowers when we allow sunbeams. But there is a universal demand for order and system. Some of the places I have visder and system. Some of the places I have visited can be developed into influential bodies only by months of patient, long-suffering and self-sac-rificing labor. Our system here needs the bal-ance of mutual support. The stronger should aid the weaker. We greatly need a general fund to foster societies during their gestative periods.

foster societies during their gestative periods.

During this month, I have traveled over much territory, frequently visiting the same places, speaking and pleading for coperation, and everywhere, in city and country, I have found generous hearts, indicative of a just appreciation of our work. The people are weary of hap-hazard methods. They want stability. In sad instances their confidence has been betrayed by abuses of our holy. fidence has been betrayed by abuses of our holy religion, rendering them hopefully cautious; but our system is certainly winning confidence for they see in it a stable discipline. Spiritualists are as generous as other people, and are ready to

respond when they see something practical.

My attention has been principally absorbed in inspiring this confidence, and not so much to raise money at present, believing that when we have a deep soul awakened, we shall find ready support in babalf of truth.

ing his second months' engagement were more brilliant and better appreciated than the first, even." Among other tokens of esteem, he was made the recipient of an elegant dress coat. Blessings upon the Sturgis people for thus appreciating their young speakers, and sustaining all worthy mediums.

One Step Higher.

sance of conditions, preparatory to a vigorous campaign. Who will come to the standard of earnest work? The people call loud and deep for help—they call for test mediums, speakers, heartworkers, veterans. The people need the fire of inspiration. Millions are starving! "Why stand ye here idle in the market places?" Oh let us have faith in one another, and faith in our principles, and faith in victory—for it is sure, if we faint not.

Places in the counties mentioned are in incident.

Places in the counties mentioned are in incipi-Places in the counties mentioned are in incipient states of organization. Belleuvue of Eaton county, and Marshall of Callioun county, have been legally organized. It was expected that Barry county would organize a County Circle during January, but conditions there are not yet favorable. Arrangements have been positively made to organize "Eaton Circle" at Grand Lodge, on the 7th and 8th of January, and "Calloun Circle" at Battle Creek, on the 18th and 19th. The "State Circle," meeting at Jackson on the 24th, will be important for the further systematizing of the spirit birth into a brighter, sunnier land of will be important for the further systematizing of

DONATIONS TO THE MISSIONARY FUND. UNPAID SUBSCRIPTIONS.

Respectfully submitted,
J. O. BARRETT, Missionary Agent.

SPIRITUALIST MEETINGS.

BPIRITUALIST MEETINGS.

BOSTON.—The First Spiritualist Association held regular meetings at Mercantile itali, Summer street, every Sunday errang, at 7½ o'clock. Samuel F. Towie, President; Daniel N. Ford, Vice President and Trassurer. The Children's Progressive Lyceum meets at 10½ A. M. John W. McGuire, Conductor; Miss Mary A. Sanborn, Guardian. All etters should be addressed to Thomas Marsh, Assistant Secretary, 14 Bromfield street. Speaker engaged:—Miss Lizzle Doten until fur ther notice. Admission 15 cents.

Mysic Hall — Lecture every Sunday afternoon at 25 o'clock. A half-hour concert on the Great Organ, by Prof. Eugene Thayer, precedes each lecture. L. S. Richards, Chairman. Mrs. Aiclands Wilhelm speaks during February.

The Progressive Societies in care of Miss Phelpsmeet in No. 12 Howard street, up two flights, in hall. Sunday services, 10½ A. M., 3 and 7 P. M.

12 lloward street, up two dights, in hall. Sunday services, 10½ A. M., 3 and T.P. M.

Mrs. S. L. Chappell lectures every Sunday afternoon and evening, at 2% and 7% o'clock, in hall 54 Washington street.

EAST ROSTON.—Meetings are held in Temperance Hall, No. 5 Mavericks quare, every Sunday, at 3 and 7½ P. M. L. P. Freeman, Cor. Sec. Children's Progressive Lyceum meets at 10½ A. M. John T. Freeman, Conductor; Mrs. Martha S. Jenkins, Guardian. Speaker engaged:—Mrs. Hattle E. Wilson, Feb. 2 and 9.

Nouth Boston.—Spiritual Conference Meeting at 10 A. M. Lecture at 2% P. M., in Franklin Hall (formerly the South Baptist Church), corner of C street and Broadway, every Sunday. All are coulially invited. C. H. Rines.

Sunday. All are cordially invited. U. H. Isines. Charlestown.—The First Spiritualist Association of Charles-town hold regular meetings at Central Hall, No. 25 Elm street, every Sunday at 25 and 75 P. M. Speaker engaged:— Mrs. C. F. Allyn during March. Children's Lyccum meets at 105 A. M. A. H. Richardson, Conductor; Mrs. M. J. Mayo, 10] A. M. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

The Children's Progressive Lyceum meets every Sunday at 10] 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.

wednesday evening for the benefit of the Lyceum.

CHELSKA.—The Children's Progressive Lyceum meets every Sunday at 2 o'clock, in Fremont Hall. L. Dustin, Conductor; E. S. Dodge, Guardian; Mrs. Salsbury, Assistant Conductor; E. S. Dodge, Guardian; Mrs. Salsbury, Assistant Guardian. Meetings discontinued for the present.

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

CAMBRIDGEPORT, MASS.—The Spiritualists hold meetings every Bunday in Williams Hall, at 3 and 7 r. m. Speaker engaged:—Mrs. Mary E. Withee, Feb. 2 and 9.

Lowellt, Mass.—The Children's Progressive Lyceum hold meetings every Sunday afternoon and evening, at 23 and 7 o'clock. Lyceum session at 103 A. M. E. B. Carter, Conductor; Mrs. J. F. Wright, Guardian; J. S. Whiting, Corresponding Secretary.

PLIMOUTH, MASS.—Lyceum Association of Salstingles.

Ing Secretary.

PLIMOUTH, 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. Spenkers engaged:—II. B. Storer, Feb. 2 and 9: 1. P. Greenlesf, March 1 and 8; Miss Eliza II. Fuller, April 5 and 12; Dr. J. II. Currier, May 3; Dr. J. N. Hodges, May 10.

Woncester, Mass.—Meetingsare held in Horticultural Hall every Sunday afternoon and evening, at 2 and 7 o'clock. Children's Progressive Lyceum meets at 12 o'clock every Sunday at the same place. E. B. Fuller. Corresponding Secretary and Conductor of the Lyceum; Mrs. M. A. Stearns, Guardian. Spenkers engaged:—J. G. Fish during February; II. B. Storer during March.

Springriked, Mass.—The Fraternal Society of Spiritual-

SPRINGFIELD, MASS.—The Fraternal Society of Spiritual-

SPRINGFIELD, MASS.—The Fraterial Society of Spiritualists hold meetings every Sunday at Fallon's Hall. Progressive Lycoum meets at 2F. M.; Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lecturesat 7F. M. Speak er engaged:—J. G. Fish during March.

STONKHAM, MASS.—The Spiritualist Association hold meetings at Harmony Hall two Sundays in each month, at 2½ and 7F. M. Afternoon lectures, fres. Evenings, 10 cents. Wm. H. Orne, President. The Children's Progressive Lyceum meets every Sunday at 10½ a.M. E. T. Whittler, Conductor; Mrs. A. M. Kempton, Guardian.

or; Mrs. A. M. Kempton, Guardian.
Firenburo, Mass.—The Spiritualists hold meetings every
Sunday afternoon and evening in Belding & Dickinson's Hall.
The Children's Progressive Lycenu meets at same place at 2\frac{1}{2}
P. M. Dr. H. H. Brigham, Conductor; Mrs. Wm. H. Nimonds,
Guardian; N. A. Abbott, Secretary. Speaker engaged:—Mrs.
Sarah Helen Matthews, Feb. 2 and 9.

FOXBORO', MASS.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A.M. Quincr, Mass.—Meetings at 2% and 7 o'clock p. m. Pro-ressive Lyceum meets at 1% p. m.

Erray, Mass.—The Spiritualists of Lynn hold meetings every Sunday, afternoon and evening, at Cadet Hall. PUTNAM, CONN.—Meetings are held at Central Hallovery Sunday afternoon at 1% o'clock. Progressive Lyccum at 10%

HARTFORD, CON.—Spiritual meetings are held every Sunday evening for conference or lecture at 1% o'clock. Children's Progressive Lyceum meets at 3r. M. J. S. Dow, Conductor.

BRIDGEPORT, CONN.—Children's Progressive Lyceum meetrevery Sunday at 10% A. M., at Lafayette Hall. H. H. Crandall, Conductor; Mrs. Anna M. Middlebrook Guardian. dall, Conductor: Mrs. Anna M. Middlebrook Guardian.

CONCORD. N. H.—The Children's Lyceum Association of Progressive Spiritualists hold meetings every Sunday, in Central Hall, Main street, at 70 clock F. M. The Progressive Lyceum meets in same hall at 2 F. M. Dr. Freich Webster, Conductor: Mrs. Robinson Hatch, Guardian; Mrs. J. L. T. Brown, Secretary.

MANCHESTER, N. H.—The Spiritualist Association hold meetings overy Sunday at the City Hall, at 2 and 5½ o'clock F. M. R. A. Seaver, President; C. E. Freeman, Secretary.

PORTLAND, MR.—Meetings are held every Sunday in Temperance Hall, at 104 and 3 o'clock.

perance Man, a 104 and a 0 clock.
BARGOR, Mr.—Spiriualists hold meetings in Pioneer Chapel
every Sunday, afternoon and evening. Children's Progressive
Lyceum meets in the same place at 3 r. m. Adolphus G. Chap-man, Conductor; Miss M. S. Curtiss, Guardian.

every Sunday, afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 P. M. Adolphus G. Chapman, Conductor; Miss M. S. Curtiss, Guardian.

Down and Foxcopy, Ma.—The Children's Progressive Lyceum holds its Sunday session in Mervick Hall, in Dover, at 10% A. M. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian. A conference is hold at 1% P. M.

HOULTON, 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, Weybosset street, Sundays, afternoons at 3 and evenings at 7% o'clock. Progressive Spiritualist Society Of Progressive Spiritualists hold meetings overy Sunday, in Masonic Hall, No. 114 Fast 13th street, between 3d and 4th avenues, at 10% A. M. and 7½ P. M. Conference at 12 M. Children's Progressive Spiritualists hold meetings overy Sunday, in Masonic Hall, No. 114 Fast 13th street, between 3d and 4th avenues, at 10% A. M. and 7½ P. M. Conference at 12 M. Children's Progressive Lyceum at 2½ P. M. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, (Huardian.

The First Society of Spiritualists hold meetings every Sunday at Lamartino Hall, cornor of 8th avenue and West 29th street. Lectures at 10% o'clock A. M. and 7½ P. M. Conference at 3 P. M. BROOKLYN, N. Y.—The Spiritualists hold meetings treet. Lectures at 10% o'clock A. M. and 7½ P. M. Conference at 8 Progressive Lyceum meets at 10% and 1½ P. M. Children's Progressive Lyceum meets at 10% and 1½ P. M. Conference at 3 P. M. and Thuraday evening at 7% o'clock, in Granada Hall (Upper room), No. 112 Myrtle avenue, Brooklyn, Also, Sunday at 3, and Tuesday at 7% o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg, Also, Sunday at 3, and Tuesday at 7% o'clock, in McCartie's Pemperance Hall, Franklin street, opposite Post-omes, Green Point. Contribution 10 cents.

WILLIAMSEURG, N. Y.—The Spiritualist Society hold meetings every Wednesday ovening, at Continental Hall, Fourth

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

and friends.

OSWEGO, N. Y.—The Spiritualists hold meelings every Sunday at 2M and 7M r. M., in Lyceum Hall, West Second, near Bidge street. The Children's Progressive Lyceum meets at 12M r. M. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian, Morrisamia, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street, Services at 3M r. M.

BUTFALO, N. Y.—Meetings are held in Lyceum Hall, corner of Court and Pearl streets, Service \$12 r. M. M. M. Wright, Conductor; Mrs. Mary Lane, Guardian.

TROY, N. Y.—Progressive Spiritualists hold meetings in Har-

Cephas B. Lynn.—A Sturgis correspondent inI do not regard the month of December as a forms us that this young brother's "lectures durfac-simile of the rest, but as a sort of reconnoi
Taoy, N.Y.—Progresive Spiritualists hold meetings in Harmonth of December as a forms us that this young brother's "lectures durfac-simile of the rest, but as a sort of reconnoiduetor; Mrs. Louisa Keith, Guardian.

ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Schitzer's Hall Sunday and Thursday evenings of each week. Children's Progressive Lyceum at 2½ r. M. Sundays. Mrs. E. L. Watson, Conductor; Mrs. Amy Post, Guardian; C. W. Hebard, President Society.

Ouardian; C. W. Hebard, President Society.

JERREY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10½ A. M., upon Natural Science and Philosophy as basic to a genuine Theology, with scientific experiments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lectur in the evening, at 75 o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

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

VINELARD, N. J.—Friends of Progress meatings are helder.

Guardian of Groups.

VINELAND, N. J.—Friends of Progress meetings are held in Plum-street Hall overy Sunday at 10½ A. M., and evening. President, C. B. Campbell; Vice Presidents, Mrs. Sarah Coonley and Mrs. O. F. Stevens: Corresponding Secretary and Treasurer, S. G. Sylvester: Recording Secretary, It. H. Ladd. Children's Progressive Lyceum at 12½ P. M. Hossa Allen, Conductor; Mrs. Portia Gage, Guardian; Mrs. Julia Brigham and Mrs. Tanner, Assistant Guardians.

HAMMONTON, N. J. -- Meetings held every Sunday at 103 A. M. and 7 P. M., at Ellis Hall, Belleview Avenue. BALTIMORE, MD.—The "First Spiritualist Congregation of Baltimore" hold meetings on Sundays, at Saratoga Hall, southeast corner Calvert and Saratoga streats, at the naual hours of worship. Mrs.F.O. Hyzerspeaks till further

hours of worship. Mrs. F. O. Hyzerspeaks till further notice. Philadelphia, Pa.—Meetings are held in the new hall in Phosnix street every Bunday afternoon at 3 o'clock. Children's Prograssive Lyceum every Bunday forenoon at 18 o'clock. Prof. I. Rehn, Conductor.

The meetings formerly held at Sansom-street Hall, are now held at Washington Hall, corner of 8th and Spring Garden streets, every Sunday. The morning lecture is preceded by the Children's Lyceum meeting, which is held at 10 c'lock, the lecture commencing at 11½ A. M. Evening lecture at 7½. The Sprinualists in the southern part of Philadelphia hold regular meetings at No. 337 South Second street, at 10½ A. M. and 7½ P. M., and on Wednesday evening at 8 o'clock.

COBM. PA.—The Children's Prograsive Lyceum meets in

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

Holt, Conductor; Miss Helen Martin, Guardian of Groups. Lecture commencer at 11 a. M.

WASHINGTON, D. C.—Meetings are held and addresses delivered in Harmonial Hall, Woodward's Block, 318 Pennsylvania avecue, between Tenth and Eleventh streets, every Surday, at 11 a. M. and 7 p. M. Speakers engaged:—Mrs. Nellie J. T. Reigham during February; Mrs. M. J. Wilcoxson during March; Mrs. Alcinda Wilhelm during April. Conference, Tuesday, at 7 p. M.: Platonic School, Thursday, at 7 p. M.: Platonic School, Thursday, at 7 p. M.: Platonic School, Thursday, at 7 p. M.: Mard's p. M. Children's Progressive Lycemm regular Sunday session at 10 clock p. M. George Rose, Conductor: Miss Clara Curtis, Guardian.

Tolkdo, O.—Meetings are held and regular speaking in 01d Masonic Hall, Summit street, at 7 p. M.—A. A. Wheelock, speaker. All are invited free—no admission feo. Children's Progressive Lyceum in same place every Sunday at 10 a. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

lan.

CINGINATI, O.—The Spiritualists of Cincinnath aveorganaculthemselves under the laws of Ohio as a "Religious Socieyof Frogressive Spiritualists," and have secured Greenwood
liall, corner of sixth and Vino streets, where they hold regular meetings on Sunday mornings and ovenings, at 10% and
7M o'clock. The Progressive Lyceum meets immediately before the morning lecture. A. W. Fugh, Conductor.

CLYDB, O.—Progressive Association hold meetings every
Sunday in Willis liall. Children's Progressive Lyceum meets
at 10 A. M. A. B. French, Conductor; Mrs. C. Whippic,
Guardian.

BT, LOUIS. Mo.—The "Register of Conductors"

at 10 A. M. A. B. French, Conductor; Mrs. C. Whippic, Guardian.

Bt. Louis, Mo.—The "Bociety of Spiritualists and Progressive Lyceum" of St. Louis hold three sessions each Sunday, in the Polytechnic Institute, corner of Seventiand Chestnut streets. Lectures at 10 A. M. and 7 P. M.: Lyceum 2 P. M. Charles A. Fenn, President; Mrs. M. A. McCord, Vice President; Henry Stage, Corresponding Recretary: Thomas Aiten, Secretary and Treasurer; W. H. Budolph, Librarian; Miss Mary J. Farnham, Assistant Librarian; Myron Coloney; Conductor of Lyceum; Miss March E. Cook, Guardian of Groups; Mrs. J. A. Coloney, Musical Director. Firet-class speakers requested to open correspondence with Henry Stage, Chicago, owery Sunday, at Crosby's Opera House liall, entrance on State street. Hours of meeting 10 A. M. and 7 P. M.

Springfield, Lic.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, overy Sunday forenoon at 10 o'clock, in Wilkin's New Hall. Harvey A. Jones, Conductor: Mrs. H. Planck, Conductor; Mrs. E. G. Planck, Guardian.

Springfield, Lic.—The Children's Progressive Lyceum meets every Sunday afternoon at 2 o'clock, in Wilkin's New Hall. Harvey A. Jones, Conductor: Mrs. Horatio James, Guardian.

Springfield, Lic.—The Children's Progressive Lyceum meets every Sunday afternoon at 2 o'clock, in Wilkin's New Hall. Harvey A. Jones, Conductor: Mrs. Horatio James, Guardian.

Springfield, Lic.—The Children's Progressive Lyceum meets every Sunday afternoon at 2 o'clock, in Wilkin's New Hall. Harvey A. Jones, Conductor: Mrs. Horatio James, Guardian.

Springfield, Lic.—The Children's Progressive Lyceum meets every Sunday afternoon at 2 o'clock, in Wilkin's New Hall. Harvey A. Jones, Conductor: Mrs. Horatio James, Guardian.

Springfield, Lic.—The First Society of Spiritualists meet in Branch Harvey A. Jones, Corresponding and Recording Sec'y.

Rockfour, Ill.—The First Society of Spiritualists meet in Branch Harvey Sunday evening at 7 o'clock. Lyceum Mrs. Marah Hurbus Marah Hurbus Marah Hurbus

ROCKFORD, ILL.—The First Society of Spiritus lists meet in Brown's Hall every Sunday evening at 7 o'clock. Lyceum meets at 10} A. M. Dr. E. C. Dunn, Conductor.

RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 103 A.M. Children's Progressive Lycoum meets in the same hall at 2 P. M. Adrian, Mich.—Regular Sunday moetings at 10M a. m. and it r. m., in City Hall, Main street. Children's Progressive Lyceum meets at same place at 12 m. LOUISVILLE, Kr. — Spiritualists hold meetings every Sunday at II A. M. and 7½ P. M., in Temperance Hall, Market street hetween 4th and 4th

AL. E. NASH, icclurer, inchester, N. Though and James, and James,

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

DR. WR. Firzoinson will answer calls to lecture on the science of Human Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy. Address, Phila-

Manifestations of the Spiritual Philosophy. Address, Philisdelphia. Pa.
A. B. Ferrch, lecturer, Clyde, O.
Rev. J. Francis, Ivarishville, N. Y.
MBS, Clara A. Field will answer calls to lecture. Address, Newport. Ale.
ISAAO P. GREKELEAF will speak in Plymouth, Mass., March
1 and S. Would like to make further engagements. Address
for the present, 62 Washington avegue, Chelses, Mass., or as
shove.

for the prescut, of it demonstrational speaker, will answer calls above.

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

M. S. GEBERILEAP, LOWell. Mass.

Mas. LAURA DE FORCE GORDON, San Francisco, Cal.

JOHN P. GUILD will answer calls to lecture. Address, Law.

M. S. GEREBLEAF, LOWEIL MASS.

MES. LAURA DUE FORCE GONDON, San Francisco, Cal.

JOHN P. GUILD will answer calls to lecture. Address, Law.

rence, Mass.

MES. C. L. GADR, (formerly Mrs. Morits,) trance speaker,

11 Cedar street, Room S, New York.

KRAH GRAVES, impirational speaker, Berlin, Mich.

W. A. D. Hune will answer calls to lecture during the win

ter. Address West Side P. O., Cleveland, O.

LYMAN C. Hown, inspirations/speaker, New Albion, N. Y.

DR. M. Henny Houghton will lecture in Battle Creek,

Mich., during February and April. Will lecture week-even
ings. Address as above.

Miss Julia J. Hundard will speak in New Bedford, Mass.,

Feb. 2 and 9. Is at liberty to make a few engagements for the

coming season. Address, J Cumston street, Boston, Mass.

Moss Iluli, Hobart, Lake Co., Ind., will speak in Provi

dence, R. I., during May. Will receive calls to lecture in

the Middle or Eastern States during February, March, April

and June; also shall be happy to have evening engagements

in the vicinity of Sinnday appointments.

Mas. 8. A. Horton, 24 Wamestistreet, Lowell, Mass.

Miss Nellie Harden will receive calls to lecture in Mass.

Miss Nellie Harden will receive allsto lecture in Mass.

ohnsetts. Address, No. 20 Wilmot street, Worcester, Mass.

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

J. D. Hasoall, M. D., will answerealls to lecture in Wis
consin. Address, Waterloo, Wis.

DR. E. Bi Holder, inspirational speaker, Whitesboro',

Oneida Co., N. T.

Miss Susie M. Johnson will speak in Terre Haute, Ind.,

Miss Susie M. Johnson will speak in Terre Haute, Ind.,

Miss Susie M. Johnson will speak in Terre Haute, Ind.,

Will answer calls to lecture week-day evenings within con
venient distances.

Abamana Janes can be addressed at Pleasantville, Ve
nango Co., Pa., box 34.

B. S. Jones, Esq., 's address is 12 Methodist Church Block,

South Clarkstreet, Chicago, Ill.

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

8. S. JONES, ESq., 's address is 12 Methodist Church Block, South Clark street, Chicago, 111.

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

O. P. Kellogg, lecturer, East Trumbull, Ashtabula Co., O., will speak in Monrue Centre the first Sunday, in Andover the second Sunday, and in Thompson the third Sunday of every month.

GEORGE F. KITTRIDGE, Buffalo, N. Y.

CEPHAS B. LYEN, semi-conscious trance speaker. Permanent address, 567 Main street, Charlestown, Juss.

J. S. LOVELAND will lecture in St. Louis, Mo., during February; in Monmouth, 111., during March. Address as above.

February; 10 Monmouth, 111., during march. Address as above.

W.M. A. LOVELAND, 25 Bromfield street, Boston, will answer calls to lecture. Subject: Integrat Education, or the Era of our New Relations to Science.

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

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

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

Mary E. Longdon, inspirational speaker, 60 Montgomery street, Jersey City, N. J.

Chicago, III.

JAMES B. MORRISON, inspirational speaker, box 378, Haverhill Mass.

Mrs. H. M. W. Minard, trance speaker, Oswego, III., will answer calls to lecture and attend tunerals.

Dr. Leo Miller, Appleton, Wis.
Dr. Leo Miller, Appleton, Wis.
Dr. John Marhew, Wushington, D. C., P. O. box 697.
Dr. G. W. Morrill, Jr., trance and inspirational speaker, will lecture and attend funcrals. Address, Boston, Mass. Mrs. Hannah Moise, trance speaker, Joliet, Will Co., III. Mrs. Anna M. Middlernen, box 778, Hridgeport, Conn. Mrs. Sarah Helen Matthews, East Westmoreland, N. H. Dr. W. H. C. Martin will receive calls to lecture. Address 113 Windsor street, Hartford, Conn.

Prof. R. M. M'Cord, Centralia, III.
Dr. James Morrison, lecturer, McHenry, III
CHARLES S. Mansh. semi-trance speaker, Address, Worwoc, Juneau Co., Wis.

Mr. & Mrs. H. M. Miller, Elmira, N. Y., care W. B. Histch, Emma M. Martin, inspirational speaker, lliriningham, Mich. A. L. E. Nabh, lecturer, Richester, N. Y.
C. Norwood, Ottawa, III., impressional and inspirational speaker.

Man, M. Amszow, trances peaker, Bustino, Wais, M. A. Danssow, transcriptor, Mann, P. J., Ason will answer calls to lecture upon Physiological College of the College of the