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[88,00 PER YEAR,]

BOSTON, SATURDAY, FEBRUARY 8, 1868.

NO.

Written for the Banner of Light. A MOBNING IDYL.

BY ANANDA T. JONES.

My cottage-roof with flickering green is draped-Whose sun-drawn tides, in haste to reach the

Have burst their viny channels, whence escaped

They roll their gold and scarlet into sight. Oh tendrils rich with bloom, Sail in on fragrant airs and grace my curtained room!

How tenderly they live-these underlings! Lo, on the new-rosed brier an oriole-guest, Wing-weary, flutters down and sings and sings As if all Heaven were in his little breast. Ab, sweet and very sweet! Trill on, rare morning-voice, the silence still de-

III. But he is dead!-my friend, who made the earth Yield me all rosy riches of the year; Who fed with laughter sweet Life's morning mirth;

Who filled my cup with dripping honeys clear; Who made all pleasures mine-The hearth, the green-roofed hall, and Love's white lamp to shine.

He lies upon the trestle, calm as Fate-But not the less burn red, thou clinging vine; His lips move not-their music died of late-Yet keep the brier, thou bird, astir with thine. Be glad, oh world, and fair! So shall his loving soul awhile its flight forbear.

Cast by the trailing sheet that bides the dead, Low sleeps the boy who bears his honored

The yellow ringlets blown about his head, His cheeks a scarlet miracle of flame; His fallen hands at rest In drifts of blossoms called to deck the shrouded breast.

Forgotten purpose: yet how sweet they are! Such flowers as children love: the creamy phlox Fiery nasturtion blooms that flash afar, And painted-cups and ruby hollyhocks, And great carnations, red

As if their veins ran rich with blood of summer's VIL. His tears are spent-my darling, let him sleep!

Soft be his dreaming as the growth of flowers! Across his curls a shadowy hand will creep Athrob with purer, finer life than ours. Oh earth, your joys arraign! With light and beamy threads this passing soul detain.

For oh, to feel him gone! some shining way Whitened with lilies for his wandering feet; Heaven's rippling rivers dashed in snowy spray, And every flying breeze with treble sweet: So fair-so far and fair.

Dear Love may softly sink and slumber unaware.

Oh, wrong him not, poor heart! since Love alone, Whose thoughts are all familiar with the sun, Can face with tranquil eyes that summer-zone, Where sunk in flowers the spray-white rivers

He draws me while he soars: My soul, half-sainted, floats, and nears scraphic shores.

Be strong, my soul; for Love is ever strong: Draw him and all his life of shining days; Thy tender sighs shall thrill his world of song, Thy smiles shall light its lily-whitened ways. Behold, all hours we share: He conscious of the earth, and I of Heaven aware Buffalo, N. Y.

Written for the Banner of Light.

LINES.

BY LOUISE M. THOMAS.

Come to me, ye angels bright! Fill my soul with truth and light; Help me live my life with might. Strengthen me to stand for right.

With my fellows let me deal Justly, and true love reveal; Anxious for their joy and weal, Let thy spirit o'er me steal.

In the many cares of life There is much which causes strife— Often selfishness is rife. Sharper edged than sharpest knife.

Angels help us in our need, May we be in act and deed, Honest, true and just in need, Praise we those who us exceed.

Life with never ceasing flow, Still must come and still must go Bringing often sorrow, woe, To earth's children here below.

But a lesson we may learn, Vhen the fires of trial burn: It is then we may discern.
And to higher life guides turn—

Guides which lead us every day Up progression's glorious way; Stop not, nor the truth betray, Fearing what the bigots say,

If you hold out firm and strong. There shall come a time, ere long, When your soul shall join a song 'Mid the pure immortal throng.

Heaven shall not forever be Found in songs of praise, we'll see. God demands of you and me Usefulnes—that's his decree.

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THE DIVINITY OF CHRIST.

The points in the discussion upon the above important subject that has been going on in these columns of late between a spirit in the form ("Justice") and a spirit out of the form, (Dr. Channing,) not being very satisfactory to us, either pro, or con., we, at a private circle held in this office, Jan. 20th, requested one of our immediate spirit friends, Dr. Rufus Kittredge, (through the mediumship of Mr. C. H. Crowell,) to give his and his associates' ideas upon the divinity of the Nazarene, independent of the parties quoted above. He readily consented, and we place the result before our readers, verbatim et literatim,

THE DIVINITY OF JESUS THE CHRIST. We do not purpose this morning to question the divinity of Jesus any further than we trust we shall be able to show that he is divine as all other men are divine, that he is God as all other men may become gods, or are in themselves gods eter-

nally. In order to give a more correct understanding of the subject under consideration, and to enable those who may read the same to draw correct conclusions, we shall be compelled to speak to you somewhat of the soul—the human soul—that portion of the universe that has thus far defled the comprehension of all individuals; that which is, and has ever been, in its varying conditions, considered past finding out; that, and the needs which pertain to it, having in the past absorbed a very large share of attention from those who have at all considered the philosophy of life. We have said to you before—and we have no reason this morning to dissent from that saying-that the human soul is immortal. By immortal, we mean, in plain and unmistakable terms, to state that it is eternal-never had beginning, and consequently it can have no end. We are speaking of the human soul-we do not wish to be misunderstood-no little class of human souls that occupy high positions, who have been favored by nature. by circumstances, or by the more seemingly lenient hand of Providence, but all that vast concourse of human souls that defy enumeration. that are numberless as the grains of sand on the seashore. We have also told you, at the same time, that all souls are divine; that all souls are in themselves perfect; that all souls are in their attributes and possibilities infinite, and that in their capacities they are measureless. We have also told you that whatever the soul demands,

swer all the legitimate demands of every soul. We are aware that in taking this position we are coming sadly in conflict with some of the opinions that have obtained in the past concerning the relationship which the soul has been supposed to sustain to the infinite, and that we are also trenching upon sacred ground, when we declare that the soul, instead of being depraved, call upon the Infinite God for mercy and pardon for sins committed, is itself a part and portion of the infinite, and no more liable to be senarated from him than he can separate himself from the universe over which he presides and through which his presence is continually marching and counter-marching.

the infinite resources of nature, the boundless

and far-reaching storehouse of the infinite spirit of

the universe contains, and in sufficiency to an-

The present, though no more than the past, seems to be in sad ignorance concerning the philosophy of life, seems to be in sad ignorance concerning all that pertains to that which lies beyond the present sphere of activity and its mission upon the side of our life into which the mortal eye cannot peer, over whose scenes it cannot exercise any control while in the mortal. It would seem that having taken the position and having assured ourselves from actual demonstrations that the soul is infinite, possessing all the possibilities, all the capacities that attach to that being which has been revered through all ages, by all peoples, that it would not become necessary for us, as spirits, to investigate the question of the extraordinary divinity of any one individual over all other individuals. For ourselves it would not be necessary to do this. To satisfy ourselves in regard to the position taken by those who have claimed thus much for this individual, we should only have need to become conversant with those who have passed away, with those whose lives have been changed from mortal to spiritual. But it requires more than this to convince the dweller in mortal that the idol which it has reared for itself is not at all essential to its salvation; that the individual whom it has set up as a mark and example for it to follow, is no more calculated to produce for it the result desired than is or might be any other individual endowed with like capacities, with like faculties, and with like opportunities for development.

History tells us that nearly two thousand years ago there dwelt in Judea an individual who, by his humble life and by his holy and devout movements among his fellows, was entitled to and did receive from them a consideration which has made it necessary, it would seem, for all the Christian world since that day to consider him as being far in advance of all other individuals; first having become entitled by the deeds which he performed, by the exercise of a certain psychological power which he possessed over his fellows, to take rank high and far above all those who surrounded him. And this is doubtless true. And were we to go no further than to declare that Jesus of Nazareth was a man whom all men might find it useful and profitable and wise to pattern after, we should be doing justice to the individual without attempting to impose upon the credulity of others; but all that class of poople who believe themselves compelled to have something superior upon which to lean, being entirely ignorant concerning the laws of life and that which pertains to life, these require and are compelled to draw from others that which it becomes necessary for them to have.

things; for the purpose of unfolding and developcould not otherwise unfold and develop.

Jesus if we are to believe that which history teaches us, was born under precisely the same conditions and surrounded by precisely the same circumstances that thousands of others have been born under. The same physiological laws were in force and operative upon him, and upon her who gave him birth, that have been in operation and have operated upon every son and daughter of Nature who have been born into mortal, so far | might be saved. as we have any knowledge concerning mortality. We are aware that we are liable to the charge of tion of the spirit of Jehovah rested upon that indeny, and we shall, we think, be able to prove that we are correct. This, if we are correctly informed by history, is the first and the only inpermitted his unchangeable laws to be violated by . the world to-day. himself-the only instance upon record where he has laid himself liable to the charge of changeableness. And we do not believe, in even this instance, when we come to consider that the purpose for which this deviation was made has uttorly and entirely failed, that he did depart from the laws which are infinite in their operation and immutable in all that pertains to them.

Let us ask ourselves for a moment what the result of this miraculous and so-called divine interposition has been? We are told by those who pretend to believe, and who delight to enforce this belief upon their followers, that the purpose alty attaching to the commission of sin; or, in other words, that having exhausted all other means, the Infinite God of the Universe found himself compelled to resort to the descending to earth and taking upon himself the mortal form, in order that his own wrath might be appeased; in order that he might be propitiated, that the sins of his people, the sins of all those he had cread made for the government of his universe and of his people.

Now let us ask, if we may with justice and that he could not perceive that it would be availwhom it was designed; that it would be made use of by, and be useful to—supposing it to serve fully and perfectly its purpose—a very small portion of the human family; and even considering failed, utterly and entirely failed. it to be made useful to, and available for all the human race succeeding the time of its inauguration, let us ask where was the loving-kindness of lions who had passed away ere he had thought this plan to be necessary for their salvation? We cannot believe in the infinitude of such a being as this. We cannot believe in the unchangeable-

well that in its operation they are sure to be lost. Again. Jesus himself has never claimed for himself that divinity which stretches above and beyond all other men. He has positively declared | this extraordinary departure from law was made. to the Father his weakness; and although expressing a willingness to comply with the Father's will-if we may believe that which is written of read so many times.

Now there are three reasons why Jesus of Nazareth cannot be divine beyond the divinity of denial, for he distinctly declares that other men life, and with which he was so nobly endowed. may do the works which he did; they may do even greater works than he for he goes to the other men to perform; but, on the contrary, we forth just such an individual as Jesus proved to declare that there have been deeds performed by be, in order that the people of that dark and illitother men that have surpassed the deeds which erate age might be given to know somewhat convery midst every day and every hour site bailed to them something of that beauty, that harmony, injury.

believe in the extraordinary divinity of Jesus of two thousand years ago. The blind eyes are Nazareth; and we shall proceed to give you our made to see, and he caused the blind to see; the reasons for this unbelief. In the first place we deaf are made to hear, and he unstopped the ears believe the human soul to have been placed in of the deaf; the lame are made to rise and walk, this condition of life for use and for purpose, and he also caused the lame to walk. It is said We believe it to be placed here for the nurpose the dead were made to live again; but this we do of understanding that which pertains to material not believe. Here again we shall take occasion to question the correctness of this saying, and ing that portion of its being, as a soul, which it also to question the strictness of the investigations which were made at that time concerning the decease. We do not believe that the spirit once separating itself from the body becomes again its tenant. The laws of Nature do not permit it. It becomes a total violation of law; and this is never permitted by Nature-not even by the God of Nature himself-although he is said to have overstepped the bounds of law in the descent which he is said to have made to the earth that man

On the ground, then, that Jesus did not perform greater miracles, greater deeds than other men having forgotten that it was said that in so far as | have and can and do perform, we deny his greater the birth of Jerus was like other men, in so far divinity. But there are other reasons. We do as having had a natural and legitimate mother, not believe that the good which is obtained in he was certainly not an exception to the rule consequence of the introduction of Christianity under which all souls manifest themselves when among human beings has been productive of that they enter upon mortality. But we are told that grand and successful result which would be ana divine interposition, that an especial interposi- ticipated and which must have resulted from so extraordinary an effort as has been claimed to be dividual and performed for her the offices that made by the Infinite. We do not believe that in have throughout all time devolved on the male two thousand years, after having been success species of the human family. This we positively | fully and thoroughly tried, that were it efficacious, were it of that divine character claimed, there would be that falling away from these teachings, that falling away from this reverence which has stance in which the God of the universe has de- in the past attached to the name and life of Jesus, scended from his high position, and has so far which is manifested all over the land and all over

Ten years ago it would have been considered blasphemy, and doubtless he who dared to utter that which you without hesitation will give to all the world, would have been consigned to prison for the utterance of. Fifty years in the past, imprisonment would have been certain forthat individual who dared to raise his voice in opposition to that belief which declared Jesus to be God, to be the Divine Father of all humanity. Then is was that men relied upon the teachings of the Past: then it was that men had not learned to think for themselves; then it was that the windows of heaven had not been opened, and man's for which this interposition was wade, was that intelligence had not been lighted up in the sunthe human race might all be saved from the pen- light of that truth which has since, from so many thousand sources, streamed into human hearts. We may urge, then, with propriety and consistency, our denial of the divinity of Jesus of Nazareth, on the ground of his name having almost ceased to be a word sacred, and to be revered.

Still another reason exists, and we have shadow ed forth all these reasons in our premise. History furnishes, as we have said, no single instance ated in his own image, might be blotted out and | where such an extraordinary departure from the at the same time he be held blameless and be usual law has been made. History furnishes no considered to have committed no outrage on the instance where any established law of Nature is hus flagrantly infringed upon in any of her de partments. This we shall urge as another reason: but we could afford, and we should willingly acwith a proper consideration of the infinitude of cept the possibility of this reason being considered our God, believe that he was so short-sighted that | invalid, and should be willing to believe that for he could not perceive his plan to be deficient; an extraordinary purpose for which this extraordinary departure from law was made, that a justiable only to a very small portion of those for fication might be found. But in what we have said to you, and in the reasons we have given, we perceive that the results which we should naturally expect to flow from such a course have

It may be urged that the rapid progress Christianity has made should prove to the world the divinity of Jesus; that the rapid spread of Christhat Father who could forget the countless mil- tinnity, and the exception that it has been to all other religions, planting its standard over them all, were sufficient proof of his divinity. But others have been revered; other religions have risen, and other men have had yast numbers of followers; and ness of laws that will permit an individual, no if we may look for and expect to find a successful matter who he may be, a power, no matter what result from constancy and honesty as connected that power may be, that seeks to impose upon the | with any theory which may be projected and set weakness of its subjects by casting before them | before the world, we should certainly look to the such a plan as this, by asking them to believe followers of Mahomet before those of Jesus, for their salvation secure, when he himself knows full | while they number vastly more than those who wear the name of Jesus, they are also to be found following more closely his teachings, in spirit and in truth, than are the followers of him for whom

We are aware that in thus arraying ourselves before the world, we are beckening to us that which you have in the past shrank from, and have him-he declares that it is unpleasant for him never courted-that we are throwing down the to pass through the scene of which you have gauntlet, and are inviting our opponents to come forward and do battle against us all.

The divinity of Jesus, to make it acceptable to humanity, should be capable of proving for itself other men. First, we believe that although he usefulness beyond and above all that has been may have possessed, and doubtless he did, a com- performed by any other individual; should be bination of elements within his body mortal that able to prove itself capable of performing more enabled him to walk through life with less guile than all other individuals can perform. Now this than other men; that enabled him to do deeds of is impossible, for Jesus himself has declared, as benevolence and to exercise greater charity than we have said, that all men may do what he has it was customary for other men to exercise at done. We perceive him in no wise divine over that time, still we deny that Jesus of Nazareth other men, save as we have always declared, that has exercised more of charity, that Jesus of Naz. he possessed a happy combination of elements in areth has undergone more of privation, has sacri- his composition which enabled him to move with fixed more than hundreds of other men have since calmness and serenits through the mixed multihis day. We also deny-and we but refer you to | tude hy which he was surrounded, giving them of himself and his words for confirmation of this the inspirations he had received from the higher

One point more and we are complete. The divinity of Jesus we have said we do not dispute: Father, Now if he were the Father himself, it the extraordinary divinity of Jesus we deny. We would be impossible for him to go to the Father; it | believe these good friends to be sincere in their would be impossible for him to be separated from | belief in this divinity, because we also believe himself; and if he were that Father, he could by ourselves, and think we have evidence sufficient no possibility go to him. We deny, then, that he for such belief, that an effort was made in the did perform greater deeds than it is possible for spirit-land prior to the hirth of Jesus, to bring were performed by Jesus of Mazareth. In your coming the spirit land—there might be unfolded

Now we unhesitatingly declare that we do not | performed those very deeds which he performed | which reigns in the spheres beyond the earth. But the time was ill-chosen. Human souls had not grown sufficiently large, were not sufficiently endowed with knowledge concerning their sur-roundings. They were filled completely with fear. They were tortured continually by fear, and were constantly dreading to be hurled into the presence of an angry Judge, a being of whom they had no knowledge, whose powers they considered to be vast and his vengeance unlimited. They were not ready to accept anything that promised relief from such conditions; and when Jesus came, with his mild truths, his gentle teachings, when he told them to lay aside the sword and clothe themselves with the mantle of peace, when he told them that love was mightler than the sword, when he declared to them that the Prince of Peace should reign in their hearts, they did not believe that they could thus appease the wrath of an angry Judge. They feared. They did not believe that this simple child of Nature had had revealed to him that which he taught. And he did not have sufficient knowledge concerning the source from whence these things had come to him, enabling him to give to them the information their souls needed so much. And never, till the present age, has man been enabled to perceive that in all the ages there have been Jesuses, there have been martyrs, who have been sacrificed for truth's sake because they were not understood.

But now, in this hour when the windows of leaven are completely epened and all men are invited to come in and partake of the feast, there s being raised a question as to whether the past has not been a grand delusion; as to whether the mighty efforts which have been put forth to remodel society and revolutionize and make over anew all things in humanity have not been abortive. And between the fear that they now are wrong and the hope that they may be right, humanity is trembling. But as justice always asserts its sovereignty, and right triumphs over wrong forever, so will men come to understand that the divinity of Jesus extends itself throughout the universe, falling upon every humble soul who is willing to accept it and shrining itself in every heart open for it.

We have only to say that if the divinity of Jesus, which we have styled the extraordinary divinity, is that which they claim it to be, it will survive all things else, and the belief in it will become a permanent thing with the children of earth-they will never lose their hold upon it. But in so far from this being the case, as we look round upon you in mortal, we can perceive that it is already becoming shadow. The substance is lost: the thing has gone away; the soul has departed, and you have before you but the casket, Disintegration has already commenced, and soon you will have only in memory with you that which you have revered.

Not for a single instant, nor for myriads of worlds would we question the usefulness or the divinity of the life of Jesus. We declare it our belief that he was pure and holy, and, above those ounded him wise much as we believe eternal progression to be the destiny of the human race, and as we know Jesus of Nazareth having once been clothed upon with flesh to have become then one of the human race, so do we know that he, too, must be subject to the law of progression. And if this is true, then the Infinite Godhead that fills the universe with his presence did not withdraw himself from all things else that he might become incarnated in the body of Jesus. God lives and moves and works throughout the Universe. The myriad voices of Nature are the tongues with which lie speaks, the souls of men the intellect through which he expresses his divine and unalterable will. No law of his can ever change; no race so low, so needing his divine care and protection, can induce him to stoop from his high position of infinite wisdom and justice to prepare for them a plan that shall degrade himself, that shall lower himself in the estimation of that enlightened intellect which shall one day scrutinize and criticise even the Infinite himself.

We ask, then, that our good friends who place so high an estimate upon the divinity of Jesus. will not forget that he is, like themselves, an humble member of the human family—receiving benefits from the same kind, loving hand; reading the Infinite will through the same faculties and with the same powers; endowed by the same wisdom. that you all are endowed with. Love him, then, as a brother; court his presence; emulate his deeds; strive to be like him, and he will teach you by his inspiration that he, too, is ever on the march, ever seeking to know more, ever striving to become greater, and better. And when it shall become your privilege to stand by his side and listen to his words, he will tell you that far, far beyond him in wisdom is that Infinite Wisdom which you claim to be his own. And although millions of ages may roll away, and you become wiser and wiser, still there will be a vast space between you and the Infinite, which you can never bridge. over.

#### The Absurdities of Fashion. The Lynn Reporter describes a French style of

shoe now manufactured in that city in large numbors for the New Orleans and California markets, which is admirably contrived for producing deformity and discomfort. Upon the sole, which is as thin as a wafer, is fixed a heel an inch and three-quarters thick, and tapering off so rapidly toward the base that it does not allow the space of a new cent piece to stand on. In consequence of the excessive thickness of the heel, the foot, instead of being level and parallel with the floor, is sloped down toward it at an angle of perhaps twenty degrees, so that only the inner edge of the heel rests upon the ground, and the flat of the foot is without support. How woman can walk in such shoes without spraining their ankles or meeting with other accidents, it is difficult to conceive. But they do it, and laugh at the idea of

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# Children's Bepartment.

BY MRS. LOVE M. WILLIS, Address care of Dr. F. L. H. Willis, Post-office box 80
Station D, New York City.

We think not that we daily see
About our hearthe, angels that err to be,
Or may be lif they will, and we prepare
Their souls and ours to mest in happy six.\*
[LEGOR HURT.

#### [Original.] THE CHILDREN'S FRIEND.

I hope there are few children who may read this sketch, that have not learned to love the name of Hans Christian Andersen, through the reading of his beautiful tales. He has written so much and so well, that his name has become more famous than that of a prince. There is hardly a land where he is not well known and beloved.

There is in his writings so much for the imagination to dwell upon, that they seem like pictures from which continually come forth new colors and lights. He is the finest writer of fairy tales that over lived, and what child is there that does not love to read those wonderful stories, that seem to express just what a loving child wishes to perform of wonderful feats and benovolent decels?

He is now fast becoming an old man, but his heart is as full of warmth as that of a little child A few weeks ago the citizens of his native place Odense, which is the principal city of the Danish Island of Fuhuen, wished to confer some fitting honor on him. They invited him to Odense to receive the diploma of an honorary citizen. In his reply of acceptance he says:

"Forty-eight years ago I left my native city as a poor boy, and now, rich in happy memories, I am received by her as a dear child in its parental home. I feel exalted, not in vain pride, but in gratitude to God for the dark hours of trial and the many days of blessing which he has granted to me."

On the day appointed the Common Council met at the City Hall and signed the diploma. It was a very beautiful document, bound in red velvet and richly ornamented with gold, to which was attached, in a silver locket, the great seal of the city of Odense. On the first leaf was most fittingly engraved some of the principal characters from his Fairy Tales. The next leaf contained the honorary document. In Andersen's roply to the Mayor's speech of presentation he says:

"I remember the story of Ochlenschlager's Aladdin, who, after having raised his magnificent castle by the aid of the wonderful lamp, stepped to the window and said, 'Down there I walked as a poor boy.' To me, also, has God given such a lamp-the Poet's lamp-and when it shone abroad over the lands and caused gladness, and was appreciated, and people said it shone from Denmark, then my heart beat joyfully."

In the afternoon a grand dinner was given to him, where he made another speech, and in speaking of the changes that had come to him, he said it all appeared like a fairy tale, but it had taught him that life itself is the most beautiful of all fairy tales.

It seems to me that in these brief reports of his speeches, we have three living texts, to be treasured up among the choice words that have been spoken from the hearts of great men. He went forth from his native city a poor boy, and he had many bitter struggles before his days of prosperity came. But he thanks God first for his days of trial. On looking back to them through his days of prosperity, he saw how necessary they were, and how through them he gained the experiences he needed for the purposes that life was to bring him. It is the testimony of this man, honored and beloved, true and noble in his sentiments, that a loving Father seeks the good of his children when he brings them to adversity and hardship in the paths through which they walk. There is no bitterness in his heart as he remembers those trials, but only thanksgiving and joy.

The next text is this: "To me, also, has God given such a lamp." We have not all the poet's lamp, as was given to Anderson, that can bring beauty and wonder for every wish as did Aladdin's, but to each is given a lamp that will bring to him more beautiful gifts than castles and gold and gems. These lamps may not shine through all lands as does the lamp of the poet, but they will bring into every home heauty enough to make all common things seem lovely, and all rough places smooth.

A child with a loving heart bears a lamp that can make the humble home more pleasing than a palace without it, and the ways of toil more beautiful than the paths of ease. Oh if we might all bear our lamps, such as a loving Father has given us, and never let them grow dim, what a bright world this might be. For we all have our lamps. Some have a peculiar talent like Andersen's; some have warm affection; some have the power to lift up the weary and sad; some have the gift of patience; some of hope. These are all lamps that are set for the light of the world. I know a little girl that bears the lamp of goodnature, and it shines with such a clear light that it makes every home seem brighter where she

The third sentence of beauty is this: "Life itself to the most beautiful of fairy tales." This man, with the sunny heart and the poet's fancy, has found that all his bright imaginings cannot equal the reality of beauty, and that we all live every day in scenes more wonderful than fairy land. Is there a palace of such beauty ever built by fancy, se wonderful as the body through which the spirit acts, with its eyes to see, its ears to hear, and its ease of feeling? Is there gold as sparkling as the loving affections hold, that bind their chains and their bands, every link of which glows with light by day and night? Are there gems as brilliant as pure thoughts? Are there pictures like

sweet memories? No. Andersen was right. Fairy land cannot equal a happy home, and fairy tales are not so beautiful as is a true life. Come, then, little poets, princes, magicians, do your work in this world of ours, and it shall grow glad every day and seem ike heaven.

#### [Original.1 THE REWARD OF TRUE COURAGE.

It is often proved in the lives of great men that poverty and want are necessary, as the best stimulant to exertion. Bibera, known as a painter by the name of Spagnoleto, was born in most humble circumstances, but he had great courage and perseverance, and determined to rise, spite of all obstacles, to the position which he felt his talent entitled him to hold:

After studying awhile in his native country, Spain, he went to Rome, and there he allowed nothing to divert him from his work. He was obliged to earn the stanty means of subsistance by making drawings and sketches, which he sold. But as he had no friends of infidence the was nemetimes almost without food or suitable cloth-

ing. But he would allow nothing to discourage him, but worked away with a manful courage worthy of so noble an object.

It chanced that one day as he was employed in painting a board attached to one of the common houses of Rome, a cardinal passed in his coach. The wretched appearance of the young man and tracted the eye of the cardinal. He called him its way with an ever-increasing velocity, till, offered him a home in his palace.

Here he found himself in a position opposite to the one he had known. Every want was supplied; he could live in ease and elegance. He began to indulge in all the pleasures which his position gave to him. He had not imagined the indulgence that now he found himself seeking.

But at last he beheld the ruin which was that was left, and without a moment's hesitation, with a brave, courageous effort he broke all the strong bands that bound him to his place of affluence and ease, and went forth once more to his poverty and deprivation, but to his true dignity.

It was no slight thing to do, for he remembered labor would bring him the only true reward.

His anticipations proved true. He was once mined to leave Rome and seek his fortune elsevide for his journey, and set off for Naples in a nearly the circuit of the globe. ragged jacket. When there, he engaged himself to a common painter. But this man was full of tell you why the westerly winds blow nine tenths benevolence, and appreciated the fine talent of of the rear in the Northwestern States, which, with his apprentice. He employed him to do higher the Gulf Stream, gives England, France, Spain work than belonged to his own occupation, where and Portugal a warmer clime than in correspondhis talents could display themselves. He soon inglatitudes in our own, in that respect, less favorshowed himself to be worthy of the favor shown

But his other good qualities won the love of his employer's daughter, and to her he was married. The position he now occupied was not of servi tude, but one he had won entirely by his own merits, and in this he felt the true inspiration of genius. He began works that immediately attracted the attention of the world.

He said that "horrors were not displeasing to him," and instead of portraying beauty, he represented the terrible, but with such truth to Nature, that his works were the study of artists. He found many of his subjects in classic history and its anatomy, as to serve as a study, like a living soon found himself in a very quiet and respecta-

hest collections of Europe, and he received the with Continental Hall itself. The congregation rich reward for his courageous effort to free himself from the enervating effects of a life of ease and indolence.

#### [Original.]

#### CHILDHOOD MEMORIES.

Backward to the bubbling spring that gushes forth 'neath the hill, my memory carries me today-backward to the lowly cot which was my home. Down the little purling rivulet I wander. listening to its music, sweeter than the sweetest tones of harp or lyre. Again I climb the grand old mountain side, where, squirrel-like, 't was my delight to swing from bough to bough amidst the trees. Once more I gather sweet wild flowers, while the breezes wafted through Memory's courts come laden with their perfumes. Once more with happy mates I clamber through the old mill, or backward and forward ride on the "log carriage," or with happy hearts and faces wend our way to school. Again with brother fond I stroll away through the lush grass in search of the crimson fruits hidden there, or climb some steep ascent, and watch our paper kites float away upon the breeze, with only one tiny cord to hold them from the skies. When autumn camewith golden fruits and rinene rama antumn. nuts-truant-like we stole away from stern restraint, to revel in her beauties, and gather in our winter store. Ah, those rambles through that grand old forest, amidst the falling leaves, drifting with their many-tinted colors to my feetnever shall I forget them with their softening, hallowing influences, when from God himself I drank in my child-life deep draughts from the ever-living fountain of beauty and truth. Nature then was my inspiration, and ever shall be. For not with my child-life have my soul communings ended with her, nor with this fleeting life shall they end. When we pass the gate-the golden gate, and enter the beautiful life of eternal childhood-the "beautiful home,'

Where no clouds of doubt not fears of night Shall hide these visions from our sight, We then shall wander at our will Through valleys green by peaceful rill, And love and truth shall be our stay, While we shall rest by night and day. Rost in the Father's loving arms, And be secure from all alarms

MELLOW LIGHT. Chicago, Rl., Oct. 3d, 1867.

## DAISIES IN HEAVEN.

BY GEORGE W. BIRDSEYR,

Out in the meadow, close by the lane, Twining her hands in a daisy-chain, Sweet little Jessie kissed mother's face, Earnestly asking with childish grace, Mamma, are there daisies in heaven?

Fondly, but sadly, the mother smiled, Tenderly pressed to her heart her child, Thinking of two of her darlings dead.
Flowers in the garden above, and said;
"Yes, love, there are daisles in heaven!"

Spring bloomed sgair, and the daises smiled Over the grave of the gentle child. Over the daisies the mother wept, Under the daisies sweet Jessie slept, To wake as a daisy in heaven.

## THE GULF STREAM QUESTION.

BY J. W. CADWELL.

In the Banner of August 29th, Charles Pierce says that a question as to the cause of the Gulf Stream was "attempted to be answered by the spirit of Doctor Dick," and adds that "in his opinion the sun and moon, or the rotation of the earth, have nothing to do with it in the least," But facts are stubborn things, and the spirit of Mr. Pierce might come back and dictate a cause of Galf Stream No. 1 or No. 2, but the spirit of Doctor Dick never, all claims to the genuineness

of the controlling spirit notwithstanding.

not on the eastern slope of the Andes, as Pleros pretends, but three or four hundred miles further West, say two hundred miles from South Ameri-

ca, from causes already given, where vessels, drifting alowly westward, sometimes lay becalm ed, for days or weeks, betwirt two trade-winds originating from the self-same cause. Onward, the close attention which he gave to his work, at across the broad Pacific, the Gulf Stream holds to his coach, and being of a kindly heart, he meeting the many green isles that "lift their tufted palms in air," it sets through the many channels at the rate of ten to eighteen miles a day, ever westward into the Indian Ocean, bearing along "limbs of trees and shrubs that are produced nowhere except in the equatorial regions." "This vast, moving current speeds on its course," till, meeting the eastern coast of Africa, it bends southwesterly down through the Mozambique threatening his genius. A little of his pride for Channel and around the Cape of Good Hope, thence northwesterly to the Gulf of Guines, it sweeps westward with an accelerated motion, dotted here and there with fragments of vessels, wrecked long months before, thousands of miles back toward the fountain-head of this great stream, which, coming in contact with the eastern coast of South America a few degrees north of its well all his struggles; but he had tried the temp- eastern cape, is forced northwesterly, swallowing tations of ease, and he was sure that the trials of the mighty Amazon, and moving majestically on, on an average of fifty-four miles a day, through the Caribbean Sea, into the Gulf of Mexico, the more poor and in want, with the added pain of waters of which are eighteen feet above the level knowing all the contrasts between his present of the Pacific, it escapes at last, with a velocity of condition and that which he had left. He deter- sixty-nine miles every twenty-four hours, into the Atlantic Ocean between Cuba and Florida, takwhere. He was obliged to sell his cloak to pro-ling the name of Gulf Stream after having made

In my next, if you would like to know, I will ed land.

#### From Williamsburg, N. Y.

A SPIRITUALIST AMONG THE CREEDISTS,-AN AMUSING INCIDENT.

EDITORS OF BANNER OF LIGHT-A few weeks since an advertisement appeared in the Brooklyn Daily Times, intimating that a discussion would take place in the New England Church, South Ninth street, on the story of The Deluge-" statements of objections and difficulties invited."

One of our friends-for I suppose we may as well call him so, as he is a Spiritualist—instead in Pagan theology. Among his paintings is a of wending his way into Continental Hall, verged martyred St. Bartholomew, which is so perfect in from this well known centre of attraction, and ble Orthodox church. The scene was in many His paintings were eagerly sought to adorn the respects agreeable, and even compared favorably was highly respectable, and the demeanor as well as the dresses of the ladies irreproachable. The same might be said, with a few exceptions, of the gentlemen also. With respect to the lecturer himself, it is impossible to say otherwise than that he is a specimen of the polished and educated gentleman, as well as true Christian, and is richly entitled to the high esteem in which he s held by his own congregation, as well as by the citizens of Williamsburg indiscriminately. His manner was graceful and courteous. He discussed the subject ably and ingeniously, and without intending any disrespect-evidently to the satisfaction of his appreciative audience. Not so, however, to the spiritualistic idea of our friend the interloper, who, it appears, restrained his impa-

tience till near the close of the lecture. The matter was treated as a veritable and literal event-that at some distant period the good and wise God had determined to kill almost everybody, and had therefore positively drowned them in a huge and awful deluge of water,

Our friend supposed that this had been long ago entirely an exploded notion, but his ignorance in this respect may be accounted for-it is long since he attended an Orthodox church. He suddenly rose in the assembly and respectfully stated that he had difficulties and entertained objections wisely conceived and too well matured to prove to the views taken by the speaker—might he be nermitted to state them? His request was readily granted, and forthwith he drew from his nocket a neat document or slip of paper, which he began to read with much fervor and earnestness as follows: (But I abbreviate for fear of trespassing too much on your valuable space.)

He unhesitatingly denounced the whole relation concerning the deluge as a mere fiction, or at most an allegory, which might be more or less instructive according to the tone of mind in which the reader might peruse it, and then said: "But I must here beg to be excused for making a brief digression. There may be many in this assembly, and I know there are a few, who are perfectly well aware that I rejoice in the privilege of being

a Spiritualist," He then went on to say, "This may be supposed likely to disqualify me from entertaining correct views with relation to the authenticity of the Scriptures," &c.

Here one or two gentlemen rose and called our friend to order. But the courteous and gentlemanly President gave him leave to proceed. He did so, taking a well known Swedenborgian or Spiritualist representative view of the subject. which, as it was new to many in the congregation, was listened to with much apparent interest and attention, until he came to the close of this part of the views he had permission to express: "Such," said he, "is the Scripture use of the word flood, evidently denoting not an inundation of the earth by water, but the devastation of all goodness and truth in the prevailing forms of the Church." Here, after a brief pause, and a slight exaltation of his voice, he said:

"Let us take warning lest there be any such application as this to the present times, and the state of the Church in our day! Especially as respects its persistent rejection of Spiritualism—which is now pretty generally recognized as 'the New Dispensation.' It is not for so humble an individual as myself to denounce the Church, or individual as myself to denounce the Church, or its teachings; but it (the Church) utterly fails of reaching my spiritual wants and aspirations. It refuses to admit the teachings of Spiritualism; and generally speaking, it does not recognize the fact that this is the SECOND ADVENT foretold by our Lord himself, which was to come in Spirit and in power! Jesus comes again to his own, by angels and spirituassences. BUT HIS OWN DE gels and spirit-messengers, BUT HIS OWN RE-CEIVE HIM NOT!

You may easily imagine, Messrs. Editors of the Banner, the sensation this bold kind of talk produced in "the sanctuary of the saints," so-called. "Great is Diana of the Ephesians" was doubtless in the bearter of the Ephesians. "Great is Dians of the Ephesians" was countiess in the hearts of many, here present, but their tongues were slient, and up to this no man durst lay hands upon our friend, and he was suffered to conclude as follows: "In a few concluding words let me express the sentiment that the heart of every true philanthropist must throb in unison with all who are examently teaching that the time is to come when the ornel palus and miseries of the controlling spirit notwithstanding.

Water expands by heat, and rises to the surface of the ocean at the equator, where the rotary motion of the earth is over one thousand miles an hour, from west to east; fold currents of water from noith and south more slowly in to fill its place, from rigious where the rotary motion is place, from rigious where the rotary motion is place, from the carrier where the rotary motion is place, from the carrier, the valouity of which must be increased, or idea fall behind the country of the rotary motion is rough ways be made sameth. Glorious age! For which must be increased, or idea fall behind the country of the rotary in the rotary is the country of the rotary. I have no more doubt that it will do not reformation has al-

ready set in, never to refrograde, than I have of the most sail evident train; for to doubt it would be to doubt the woles of reason, the testimony of single, and the oracles of God."

Here out friend took his seat, and the reverend

nere our friend sook his sear, and the reverend gentleman, with considerable skill and shillty proceeded to sussain his own views as to the literal rather than the spiftnal meaning of this sangularry verdict of the Almighty in destroying the work of his own hands, sharply ridicultan what he stidently supposed to be the visionary of the store of a Swedenborgian, a Spiritualist, or a man-

man!
On our friend's rising to reply, which is usual in such cases, and which the courteons and game tlemanly lecturer himself did not object to, he was rudely told to sit down, and pulled into his seat. This conduct was observed by many beside myself, and took place in what is called the House of God, and took place in what is called the House of God, where prayer is wont to be made, and where prayer was made on the occasion. Our friend returned home without having his equanimity in the least disturbed, and before the next meeting sent the following characteristic letter to the lec-TO THE REV'D

Highly Esteemed Dear Sir—I hope you will give me the opportunity of reading my paper at your next lecture, [here briefly referring to the topics he wished to touch upon.] Some strong yet very sincere expressions of sentiment must necessarily necessarily and the strong of the strong accompany the views I entertain and desire to express, which I will take care shall be as free express, which I will take care shall be as free from any cause of offence as the requirements of sincerity and truth can possibly allow. I will also take care especially not to make the slightest allusion to the triffing interruption I experienced at the last meeting. As you may easily perceive that I am on pretty good terms with myself, so I carnestly desire to remain with all around me. Yet the natural inquiry does amnse me a little, privately—why, if one gentleman takes a fancy to pulling me by the coat-tail one way, any other gentleman might not claim the like privilege, with equal propriety, of pulling me in the contrary direction? But this would certainly create a scene too luddrous to be in keeping with the sanctity of the place and the solemnity of the occasion, and

You will not be surprised that this good-humored letter readily gained our friend another hearing at the next meeting, which, sure enough, he promptly attended. This last opportunity enabled our friend to get off something equally strong, and perhaps more so, with a very spicy paragraph or two, and about as pleasant a conclusion as either you or your readers would wish to hear.

After a few remarks by the lecturer, other objections and statements of difficulties were presented in writing from different quarters. But our friend, being called upon by name, was permitted to state his own views in his own way.

He prefaced his remarks as follows: "Before reading my paper I desire to thank this audience.

reading my paper I desire to thank this audience for the privilege conceded to me. But I do earnestly begail present to bear with me and hear me patiently. For I have too much respect for the aged and the wise to trespass upon your in-dulgence, nor would I willingly offend them, or any one present, whom, either here or hereafter, I hope to recognize as brethren of the flock of Christ. Excuse my great earnestness of manner, for, if I understand the object which we either have or should have in view, viz.: the ascertainment of TRUTH, then I can hardly conceive of anything of greater interest and importance to our present and future well being.

He then proceeded to read his document with so much firmness and decision of manuer as to assure his friends that he had not the least apprehension of any knock down, or rather pull-down argument whatever. Indeed, he was listened to with all the forboarance, kindness and respect he could reasonably desire. Hear him, and let others in many respects imitate his example. He

As I have been given to understand that the story of the Deluge was to be the resumed topic of discussion this evaning, and that statements of difficulties and objections would be again considered as perfectly in order. I beg most respectfully to say that my difficulties remain unanswered, and my objections to the literal record concerning the deluge have been rather increased than dimin-

ished by subsequent inquiry and investigation.

I am by no means disposed to reject the book called the Bible. I find in it much of very interesting and important historical truth. And there is much, very much, that I do most devoutly admire in the prophets, seers and inspired men of the periods which the Bible covers in its records.

But there are many passages in the old Testa-ment which fail to present the Delty—to my mind —in the true sublimity of his character. Such appears to be especially the case in the whole record contained in the first eleven chapters of the Book of Genesis-which in reality form no part of the Divine word.

I believe that the plan of creation was too an abortion at the very beginning. And I also as steadfastly believe that the story of a personal Devil in the form of a serpent tempting our first parents, is an oriental myth, utterly unworthy of credence in this enlightened age, and belongs where the science of geology has unmistakably placed it. So, also, as respects the fabulous story of the deluge. Geological investigations abound in abortion at the very beginning. And I also as of the delage. Geological investigations abound with sufficient proof against the possibility of such an occurrence. Neither is there any substantial reason why a universal delage should take place. As was expressed by a gentleman on the other side of this room, at the last meeting, so it appears to me as utterly inconsistent with the wisdom and love of God that he should after putting and love of God that he should, after putting forth such efforts to produce this noblest work of his hands, (man,) ruthlessly sweep him off from the face of the earth! MY REASON REVOLTS AT

the face of the earth! MY HEASON REVOLTS AT SUCH A MONSTROUS ANOMALY!

I believe we are misguided by the record as well as by our own imaginings. By turning to the literal text, how do we read? 'And God saw that the wickedness of man was great in the earth.' 'And it repended the Lord that he had made man on the earth.' (1)

not reasonable for us to make the inquiry: If these passages were read before this audience from any writings outside the folds of the Bible, would they not most deeply affect the tenderest sensibilities of every parents heart here present? And are not the further inquiries perfectly natural—were there no laws of jurisprudence in those days? Could not the almighty ruler of the universe have imitated or excelled the teachings of his own children in after times, by the establishment of some humane course of prison discipline? And then we are further startled with the positive announcement that God was so very apery

the Lord said, I will destroy man whom I have created from the face of the earth'!

Whatever may be your impressions, my dear friends, there is something so inexpressibly horrible in this sanguinary edict, that I cannot bear to reflect upon it! And do you call this 'the word of God'? and refer us to the internal evidences of Scripture in testimony thereof? I said. word of God'? and refer us to the internal evidences of Scripture in testimony theroof? I seriously believe there are internal evidences showing that it should rather be ascribed to a being of a very different character. For in other passages, which more fitly describe the character and attributes of the God whom I desire to worship, it is written: 'God is not a man that he should lie; nor the son of man that he should repent!' And again: 'I, the Lord, change not!'

I find that the origin of the whole of this first part of the Book of Genesis, containing the history of the creation, the deluge, &c., was written by the Jews in Persia, at the time a branch of this people were held in capitity. And the ac-

## PASSERG EVENTS. THE SPREAD OF SPIRITUALISM.

BY BENJAMIN COLEMAN.

Taking at the commencement of a New Year a risk of the past, we naturally ask ourselves whether as teachers we have been instrumental in disseminating truth or error.

As one of the contributors to this Magazine, I have accumulated and recorded a large number of arrange facts which tend to uphold the doctrine of spirit communion, and I ask myself, whether I am conscious of having given currency to any important statement which I would now desire to medify or, withdraw? and I am happy in being important statement which I would now desire to medify or withdraw? and I am happy in being able to say—no, not one. The curious phenomena of which I have spoken from time to time have been either witnessed by myself, or have been described as having been seen by others equally trustworthy. None of these statements have been truthfully impugned, and thus an amount of evidence has been published in the pages of this Magazine which ought to be sufficient to establish beyond cavil that there are intelligent; invisible agencies in active operation around us, which under cartain conditions, and in apparent contravention of all recognized natural laws, produce phenomena of a very surprising and, even to the most initiated, very puzzling character. The Cui lono? and the possible evil consequences of encouraging these investigations are questions encouraging these

the place and the solemnity of the occasion, and would by no means prove edifying to a man of my peculiar sensibilities. Very Respectfully, &c."

You will not be surprised that this good-humored letter readily gained our friend another hearing avery day.

quirers who I know are springing up about us every day.

The question is constantly asked by believers in the Bible—"If Spiritualism be true, what is the use of it?" I reply, if you who are provided with the comforts of life, were to ask the hungry mendicant why he lingers at your door, his answer would be, "I want something that will satisfy my cravings, give it me!" One-half the world want that faith which satisfies you. They cannot obtain it as you have done, will you deny them the means of securing it in any other way? The Book that gives you confort commands no respect from that gives you comfort commands no respect from the man who does not believe in it. The eloquent preacher whom you admire, and whose reasoning you think conclusive, has no influence upon the skeptic. Hemaryels at what he thinks your folly, but at the same time he is not quite satisfied with his own unsettled condition. He does not say there is not another state of existence, but he has no faith in it. He wants a revelation to satisfy his doubts, and Spiritualism and its phenomena furnish it. He finds, perhaps, in the manifestafurnish it. He finds, perhaps, in the manifestations which some think low and undignified, the
evidence for which he has thirsted. Will you
deny him that—and say, if he cannot obtain it in
the inspired Word of God as you have found it,
he must go without it? No, you dare not say that
if you are a Christian! and this is, in part, my answer to your question of Cui Bono? Do n't carp
at the nature of some of the manifestations;—at
least, recollect that we who receive them as proof
of spirit existence do n't make them. We know of spirit existence don't make them. We know from our better experiences that they are but the means to an end, and that when the skeptic is once convinced of their reality, he is prepared to advance and to realize the higher teachings which Spiritualism unfolds. No other "ism" has made such rapid strides in the history of the world. It is now well known that in less than twenty years, millions of intelligent men and women, many of whom were materialists, have found a refuge and a consolation in Spiritualism for which they had previously sought in vain. What can it be then that gives such irresistible evidence and makes so many converts, despite the ridicule and opposition of the press, the bigots and the scientists, but a demonstrated and patent truth? You cannot demonstrate a falselood, nor destroy a fact. There is, however, a right and a wrong path in every walk of life. We know when fools rush in where angels fear to tread," that evil consequences will follow; I, therefore, warn the profilgate and the heedless of the danger there may be in encouraging disorderly spirits, and of the folly of accepting all they are told by every spirit-pre-

ender who may come into their presence. An illustration of the fanatical conduct of some persons who rush into Spiritualism without any knowledge of the landmarks for their guidance, it again after a few convinced of its reality, but equally certain that it is all diabolism, has recently been given by a gentleman and his wife, who have published their

experience. Mr. and Mrs. C— attend a scance at which the spirit of "a darling child" is manifestly present. They attend a second scance, and, through the same medium, they are confirmed in the conviction of the real presence of their child. Mr. C—then finds that he is himself a medium, and, forthwith, he purchases a small table for the ex-

rcise of his power. His first experiment proves to him beyond a doubt that an intelligent being, though invisible, is with him; but he speedily begins to suspect that whatever the character may have been of the spirit which first manifested to him through another medium, this, which is now communicating through himself, is an evil spirit. On his "wishing it to walk to the dining room, it started at once." He was struck by its heavy tread, "so very unlike the footfalls of a young child," and he exclaimed, "This is not the spirit of my child, if so I want no other manifestation." Becoming made man on the earth.' (!)

Can this be supposed to be the language of OUR FATHER, who art in heaven '? And is it not reasonable for us to make the inquiry: If spirit of my child, march out of the house." The spirit of my child, march out of the house." "The table did, indeed, 'march,' making a noise like the loud and well-measured footfalls of a heavy dragoon—literally shaking everything in the

sonsibilities of every parents heart here present?

And are not the further inquiries perfectly natural—were there no laws of jurisprudence in those days? Could not the almighty ruler of the universe have imitated or excelled the teachings of his own children in after times, by the establishment of some humane course of prison discipliner And then we are further startled with the positive announcement that God was so very angry with his creatures that he would inflict upon them summary and indiscriminate punishment. 'And the Lord said, I will destroy man whom I have created from the face of the earth'!

Whatever may be your impressions, my dear friends, there is something so inexpressibly horroom. knowledge of the subject prior to entering on a course of practical investigation, and of exercising discrimination and patience, and a more Christian spirit, in conducting it. Such experiences are as little creditable to the intelligence of ences are as little creditable to the intelligence of the actors as they are derogatory to Spiritualism. But even these support the truth of spirit-inter-course, and the reality of the phenomena—the main points to which my efforts are directed through the pages of this Magazine. The evi-dence of these is accumulating around us in many ways; and to some of which I desire now to draw attention.

SOME FURTHER FACTS OF SPIRITUAL MANI-

RESTATIONS.
Referring the reader to the evidence I have given in former numbers of this Magazine of THE REALITY OF SPIRIT VOICES, and of the active intelligence displayed by the two spirits; known learned gentleman an excellent opportunity of the subject was under discussion. But if this people were held in captivity. And the account given is a very accurate reflection of the theology of the Persians.

But I forbear to trespass upon your indulgence with this interesting recital. I only wish to say, in conclusion, that professing myself to have been an 'impressional medium' at the last meeting, when this subject was under discussion. I now perceive was perhaps rather unwise, as it gave the learned gentleman an excellent opportunity of 'tipping tite tables' over against me. But if this trifling affair afforded the juvenile part of the audience a little grateful titilation, at any expense, I can only say that the young ladies and gentlemen are extremely welcome."

Our friend resumed his sear extrainly without any signs of disapprobation, that we could discover—for who, indeed, sould be offended with the slength of our friend resumed his sear extrainly without any signs of disapprobation, that we could discover—for who, indeed, sould be offended with the slength of our friend resumed his sear extrainly without any signs of disapprobation, that we could discover—for who, indeed, sould be offended with the slength of our mining this case, but I am not competent to offer a solution of the scientific problem involved.

I have had many opportunities; it is true, of examining this case, but I am not competent to offer a solution of the scientific problem involved. An Observer.

An Observer.

An Observer.

(the only suggestion made to explain the speaking), is entirely inadmissible. The mediums have talked and sung at the same moment that John and Kate were speaking or singing. Both spirits have spoken repeatedly to me (and others, in my presence), at the same time, one on each side, so close to my ears that their breaths were distinctly felt. Kate, in her low voice, has frequently spoken as if she were standing behind my chair, and I have been unable to catch all she said in consequence of the overpowering loudness of John's voice in conversation with another person at the opposite side of the table. Kate, who, I think, draws her power from Mrs. Marshall, sitting on my right hand, has, on several occasions, spoken through the tube (elevated horizontally to the height of my head) to the person sitting on my left hand; and whilst this conversation was going on, the tube rested against my forehead, and I have felt every word vibrating as it passed from the invisible speaker. At the same time I have held Mrs. Marshall's hands in mine, and also, at the same time, John was beard in serve conversation on the other side of the table nearalso, at the same time, John was beard in active conversation on the other side of the table nearconversation on the other side of the table hear-est to Mr. Marshall. On one occasion, I asked John to let me hold one end of the tube whilst he held the other. "Take it," he said. I put out my hand and tried to get hold, but it was not there. "Well, why do n't you take it?" he tauntingly asked. This question came from the direction of the ceiling. I rose from my chair, and stretched out my arm, the voice still taunting me from a height out of my reach, and directly over my head. This, and many other incidents, which have happened in my presence, satisfies me that impenetrable as the darkness is to us we are discussed.

one of my correspondents says, "Mr. Marshall, it appears, is the real medium in this case," and there is evidently a lingering suspicion that Mr. Marshall has something more than mediumship to do with these oral exhibitions. I believe, as I have been told by the Marshalls themselves, that Mr. Marshall's presence is necessary for obtaining strong and continuous oral power during a sitting, which frequently occupies two hours, but I have now satisfied myself that the voice can be obtained without his presence at all. I have reason, too, from what I have reason, too, from obtained without his presence at all. I have reason, too, from what I hear, to believe that there are other mediums in London who are now obtaining these oral communications, and I am of opinion that every medium for physical manifestations can, under suitable conditions, get the voices with more or less power; but so far, the Marshalls, I believe, are far the best. At a recent visit to them, I asked the elder Mrs. Marshall, who does not like the dark scences, and who had not sat a gay at which I had been present to see not sat at any at which I had been present, to accompany the younger Mrs. Marshall and me to the dark room. We three only were present. I invited John to speak to me. Within a minute he addressed me with the usual form of greeting, and continued to talk for several minutes. The voice was as strong, at first, and as clear as I ever heard it. It was precisely the same tone—it was, in fact, the very same voice. I expressed to him my surprise at this, and he said, "Oh, Marolce, "I can't keep up; let Marshall come in."

It is from the result of this experiment that I liever in the manifestations."

now think we are entering on a new phase: that spirits speaking will be a common manifestation; that we shall soon obtain these voices through many mediums, and perhaps to realize the promises which have been made to me several times during the past three or four years, and doubtless to others, by spirit messages through the alphabet, "We will walk with you and talk with you

was bouncing about from one to another in a very excited state, he suddenly said, "Strike a light!" I lighted a candle, and then asked him to rap firee times when he wished it to be extinguished. In a few minutes he did so, and I inquired why he wanted the light in such haste.
"The power," he said, "was becoming too strong for me to control, and I was afraid of mischief."

I tried to get some further information at that time, and could not; but subsequently, when alone time, and could not; but subsequently, when alone with the mediums, I asked John to explain that circumstance. He said, "We gather the electric effusion which passes from persons around us, and form a body, which is invisible to you, but visible to us, and we occupy this body. Sometimes we can only make part of a body, and then the manifestations are not so strong. Now, my object is to make the body visible to you, and I try many experiments, which don't always succeed, and the electric power then becomes too strong for my the electric power then becomes too strong for my John, as I have before said, is a very erratic sort of personage, and it is almost impossible to hold him to any serious point. He files off at a tangent, and, instead of giving a direct anous quickness of repartee, and frequently quotes to be hopeful for the future. And though some pertinent passages from Shakspeare. The above is the most connected explanation I have been great spiritual movement of to day, yet it is due

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i be 5**Ú**5any way. But I see the value and importance of brothers and sister, manifested to us through Mr. all manifestations, and the necessity of collecting Stiles in twenty-four hours after leaving the the facts and classifying them; they are evidently form, and in a most satisfactory manner. Poetry, the facts and classifying them; they are evidently tending to very important results which the scientific world cannot much longer withstand. They prove beyond doubt that there is a force, not yet recognized by natural philosophy, in active operation all around us, and that this force is accompanied by intelligence, which from the evidence we are justified in believing proceeds from, and is exercised by the living denizens of the spirit-world, and that thus the close connection of spint-world, and that thus the close connection of the TWO WORLDS is shown. It is vain and foolish to deny the facts, the evidence is overwhelming, and the student of natural philosophy, therefore, must be prepared to accept and deal with them as best he may. The voices proceeding from invisi-ble, intelligent entities is, in my belief, but the in-troduction to greater unfoldings of this nature. The frequent now almost daily evidence that The frequent, now almost daily, evidence that material substances can pass through any material barrier, is now known to many. The readers of this Magazine have seen so many statements made by competent witnesses of this seemingly impossible phenomenon, that I feel that further evidence upon the point is unnecessary, for them, at least; but I have witnessed something recently which strengthens my conviction that the law of which strengthens my conviction that the law of We speak more particularly of this brother in matter is over-ridden by spirit-power, and I think our faith, because we have had more intercourse it useful to record the

INCIDENTS AT ANOTHER BEANCE WITH MISS

out touching any of the party or the chandelier, though there was but a space of five or six inches left between it and the top of this small table.

The communications generally through Miss Nicholl's mediumship are made by rapping sounds, which, however, with her are comparatively feeble, and this table, it appeared, was placed in that position to make the range of the top of this table.

and this tade, it appeared, was placed in that position to make the raps with more distinctness. It tilted, no one touching it, and rapped with one of its legs to the letters of the alphabet. Seated, as I was, opposite to Misa Nicholi, the small table formed a barrier to that extent between us. I said to the spirits, "Please to give me something substantial that I can carry away with me, will you?" The leg reproductions distinct alenticing you?" The leg rapped three times; algulying "Yes." Miss Nicholl added, "Give him one of the most precious things in life."

Continue of the Continue of th

We then heard a crisp cut as if a sharp knife had passed quickly through the apple, then a second and a third cut, and a piece of it was given to each of five of the party. Upon collecting and examining the pieces, we found that my request had not been literally compiled with; it was not cut into six equal parts, but into five unequal parts, presenting the appearance of the blocks of Chicago area. parts, presenting the appearance of the blocks of a Chinese puzzle. It required a good deal of ingenuity to put them together again, which we only effected after several trials. Now I ask any skeptic to ponder these facts and, more especially, the production and the cutting of the apple.

No one knew that I should ask for the apple to be cut up. It is possible that had there been a knife in the room, which there was not, and, had we all fallen asleep for a minute or two, the apple might have been cut up without detection by an

might have been cut up without detection by an expert hand into six pieces, as I had requested; but I am satisfied that no living man could have

Many other equally strange facts which have recently occurred through Miss Nicholl's mediumship have been related to me, and one by a gentheman who sat next to me on the evening when the incident I have just alluded to took place. This gentleman said he had up to within a few days been a great skeptic. "I had been present," he said, "at two scances when fruit and flowers had been brought to us, but I found it impossible to accept the evidence. There were persons present whom I did not know, and I was sure there must be collusion among some of them. On the third evening I became greatly excited, and I said I would forfeit one hundred guineas if Miss Nicholl could prove to me the genuineness of the phenomena means are conditions which were phenomena upon my own conditions, which were that she should accompany me alone into the small room adjoining, and allow me to hold her hands. She consented, (though she would not hear of any forfeit,) and taking our seats at a small table, I took her hands in mine, and then challenged the invisibles to produce any kind of fruit. In an instant or two I heard something fall upon the table, as if it had come from the ceiling and there to my astonishment I found a him my surprise at this, and he said, "Oh, Marshall and his mother are the same, you know; challenged the invisibles to produce any kind or shall and his mother are the same, you know; challenged the invisibles to produce any kind or shall and his mother are the same, you know; challenged the invisibles to produce any kind or shall and he invisibles to produce any kind or shall and he invisibles to produce any kind or shall upon the table, as if it had come from the propitate Mr. Marshall, who appeared piqued at my making this experiment, John said, in a husky bunch of grapped. This was conclusive—the test was complete—and I am now a confirmed between the manifestations."

#### Joseph D. Stiles in Waterford, Vt.

With your permission, I will relate as briefly as possible to the readers of the Banner the condition of the good cause in this section.

But one year ago, Joseph D. Stiles, the well known inspirational and test medium, came among us and created quite a sensation. The latent fires of desire and eagerness for spiritual things as long significant. bet, "We will walk with you sate when on earth."

John King, too, has said that he will give us a surprise some day soon. "We expect to be able," he said, "to show ourselves and to talk to you." What prevents you doing so now?" I have asked. "We have not found the exact conditions, but we shall; I am always trying." One evening when thirty-three persons were present, and John was bouncing about from one to another in a very heart in the sweets of that heavenly hope and consolation nowhere else to be found. Mr. Stilles has just made his appearance amongst us again, and there has been a greater interest than ever before to see, to hear and know more of the heautiful spirit-land and its inhabitants. To us beautiful spirit-land and its inhabitants. To us here, who have been and are now, pioneers in the cause, we have reason to be thankful that everything is so well and so prosperous. While a very few showed their bigoted teeth, and tried hard to angrily snarl and growl, the majority of the people all about us seemed to take a much greater interest in our meetings (which were held to relieve to the property of the people all about the seemed to take a much greater interest in our meetings (which were held at private houses), than we had any reason to he leve they would. I feel certain that if we could have had sufficient accommodations here for meetings, notwithstanding all the ignorance and superstition which reign, we could have made an astonishing show of numbers. The public mind here seems ready and willing to investigate cerhere seems ready and willing to investigate, cernere seems ready and willing to investigate, cer-tainly much more so than we could have believed five years ago. As yet there are but few of us who are ready and willing to take the initiative steps for the support of meetings. We live in an agricultural district, where the population is ne-cessarily sparse, and we do not feel able, under present conditions, to do those things that under other circumstances we abould be gled to deother circumstances we should be glad to do. s a growing interest: pertinent passages from Shakspeare. The above is the most connected explanation I have been able to get from him. In answer to the question why other spirits did not speak through these mediums, he said, "All spirits are not mediums! You are not a medium, and cannot receive a message! They are not mediums, and cannot give one!" This, of course, is not a complete and satisfactory answer, as there must be multitudes of spirits who possess this condition, supposing that conditions are as necessary to the spirit as to us. I rather incline to the belief that it is only one class of spirits who can use one class of earthly mediums.

I have long ceased to regard the ordinary mes-I have long ceased to regard the ordinary messages received through mediums who get powerful physical manifestations, and I never allow auch communications to influence my actions in ago, and who left a sorrowing father and mother, touching and beautiful, has been improvised for many anxious hearts. Discourses of much thought, research and investigation have been de-livered to us, all which we feel have conduced to our enlightenment and to our welfare both here

and hereafter.

And now permit me to speak one word of those noble hearts in our midst who are firm and faithful believers and honest advocates of the great truth of the ministry of angels, and who are to-day fearlessly standing the brunt of the spiritual battle for the sake of principle and truth. Here is Mr. John Ladd and wife, Mrs. I. L. Powers, Messrs. Alexander and Blake Powers. There is Mrs. Howe, a nolle and a true woman, loving and kind to all, and who feels sympathetically for the oppressed, the down-trodden, and the unfortunate. Also Mr. and Mrs. Samuel Wright, who are determined and energetic for the cause, and who can ever find a dollar by which to practically honor the faith they profess. Here is Orange S. Ladd, whose large heart and good sense enables him intuitively to see the truth, and to often exclaim, "It is a beautiful religion."

with him in regard to this glorious philosophy than with any other of our acquaintances. We testify to that we do know and have seen, NICHOLL.

Six persons were present, whose names can be given, if necessary. We sat, as usual, round a circular drawing room table, above which a glass chandelier was suspended.

The light being extinguished, the first movement made by the invisible operators was to place a small work table with three legs upon the large table; this was done without noise, and without touching any of the party or the chandelier, though there was but a space of five or six inches

We testify to that we do know and have seen, when we say that any man must be prosperous and happy who feels for tha poor, for the sick, and the distressed as has our brother Ladd and his amiable wife. And, dear readers of the Banner, I can honestly and conscientiously say the same of the great majority of my neighbors and friends. Is not this good to think of? Is it not clevating to the human spirit? Is it not coming very near to the principles taught us by the below of the party of the Banner. I can honestly and conscientiously say the same of the great majority of my neighbors and friends. Is not this good to think of? Is it not clevating to the human spirit? Is it not coming very near to the principles taught us by the below of the party of the Banner. I can honestly and conscientiously say the same of the great majority of my neighbors and friends. Is not this good to think of? Is it not clevating to the human spirit? Is it not coming very near to the principles taught us by the below of the party of the party of the same of the great majority of my neighbors and friends. we are sojourners of earth, than to try to cultivate our physical and spiritual natures as much as we can, in all that is wise, virtuous, purifying and elevating, and at the same time doing unto our neighbors all the good we can and the least harm? We feel assured that the more than who will try to do these things or the woman who will try to do these things, will find peace and joy of mind, and will not only be preaching but will also be living the principles of a glorious Spiritualism. F. V. POWERS.

"Papa, please buy me a mult when you go to Boston," said little three-year old Buth, Her In an instant, a thick round of a freeh loaf of Mister Minuie, hearing this, said; "You are too bread was put into my hands. There was no little to have a muff." "Am I too little to be bread in the room, as far as any of us knew, be- cold?" rejoined the indignant little Ruth.

St. Johnsbury, Vt.

FIRST CONVENTION OF THE

OHIO STATE ASSOCIATION OF SPIRITUALISTS

Held at Clyde, Ohlo, November 8th, 0th and 10th, 1667.

Reported for the Banner of Light.

[Continued from our last.]
Sunday Horning.—The hall of the Clyde Society becoming entirely too small for the crowd of eager people, the Convention adjourned to the commodious National Hall, and there opened with a song by the Lyceum choir.

The Business Committee announced the pro-

gramme for the day.

Mr. Marcey opened the conference. He wanted some one to detail the effects of tobacco on the human organism. He thought no one could be a Spiritualist who used it in any form.

O. L. Sutliff said he could not, as he was some time addition to the transmission.

O. L. Suttin said he could not, as he was sometimes addicted to its use. He said some ridiculed Spiritualism by quoting its literature. A preacher so quoted Judge Edmonds, when in a vision he traveled in the spirit-world, and called for a drink of water at a house, being thirsty, and the lady gave him buttermilk. He replied by quoting Bible, when God appeared at the door of Abraham's tent and the latter killed a call and his wife when God appeared at the door of Agrandia tent, and the latter killed a calf, and his wife made a cake, and when supper was ready God sat down and ate and drank. Now, said he, if God ste yeal and cake for supper here, he must eat of it in heaven! He thought the two passages

Mr. Stone wanted to touch on tobacco. wished to remind us that the victims of tobacco in the spirit-world could gratify their victous appetites through mediums here. It is necessary that we train our bodies and render ourselves fitting dwelling places for the immortal spirit. We must carefully govern all influences that rest upon us. He thought there was too little harmony. We did not unite in one great brotherly

By request of the delegates, the Clyde Lyceum went through its regular exercises, and received great applause from the audience, who seemed deeply impressed with the importance of the movement. The best argument possible to present in its favor is the Lyceum itself in operation. The Finance Committee reported that they had decided to take up a collection for incidental ex-

Mr. Barnes wanted to offer a resolution. He had come from the "Hub." especially to offer it. He did so through the Committee on Resolutions. It was the third and fourth chapters of the first of

Corinthians.

Hudson Tuttle moved an amendment, that we receive it so far as is consistent with reason and common sense.

The discussion then opened.

Mr. Lawrence was in favor of a broad platform.

There was good in all.

He was totally opposed to the original resolution.

Mrs. Thomas.—Spiritualists have the advantage. They have inspiration among themselves. We cannot give any one light until we show them their error. She wanted the resolution accepted.

Mr. Hubburt wanted to interpret everything

Further discussion was postponed until the afternoon session, and the Convention adjourned until two o'clock, afternoon.

Sunday Asternoon —The Convention called to order, and the subject resumed.

Dr. Bailey moved an amendment on the amendment, that the entire Bible, and all other so-called

In this latter form it was adopted.
Mr. Durgin explained how a Spiritualist could become a Mason; also said a gentleman last night wanted his children to go to the Sunday schools of all the churches. He would ask if the gentleman would allow his children to take poison indiscriminately? He did not want his allow in the second of the sec wanted ms children to go to the Sunday schools of all the churches. He would ask if the gentleman would allow his children to take poison in discriminately? He did not want his children to attend Orthodox Sunday schools. When men reached a sufficiently high plane no one would use rum or tobacco. His spirit friends assisted him in destroying his appatite for the latter. The him in destroying his appetite for the latter. The following resolutions were offered and unanimously adopted:

sionary work.

Resolved. That the Banner of Light be requested to publish
the report of the proceedings of this, the First Ohio State Convention of Spiritualists. Mr. Stone.—He was delighted with the Lyceum.

He wanted it established in every village in the State. He wanted every one to assist in driving tobacco and rum from the land. Let us unite as one, and work until freedom be universally pro-

Mrs. Logan said she had been requested to recite a poem, but she would omit it, and speak in behalf of half-developed mediums. A speaker had compared them to "nubbins" of corn. She compared them to rose-buds; they prophesied the full blown rose. Our best speakers had once been beginners.

Mrs. Thompson.—We see, by the working of this Convention, that all minds think differently. She success. Many things were yet left unconsidered.

Berlin Helwhts. O.

II. T. We can never succeed until every man stands on equality. We want schools for reformers' children; we want institutions for orphans. The county house is a beggarly provision.

Mrs. Lawrence.—She was seven years ago con-

nected with the church. She loved its forms was with the churches, but she was also a Spiritnalist.

ualist.

O. L. Sutliff, the regular speaker of the afternoon, was announced. His subject was "Prophecy." So perfectly was his speech woven together,
so ubiquitous his knowledge of the Bible, and
subtle his interpretations, that a synopsis would
do his lecture too great injustice to be attempted.
He closed by saying: I feel that I have been baptized from a spiritual source. Take courage! Nerve
to the work! It is the greatest comfort I have in
the world. It has cheered me by the side of the the world. It has cheered me by the side of the grave, and, oh! how I rejoice in meeting the de-

parted, and being welcomed there!
Adjourned until half-past six o'clock, evening. Sunday Evening.-The hall was intensely crowdad. Three speakers were appounced for the even ing—Mears, Tuttle, Whipple, and French.
The Financial Committee reported the amount of the collection to be \$31,30, more than sufficient

to meet expenses.

to meet expenses.

Song by the Clyde Choir.

Hudson Tuttle announced as his subject, "The Origin, Philosophy and Destiny of Spirit."

Prof. E. Whipple.—The topic to which I call attention, is "Destiny in History." All progress depends on interior and exterior differentialism. Man's power is divided into emotion and intellect. By gradual progress humanity rises to metaphysics, and in modern time we come to intellectual developments, which evolve such philosophy as is represented by the renowned Herbert Spencer. Every nationality is composed of a number of is represented by the renowned Herbert Spencer. Every nationality is composed of a number of units. The universe passes through successive stages, so we find it is with nations and men, They commence as impulsive children, and pass on into dotage. The Caucasian mind has gone through several of these stages already, and has many remaining to be traversed. Haces are governed by climate. Men are controlled by external conditions. Mind is molded by material influences, and individual careers are ruled by the oceans, the mountains and winds. Different continents mold different nations. All which has preceded man, is enshrined in his constitution.

The American Continent serves a peculiar function. Here man appears as a developed human being, having passed his infancy in Asia. He turns Nature to his advantage, and makes rapid strides in progress. America embraces all varie-ties of climate, and so we have all countries ties of climate, and so we have all countries represented on our Continent. By these varieties of climate, forms are modified. If wealth is in the hands of a few, knowledge will be in the hands of a few. As money is scattered, knowledge and culture are diffused. The tide of omigration from foreign countries has been from the lower strata of society. When America is older and can offer attractive inducements to the higher classes, they will be drawn to her shores. The grand ultimate which we shall reach will be the warmth of the Orient, to which will be added analysis. That will be the most desirable intellectual development. The function of the West is to work with Nature—to become familiar with materials. The function of American life aims at is to work with Nature—to become familiar with materials. The function of American life aims at the social, religious and political. French philosophy is unaterialistic. It is feminine. It has dealt with the truths of sensation, and contributed largely to anatomy. English prose literature is destitute of emotion, barren of discoveries in science. Such discoveries are usually intuitive; the English are not intuitive. The function of English intellect is to develop logic. The Germans are more intuitive and emotional. They are head and shoulders above the English and French inand shoulders above the English and French in-tellect. The English furnish data; the Germans classify. America is drawing from all these de-velopments to herself, and in the future, when she shall have acquired age and culture, may the world not look for grand realizations and achievements? There is a power driving us on. Destiny is governed by law; by observing and learning we can understand and read the future. Man is yet comparatively an undeveloped being, but upon the future we can read glorious triumphs.

Angels, being more in the sphere of causes, can predict better than we. We can only wonder what will happen during the next hundred years. Let us cultivate our natures, and grow in the

The closing remarks of the President of the Convention, A. B. French, were listened to with attention, and his appearance on the rostrum loudly applicated. He is a great favorite, judging from the very frequent demonstrations of admiration which he received. When he met with the Board, which he received. When he het with the Board, he had expected to look after the temporal comfort of the delegates, and further than that to have little to do; but it seemed that he had been otherwise directed. The subject of his remarks would be the "Trials and Triumphs of Spiritualism." Every human being is a historian, writing out the history of life, and every one must be the reviser and corrector of his own history. Spiritualism is discornible under three phases: a fact, a philosophy, a religion. Those who are acquainted with the phenomena yet wait in the vestibule of the vast cathedral. Those who embrace only the The discussion then opened.

Mr. Lawrence was in favor of a broad platform.

There was good in all.

Dr. Bailey said he opposed the resolution. As

Spiritualists, we could not adopt any Scripture passage, more than from the Koran. Whether passed or not, he did not think it binding on individuals.

Mrs. Vandercook thought we should venerate the past. She could not think badly of any faith. The Bible was misunderstood. She wanted the resolution adopted. 'the could not of the resolution adopted.'

The wast cathedral. Those who embrace only the philosophy, leave out something of interest and importance. Those who have passed over and been benefited by its phenomena and philosophy, and drink in the holy faith and deep peace of its religion, are blessed supremely. Spiritualism was cradled in peace. It came to us in times of prosperity. American industry was at its height, and the physical wants of the nation were opulently supplied. Our tables were loaded, but we pined for living fruits. The general tendency of the time was to materialism. There was a dearth of the past. She could not think bally of any faith. The Bible was misunderstood. She wanted the resolution adopted.

Hudson Tuttle, after reading the passages, "Let a man so account of us as of the ministers of Christ," "We are fools for Christ's sake," said he did not claim to be a minister of Christ; if he was a fool, it was not for Christ's sake. He did not believe a person present would acknowledge himself or herself to be such. He dared the Convention to vote down the amendment. He dared any body of Spiritualists to stultify themselves by voting against their reason and common sense. He was no more a minister of Christ than of Plato, Confucius, or any of the sages of the past. He was totally opposed to the original resolution. all former systems. The religion of Spiritualism is as broad as its philosophy. It must triumph, because it is the genius of the American people. The world is fast accepting it unconsciously. It is triumphing over the hearts of the people. We have not been without trials in our advancement, and the screet of these have come from withinfrom those who have professed to accept it, and wanted to become high priests. Their efforts have been fruitless, and they have gone down to forcet these. forgetfulness. Then we have had one-idea menmen who wanted to turn our cars all one way and conduct the train. Social leprosy, too, has striven

In writing out this report, I have found it impossible to make the synopsis of the speeches and Brolfed:

Resolved, That avote of thanks be returned to the citizens of Clyde, for the fraternal and munificent manner they have cared for the comfort and enjoyment of their guests during the present Convention.

Resolved, That the Executive Board be instructed to authorize the delegates to organize committees in their respective localities, for the raising of funds for carrying on the missanear work.

Bossibe to make the synopsis of the spoeches and discussions even as full as my notes, without greatly exceeding the limits allowable in the columns of the Banner. I have condensed to the utmost, and have presented only the striking passages, the gems of the speeches. By this propassages, the gems of the speeches. By this process some of the speeches have suffered, for they were so perfect as a whole, that to condense was almost to destroy. If any of you, friends, find what you consider your best thoughts omitted, or a different meaning attached to your sentences, I hope you will have charity and pardon me, for such mistakes or omissions have not grown out of any want of desire to pen your every thought, but the necessity I feel to represent all fairly within the limited space of a few columns. The Convention was a perfect success, and all feel that a great movement has been inaugurated. If the perfect harmony felt by the meeting be preserved,

Berlin Heights, O.

## Spiritualist Convention.

The first Quarterly Meeting of the Connecticut State Association of Spiritualists met at Knight's Hall, in the city of Hartford, on Saturday, Jan. 4, 1868, at 7½ P. M. The meeting was called to order by the President, Wm. P. Gates, of Windham, who made the following brief and appropriate remarks:

marks:
Brothers and Sisters-It is with great pleasure that the State Association of Spiritualists meet for the first time those of like faith in Hartford. In common with the brethren in other sections of the State, you are surrounded with churches. What have these churches done in unveiling the What have these churches done in unveiling the unseen world to your comprehension? Nothing—absolutely nothing. They have stood in the way of progress, neither advancing themselves, but hindering those who would advance. Therefore nothing remained for those who would advance, in obedience to the laws of God and Nature, but to form a separate organization wherein all might unite in the exercise of their reason in matters appertaining to their highest welfare here and hereafter. This organization, but recently formed, is already a success, and we trust all liberal minded citizens of the State will join this Association, whose object is the pursuit of truth and the un-

whose object is the pursuit of truth and the unfolding of a higher life.

After listening to some interesting thoughts and songs from the other members present, several resolutions were presented for the consideration of the meeting at the next session, which met according to adjournment at 6 P. M. on Sunday, when, after a full and free discussion, the following resolutions were unanimously adopted:

Lyceum; and we will do what we can to aid in carrying out Lyceum; and we will no winst we can be a serious religious these benevoient purposes.

Resolved. That we, in common with the various religious denominations, believe in the continued existence of man beyond the grave; but that this life is a probationary state, anding with the dissolution of the body, we utterly deny.

Resolved, That Hereoy, Infiditity, Free love, as usually understood, we ever have repudiated, and hurt back the charge to the accuser as worthy only of him who is the father of all lies.

lies. Thereas, Civil and religious liberty are indissolubly connected, and both are secured to the people of this State in a written Constitution; and Whereas, At the State Teachers' Convention, held at Meriden, Nov. 8th, 1867, in an address to aski Convention by Prof. Woolsey, he attituded "that it was the duty of teachers to instruct the children in the public schools of the State in religion, and especially the doctrine of pardon in Christ"; therefore,

for,

Resolved, That the Spiritualist Association of Connecticut
to hereby protest against the introduction of theological

Resolved, That the Spiritualist Association of Consecticut do hereby protest against the introduction of theological prayers and sectarian dogmas into the free schools of the State as a part of the education of the children thereof.

Resolved, further, That we hereby piledge our whole influence against all schemes of education which tend to introduce sectarianism into our schools, or of any system of educating teachers for our common schools which embraces any theological doctrines as a part of their course of atudy.

Resolved, That we hereby invite all liberty-loving citizens of the State to codperate with us in opposition to any and all schemes for amending the Constitution of the United States (which has been resolved upon in acciarian councils), which makes a State religion as a test for holding office.

Whereas, The different accieties in all parts of the country hnown under the name of the "Young Men's Christian Association," have published to the world that they will assist all young men to homes and employment who come recommended from some evangelical church or denomination; therefore, Resolved, That it is the duty of all such who profess to take Christ as their example and teacher to be take him; and that it is unchristian to withhold aid or assistance from any one unless they profess to accept our peculiar teachings; and that they have the first principle of Christianity yet to learn, viz: that "God is no respector of persons, but in every nation he that feareth him and worketh rightcourses is accepted with him."

him.

Resolved. That the pulpit is the theological fort, and whatever witness it bears, no robutting evidence is allowed. In view of this we challenge discussion and public debate, and we hereby charge the so-called Orthodoxy with unmanliness, cowardice, and a distrust of their position, until they are willing to meet us on the rostrum and publicly discuss our difference.

ences.

Resolved, That we, as Spiritualists, accept the doctrine of Jesus where he says," Do unto others as ye would have others do unto you." Also where he cites the signs of those the believe on him, vis: "healing the sick," etc.; that we accept laul where he says, "There is a natural body and a spiritual body"; we accept James where he defines "pure and undefiled religion bodre God and man"; and, finally, we accept all that is good and frue, both in the libble and out of it, but ignore that which is false to us with charity toward others.

Monthus for manking work half et Reichele.

Meetings for speaking were held at 2 o'clock and at 7; in the evening. The meetings were addressed in the afternoon by Mrs. Latham, and in the evening by Mr. Foss and Mrs. Swasey. These meetings were large and deeply interesting.

WILLIAM P. GATES, President.
L. W. BARTLETT, Secretary pro tem.

#### The Work in Michigan.

Enclosed find proceedings and Articles of Association of the Lenawee County Circle of Spiritualists, which I hope will find a place in your overtaxed columns. As a representative of the practical work of Spiritualism, you will readily perceive the advantage of its publication as an incentive and maybap imperfect formula, for the work begun in this State, and, in one form, to be established throughout the country. I am deeply impressed with the necessity of at once establishing effective and (if local) legal Societies, in order to meet the issues soon to be felt, and especially so as to most effectively do the utmost work of the cause of truth and free religion. We have in Adrian a local society successfully stemming the tide of prejudice without, and unfortunate selfishness and personal ambition and animosities within. Would that all could but live the "golden" precepts and "silver-chain" teachings of our beautiful philosophical religion. Let us all strive to advance toward the glorious plane of harmony and unselfish devotion to this noble work, that effectiveness and truly practical results shall flow from our movements in reform. and thus banish hatred, envy, jealousy, ambition, leaving an attractive "mansion" of purity, harmony and love.

Our Lyceum, established on the 4th of November last, is growing finely and bids fair for a grand success." Our social dances every Thursday evening, are paying the expenses of the movement, and a good cabinet organ is already nearly paid for. Thus you will perceive the work DR. JAMES K. BAILEY. moves on.

Adrian, Mich.

ORGANIZATION OF A COUNTY CIRCLE OF SPIRITUALISTS, IN LENAWEE COUNTY,
MICHIGAN.

In response to the call issued by Mrs. J. N.
Chandler and Dr. James K. Bailey, members of
the "Michigan State Spiritual Association," a
few friends of the movement convened at City
1-11 in the city of Advisor on the 28th day of Hall, in the city of Adrian, on the 28th day of December, 1867, at 2 o'clock P. M., and was called to order by Dr. James K. Balley, who stated the objects of the meeting as being in response to the recommendation of the Missionary Board of

Mrs. Lucinda Chandler was chosen Chairman, and Mrs. Susan A. Sweet, Secretary; Dr. Balley, Wm. C. Hunt and J. N. Chandler were appointed a committee to report a plan of organization.

Committee reported the following articles and recommended their adoption:

ARTICLES OF ASSOCIATION OF THE LENAWEE COUNTY CIRCLE OF SPIRITUALISTS. DECLARATION.

For the purpose of establishing more efficient means for the promulgation of correct principles of philosophy, science and religion, we, the undersigned, hereby associate ourselves together undersigned. der the following articles:

ART. 1.—The name of this Association shall be, THE LENAWEE COUNTY CINCLE OF SPIRITUAL-ISTS. The annual meetings thereof shall be held in the city of Adrian, Lenawee County, Mich., on the first Saturday of January of each year, and the quarterly meetings at intervals of about three months, at such places in said county as shall be designated by vote of the last preceding meeting, or the Executive Board of said Association.

ART 2.—All persons favorable to an earnest work in behalf of the cause of a FREE RELIGION, work in behalf of the cause of a FREE RELIGION, are invited to join this Association, and, on subscribing to these articles, shall become members thereof, or may withdraw therefrom on notifying the Secretary, whose duty it shall be to enroll or erase the name of any person so desiring.

ART. 3.—The officers of this Association shalt consist of a President, two Vice Presidents, a Secretary and Trensurer, whose duties shall be such as usually pertain to the respective offices, and whose terms of office shall be for one year, or

whose terms of office shall be for one year, or until their successors are ele .ted.

until their successors are elected.

Arr. 4.—The officers of this Association shall constitute an Executive Board, whose duty it shall be to supervise the financial and business affairs of the Association, act as agent of and correspond (through the President and Secretary) with the State and Local Societies of Spiritualists and with individuals, for the purpose of establishing a cooperative system of promulgation of the truths of Spiritualism. Said Board shall collate the history and statistics of the Local Societies, together with a concise statement of the condition of the work and number of Spiritualists (as near as can be ascertained) in said county. (as near as can be ascertained) in said county, and report the result thereof at each meeting of this Association. Shall also report semi-annually to the State Association such facts as, in their judgment, will conduce to the general good of the

ART. 5.—Five members of this Association, or a majority of the Executive Board, shall constitute a quorum of the respective bodies for business. These articles may be amended at any regular meeting of the Association, by a two-thirds vote

of all members present.

Adopted at the city of Adrian, Lenawee County,
Mich., on this 28th day of December, 1807.

[Names of Members.]

After consideration of said report, the articles of Association were unanimously adopted. Several names were enrolled as members, and the following named individuals duly elected to the respective offices of the Association: William C. Hunt, of Adrian, President: Mrs. Charity Taylor, of Bome, and Lysander Ormsby, of Deerfield, Vice Presidents; Ezra T. Sherwin, of Adrian, Secretary, and Mrs. Lucinda Chandler, of Adrian,

Treasurer.
On motion, Executive Board were directed to procure suitable books for use of Secretary and Treasurer. Adjourned to first quarterly meeting upon call of Exacutive Board.

MBS. LUCINDA CHANDLER, President. MBS. SUSAN A. SWEET, Secretary.

#### "Unhappy Marriages."

Since writing the little pamphlet with the above title, it has been intimated to me by some persons who have read it, that it had a tendency to favor promiscuous sexual intercourse and polygamic marriage.

I cannot see that there is one sentence in the book, which, to pure thought and pure impulse, could convey or intimate an idea that true marriage could be otherwise than purely monogamic. The book shows that prostitution, degradation and inharmony are the inevitable consequences of promiscuous sexual indulgences; that both promiscuous sexual relations and polygamie marriages are repulsive to the pure desires of every heart, and are foreign to every intent of the little book. Wherever and whenever these are practised, it is a natural consequence that they debase and stupely, and sooner or later become odious and repulsive to the better thoughts and feelings of any people. Regret, remorse, disgust, dissatisfaction, affliction and great unhappiness are consequences that are sure to follow sexual impro-

priety and impurity.

This little book boldly asserts that these things which now exist everywhere, the sexual pollutions and corruptions that command so much of the time and attention of the people, and make so much pain, inharmony and sorrow to be borne, all of them are produced by laying the coarse and cruel hand of human law upon the marriage altar of Nature's divine love. All the curses, all the improprieties and inharmonies in the conjugal and sexual relations are the lawful children of unlawful law. The State with its legislation, and the Church with its commandments and rites have unintentionally filled the civilized world with secret polygamy, with secret prostitution, with unhappy and unuatural marriages. And the Church and the State to-day, without knowing the fact, stand on the plane of polygamy and promiscuous sexual intercourse. Both are unclean with deception that covers up their real nature.

The book is unmistakably plain in the simple point which it has aimed to make and on which it would be significantly heard, viz: the entire abrogation of human law and commandments in marriage between man and woman, for the end of purity in the sexual relations. If Christ and Paul took high and holy ground, this little book takes high and holy ground, for it is the ground of Christ and Paul. Christ put the power of love before the power of man's laws and devices; and Paul declared that "where no law is there is no transgression." "The law worketh wrath." Indeed it does in marriage. I am bold to affirm that "where no law is" in the sexual love of Nature there will be, there can be no unnatural debauch, no promiscuous sexual relations, no plurality of wives, no unhappy marriages.

But the law was permitted to enter the affairs of men that sin might abound. For sin is the only redeemer of man from his present condition of sensual selfishness and stupid bondage. To this end the law only is useful, while instead of producing sexual chastity and purity, as is its intent in marriage, it enfeebles and destroys them.

Others have said, "Your pamphlet tears down the house of marriage and does not build a better house; it does not even suggest a plan-it leaves the people houseless." This pamphlet does not in any wise assail Nature's marriage institution, true monogamic marriage, that can only be made by spontaneous love. I would only tear the law away; and if the house of marriage be only human law, tear it down and let it not be built again. For in the marriage house of human law all marriages are painful and diseased. They are like the sickly stems on bulbous roots that grow in darkened cellars. As is the outside sunlight to the healthy growth of the vegetable kingdom. so is spontaneous love to true marriage without the house of human law to cover it. By natural love the birds are married, without the laws of legislation, and we know not that there is any promiseuous debauch or sexual impropriety among them ever. And is not human sexual love as pure, as natural and as divine as the sex-

## Meetings in Cambridgeport.

It seems that the "fire of devotion" to the cause of Spiritualism did not die out with the suspension of our meetings when the torrid Sirins held his sway, but Vesuvius-like was only gathering its powers for a still greater effort, a grander display of its hidden forces. With the advent of winter came the announcement that Mrs. N. J. Willis would lecture in that cosy place known as Williams Hall. Neat, well ventilated and well lighted, besides being easy of access, what wonder that the influence pervading the place should be extremely pleasant, and that each returning Sunday should find our audience increased in

numbers and in interest? Then came Mrs. A. A. Currier, and as encomiums are needless for either of these speakers, it will suffice to say that our expectations have been more than realized. From the earnest, persevering efforts of a very few, we have seen an association formed and officered as follows: President, J. E. Hali; Vice President, C. M. Wheeler; Recording Secretary, Henry Newman; Corresponding Secretary, Mrs. J. S. Dolbeare; Treasurer, John Close.

And now the work is progressing in good earnest. Already the necessary steps are being taken toward forming a Children's Lyceum, and very soon we shall send for Bro, Carpenter. Circles are being formed, and the proceeds are to be given to this object, and ere long we hope to challenge our neighboring cities. "Look well to your lausols, lest you lose them." Heartly endorsing the sentiment of the preamble of this association, that in union there is strength, and in concerted action there is power," we enter upon the work, knowing that" the gods help those only who help themselves," MRS. J. E. HALL. Cambridgeport, Jan. 20th, 1968.

# Children's Lyceum in Washington.

Our Children's Progressive Lyceum, organized here a short time ago, is doing finely, better than our most sanguine expectations; even in the few weeks of its labors the number of members has more than doubled.

We receive the best of encouragement from Bro. Peebles and others, who have witnessed the operation of Lyceums elsewhere, and hope it will be a stimulus to those like ourselves that are obliged to dispense with the aid of an experienced instructor, and rely on the very comprehensive

and complete system laid down in the Manual. Christmas Eve we had a fine tree loaded with presents for the children and their friends, and the hall claborately decked with evergreen. A brass band furnished soul-stirring music, and the whole affair, although got up on a very short notice, was a perfect success, made all happy, and

gained us many friends.
We are going to press on in the work, and hope that here in the nation's Capital we'can sow the seeds of the beautiful philosophy, and metit the reward of true teachers. G. B. D., Conductor.

IF The Banner of Light to tiened and on sale | The Speniar Press and Spiritualism. very Monday Morning proceding date.

# Banner of Light.

BOSTON, BATURDAY, FEBRUARY 8, 1868.

OFFICE 158 WASHINGTON STREET, BOOM No. 3, UP STAIRS.

WILLIAM WHITE & CO.,

PUBLISHERS AND PROPRIETORS. WILLIAM WHITS. CHARLES H. CROWNEL.

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

#### Usurpations of Sectarianism.

There was held in this city, about ten days ago, a meeting of the clergy of the different denominations, for the purpose of securing an Amendment to the Constitution of the United States, by introducing into its Preamble a formal recognition of "the Providence of God and the Christian Religion." There have already been held two National Conventions on this same subject, and the resolutions passed by this body were culled and arranged from those passed by its two predecessors. They embody the following sentiments:

"That a national recognition of Almighty God, of his Son Jesus Christ, our Lord, and the Holy

or ins son seems contact out ford, and the root Scriptures, is clearly a Scriptural duty which it is national peril to disregard; That, in view of certain and sundry circum-stances, 'it is a striking and solemn fact that our present National Constitution is so devoid of any distinctive Christian feature, that one of our Chief Magistrates once refused to appoint a day of fasting and prayer in an hour of public calamity, because the nation in its Constitution recognized no God, and more of the same sort; and,

That 'such an amendment of our National Constitution is only the exercise of the inalienable right of a Christian people to recognize their God

The innocency of the assumption of this body of ministers, that "no injustice would be hereby done to those few individuals among us who are the enemies of the Christian Religion, and who claim the right to prohibit the nation, as such, from all religious worship, and whose claims cannot be satisfied without abolishing all laws for the observance of the Sabbath "-is but an essential part of the canting spirit that seeks, in the Sunday discourse of Dr. F. L. H. Willis, of New name of perfect righteousness, to impose an unenhave their way, as they fully mean to have, we of their peculiar creeds about our necks, or subgeneral plan of our political society.

Government, raises the presumption that it is a lence, was interesting in the extreme, and showed common duty to make a public profession in the up in a clear light the body of that hateful bigotry National Constitution of the doctrine of the Trin- which never will yield except to superior numity, of the inspiration and infallibility of the bers. It cares for nothing so long as it can keep Bible, or of the sacredness of the Sabbath of the itself in public countenance. We wish that all Jews or the Sunday of the sects? These are, in the churches of Boston, and of Massachusetts, in truth, the real pith and marrow of the matter. fact, could have heard Dr. Willis's discourse. It The purpose is simply to procure and enforce a public recognition of dogmas in religion which all men under our Government are perfectly free to accept or reject, as they please. As for any public profession of a belief and trust in a presiding and ever-present Providence, that is for each individual to accept or reject for himself. Were there such a thing as compulsion about it, it would be a government for proselytism in matters of faith, which it in no sense is. It never was established for religious purposes at all; nor can it be charged with totally ignoring all proper respect for religion because it leaves that entirely open to the conscience of the individual.

This is a government of interests-to protect in dividual rights, lives and property, leaving the rest to the owners and claimants. It is no moral reform society, no sectarian organization, no prohas nothing to do with men's belief and consciences, any more than if such things were not But it throws around all men alike such strong arms of protection, that they are secure in whatcourse to pursue. Zealous sectaries and propagandists come very far short of comprehending the meaning or purpose of this Government, who undertake to criticise it, at this late day, as wanting in the true essentials of life because it does not reflect some one or all of their dogmas and tenets in its organic law. It is now assailed because it does not do that; and, for not doing it, it is charged with a want of Christianity, as if to be Christian it must become sectarian. We hold, and all liberal minds hold, that it chiefly promotes Christianity by refusing to impose it in any of its modes of expression upon the individual conscience, and leaving all free to their own acts. Could any sort of compulsoriness, however mild be better than this? Has not the Old World gone through destroying wars enough, each one drenchand souls? And are we going to try a repetition of such an experiment at this late day of the world's history?

We had such large and liberal-minded men as Franklin at work on our Constitution, with Thomas Jesserson on the Declaration. They saw the on this free continent, from a familiar knowledge of the workings of such an union abroad. Politics and religion never, in their view, could be safely joined. It is for the small sectaries of these days, tense prejudice than of any love for the largest freedom of the race, to come forward and propose to supply a deficiency which they think this master-piece of political wisdom lacks. When the pulpit gets the laws in its hands, as in the old days of theocracy, instead of a more truly religious people we shall only see a people stirred up to all sorts of strife, whose causes now slumber for want of the stimulus to awaken them.

## The Work goes Bravely on.

Notwithstanding the carping of the generousevery civilized land. It has not only its adhe- us persevere in the good work, notwithstanding rents in America, but in Europe and Asia. In the opposition we are continually subjected to Hungary, we learn by a lady just from that from those who are not yet born into the new country, the physical manifestations are even gospel. His feeling remarks to Mr. White, the more palpable and convincing than in this counfriends, and, at the same time, exasperates and the work in which Spiritualists are engaged. confounds its enemies. What we stated in these columns over two years ago, is being rapidly fulfilled. A mighty influx of spirit-power is descending from the higher realms, inaugurating lists of Lausing have rented a large hall for the that that our elder brother told us, nearly two term of two years, for the burpose of holding thousand years ago, was sure to come. Gird on regular meetings. They expect to have the ser-your armor for the fight, then, brave souls in more vices of Dr. L. E. Barnard, as lecturer for one tal, for the right is sure to win—the glories of the year. They have also a fine Lycdum fully present are soon to college the appreciations of the equipped. It is doing a spleidld work and is ស្ថិតសេខ ដូចគេការ បានប្រជាជាក្នុង ស្រុក បានប្រជាជាក្នុង បានប្រជាជាក្នុង បានប្រជាជាក្នុង ប្រជាជាក្នុង ប្រជាជាក្ ក្រុម ស្គ្រាស់ ស្រុក បានប្រជាជាក្នុង បានប្រជាជាក្នុង បានប្រជាជាក្នុង បានប្រជាជិក្សា បានប្រជាជាក្នុង បានប្រជាជាក

It is amusing at times, as well as provoking to every true Spiritualist to see with what avidity the secular press grabs at and sets affect everything derogatory to Spiritualism. Of, late those

editors, who are mainly supported by the "droppings of the sanctuary," are very active to hatch up falsehoods against our cause to please their trembling theological patrons. The last effort in this direction is contained in the following paragraph from the Burlington Times, copied into the Rulland Herald:

"Dr. E. Z. Weeks, one of the Newark (N. J.) Spiritualists, arrested lately on three indictments for publishing obscene books. Dr. Wicks is well known in Vermont as the author of immense quantities of incomprehensible rhymes respecting the spirit-world. We are glad that he has at length fallen into the clutches of the law, as this will protect this community from any further influx of his 'poetry.'"

But in this instance the truth followed the lie rapidly, as will be seen by the annexed communication from a wide-awake Spiritualist, published in the Herald the following day:

RUTLAND, Jan. 27, 1868.

Editor of the Rutland Herald: DHAR SIR—In your columns of yesterday, a note appeared charging one Dr. E. Z. Weeks, or Wicks, (for the name was spelled both ways, neither of which is, I think, correct,) as belonging neither of which is, I think, correct, as belonging to the Newark (N. J.) Spiritualists, and also as the author of immense quantities of rhymes respecting the spirit-world, which had given him notoriety in Vermont. Now the man referred to has resided in Newark, N. J., and generally writes his name E. Z. Wickes. He is, by profession, a phrenologist, and has neither claimed to be nor hear acknowledged a Spiritualist; he has never been acknowledged a Spiritualist; he has never met with the Spiritualists of Vermont and I do not think is recognized by them anywhere as a member of their ranks. He claims that the Spir-itualists are not sufficiently religious for his fellowship, and he therefore ignores them every-where, but more frequently attends the Methodist and other so-called evangelical church meetings, and has not unfrequently spoken before them, paiming himself off as in sympathy with them. Now, since the Spiritualists have sins enough of their own to bear, I think it is a little too bad to attempt to saddle them with the eccentricities of the self-styled "Prof. E. Z. Wickes." We have known him for several years, but never knew him as a poet or Spiritualist.

#### Truly yours, A READER OF THE HEBALD.

#### Dr. Willis's Discourse.

It was not at all surprising, after the announcement became widely understood, that Music Hall should have been as crowded as it was at the York. It had been given out that he would touch durable tyransy upon others. Could these men rather plainly upon the manner in which he was cut off from his class in the Divinity School at should all of us either be forced to fit the yokes | Cambridge, and discuss the causes that led to his ejection from that institution by the Faculty, mit to be counted as worse than nobodies in the Those who went to hear him on that subject did not come away disappointed. His history, with What fact in our history, or in the reason of our running commentary of that part of his experiwas filled with heavenly charity and forgiveness, even when treating of his persecutors. He spoke for the mighty truths and everlasting principles of Spiritualism, in a way that was at once moving and convincing. That such an audience should have been collected to hear him on a stormy winter day, proves that the people are more alive than ever to our most beautiful faith.

## Famine in Europe.

There is great distress among the poorer classes in Russia, owing to bad harvests, and the government has had to make liberal approbation to supply the peasantry with subsistence. Of the sufferings of the Swedish Norlanders late descriptions have been given. In France, in several places, there is a great lack of breadstuffs, and, pagandist in matters of belief or subscription. It has nothing to do with men's helief and conpeople have died within eight months from stardestitution, and although contributions to alleviever choice they may see fit to make, or whatever nie have been numerous, they have been quite insufficient. It will require at least seven months, with the assurance of liberal harvests at the end of that period, to relieve the above peoples from the evils of famine. In London and all the principal towns in Great Britain, poverty is very extreme. A great many skilled laborers who were kept employed during the American war have been thrown idle, and the sufferings of these men and their families are described to be lamentable.

## Sudden Departure.

We regret to learn that Mr. Charles H. Vose, of Charlestown, passed to the spirit-world Jan. 23d. For the last six months Mr. Vose had been in the British Provinces, superintending the affairs of a manufacturing company. The cold climate did not agree with him, and feeling unwell, he started ing the continent with blood, to undertake to es. for home, but had not proceeded far before he was tablish the authority of a dogma over men's miuds obliged to stop on the way with strangers, and soon after passed suddenly to the world of immortals. His remains were buried from the Universalist Church in Charlestown, on the 29th of January. The funeral was largely attended by personal friends and his brother Odd Fellows, of which Order he was a worthy member. Mr. Vose effect of an attempted union of Church and State | was in the prime of life, active and energetic as a business man, and estcemed by a large concourse of friends. He was a firm and unwavering believer in Spiritualism, and for a long time has been most efficient in austaining spiritual meetwhose hearts are fuller of passionateness and in- lings in our neighboring city. He will truly be missed by his family and friends.

## The Truth Cannot be Kept Back.

Do not fail to read Moses W. Leavitt's message, printed on our sixth page. It is from a man who was a firm Spiritualist while a dweller on this side of life. Now that he has passed to the other side, true to his nobility of soul and positive knowledge of Spiritualism, he returns to uswhere a public channel of communication is open to all—to inform us that the beautiful philosophy he embraced while here, and which sustained salaried priesthood from their pulpits every Sun- him through the trials of his earth-life, is true beday, the mighty car of Spiritualism is traversing youd the remotest possibility of doubt, and bids Chairman of our Circles, is testimony enough of try. The rapid spread of Spiritualism, within the the speaker's sincerity, and that he is now more past year even, astonishes while it gives joy to its fully imbued than ever with the importance of

Lansing, Mich." We learn from Mrs. Coryell that the Spiritualgrowing steadily in the tinter or gainer to the energy

Music Hall Meetings.

Dr. P. L. H. Willis, of New York, the Harvard

College Divinity student, suspended some years ago on account of his spiritualistic mediumship. occupied the rostrum in Music Hall, in this city, Bunday afternoon, Jan. 26, in the regular course of lectures on the subject of Spiritualism. Although it was endwing fast at the time, he was Journal: greeted by an audience which nearly filled the spacious hall, thus justifying our previous auggestion, that if the weather was pleasant the hall would not hold all who would wish to attend. The audience was intensely interested in his remarks, and for over two hours paid close attention to his narration of facts in his wonderful mediumship, and his experiences with the Harvard Professors. He first briefly alluded to Spiritualism as the greatest blessing that had ever dawned upon the world, and then gave portions of his early history, beginning with the loss of his mothlous" at the time.

He had, at this point, already spoken over an hour, and remarked that he would be obliged to condense his experiences with the College Faculbefore it had even gone through the farce of an examination, &c .- all which we should have re-

false charges which have been preferred against him by some of the Professors of Harvard College, and his accusers would be ashamed of what they had done. His varied experiences and trials had more fully convinced him of the truth of spiritcommunion. Spiritualism to him was a religion of the purest and holiest character.

Mrs. Alcinda Wilhelm, of Philadelphia, follows Sunday afternoon. She is liked very much where ever she has been heard.

#### Lyceum Entertainment at Mercantile Hall.

The Children's Progressive Lyceum connected awhile would be principally taken up in dewith the First Spiritualist Association of Boston, gave an entertainment at Mercantile Hall, 82 Summer street, on Wednesday evening, Jan. 26, this barren text: "For the time of figs was not consisting of music, recitations, tableaux, &c., yet."-Mark xi: 13. Dry and barren as the text under the direction of Miss M. A. Sanborn and seemed, the speaker produced a harvest of rich Messrs. A. P. Wilson and Tho. Marsh as the Committee of Arrangements. Scenery, effects, &c., furnished by Mr. Josiah Wolcott, scenic artist. Notwithstanding the storm the hall was crowded, and the affair was a perfect success.

by Miss E. Fessenden, followed by a patriotic strikingly characteristic of the venerable and besong, "A Thousand Years," by the choir of mem. loved Pierpont; the style of delivery even was bers, illustrated with tableaux; fine recitations were given by Misses Jennie Crooker, Lizzie Warren, Mary E. Bugbee, Hattie Melvin, Lucy A. Lord, Bertie Lovejoy, Annie Teel, Hattie Teel and Annie Cary, and a dialogue by two very small children, Belle Bacon and Lizzie Baker. A duet (in costume,) "Two Forest Nymphs," was sung by Misses Spinney and McDuffie; "The Courtin'" was read, illustrated with shadow pantomimes; Mr. A. P. Wilson and Misses Lovejoy The entertainment closed by a grand Medley, in which all the performers appeared in costume and united in several songs, ending with "The Star Spangled Banner."

The pieces were often enthusiastically encored. and everybody present seemed completely satisfied that the exhibition of talent on this occasion was much in advance of the one previously given by the Lyceum. Let our young friends remember that earnest effort for improvement, such as they have displayed, will ever be crowned with its appropriate guerdon of success.

## Massachusetts Spiritualist Association.

The new Constitution and list of Officers are printed and ready for delivery. They are got up in convenient shape, and are suitable for a general subscription paper.

A large number will be sent by mail to the prominent and interested friends all over the State, from each one of whom a generous re-

sponse will be expected. As the Association mainly relies upon its one dollar subscribers to keep its Agents in the field tary; J. W. Copeland, T. Jordan, J. S. Combs, and before the people, it is earnestly desired that Finance Committee. The circle meets in Eden's the subscription list be circulated as early and

extensively as possible. There are but very few who cannot aid the Association to the amount of a yearly membership (one dollar) and thus help this great practical movement spread the knowledge of Spiritualism throughout the length and breadth of the "Old

Friends! send your name and dollar to the Corresponding Secretary, Mr. Geo. A. Bacon, who will duly acknowledge it in the Banner.

## Work of the Spiritual Association.

Mr. A. E. Carpenter, the Agent of the Massachusetts State Association of Spiritualists, will lecture in Coldbrook, Feb. 2d; in Berlin, Feb. 3d; n Northboro', Feb. 4th; in Bolton, Feb. 5th; in Harvard, Feb. 6th; in Groton Junction, Feb. 7th; n Acton, Sunday, Feb. 9th; in Hudson, Feb. 11th; n Marlboro', Sunday, Feb. 16th; in Framingham, Feb. 17th; in West Newton, Feb. 21st; in South Dedham, Sunday, 23d. If anything should provent arrangements being fully perfected for mostings in the above named places, friends should notilly Mr. Carpenter in due season.

The Spiritualists and Liberalists of Washings ton, aided by the District Deputy for Washington; with the Spiritual Philosophy. It is for sais at D. O. met in Harmonial Hall on Wednesday evening, Jan abth, and instituted a Banquary, to be known as "Orion Sanctuary." Dr. John Mayhew and Mrs. M. J. Lanston, were installed as Master, and Mistress, of Light, Mr. Juling H. Most and Pira, Anus Denton Oridge as Master | bur circle room for a few days. The mother was and Mistrees of Hope, and Mr. O. Hosmer, and and Mistress of Hope, and Mr. O. Hosmer, and so well pleased with the pleints that she could Mrs. Nallie A. E. Most as Master, and Mistress of not longer, have it out of his sight, so she has brett in the recent as far as any elemental asket I chair rejetued the hadge and title trespondent.

Spiritualism in New York.

The New York Herald, of Monday, January 27th, comes to us brim full of " Spiritualism," the Decline of the Churches," etc., but we have room at this time for only the synopsis of Dr. Hallock's remarks at the Cumberland lecture room on Sun. day, the 20th, as we find them reported in that

"In consequence the announcement that Judge Edmonds would speak at the Cumberland-street lecture room last evening drew together a large crowd, much beyond the capacity of the hall, which is of moderate dimensions, to accommodate. These, is of moderate dimensions, to accommonate. These, however, suffered a disappointment in the non-appearance of the Judge, whose place was filled by Dr. R. T. Hallock. Having apologetically referred to this substitution, the Doctor entered upon a defence of Spiritualism, claiming its superiority in the sense of religious conviction over other and older forms, inasmuch as it was capable of the clearest demonstration, being nothing more nor less than the deduction of positive observation. The early history, beginning with the loss of his mothers at the time of his birth, then rapidly alluded to his struggles for an education, his development as a medium, at a time when he was enveloped within the folds of the church and knew nothing of Modern Spiritualism. He then detailed some of the astounding manifestations of spirit-power given through his mediumship and witnessed by some of the most intelligent minds of the age; he 25th on the decay of pulnit influence in America. some of the most intelligent minds of the age; he also cited some cases of sickness which his spiritage and citing some of its principal points, which he guides had cured that were considered "miracutation and citing some of its principal points, which he commended as accurate and truthful, he claimed that though Spiritagilism was that influence to be lous" at the time. saved, it only being able to satisfy the American mind, which, casting aside mediaval traditions in religion with ancient forms of government, de-manded new avenues of spiritual progress, as well as original methods of material growth. The ty and Professors. He then gave a fair and candid statement of the scances held for the special gratification of Prof. Eustis; of the ungentlemanly treatment received at his hands as well as by the Faculty; the unjust and ridiculous manner of conducting the examination of charges preferred heaven was not an eternal psalm singing, nor held against him; of his condemnation by the Faculty a place of everlasting weeping and guarhing of before it had even gone through the face of an extension of Spiritualism alone was afforded a examination, &c.—all which we should have reported in full, were it not that Dr. Willis intends to embody these facts in his forthcoming book.

Mr. Willis said the time would come when he would be vindicated and fully acquitted of the root properties as the full of the world in the future, when everybody accepted the truths move proclaimed by him, then would come the period of jubilee looked forward to as the millennication. um, and the prayer dally offered up to the throne of grace, "Thy kingdom come, Thy will be done on earth as it is in heaven," be answered.

#### Mercantile Hall Meetings.

In the forenoon the Children's Lyceum was very fully attended, and the hall was crowded with admiring spectators. The Lyceum has be-Dr. Willis, and will speak in Music Hall next come popular. We were pleased to notice many new faces among the children. A larger hall is already needed for the better accommodation of the school.

In the evening Miss Lizzie Doten gave her closing address for the present, as her time for veloping and perfecting a new discovery through the agency of spirits. She took for her subject fruit from it before she finished. It was not the kind of fruit the theological teachers furnish their hearers, but quite the reverse, and therefore more palatable and acceptable. At the close of the lecture the spirit of John Pierpont took pos-The exercises were introduced by a piano solo | session of the medium and gave a grand poem, unmistakable. The poem was entitled, "Labor and Wait"

> The lectures will be continued, as usual, in the evening, but we have not been informed who the next speaker is to be.

## Religious Fanaticism.

McEwen, the Scotch "religious" fanatic, recenty being called upon to plead in the Essex County Court, New Jersey, when asked whom he had and Moulton sang "The Schoolmaster," in cos- employed as counsel, said, "God." A wag irrevtume; Miss M. A. Sanborn and Mr. C. W. Sulli- erently remarked that his counsel did not practice van (in Highland dress,) sang the "Hunting in the Newark Courts! The hit was so palpable Tower" and the "Ingleside"; Mr. William H. that it elicited a smile from every hearer. The Lee, who kindly volunteered his services for the greatest farce we ever witnessed was one day's occasion, sang the musical story, "Forty Thieves," session of a New Jersey County Court. It seemed and the "Cork Leg" (comic,) to the great merri- to be, and doubtless was, under the complete conment of the audience. A scene from "The Wife" trol of a New Jersey monopoly railroad corporawas rendered by Messrs. G. B. and D. N. Ford. tion. McEwen, "under conviction," has been convicted. It is well.

## Death of Charles Kean.

Charles John Kean, the tragedian, died in London, Jan. 23d, having just completed his fiftyseventh year. He was born at Waterford, Ireland, January 18, 1811, where his father, Edmund Kean, was then performing. Though cradled in poverty, the success which his brilliant father subsequently achieved, enabled him to afford to Charles Kean an education at the best preparatory schools and also at Eton. The eminent success achieved as an actor by Charles Kean, is well known in Europe and America. He leaves a wife (the celebrated actress Ellen Tree,) and

## Indianapolis, Ind.

daughter.

The Spiritualists of Indianapolis organized Jan. 19th, under the name of "First Circle of Spiritualists of Indianapolis," and elected the following named persons as officers: J. R. Buell, President: J. S. King, Vice President; B. R. McCord, Secre-Hall every Sunday at 2 and 71 o'clock P. M. We are glad our friends are meeting the demands of the people for more light on the subject of Spiritualism.

## Horatio Eddy, the Medium.

The public should make a distinction between Horatio and William Eddy. The former is an honest and genuine medium, for physical manifestations, and assures us that "he shall ever stand by the truth if all the world turns against him." Horatio will soon resume his scances:

## Dr. W. Persons at the South.

.Dr. Pergons, the magnetic healer, who has been curing the sick at New Orleans for some time past, intends to visit Texas this month. He will stop awhile at Houston, Galveston, Victoria, Austin, &c. The dictor has performed many remarkable cures by the laying on of hands,

## 30 4 Dawn."

We shall notice this new book in our next issue. In the mean time we recommend it to our readerans a work of unusual interest, feeling sure that no one will regret having pernaed it. It is written in the style of a novel, and is fully imbued this office. Price \$2,00

Mr. N. D. Starr last week painted a portrait of a child (in spirit life,), of Mr. John G. Hapgood, of Charlestowh, which was placed in

#### ALL SORTS OF PARAGRAPHS.

The reader will find on our sixth page a message from Clara Davis, in which it is stated that she was the daughter of Major John Davis, of Savannah. Now, as neither ourselves nor our medium had any knowledge previous to the date of the message of the statements contained in it, we desire—if a man by the name of Major John Dayls exists on the earth, that he will let us know If he ever had such conversation as is reported; and, on the other hand, if this meets the eye of the "spiritual lecturer" referred to, we should be obliged if he, too, would respond,

Benj. F. Butler, member of the U. S. House of Representatives from this State, is requested to examine the Spirit Message Department of this paper.

Bkeptics should read George B; Simmons's message on our sixth page. It rebuts their arguments pretty thoroughly.

Those beautiful flowers which have recently adorned the table in our circle room, came from Mr. Thomas Duncan, florist, at the store of A. A. Wellington, 142 Washington street.

See messages on our sixth page. The subject of matter and spirit is discussed from a standpoint not often reached by mortals, and will undoubtedly prove interesting to many of our

The London Review says that at this time there is no country, no matter how embarrassed or how poor, in which there is so much pressing and painful poverty, so much vice, so much misery as in England. Yet England is the richest country on the globe.

Whatever you dislike in another, take care to correct in yourself.

Dr. W. H. Russell, as Paris correspondent of the Times, has \$20,000 in gold and found.

The farmers and gardeners residing within a circuit of five miles of the locality, carried away from Chescout Hill Reservoir, last week, over a thousand loads of muck, for which no charge was made. It is said-" there is a little more left."

take such steps in regard to the Eastern question as must make her mistress of Turkey or lead to

A Swiss named Heisford has addressed letters to several European Governments and to our own, stating that he has discovered a motive power which supersedes steam. He asks fifty million francs for his secret.

Peterson & Brothers, of Philadelphia, publish Dickens's "DAVID COPPERFIELD" in a cheap pamphlet form for the million, which is for sale on the counter of Lee & Shepard, of this city.

RESPONSE TO "A. B. C.," OF BOSTON.-G. A., of Franklin, Ms., says, "If the Spirit of God is in darkness as in light, in error as in truth, in wrong and evil as in wisdom, in hatred as in love, it does not follow that men may choose darkness rather than light, or practice hatred instead of love, making no distinction between what is obviously right and wrong in human action, and, nevertheless, escape the penalty of violated law. What is all right with God is sometimes all wrong with man, if made a rule of action."

George L. Brown's great landscape painting, "Crown of New England," and Jackson's "Eve and Abel" in marble, are attracting the attention and admiration of the lovers of art at A. A Child's Art Gallery, 127 Tremont street.

Whatever is popular usually catches the rich, while the poor take what they can get!

The Superintendent of the Phoenix Mills, at Seneca Falls, N. Y., has forbidden the girls to chew gum during working hours. If the chewers of spruce gum knew how surely it undermines their health they would discard it altogether.

published in Paris, is dedicated to "My friend, tors and allopathic remedies are best for it; calo-

Cassell's Magazine states that while, during the past eight years, casualties have happened to eleven hundred and thirty-five newly built vessels, there are eight that have been afloat from ninety to one hundred years, and four that are one hundred and one years old and upward.

Forty-three million gallons of beer are consumed in London annually.

The poet Whittier says that had he known of the letter imposing "extraordinary restrictions" upon the Memorial Church at Georgetown, he would not have written the dedicatory hymn.

Great talents impose great obligations.

Proof of the antiquity of Fenianism-Herodias' daughter had a head-sent-her.

Omaha, pronounced by the Indians O-ma-ha, signifies high, beautiful and broad, and derived its name from a tribe of Indians of that name.

The ATLANTIC MONTHLY abounds with excellent articles. One by Parton, "Does it pay to Smoke?"—a continuation of Dickens's story; Characteristics of Genius, by Dr. Hedge; a paper by Whipple on the old English Dramatists; Part II of Dr. Hayes's Arctic tale; a poem by Whittier -"The Meeting"; besides other articles of ability and merit, and letters, politics, and society! The clastic and full of love and hope, and all will be corps of writers for this American monthly is | well." So it was -so it is; and at last the golden liberally drawn upon for the production of such sunshine of spirt-life breaks through the clouds fine numbers as the present. Everybody who of superstition, and begins to illumine and ensmokes, or who has left off smoking, will read Parton's paper on that subject.

A POET'S EPITAPH. The epitaph in East Doreham Church, Norfolk, England, on Cowper, the poet, runs thus:

Yo who with warmth the public triumph ftel, Of talents dignified by secred seal, iters to Devotion's Hard, devoutly just. Hay the food tribute due to Cowper's dust, England, exuiting in his matchiess fame, Itanks with her dearest soms his secred name; Hense, Fancy, Wit, suffice gut all to ruise!!

So clear a title to Affection's praise;

Over nineteen millions of letters and newspapers were delivered by the Post Office carriers of New York during a year ending with last Novem

The Lewiston (Me.) Journal says there is now more demand for labor in that city than there has been hitherto for several months. Business promises well on the advent of spring.

Work on the Cologne Cathedral, suspended three centuries ago, will be resumed hext apring.

Seven children under three years of age contitute the nursery of the lady of Chelges, who tecently gave birth to triplets, Twice, previously also has been blessed with twins. All these babies are reported as remarkably healthy. 1 .02

A bill is pending in the New York Legislature prohibiting the marriage of first odusins.

# New York Department.

BANKER OF LIGHT BRANCH OPPICE. \$44 BROADWAY, (Opposite the American Museum.)

WARREN CHASE ..... LOCAL EDITOR AND AGENT. FOR NEW YORK ADVERTISEMENTS ORR SEVENTE PAGE.

Complete works of A. J. Davis, comprising twenty-two volumes, hineteen cloth, three only paper: Nature's Divine Revelations, With edition, just out. '5 vols. Great Harmonia, each complete—Faysicise, Feesker, Seer, Reformer and Thisker. Magic Staff, an Autobiography of the author. Penetralia, Harbinger of Health, Auswers to Ever-Recurring Questions, Morning Lectures (20 discourses,) Bitsopy and Philosophy of Sprit Intercourse, Finlosophy of Sprit Intercourse, Finlosophy of Sprit Providences, Harmoniai Man, Free Thoughis Concerning Religion, Present Age and Ither Life, Approaching Crisis, Death and After Life, Children's Progressive Lyceum Manual, Arabula, or Diving Guest, and Stellar Key to the Summer-Land — hat two just issued, and most highly interesting and instructive. Whole set (twenty-two volumes) \$28; a most valuable present for a library, public or private.

Four books by Warren Chase—Life Lines Fugitive Wife; American Crisis, and Gist of Spritualism. Sent by mail for \$2.00.

22.00. Complete works of Thomas Paine, in three volumes, price \$6: postage 80 cts.

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

Popular Medicines.

Spence's Positive and Negative Powders, Dr. H. B. Storer's preparation of Podd's Nervine, (\$1 per bottle,) Neurapathle Balsam. (\$6 cents and \$1.) Elina's Ambrosia for the hair. (\$1.) and an invaluable medicine for coughs and sore lungs, Dr. Chase's Balsam of Longwort, (\$0 cents per bottle.)

Our assortment of BOOKS has been greatly enlarged and our omice newly fitted up. Please call and see it and us when you come to the city.

#### The Ups and Downs of Life.

When a boy in New England fifty years ago, we heard people talk of being "down at the heel." which meant a sort of skirmishing attack from General Debility, who was then only a Brigadier, but has since been promoted to a Major General, and, with the rapid increase of doctors and quacks. nostrums and patent cures, has a fair chance of soon being the commander-in-chief of all American men, women and children. We have been down at the heel" for several weeks with a bad cold. Our pen got dull, and chirography was worse than usual (if possible). However careful and temperate we are, sometimes all Yankees will get "down at the heel"; but close attention Indications continue that Russia is about to and early repairs will soon restore us at the heel. "Down in the mouth," is another mode of expressing the shady side of life. This, however, is not generally applied to physical debility, but to break downs in conversation—a sort of discouraged condition of mind. It applies to persons who feel that they have been beaten in language, and have lost public confidence. Some men, some women, never get down in the mouth, be cause in tongue fights or talk trials they never can be beaten, however much they talk without saying anything. This term is also often applied to persons who have met with great losses and rerulsions in business, and are thereby thrown back financially and socially in society. The remedy that is generally recommended to prevent this malady is to keep a "stiff upper lip"—keep brass in the face and money in the pockets. We heard of a preacher (very poor) who, to prevent getting down in the mouth on Sunday when he had to preach, used to borrow ten dollars Saturday and return the same on Monday. He knew he could not as easily break down with money in his purse as with an empty one. A man with a salary like Beecher or Chapin will not as easily

get down in the mouth as some poor preachers, who get no pay but what the Lord gives them. Another kind of down is "down in the dumps." This is worst of all, as it betrays a weakness of spirit, rather than body or purse. It afflicts only weak minds, and can only be cured by strengthening them. To get the dumps, or "down in the dumps," is a bad sign, all over. A race or even a fight is a cure less to be dreaded than the malady. Above all other evils, avoid the dumps. No spirit or angel can get to you when in the dumps. When you have this disorder, you should roost in the barn with the sleepy chickens, and avoid the society of children, as it is a worse disorder to Adah Isaacs Menken's volume of poems, just take than mumps or measles. Old school docmel and jalap or mustard and pepper are good in

large quantities. Down in the gutter is still another under side to humanity, applicable to a few poor mortals whose appetites are too strong for reason and good sense to control. Temperance laws are the

best medicine for this evil. From all these conditions and from a natural weakness in childhood, we hear people talk of getting up in the world." This has various applications and meanings, but always shows an improved condition of the subject. We often hear people say Spiritualism is getting up in the world. So it is; but it has never been down in any of the above ways, but is getting up from childhood.

We have observed in life that persons who keep their faces turned upward, hearts cheerful and spirits elastic, never brooding over losses and misfortunes, but ever full of hope for the future, not only get along in life better, but are more likely to be visited by the blessed messengers from the spirit-world, who come with healing in their wings and a balm for every wound or weakness of the spirit. The words that came to us most frequently from our spirit friends when we were weary and worn by itinerant tolls in the darker days of our glorious cause, were "cheer up"; " be of good cheer"; " keep the heart warm, lighten even sectarian Christians. It will ero long dispel the fumes of tobacco and alcohol, and reach the hearts under the denser vapors of narcotic stimulants and alcoholic fogs. The sun and the human race are rising up.

Criticisms on the Bible. A friend in Belobertown, Mass, writes us a very kind personal and private criticism on our sharp hits at Scripture texts, acts and personages. We have a deep regard for his feelings and all others who have been trained from childhood to look upon the Bible as a holy book, full of sacred truths. But we have also a deep regard for our wn feelings and judgment, which from schoolboy days have regarded it as no more holy or sacred, than any other ancient history, and no more reliable for its statements. He thinks it is full of Spiritualism, which accounts for its miracles. If modern Spiritualism were not better established, we should not accept it, and it would make no headway in this skentical age. Most of those who believe the miracles reject our facts. even when before their own senses, because they are not marvelous enough to be supernatural, as

they claim the miracles were, the This brother thinks the spirits sustain our cause. or we should soon kill it by infidelity. He is right in asying the spirits sustain our cause, and they have ever sustained us in, all our skeptical

and that he still holds very nearly the same views of the Bible as when he wrote the " Age of Reason " and " Common Sense." It is the tender | calls for the services of the Massachusetts State feelings of early education in our brother that Agent, I would say that they will be responded would set the Bible aside as too sacred for criti- to just as fast as time and circumstances will cism. We respect them, but do not possess them, permit. Be not impatient, friends, your turn will and have no fears that Spiritualism will suffer by come in due season, laying "the axe at the root of the tree" of superstition, instead of clipping the sectarian branches that bear only poison fruit. All natural laws are equally potent where the Bible is not known as where it is sacred, and spiritual facts are equally true and convincing.

#### New Books.

Friends sending us money for books of our own selection, will please say whether they prefer pamphlets or bound books. In either they shall have their money's worth."

We have complete sets of "Human Nature," a London monthly of much merit, with continued chapters of "Ideal Attained," a very popular work of Mrs. Eliza Farnum, out of print, and will send four numbers for one dollar—only ten yet issued.

"Young England," "Calisthenics," "Mary Jane and Ennemoser's History of Magic," are all large and rare English books, on our counter, which can rarely be found in this country; the latter in two volumes, price five dollars, postage forty-eight

The third edition of "Stellar Key" is now ready to supply those who failed to get one of the first. The essence, substance, intrinsic and extrinsic merits of this book return more value for the one dollar and sixteen cents than can be bought at any book store in New York for the same money. You will all need it, and had better

#### New York Lyceum.

The New York Children's Lyceum will have a reception at Masonic Hall, 114 East 13th street, on Thursday evening, February 6th, at 71 o'clock, under the direction of P. E. Farnsworth, Esq. The entertainment will consist of music, vocal and instrumental, recitations, dialogues, &c., by the members of the Lyceum and the following eminent artists, who have kindly volunteered their services for this occasion: Prof. J. J. Watson, the distinguished American violinist: Miss Annie A. Watson, planist; Prof. O. R. Gross, vocalist: Mrs. L. M. Bronson, elecutionist. After supper, which will be served at about 10, the floor will be cleared for dancing to continue until 2 o'clock. Admission fifty cents; supper tickets fifty cents extra.

#### Movements of Lecturers and Mediums.

Dr. U. Clark is holding, in this city, a series of Sunday evening lectures and People's Conferences. at Dudley Hall, Post-Office Building, Southern (Roxbury) District.

Dr. H. P. Fairfield, we learn, is coming east soon. He will speak for Societies who wish to engage him on the route from Chicago to Boston. Address him at once at Galesburg, Ill, P. O. box 1003. As is well known, the Doctor is one of the first trance speaking mediums developed in Massachusetts, and a splendid lecturer. Our friends will do well to secure his services at once.

Charles A. Andrus, Flushing, Mich., has retired from the lecture field for the present, connecting himself with Dr. Rutley in healing. Success to

Mrs. Abby N. Burnham has been lecturing in Natick for several Sundays past, to large audiences. Quite a lively interest is being mani-

Mrs. M. K. Anderson has been lecturing in Greene, R. I., lately, where she gave great satis-

J. M. Peebles lectures in Philadelphia during February.

J. H. Powell, one of our efficient laborers and lecturers, has removed from Philadelphia to Vineland, N. J. Address him accordingly. Regretting to learn of his sickness, we are glad to hear of his recovery.

## Insanci

"WHEN WILL THIS DELUSION CEASE?" As some of the daily papers, particularly the Journal and Traveller, manifest so much eager ness to obtain, and seem to gloat over the recitals of crime and iniquity when committed by those, whom they assert, have been made insane by a belief in the philosophy of Spiritualism, generally ending their announcements with the question, When will this delusion cease?" I thought the following would not be out of place in your col-

umns: . In the early part of last week a gentleman of this town became violently insane, and his condi- ceive in return the express thanks of tion becoming so dangerous, having threatened and attempted to take the lives of his wife and children, it was deemed necessary on Friday morning last to take him to the Insane Asylum at Worcester. He was a very active member of the Orthodox Church, and has of late manifested some uneasiness in regard to his religious condition. When will this delusion cease?" A. W. K. Milford, Mass., Jan. 28, 1868.

## Mrs. Allyn in Providence.

At the meeting of the Providence congregation of Spiritualists, Sunday evening, Jan. 26th, it was voted, "That we have listened with great pleasure to a course of lectures by C. Fannie Allyn; therefore, and in appreciation of her services to Spiritualism as a missionary in some of the country towns of Rhode Island and Massachusetts, also as a practical reformer, we tender her our sincere thanks for services rendered to humanity, and invite her to deliver another course of lectures before our congregation at her earliest convenlence. Voted, that a copy of this resolution, signed by

our Chairman and Secretary, be forwarded to the Banner of Light for publication." L. K. Jostin, Chairman.

WM. FOSTER, JR., Secretary.

## The Lost :

(Not in the sense of perishing, but of not knowing twhere one is, or whither he is going—who is bewilwhose head is turned—who is groping about and feeling his way-who is in a maze.) COMMON VERSION.

But if our gospel be hid, it is hid to them that In whom the god of this world bath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.—2 Cor. iv. 3-4.

GREEK TEXT. El de nat Iss negationalizar reschonfluor, funde en rate

drahloutrois for heradlupitron.

'Εν οξε δ θεός του αίωνος τρότου έτδφλωσε τα ναθμανα των αθείσων, είτ το μη αινάσαι αύταις του φωτισμόν που εύαγγελίς της όδξης του Χριςου, δς έστιν είκων του θέου, 2 Cor. 17.3-4.

SAME SCRIPTURE. But if our glad message be valled, it is valled unto those that are lost—among whom the Spirit of the Age hath; blinded the minds of the unbeprohibiting the marriage of first ofusins.

Dr. William Fitzgibbon, the well known lecturer, dence that Thomas Paine is constantly and deeply of the Christ, who is the image of the glory of the Christ, who is the image of the Deity, cannot shine unto them.—Translation by died in Philadelphia, on January 22d. Note from the State Agent.

To the many friends who have sent in their A. E. CARPENTER. Agent of the M. S. A.

#### To Correspondents.

[Wecannot engage to return rejected manuscripts.] MRS. LAURA DEFORCE GORDON.-\$30,00 received.

N. W., RUTLAND, VT .- We hope we shall "suffer" if we publish one line in this paper unjustly accusing our mediums of dishonesty. They suffer much by being almost totally mis-understood by skeptics. But much more from the course pursued toward them ofttimes by those who should shield three sensitive ones from the cold heartlessness of liliberal, super-stitious and bigoted theologians and their adherents. He that s quick to condemn is slow to forgive.

#### Married.

January 28th, in this city, at the residence of the bride's fa-ther, by Rev. R. C. Waterson, George W. Currier, of Black Hawk City, Colorado, to Olive A., only daughter of Samuel F.

(The benedictions of hosts of friends, in and out of the form o with the happy couple; and we trust they will ever b cheered and strengthened by the magnetic influence of such

#### Business Matters.

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

THE BEST PLACE—The CITY HALL DINING ROOMS for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays.

DR. I. G. ATWOOD has good accommodations for patients at 26 Clinton Place, New York. F.8.8w.

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

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

JAMES V. MANSFIELD, TRST MEDIUM, answers ealed letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps. MRS, E. D. MURFRY, Clairvoyant and Magnetic Physician, 1162 Broadway, between 27th and 28th

streets, New York. MISS M. K. CASSIEN will sit for spirit answers to sealed letters. Inclose 82 and 4 red stamps. 248 Plane street, Newark, N. J. Fl.

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.

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

WHEN LIFE IS RENDERED almost unsupportable by the pangs of NEURALGIA, nerve-ache or some equally distressing nervous malady, it is then the curative properties of Dr. Turner's Tro-Douloureux or Universal Neuralgia Pill become developed; a few doses of which will so tone and stimulate the nerve fluid, that even chronic cases promptly give way and are permanently cured by its adoption. Sold everywhere. Principal Depot, 120 TREMONT STREET, BOSTON, MASS. PRICE \$1 per package; by mail two postage stamps extra.

#### PROSPECTUS.

"THE ART OF LIVING, as educed from the Science of Life and the Philosophy of Universal Being,"
is the title of a book the manuscript of which is
quite ready for the press. Regarding the basic
principle of its subject matter, it properly precedes my larger work on "the Age of Virtue,"
portions of which have appeared in the Banner of portions of which have appeared in the Banner of Light during the last eight years. I want means to publish both these works. Nobody is willing to print a book without some kind of assurance that it will pay. Reformatory books are commonly written for nothing, and often published with loss. For this reason I send out this notice to all the readers of the Banner, whose long familiarity with my writings, qualifies them to judge of the literary and reformatory significance of this prospectus. The general theme of the book is reprospectus. The general theme of the book is re-solved into twelve chapters on the following subordinate subjects: Human Nature. Evil and its Remedy. The Elements of Happiness, Imple-ments of Happiness. The Conditions of Happiness-Health, Wealth, Wisdom, Freedom. Social Agents of Health.—of Wealth.—of Wisdom.—of Freedom. Constitutional Rights; Animal, Human, Divine—What Each deserves of All. Reciprocal Duties—the Debts of all to Each.—Mutual ciprocal Duties—the Decks of all to Each—Mutual Concession, Mutual Protection, Mutual Endeavor. Conclusion—the Prospective Earthly Reign of Righteousness as the Final Issue of the Art of Living. The price of the book will not exceed

Now, let every reader of this prospectus who would like to see such a work, or who, as a friend of Progress and of Man, is disposed to patronize its author, enough to buy a copy if itshall be pub-lished—let all who are of this mind send me their names and promises to this effect at once, and re-

GEORGE STEARNS. Hudson, Mass., January 4, 1868.

## Special Notices.

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

#### Invocation.

Holy Spirit, we return thee thanks for the gift of morning-that morning that has dawned upon the consciousness of human life; that morning that has swept away the shadows of theological night; that morning that rejoices in a risen 8aviour; that morning whose light all thy childreu may behold, and all may understand. Thou hast no need that we praise thee, yet our praises must go forth from our being as the fragrance of these fair fioral gems, (referring to a bouquet on the table.) There is a something within our inner lives that prompts us to praise thee; and as thou art the Great Spirit to whom we always turn, we turn to thee with our praises as with our prayers; and, however simple they may be, thou wilt receive them, and we shall understand thy blessing therefor. Wherever we wander over the earth, in the cottage or the palace, we find there the footprints of thine angels, those messengers of love who have passed through the change called death; for they open the cottage door, they occupy the sent that was once vacant; they have opened the palace doors, and they are seeking to be understood by those they have left. The sense of their presence is abroad in the land everywhere, and, lol the shades of night are disappearing; lo! the morning hath come. Oh, grant that thy children who are the recipients of this great blessing may so appreciate it as to praise thee continually. Oh, grant that they may, from time to time, lay aside all that which would tend to debar their spirits from obtaining that knowledge that is so necessary to future happiness. Grant that, from time to time, they may come to the shrine of pure spirit-love and there ask of thee to pour out thy holy spirit upon them, so that they shall recognize their loved but not lost ones, so that they shall know thou hast indeed rended the veil in twain that hangs between the two worlds. Our Father, thou Spirit of Love and Wisdom, we send forth our thanks, we utter our prayers to thy name, which ever has been, which is and ever will be recognized within our souls. Amen. Nov. 25.

#### Questions and Answers.

CONTROLLING SPIRIT .- Mr. Chairman, we will consider your queries.

Ques .- I understand from the controlling spirit that there is no forgiveness for sin; that an inevitable penalty follows every transgression of any law of our being. What becomes of the penalty when pains are removed and diseases healed by Drs. Newton, Clarke, Persons, and others?

ANS.-Returning spirits always inform yousuch as have been informed themselves upon this 1 oint-that there is no forgiveness for sins. Every sin begets its own judge, and the judge begets the punishment therefor. The three are so closely allied you cannot separate them. When you commit a sin against your physical nature, suffering is the consequence. When you commit a sin against your spiritual nature, spiritual suffering is the consequence-you produce punishment, a state of inharmony; and, as the spirit lives in heaven only by living in harmony, when it lives in the opposite it lives in hell, whether on the earth, under the earth, or in the skies. When it is in an inharmonious condition it is in hell. There are many degrees of inharmony, as of harmony. There are many degrees of heaven, as of hell. The child suffers a certain degree of bell by unconsciously outraging the laws of its physical being. The law does not excuse the little one because it does not understand the law. It acts precisely the same with the child as with the adult. It is no respecter of persons or of ages. The little one falls beneath its stroke as mature or old age falls beneath its stroke. It never fails to visit justice and judgment upon all who place themselves in antagonism to it. Your correspondent asks how it is in the case of cures performed by certain healing agents upon the earth. There is an end unto all conditions of existence. Conditions are changeable; they end that they may give place to others. Disease, inharmony, are but the conditions of life, subject to change. When the punishment has been severe enough the change comes. When the suffering one has suffered to an extent sufficient to induce him or her to seek the proper remedy, then there is a time to change. The spirit has received chastisement sufficient for the time, therefore salvation steps in in consequence of the exercise of reason. Now, when the criminal descends lower and still lower in crime, when his spirit has been deluged again and again with that which follows crime-that mental suffering, that unrest, that dissatisfaction-when, I say, it has been deluged again and again, by-and-by it begins to reason. The God without says to the God within," Come now and let us reason together!" and the result is, the man or woman begins to feel that there is a better way, and that that way is for them as for others. They begin to seek to know of that way, to understand it to walk in it, to pass out of the darkness of the present and enter the light of the future, and then begins a newer existence; then the fogs and mists and inharmonies that are the result of crime, begin to pass away, and the soul begins to be resurrected from it. Is it by a direct interposition of the Great All-Father without in the universe? It may be: hut we believe that the spirit rests, progresses and leaves the world by virtue of that glorious germ of progression that the Infinite has implanted within it. The germ cannot always remain in darkness. It will eventually find its way to the light, and eventually disperse the

ahadows. Q.—I understand that the controlling spirit has stated that sometimes people can be cleaned from immoralities in a somewhat corresponding manner as diseases are cured. How can such things be, without forgiveness?

A. Forgiveness is a term which your correspondent seems to have defined according to his

not hurn. Forgiveness steps in between the come at all. action on my part and the action of the law. The fire does not burn. That is my idea of what forgiveness is. Now if I place my hand in the fire, did not burn my hand up entirely? Surely not. that there is no forgiveness of sin, either in this world or the next. So sure as you place yourself in antagonism to the law, so sure it will smite you. There is no forgiveness. If you sin against the law of your own reason, there is no forgiveness therefor till you have paid the uttermost farthing for your wrong doing.

the spirit-world as they have here?

A.—They do, only the power is largely increased

by the change. Q.-I desire to know if the following specula-

A.-The ground taken there is substantially correct. The spirit receives, at its second birth, new capacities. It casts off all it has no further use for, and receives what it can use in the spiritworld. The change is distinct; so much so that could you discern the spirit, in its true, spiritual state after death, you would be led to exclaim, 'Oh, God, how great the change!" And yet the change is so simple that a little child instinctively understands it. When a child is born into this mundane sphere, its first effort is to inhale the atmoaphere. Nature acts in conjunction with the wisdom of the Great Infinite who rules in nature. The child breathes here because there is a necessity for it. One born into the spirit-land breathes in a different way, because there is need of a different way. There are other attributes added to the soul in the spirit-world than those it possesses here, because it finds it will need them in the higher life. As it advances it receives more and still more. It passes out of the old: it instinctively embraces the new; and so on throughout all eternity. I believe it will be ever changing in the external, but in the internal remaining forever and forever the

Q.-Does the controlling intelligence believe that there is any intelligent, eternal disorganized spirit distinct from man?

A .- I believe that without the agency of matter in some state, spirit could not express itself, therefore, I believe that spirit and matter will ever be so thoroughly wedded together that they will never be separated. If spirit is dependent upon matter for expression, matter then is of as great a necessity as spirit. Spirit passes through the realm of matter, changing its forms and carrying it from one state to another, higher and still higher in the scale, but at the same time it progresses in its external characteristics in correspondence with the progression of matter. I believe there is an eternal, ever-existent ocean of spirit, but I believe that that ocean of spirit is dependent upon matter for expression. I believe that the two are inseparably connected together. I believe that although you may soar to the highest spheres that we have any knowledge of in

spirit-life, even there you will find matter. Q.—Does not this go to prove that matter is self-created? If spirit is dependent upon matter, cannot act in the absence of matter, is not matter

self-created? A .- When considered from one standpoint, it would seem so; but when considered from another, it would seem quite different. Remove spirit from matter, and it becomes inert. Connect spirit with matter, and it becomes full of life. Now may we not say, and truthfully, too, that matter is self-creating only by the agency of snirit? As absolute matter it is not self-creating, but when joined to spirit it is.

Q.-Is not the primordial condition of matter. snirit, and the matter as manifested, simply a change wrought by the spirit in process of time?

A.-No. I do not so understand it. The primordial condition of matter is but unorganized matter. It does not follow that, because unorganized, it is resolved into spirit; but I believe that matter, organized or unorganized, is allied to life only as it is allied to spirit. Divest it of spirit and you divest it of life, and of all the properties of progress or outward unfoldment. If there were no spirit in primordial matter, it would never unfold into form. It never could organize. It is only by the presence of spirit that matter organizes, and only by the interchange of spirit\_that matter changes form.

Q.—Is the matter separate from natural mat-

of Nature, either the Nature of this world or some other world. Nov. 25.

## Clara Davis.

I am the daughter of Maj. John Davis, of Savannah. I have been here since 1862. I remember of hearing my father say once, if Spiritualism was true, it was one of the grandest revealments God ever gave to man; and if it was false. it was the greatest delusion that had ever found expression on the earth; and for his part, he should be glad to know whether it was true or false, but he didn't know how to begin. He said that to a gentleman who had called upon him to make some inquiries about some friend that my father knew. He finally told my father that he was a spiritual lecturer, and then my father said that to him. And he replied, "Well, the only way is to begin at the bottom of the ladder in some good test medium, and so learn about it." Well, there was none that my father could get at, and so he never went. But I remembered it when I came to know that I could come back, and I have tried-oh dear! I have tried so hard to come, but I didn't know how to get at him only by coming here.

It is worth all the world to know about the place you are coming to. Now my father cannot stay on the earth but a very about time, because he has that about him which will very soon force him into the spirit-world, and it is of the greatest importance that he should learn about that world.

own understanding. To us forgiveness is a some- that there is such a world, and that we do come thing which avails without suffering. For in- back. Old Aunt Molly is here, and she says it's shone upon us, we should be poorly developed in dividuality under the same law of change that stance, I place my hand in the fire. The fire does a heap better to come and try to do, than not to mind and body; therefore we thank thee for the governs material form?

I was nearly twelve years old when I died. I would like my father to know that I have met my mother here, too. He never told me she was and the fire burns, and I make use of the usual here. I didn't know she was, but she is here, remedies to stay the progress of the burn, does it and now he knows she is, and he knows I did n't follow that I have been forgiven, because the fire | know it when I was here; so he must know that I am alive somewhere, and it can't be in my You will learn, every one of you, sooner or later, body, because that was dead and buried. So it must be out of the body, must n't it? I do n't know why he did n't tell me, but I can suppose. But I love him just the same as I did when I was here, and I have a great many things to tell him -all about this world, and all about how I am getting on, and all about his folks. His father says-he is my grandfather-"Tell my son that Q.-Do clairvoyants and mediums retain and my spirit never knew a happier hour than when exercise the same or a corresponding power in I was informed that my son was no longer a slave-holder." It gave him sorrow on the earth. It gave my father sorrow when he lost his slaves, but it gave him great joy. My father thought he had lost all; but the real truth is, he had lost tions, extracted from Sawyer's "Mental Philoso- nothing, but had gained a great deal. My grandphy," published in 1839, are true: "When divest- father says, "I would not have had him come to ed of the organs of sense at death, the mind is the spirit world with the stain of slavery upon thrown back upon the hands of God, to be pro- his spirit, even though great scars of it were there. vided with such other capacities as he sees fit to yet I would not have had him come as a slavehestow. Its introduction to the other state, at owner. So I am glad that the stain has beeu death, will doubtless be analogous to its intro- taken away, even though by blood." That is what duction to the present state at birth, so far as the my grandfather says. He didn't like slavery. bestowment of new capacities and powers is con- He thought it was wicked. But my father said cerned. The powers and capacities requisite for it was a God-ordained institution, and he should the life to come will, no doubt, in like manner be always fight to support it, and so he did; but you conferred at death-the period of our being born | see God fought against him, and he was n't so into another world. Death divests us entirely of strong as God, and so he didn't succeed. Aunt all the organs of sense, and, consequently, of all | Molly says, "Bress de Lord! my chillen's free." capacity for experiencing sensation of any kind. She has got nine here on earth. She wanted me Our birth into another world will probably invest to say that for her. She hopes, when she learns us with other capacities of a similar but higher to communicate, and they learn that she can, "to have heaps of good times," she says. Nov. 23.

#### Geo. B. Simmons.

I am very glad to be able to avail myself of this God-given invention to return. It is quite new to me, but like every other spirit who is anxious to meet those they have left, I put myself in the way to overcome all obstacles, and having done so, I am here. Notwithstanding my body sleeps on the field of Spottsylvania, I am here. And I never expect to be reinstated again in the possession of that body, and never want to be. It would render exceedingly uncomfortable my present heaven, if I were to know that I should ever be called upon to receive that body, good as it was, again. I was an officer in the 15th Massachusetts. I saw some rather hard fighting during the war. In spite of all my patriotism, there was a something within me that kept constantly saying, "War is an evil, a great curse. Nations should not war with each other, and much less those who are members of one nation." It is like a war being gotten up in the family-where father and son, or brother and brother, are at war with each other. I never felt it was right, Still I entered into it with all that patriotism that generally fires the heart of one who says to himself. "my country's interests are at stake, and I must fight for them." I believe I was the only one killed in that engagement. It was on the 10th of May, 1864. At all events I looked round when I was entirely free from the body, expecting to find quite a number of my comrades who had entered the spirit-world with me, but I found I was

the only one. Now, Mr. Chairman, I have a great anxiety to meet my friends, because 1 want them to know something concerning the hereafter. I want them to know that I live and am happy, and I want to open a correspondence with them if it is possible. if it is right. If it is not right, I am willing to

wait. I was told it would do no harm to come to this place and issue my call to my friends, and if they saw fit to answer it I might understand they were ready to receive from me, and if they didn't I might know they were not ready, and I must law, and I hope willing to be obedient. I am from Fitchburg, Mass. I should like, if possible, to meet our Major-Major Kimball. I am persunded that he is of a liberal turn of mind, and I really would like to reach him. Something tells me that that is the nearest point for me to aim at. I don't know why, but I shall try it, at all events, and run the risk. Major John Kimball, of Fitchburg. I have a notion he is of liberal mind and I can reach him, and through him reach my friends. I presume it is all right to make this call upon him. I don't know why we should be excluded from trying to come into communication with our friends, simply because we are what men call dead, when the truth is we were never more alive. I don't know why there is any justice in shutting the door on us because you cannot see us. I know we have been educated to believe that after death there was an entire separation between the dead and those you call living; but I know, as far as that is concerned, your education has been most terribly at fault. There is no more separation in fact, than there ever was in spirit. The body has only fallen off and left the spirit right at your side, perhaps, doing all in its power to make you know it is there. What right have you to say to me, George B

Simmons, "It is not you, because you are dead?" Suppose there was a high wall between me and my friends, and I should call to them from my side, and they should refuse to believe me because A .- I believe that all matter is from the bosom | they could not see through the wall; would not hear me; close their ears perhaps; I might be in distress. Their answer would be, "If it is you let us see you." Still I could n't break down the wall, nor climb over it, consequently the only thing I could do would be to appeal to what senses I could reach, and trust to the great power in Nature for the result. But never mind; I am not here to philosophise, only to reach my friends.

## Thomas Benton.

Will you be kind enough to say, through your journal, these words to Benjamin F. Butler: Whenever you shall feel that there is a necessity within your own being to know whether modern Spiritualism is true or false, and are disposed to go to either Mr. Mansfield the medium, or Mr. Foster the medium, in the character of an honest, earnest inquirer, you will receive indisorder to understand it. You had better seek out putable evidence concerning life after death and the reality of modern Spiritualism." There! now I am going. Tom Benton. Good-day.

> Béance opened by William E. Channing; letters answered by H. Marion Stephens.

## Invocation.

Oh thou, Spirit whose sacred benediction falls upon us every hour, whose love is our perpetual attendant, whose mercy never forsakes us; thou who art our Pather, and our Mother too, we thank thee for life, with all its mysteries, for by the I know I cannot tell him, but I can assure him impaterice of life our souls gain strength. If life

shadows of life. Oh thou Spirit whose presence we perceive yet cannot understand, we thank thee hast written thy life; and, oh Lord, our God, we we may know better how to serve thee and how to perform our duties. We thank thee for the crosses of life, though they meet us at every step, for by bearing them we know that we shall win a crown of everlasting satisfaction. We thank thee for all the great minds of every age that have lighted up the horizon of mind. We thank thee, also, for the lesser lights—those that have shone like distant stars; those whose light seems at times to be almost obscured; for them we thank thee. We thank thee for sickness, for it gives us a just appreciation of health. We thank thee that thou callest upon thy children everywhere to labor, that they may enjoy life. We thank thee that thou dost not bless the drones in the hive

Oh our Father, for everything just as thou hast art shedding abroad upon the nations everywhere; thou art calling upon thy sons and thy daughters to renounce all darkness and enjoy the light of the present. Thou art calling upon the little ones, and thou art calling upon mature age, thou art calling upon old age-everywhere thy voice is heard saying unto thy children: "Come nearer, still nearer, unto me." May thy children in mortal who are called to mourn, know that their loved ones are still near them. Oh may they understand that there is no separation of spirit; may they clearly perceive thy goodness, thine almighty wisdom, in all thy works. Oh grant it may be our holy privilege to remain, passing to and fro in the earth, till thy sons and thy daughters everywhere send up a grand anthem unto thee, a song of thanksgiving for life with all its mysteries, for life with all its shades and all its sunbeams. Then, oh Father, Spirit, then shall thy kingdom have come, and thy will be done on earth as it is done in heaven. Amen. Nov. 26.

#### Questions and Answers.

QUES .- Will the intelligence explain the first, second, third, fourth, fifth, seventh and eighth verses of the fourth chapter of Timothy?

"1. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of

2. Speaking lies in hypocrisy; having their con-2. Speaking test in hypocray; having their con-science seared with a hot iron; 3. Forbidding to marry, and commanding to abstain from ments, which God hath created—to be received with thanksgiving of them which be-

lieve and know the truth.

4. For every creature of God is good, and nothing to be refused, if it be received with thanks-

giving:
5. For it is sanctified by the word of God and prayer.
7. But refuse profane and old wives' fables, and

exercise thyself rather unto godliness.

8. For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to

ANS .- One expression damns the thing entire. Excuse us if we speak rather pointedly. "Bodily exercise profiteth little." You all know that is false. The writer determines that all that is necessary for man or woman is godliness. That is very true. But he does not seem to understand that godliness belongs as well to the body as to the soul. An unhealthy, uncleanly, ill-shaped body is not well adapted to harmonious manifestations of the soul. If the God within desires to manifest through the God without, for the manifestation to be perfect the instrument through which it manifests must be correspondingly perfect. Suppose you were to allow these bodies to pass into a condition of inactivity, What would be the result? You all know very well without my telling you. It is in vain to plead that the writer did not mean what is written there. If he did not mean it, then he should not have written it. But go back, away back in the ages, and from that standpoint let us seek to find out who the writer is, if possible. Can we do so? No, we cannot. It is impossible. Timothy's name is attached to the article; but do we know that he wrote it? No, we have every evidence that he did not. Who then shall we ascribe it to? Why, to some anonymous writer, surely.

Godliness is always to be sought for. We should ever seek to be godly in all things; in every act of our lives. Now to be godly is to be obedient to the law governing us. We cannot be godly in any other sense. We may bow down and make long prayers through all eternity. That is not godliness. By no means. We must do our duty throughout all departments of our being. We must take up our every cross; we must assist those who have fallen in the way of life; we must turn our attention toward those who need it, and we must not forget that which is due ourselves. True godliness extends through all the domain of life. It reaches the body as well as the soul, and pays just as much attention to it. The body is as dear to God as the soul, and whoever determines otherwise will sooner or later awake to their mistake.

Q .- Will the time ever come when this earth will lose its material body and become exclusively the abode of spiritual intelligences?

A .- The time will certainly come when it will lose the material body that belongs to it at the present time. This is a self-evident truth. It is exhibited everywhere in life. But we have no special evidence that the earth will ever become, as an earth, the special dwelling-place of disembodied spirits. It may be so. We do not know that it will not. But we have no special evidence that it will be so. It is even now the dwelling place of millions of disembodied spirits. They walk the air both when you wake and when you sleep. Therefore, to them it is a spirit home. It belongs to them just as much as it does to you. The following letter was read:

ANDOVER, OHIO.

BANNER OF LIGHT—Gents: I send the enclosed sheet of writing to see if you can tell what the characters are. Are they any language? They were written by a man who has written page after page and sheet after sheet of the same kind, to all appearance. all appearance.

A.-It must be a combination of Phoenician, Hebrew and ancient Greek characters. I should say the individual must have been under the control of three—perhaps more, of three, at all events distinct intelligences, could brying to see what A IIII nove 14 they could do.

Q .- As life is life, and spirit said matter are its positive and negative forms of manifestation. while the forms of matter are continually chang-

were all simple, and the sun of knowledge always you show that spirit in its forms does not lose in-

A .- So far as form is discerned, it does lose its individuality, for you will every one ascertain affor thine open volume of creation. There thou ter gaining an entrance into the spirit-world, dropping off your physical bodies, you will every one will endeavor to read it and understand it, that learn that the individuality that belonged to you as a mortal belongs to you no longer. Now I presume this statement will rouse very sad feelings in the bosoms of some, but it need not. And if you had that faith in God that you should haveif the Christian Church had given you that faith in God that it should have given you, you would know He would do well for you under all circumstances, and that you would be possessed of the individuality that you needed most, whether here or there, it matters not. You are not to-day what you were a few years or months ago. The individuality that was yours then is not yours to-day. You are not what you were in childhood, and yet you claim to be the same person. Really you are not-not in the absolute. Men call you the same. You are recognized as the same by your friends, but if we were to analyze your individuality critmade it, we return thee our thanks; and if we | ically, we should find that that which you have tohave anything to pray for, it is that we may un- day is in no respects that which you had a few derstand thee and ourselves better; it is that we years ago. So you are constantly losing your may be able to lead all thine erring children out individualities, or passing out of the present into of darkness into light; that we may take the the future; just as you are losing the particles mantle of sorrow from all hearts, causing them to composing your physical form and taking on newrejoice in the knowledge of thy presence and thy | er ones better adapted to your condition, so are love. Oh Great Spirit of this age, thy light thou | you gradually losing your individuality and taking on another individuality; but the change is so gradual that you do not perceive any change has taken place. Only as you look over the span of years, you see that you are not what you were in childhood. That you know, but you cannot determine that you are not just what you were two hours ago. No, you would say," I am the same." No, I should say, you are not. Men have very wrong ideas concerning individuality. What you understand by it is made up of your education. and you will find that it is but a man of straw after all. It can be burned up; it can be lost in the waves, and time will most assuredly change it-

#### Cornelius Winne.

Nov. 26.

By golly! A fellow has to work his passage here, do n't he? You aint the gentleman that was here the last time I came, be you? [You have been here before?] Yes, I have; a pretty little while ago though-most nine years ago. [I am not the person then. He is on your side now.] Well, so I took it.

By golly! I got here after a long tussle. Well, you see, now, it's just like this: I come to this woman last night. She looked up and see me, and she said, "How do you do? Who be you?" So I told her who I was—Corneal Winne. [Ah! I've heard of you.] Is pose you have. "Well, what do you want?" she says. "I do n't know," says I: "I kinder been trying to come here this ever so long." "Well," says she, "what can I do for you?" "Well, I expect you can do something." "But aint you going to do something for me?" "I do n't know but I'll give you some kind of manifestations-something big." Says she, "Can't you bring me one of your bones?" Says I, "Yes, I don't know but what I can. I'll try." "Well, can't you do it now?" Says I, "I do n't know. I will see." "Can't you give me some kind of manifestations like you used to?" "I don't know," said I; "will you invite me to stay here?" "Yes,"

Then I did n't talk any more to her. She went to bed, and when she got to bed I walked in. I made a noise shutting the door, and she sat up and said, "Is that you, Winne?" "Yes," says I, "it's me." "What are you going to do?" "Oh, fix up things round here." "Well, do n't make a noise," Now I could n't do anything unless I did make a noise, so I moved the things round, and pulled off the bedclothes, and pinched her, and raised the devil generally; and she got tired and wanted to go to sleep. But I did n't want to. She invited me to stay, and I'd no notion of going to sleep. Did enough of that when I was here. And of the about born and there and made all the I could till four o'clock this morning, and then I took my departure, and come to this place to-day. I was fishing for it all the while.

Now you see I kinder think I haint get done all I got to do for the folks on the earth. I been kinder shut out a good while. I've learned a good deal since I was here; can write pretty smart now, and do a good many things better than I could and I think I got something more to do. And what I want is to tell the doctor to string up them bones, and I'll trot 'em round. It'll be a better show than any skeleton folks see in this world. He thinks I can't do it, 'cause the doctor is on our side. [Dr. Redman, you mean?] Yes, he is on our side; but I can do it if he will string 'em up all right; put 'em just where they belong. He knows; and I will trot 'em round. I do n't want 'em rattling so they will all fall to pieces. But would n't folks stare to see a lot of bones walking would n't folks stare to see a lot of bones walking into the room? By gracious! This woman tells me to bring her one of my bones. Well, suppose I had? Do n't you suppose that she would be scared? [No, I think not.] Then I shall try to do it before they get strung up. [Who did you have on this side to help you?] No one, only the doctor; that 's, all, and he 's on our side now, and I got somebody else. There 's' three or four hundred of us on our side. I's the leading spirit of the occasion. By golly! didn't I feel some? [Where did you take them from?] From Hartford. The doctor had 'em in the garret, piled

ford. The doctor had 'em in the garret, piled away in a bag. That was me. S'pose I was going to stand that? No such thing.

Well, give my best respects to her—the medium—and tell her I'll give her another call, only I don't want to be invited to go till I get ready, and if I make too much noise she must make up her mind to that. mind to that. Them pitchers makes a noise when they rattles against the marble, and if I breaks anything she 'il have to pay for it—I can't. And I do n't know as I shall leave next time before breakfast. I did this morning; left at four o'clock. My bones is instan white as yours—would n't

My bones is just as white as yours—would n't know 'em from a white man's. By golly! I'll have a good time trotting 'em round if I can only get hold of 'em just right.

Well, good-by to you. I got considerable to do. Had the hardest work to push and tumble in here aver you see. Such a crowd here. Here to work ever you see. Such a crowd here. Have to work your passage, unless somebody'll shove you in good. Last time Prof. Hare he shoved me in. Says he, "Go in; you are wanted in there." And I s pose I was — Golly! some difference be-

Says he, "Go in; you are wanted in there." And I spose I was— Golly! some difference between your clothes and mine, is n't there? Well, I must go now, 'cause I got a good deal to do.

Oh, you was just three minutes behind time to day shutting that door. [Was I?] Yes. for I went out and looked at the clock. [The clock is sometimes wrong.] Well, I go by that. How shall I know whether it's slow or fast? [You must watch the telegraph.] The telegraph? what's that? [The telegraph they have for striking the exact time.] When does it strike? [At twelve.] Oh! the devil! I shan't be here then. IYou can come and examine the clock.] That's twelve.] Oh! the devil! I shan't be here then.
[You can come and examine the clock.] That's
what I'll do. And next sime if you are late I'll
walk in and shut the door myself, and if you happen to be out you'll stay out. I'll preside myself.
Who knows but I shall pay you a visit some of
these nights? I'd give you the all-firedest shaking up, if I did.
Every time I waked this woman up she'd say,
"Oh dear, Winne, aint you gone yes?" Says I,
"No, I sint. "No notion of going: You go to sleep.
I'm attending to my business here." Nov. 25.

# Butter Western W. Leavitt.

ing as a lesing their firms; and individuality in questions; "Of what use can my small testimony other forms, by what amiling, from evidence can in favor of the great truth of modern Spiritual-

ism be? Thousands of spirits are thronging the earth with the evidences of life after death, and what can I do to add proof upon proof? How much can I cast into the scale?" and the answer came to me, "Just as much as it is your duty to cast there, and no more." Just all that God requires of use, then, I can give—no more. It is but a few weeks since I was here, I may any, days. I knew then wint I should realize beyond the tomb. I told my friends where I was going, and that I should return. For years I have drank in this beautiful philosophy, and it has sustained me in all the trials of life. It has given me counsel. It has lifted my soul above all sorrow, and I have had many a glorious view of the spirit-land long before I went there to live. I have those in the form that were skeptical. They do not know what I knew. They cannot realize what it was my privilege to realize, and they wondered how I could rejoice through any such belief. But if they had seen what I have seen, what I saw while on the garth; if they could realize what I did, they certainly would have believed as I did. But the great God has made a difference between every individual; as one star different from every other star in glory, so every soul possesses its own characteristics, and its own capacities for receiving the truths of God. Mine was more open to these things than some of my friends. And I told them I would do all in my powerafter death to liberate them from the shackles of superstition and religious fear. And I shall do so. Thanks be to God, I shall return, and I shall give, so far ism be? Thousands of spirits are thronging the and religious fear. And I shall do so. Thanks be to God, I shall return, and I shall give, so far as in me lies, a knowledge of my present state to those who are here in the body. I told them that the spirit-land was clasped hands with this. I the spirit-land was clasped hands with this. I told them that my loved ones were round my bed, and that I was going to enjoy their society, and that I should come back and witness their joys and their sorrows, their mistakes and failures, and all the happy circumstances of life, too. And I told them what was true. I have realized, the truth of all those things now. I know I come back; I know I live; I know that the two worlds are united. I know God neversaid, "There shall not be light." He has always said. Let there be light," and I feel that he always will.

My dear brother, let me congratulate you on

light," and I feel that he always will.

My dear brother, let me congratulate you on the glorious work you are engaged in. You cannot realize where you stand—the ground is so holy, the air around you is so sacred, and the skies bending over you so full of God—I know you cannot realize it. You cannot fully understand why you are placed in this holy office. I know. Oh, I know how your whole soul is given to the work; but eh! can you realize its importance? Can you realize the glory that awaits you for all you are doing here, for the millions in the for all you are doing here, for the millions in the soul-world, and the millions here in earth-life? Oh, you cannot; it is well you do not. But oh! return thanks to God every hour you live that he has called you to this great work, and when you feel that your burdens are heavy, think of the time when they will be taken off, and a crown of rejoicing placed upon your head. Oh, my brother, I feel that were I called to earth again, and could I select the place I would fill, I would say, "Great God, give me this man's place." I am Moses W. Leavitt, of Chicago. Perhapsyou have heard of me. [Yes: I am very glad to meet you.] God bless you—and he will. Nov. 26.

#### Freddy Harmon.

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I am Freddy Harmon. I have come here—and my sister Edith—so we can go to our mother. I am ten years old. Edith and I died last winter. We were all there was, and mother cries for us most all the time. We used to live at the South. Before the war we lived in Mississippl, but we lived in New York when we died, and mother lives in New York. I don't like New York as well as where we used to live. Mother thinks if we had never left Mississippi we should have lived, but we shouldn't; there's worse things there to kill folks than there is in New York. When father comes back, I want mother to go to somehody like these folks that we can come to, and if she goes alone Edie will come, too. But Edie if she goes alone Edle will come, too. But Edle is afraid to come here—so many folks. There was is atraid to come here—so many folks. There was a great black man lifted me over the heads and put me in here, because I told him I was to come. He was very kind. And he went to take Edle, but she would n't let him. He called her a bunch of marigolds. "Come here," he said, "you little bunch of marigolds, and let me chuck you in." But she would n't come. She only wanted to stay close by me because we live together. We stay close by me, because we live together. We want mother to know we live together. We want to talk to her. And if she will bring my whistle to me so I can see it—the one I brought from Mississippi—I will give her something to

keep from me—something from here.
[A gentleman in the audience said, "Give me your mother's address, and I will find her for

[CHAIRMAN.—The gentleman wished to aid

I know. I am much obliged, but mother is afraid of Spiritualists, and we must let her know that we can come first, Mr. Parker said, and get

afraid of Spiritualists, and we must let her know that we can come first, Mr. Parker said, and get her prepared. [Is your sister older than you?] She is younger. She is over two years younger, but we both died close about together.

Do you go to meeting anywhere? [I go to Music Hall sometimes.] Are you Episcopal folks? [No.] Well, my mother is. What are you? [People call us Spiritualists, because we believe in being able to return.] Well if you was Episcopal folks, mother would believe you quicker. But she is afraid of Spiritualists; she would n't receive it from them. My father would when he comes. He don't care. [Where is he?] In Mississippi now, but he is coming back pretty soon. He is in Mississippi selling some laud—trying to—trying to settle tup. Then he is coming back, and then I want him to go to one of these folks. If father was at home, he would n't be afraid of Spiritualists, nor nobody. [Spiritualists would n't hurt your mother.] No; but she wouldn't believe them. That's all. Don't forget my name, will you? Put Edith's in too, if she don't come, won't you? Freddy Harmon.

## Sarah E. Smith.

I was born in Burlington, Vt. But I died in Hamilton, Canada East. I am distressed as I was before death. I died of congestion of the lungs. I was twonty-seven years of age. My name before marriage was Sarah E. Jones; after marriage, Smith. My object in coming here is to ask that my child be brought up with a knowledge of spiritual things; that the darkness of old the clory has withheld from her: that her mind he edge of spiritual things; that the darkness of old is theology be withheld from her; that her mind be unfolded in the truth, in the light. I shall endeavor to de all in my power to watch over her, to guard her, and to inspire her with a knowledge of those things; though all the world seek to withhold the knowledge, I shall seek to give it. I shall try to come soon again, and then I hope to do better. Remember, I come to ask that my child be brought up with a knowledge of these things; that no church darkness be thrown around her, as it was around me. Oh Godi I would have things; that no church darkness be thrown around her, as it was around me. Oh God! I would have given all the world to have known where I was going, and I would n't have my child die in the midst of the darkness that I died in, not if I can prevent it. I tried to believe, but in spite of all I went out in darkness. Do not wonder that I am so anxious. I suffered myself terribly from fear in dying. I want to save my child from that fear, and I know the truth will give her light—truth will take away the fear. It is only falsebood that and I know the truth will give her light—truth will take away the fear. It is only falsehood that brought it to me. It was not that I had done so many evil deeds. No; I tried always to live an upright life, but oh! I feared to die because I did not know what there was beyond. I want my child to be exempt from that. I should rather she would be aunimitated this moment than to die as I did. Nov. 26.

Scance opened by Theodore Parker; letters anawered by Sextus.

## MESSAGES TO BE PUBLISHED.

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

Twesday, Dec. 2.—Invocation; Questions and Answers; Paulina Hiskford, Main street, Charlestown; Nathaniel Jones, of Springfield, Hil, to his brothest: Principle A. Leonard, of Fora, Boone Co., Ill.; Ida Sanborn St. Josepha, Model Fora, Boone Co., Ill.; Ida Sanborn St. Josepha, Pioblie.

Thereday, Jan. 21.—Invocation; Questions and Answers; Famuel Roberts, of Mercelith, N. H., to his friends; Joseph Hetton, of Hallowell, Me., to parents and family; Eliza Dow, of Epping, N. H.

Thursday, Jan. 22.—Invocation; Questions and Answers; Nathaniel Angell, of Cincinnati; Elien Read Wade; George Clarke, of Cloucester, to his wife; Josephine Jones, of New Orleans.

#### Obituaries.

Called home, Dec. 18, 1867, from Washington Village, South Boston, Anna Victoranna, youngest daughter of Leonard and Boston, Anna Victoranna, youngest daughter of Leonard and Barah Harrington, aged 7 years and 8 months.

Buddenly was this little one stricken with scarlet fever, which in a few days freed has from the mortal. Bhe was a lovely, interesting child, beloved by all who knew her, ever ready, young as she was, to relieve suffering, and nothing seemed to give her so much pleasure as when she was employed on some errand of kindness to others. Yes, you will miss the willing feet running to the store for mother, or perhaps with something for an invalid neighbor. She would often ask about her father, who passed away at the battle of Getty-burgh, saying, "Shall we ever see him again, mother?" and she would often ask questions concerning the spirit-world. Two weeks before Christmas she was very anxious that her told her he would bring it in time, she said, "Can't you get it now? I may never live to see Christmas." No doubt the un seen once whispered to her of that bright and beautiful clime into which she was so soon to enter. Becreaved mother, brother and sister, and the siterms of winter you have laid the form of your darling away. Her little work is done, and the life begun here is but transferred to that happier sphere where earth's frail blossoms beyond the chilling influences of time bloom in purer fragrance in the sunshine of the Summer-Land. She will often come to cheer you while here. Mourn not for her; when all is o'er you shall greet her on the spirit-shore.

Passed on to the Summer Land, from Washington Village.

Passed on to the Summer Land, from Washington Village South Boston, the 6th of January, Frank S. Hanson, aged 43

He was a firm believer in Spiritualism, and when he knew his pligrimage on earth would soon be over, he rejoiced and thanked God that he was so soon to be permitted to join the dear ones who had passed on to the better land. In calm repose and quiet slumber our friend and brother, Dr.

William Fitzgibbon, "passed away" on Sunday, 19th inst., and his morial remains were interred on Wednesday, 22d inst., with Masonic honors, by the members of Shekinah Lodge, No. 246. He has passed on to a higher sphere in the land of light, where he will continue his useful labors through an endless eternity.
Philadelphia, Pa., Jan. 22d, 1868.

Passed to the spirit-world, to the care of some angel mother from Wasatch County, Utah Ter., January 19th, 1868, Polly Ann, infaut daughter of Harrison P. and Petra Caroline

# Acw Books. ARABULA; THE DIVINE GUEST.

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Jan. 11. JUST RECEIVED.

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Jun. 25.

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I do n't want you to. My mother's afraid of Spiritualists, and she wouldn't receive you. I want my letter to go first.

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NEW MUSIC. Songs and Choruses for Spiritual Meetings and

Circles. With Rosebuds in my Hand; or, "Birdie's" Spirit Song (with Chorus).

Poetry composed in spirit-life by Anna Cora Wilson, (dedicated to Mr. and Mrs. L. R. Wilson,) and rendered by Miss Lizzle Doten. Music by John P. Ordway, M. D.

1. June by John F. Ordway, M. 1.

"With rosebuds in my hand,
Fresh from the Summer-Land,
Father, I come and stand
Close by your side.
Tou cannot see me here,
Or feel my presence near,
And yet your 'Birdle' dear
Never has died."

Price 35 cents; postage free.

Come, Darling, come to the Spirit-Land.

Song and chorus. Poetry and music by John P. Ordway, M. D'

"I'm in the spirit-land, my child,
Happy in thinking of you;
I'm with you now in spirit, darling,
Angela are with you too:
Angels watching, angels singing,
Come, darling, come to the spirit-land;
Flowers of gold we now are wreathing,
Come, darling, come to the spirit-land."

Something Sweet to Think of Song and chorus. By John P. Ordway, M. D.

Something awest to think of, in this world of care,
Though dear friends have left us, they bright spirits are;
Something awest, to dream of-hark! I the angels say:

'Call them not back again, they are with you every day.'

The above beantiful pieces are some of Dr. Ordway's best compositions, and will have an immense sale. Each can be used as a song, if desired. Price 30 cents each, sent post-paid.

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FOR THE LADIES. 1868. L. Y. FRIME Emaité Baster and Holder, an article every Sewing E Macisine poperator has seen the need of for years. Cau be used orient matchines do not full to possess it. Agents wanted in every town, ladles and sents. Bend estamp for circular. Come and see the new Davis Sewing Machine, different from all others with the Etha, and other first-class machines. Our airs, to please, and be jost to all. G. E. MANSFIELD & CO., 18 AROSE BUILDING, 20 WINTER STREET, BOSTON, MASS.

Jan. 18.—4w°

# DR. GEO. B. EMERSON.

## Spiritual Movement Cure,

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

This is to certify that I have been cured by Dr. Geo. B. Emerson of a continued headache, dissinces and catarrh. I had been so much afflicted six months previous to being treated that I frequently had failen from my chair. I now consider myself-cured, as it has been nearly spear since I received the last treatment. J. C. GII\*NON, NEWTON CENTER, MASS. Witness, I. JEWETT, NO. I. Winter place. 2w—Feb. 1.

DR. MAIN'S HEALTH INSTITUTE AT NO. 220 HARRISON AVENUE, BOSTON.

THOSE requesting examinations by letter will please enclose \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age.

WRS. A. C. LATHAM,

MEDICAL CLAIRVOYANT AND HEALING MEDIUM,
1231 Washington street, lioston. Mrs. Latham is eminently successful in treating Humors, Recumstism, diseases of the Lungs, Kidneys, and all lillious Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. 13w—Jan. 6.

LAURA HASTINGS HATCH, Inspirational Ad Medium, will give Musical Béances every Monday, Tues-day, Thursday and Friday evenings, at 8 o'clock, at 8 Kit-tredge place, opposite 69 Friend street, Boston. Terms 25 cts. Feb. 1.—4w

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

SAMUEL GROVER, HEALING MEDIUM, No 13 DIX I'LACE, (opposite Harvard street.) 13w-Jan. 4. MRS. AMELIA BABBITT, Business and Test
Medium, No. 34 East Canton street, Boston. Circles on
Tucadays, Fridays and Sundays.

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

Jan. 4.—13w

MISS BECKWITH, 28 Camden st., Boston,
Trance and Writing Medium. Hours v to 12 and 2 to 5;
Mondays excepted. Terms 81. 13w\*-Jan. 11.

MRS. FLINDERS, Medical and Remarkable
Boston, Mass. 13w\*-Feb. 1.

# Miscellaneous.

#### SOUL READING,

Or Psychometrical Delineation of Character.

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

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

Reven years experience warrants them in saying that they can do what they advertise without fall, as hundreds are willing to testify. Skeptics are particularly invited to investigate. Everything of a private character kerr strictly As scoul. For Written Delineation of Character, \$1.00 and red stamp. Hereafter all calls or letters will be promptly attended to by eliter one or the other.

olther one or the other.
Address. MR. AND MRS. A. B. SEVERANCE,
Jan. 4.—13w Milwaukee, Wisconsia.

## DR. J. R. NEWTON

WILL Heat at
Pulcekt Honse, Savannah, Ga.,
Commencing Feb. 7th.

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

6w\*—Jan. 18.

M. LENZBERG, Healing Medium, 728 Eric st., above 10th and Fitzwater sts., Philadelphia, Pa., cures by laying on of hands. COOKING BY STEAM!

## H. L. DUNCKLEE'S FULTON STEAMER.

A Great Revolution in Cooking!

A Meal of 8 or 10 varieties cooked over one hole of a Stove or Range in hulf the time it can be done by any other process.

Puddings, cake, or bread cooked at the same time, over Meuts, Pouttry, Poutoes, Cabbage, Turnips, Bects and Onions, without partnking of the flavor of these vegetables.

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

## DR. HALL'S VOLTAIC ARMOR,

Magnetic Bands and Soles.

#### THE GREAT SCIENTIFIC REMEDY

FOR COLD FEET, RHEUMATISM, NEURALGIA,

PARALYSIS. NERVOUS HEADACHE DYSPEPSIA,

SCIATICA, and

ALL NERVOUS DISORDERS. THE MAGNETIC INNER SOLES can be depended on a positive remedy for COLD FERT and IMPERFECT CIRCULATION. Descriptive Circular, with Testimonials and directions for use, mailed free. Sold by all Druggists throughout the United States. VOLTAIC ARMOR ASSOCIATION, PROPRETORS, 122 Washington atreet, Boston, Mass. Jan. 4.—tf

# A VALUABLE FAMILY RECIPE!

OF real merit, for a medicine needed in every family. It is ing as pleasantly as it does healthfully.

## 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 atamp. Address, Jan. 18.—4w 3 THEMONT BOW, BOSTON, MASS. DRUNKARD, STOPI

THE Spirit-World has looked in mercy on seems of anger-ling from the use of sravno drike, and given a nember that takes away all desire for it. More than Eight Thou-sand lave been redeemed by its use within the last seven

years.

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

The medicine can be given without the knowledge of the patient. Address, O. CLINTON BEERS, M. D., No. 670 Washington street, Boston, Mass. 4w-Fcb. 1. MILLER'S HEPATIC POWDERS,

THE GREAT CLAIRVOYANT MEDICAL DISCOVERY.
These Powders are a newly discovered vecepante Liver Remedy, having a natural and specific admity for the liver and bilary functions. They rouse to vigorous, healthy action a torpid, diseased liver; stimulate the kidueys, and correct all billous derangements. Hent 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.

Jan. 25.

DR. J. T. GILMAN PIKE,
Pavillon, 67 Tremont street, Boom No. 5,
BOSTON, MASS.

THE MAIDEN IN THE SPIRIT-LAND. Trinousands of copies of this most wonderful and train they stopped it.

I beautiful picture have been sold, and many more are awaiting orders at 50 dents each. Address, more are soldiers, soldiers, contacted, ltt.

Jan 25.—4we.

Dr. Sprace—56

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

# Mediums in Boston. Rew Nork Adbertisements.

# REMARKABLE CURES

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

## **POSITIVE AND NECATIVE** POWDERS.

New Haven, Ind., Sept. 1st, 1867. PROF. STERCE—Dear Sir: I have raised one man from the dead with two Boxes of your Positive Powders. J. W. Nuttle, of this place, had what the Doctors called the (1) CONSUMPTION. They said he could live but a short time. I called his attention to your Powders. He took one Box, and said he was better than he had been for four years. This was in March. About the last of July he was taken with a (2) FEVER, and the Doctors gave him up, and said he must die. But I sent for two Boxes of your Positive Powders for him about the time I went East, and on my return I found him walking about, and he is now to work for us, a well man. Yours for truth, G. W. HALL. Dorset, VI., August 27th, 1867.

PROF. P. SPENCE-Dear Sir: I have had a case in which one Box of Positive Powders done wonders. It was the case of Mr. Phelps, a young man who had (6) BLEEDING AT THE LUNGS. He had consulted eight different physicians, five of whom had pronounced his Lungs to be in an advanced stage of (4) IN FLAMMA-TION. He had not done any labor for atx mouths. He called on me, to get Dr. Newton's location. I had him take a box of the Positive Powders. This was on Monday; and, strange to say, on Wednesday and Thursday his father sheared his flock of sheep—some 300. He told me that he never worked busier than during those two days, shearing, doing up wool, and marking lambs. He has continued to work, up to this writing, and says he feels no well as ever in his life. Yours, A. B. Armstrono. 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 lotter, was considered in (5) CONSUM P-TION, has been cured by your Powders, and is doing the

East Greenwich, R. I., Dec. 31st, 1868. PROF. SPENCE—Bear Sir: Please excuse me for not writing to you sooner, but my daughter wished to take another llox before I gave you a definite answer concerning her (6) ID YM-ENTERY. I can now say, with pleasure, that she is en-tirely cured of it. She has not had an attack of it since taking your Powders. The first attack was in July last, and before she recovered her strength she would have another attack, which weakened her so much that in November, when she began to take your Powders, she had been confined to her bed for three weeks, and nothing seemed to help her that her Doctoror ourselves could 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 Your obt. servant, Austin Wilson. Fork, Union Co., Ohio, Sept. 14th, 1667.

DR SPENCE-Dear Sie: I took a Box of your Positive Powders for the (7) NEURALGIA, and it worked such a perfect charm for that and (8) OTHER THIN 68 which I had been troubled with for 20 years, that I now send for a Box of Negatives for Denfaces. Mrs. Prissilla Knox.

Sycamore, 111., July 11th, 1867. PROP. SPERCE-Dear Sir; Those Positive Powders you sent me a short time since, have worked wonders for my wife-curing in a few days a (0) PAINFUL KID-NEY DISEASE, and (10) SPINAL DIFFICUL-TY of long standing, besides driving away all (11) NER-VOUSNESS, so that she feels like a new being.

Truly yours, Wilton, N. H., Feb. 18th, 1867. PROF. PATTON SPENCE, M. D .- Dear Sir: For the inloard \$1.00, please send me a liox of your Negative Powders for Deufness. I have some hope, for I sent to the Banner of Light office, Boston, for a Box of Positive Powders for (12) KIDNEY COMPLAINT of long standing. It proved all that it was recommended, and more too. I had centroubled a long time with what the Doctors called the (13) HEART DISEASE, sometimes very distressing, and all the time very disagreeable. Since taking the Powders that complaint has vanished, and I have not felt a symptom since.

Yours truly, DANKL DUTTON.

Mus. PHEBE ANN HAINER, of Alloona, Pennsylvania, writes as follows—"I am now in my 69th year, and during the last 40 years I have suffered from (14) BYSPEPSIA and (15) SLEEPLESSNESS; but having used your Posttive Powders I can now truthfully say that during the last few months is the first that I could either eat or sleep with

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

A single Bonsil Gas Burner will do the work of a 50 dollar stove.

An examination of this apparatus will convince any one of its superiority over all others.

Agents wanted in every town in the U.S. Ten sizes, from 6 to 50 dollars. menced to take them, and in two weeks I was well, and have not felt anything of either of my diseases since.

Yours for the wath. NAOMI LOVEJOY. Clark's Green, Luzerne Co., Penn., Sept. 19th, 1861. 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 l'owders were curing her husband. Then I learned his true condition. He was just gone with (18) CHRONIC DIARRIMEA. If I had seen him before sending the Powders, I would not have had faith that he could have been cured. I sent him another Box. Before he had taken them

all he commenced doing some light work.

I will close by informing you of the cases of Cholers. A Mr. Comedy was taken with the (1D) CHOLERA, very severe—had two Doctors and no help. My son carried him five or six Positive Powders, and they cured him.
My son was next taken with the (20) CHOLERA. In half an hour he was deathly sick. I gave him two Posttive Powders, in an hour and a half-in two hours, one and a half; the pain left him, and I gave him the Negatives until he

gained his strength.
Another case of (21) CHOLERA, about the same, and cured in the same way. Yours with respect

MRS. R. S. BELL. DR. A. J. CORRY, of Great Bend, Penn., writes as follows: "I have a case of Untarrh, bronchini tubes affected and (92) 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) REEUMA-TISM and (24) HEART DINEASE for three years, during which time I had not been able to labor. I have taken two boxes and a half of your Positive Powders; my Rheu-mutism 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 Rover, formerly of Taylorville, Iowa, non of Elihorn, lowa, writes us follows-" As far as my experience has gone, in (25) TYPHOID PEVER and aggravating (26) COUGHS, your Positive and Negative Powders excel unything I ever saw in the medical

MIS. MARIA INGRAHAM, of Deerfield, Dane Co., Wit., reports the cure, by the Powders, of a case of (\$\mathcal{x}^2\$) FEVER, and a bad case of (28) DYSENTERY

H. D. HOTEL, of Plainfield, Wanshara Co., Wis., reports the following cures by the Positive Powders: Himself cured of a terrible (29) FPLON on his hand, from which he had not slept for 8 days and nights. Mrs. Booth, cured of an awful (30) COUGH. Elder Lyman Smith, cured of the (B1) GRAVEL which he had for over a year. Mr. Royel's little grandson, cured of (32) CROUP.

Spring Itill, Ill., Oct. 7th, 1868.
PROV. PAYTON SPENCE—Dear Sir: I gave a box of your Positive Powders to a young lady, Miss Hattia M. Tyrrell, (now Mrs. Hattia M. Stanbro, of Brooklyn, Iowa.) Shis had been alling for 8 years, (88) FOUE TEARS ON ORUTOHES. In ten days she dispensed with her crutches, and has not used them since, and you would not know that she warraws lamp. not know that she ever was lame. Yours respectfully.

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

Prov. Spruck—Dear Sir: In 1861 I was taken sick with OFFICE HOURS, 9 to 12 M.; 2 to 5 P. M. All other hours devoted to outside patients.

W. B. ALL PRESCRIPTIONS carefully prepared and put up by himself.

From an experience of ten years, Dr. P. is convinced of the curative efficacy of Electricity and Magnetism, and is constantly availing himself of these oscali torses in the treatment of his patients.

Brooklyn, Ioua, May 12th 1867.

PROF. SPERICE—Deer Sir: In 1863 I was taken sick with Heart Disease, and was so that I could not lie down for 2 years. In 1863 I became LAME, SO THEAT I USE IN CRUTCHEN. In 1865 I recovered the use of my limbs stantly availing himself of these oscali torses in the treatment of his patients. where. I had a Fever which followed the disease. They have belped a (B4) COUGH which had returned every winter. HATTIA M. STANSRO, Her mother, Lucy Tynrege.

Algonac, Mich., Nov. 4th, 1861, Dr. Spruce—Sir: Your Powders stopped my son's (185) CHILLS AND FEVER, and restored his appoilte. His COUGH is much better.

For a number of years I have been troubled at times with a very (86) MEVERE PAIN IN MY BAOM, that would lay me up for two or three months at a time. I was taken, two days before I received your l'owders, with one of thosespells. I was so had that I could not help myself. Sof the Positive Powders took the kinks out of my back. I feel like a new man. I don't know as they will cause a blind man to see, but my EYES had become (87)

VERY DIM; but now I often forget my glasses, and I know it is the Powders that have done it.

I am, yours truly, E. R. WARMER.

Forestdate, Rutland Co., VI., Nor. 6th, 1867.

PROP. SPRECE-Dear Sur: I had been sick about 18 months with (68) CHRONIC DIARRIMCA. I had tried almost all kinds of medicine, except the old school Doctors. I tried mediums and r. of 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 I days before I went to work, and have been shie to work most of the time since. It has been over a year. They are the best medicine for COUGHS and COLDS. I would not be without them in my housefor any money. I will send \$5,00 in this, for more. Yours in heate. LUTHER STOODLET.

LUTHER STOODLET.

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

THE POSITIVE FOWDERS CURE Neuralgia, Rentache, Esrache, Touthache, Eheumatism, Goul, Colle, Pains of all kinds; Chelera, Diarhea, Row el Complaint, Dysentery, Nausca and Vomiting, Dyspepsia, Indigestion, Fiatulence, Wormes, Ruppicased Rentrustion, Failful Menstruation, Failful of the Womb, all Fenale Weaknesses and betangements; Cramps Fits, Hydrophobia, Lockjaw, St. Vitus' Dunce; Intermittent Fever, Billious Fever, Yellow Fever, the Fever of Mmull Pox Measies, Scarlains, Erysipelas, Phenmonia, Pleurisy; all Indiammations, acute or chronic, buch as Indiamnation of the Lungs, Kidneys, Womb, Hindder, Stounach, Prostate Glund; Catarria, Condumption, Bronchitis, Cougha, Colds; Serofula, Nervousness, Seepleasness, Ac.

tion, Bronchitis, Coughs, Colds; Berovaines, Rervounces, Ehrepiessness, dr. V.E. POWDERS CURE Paralysis, or Palys; Amaurosis and Deafness from paralysis of the nerves of the eye and of the ear, or of their nervous centres; Double Vision, Catalepsy; all Low Feveres, such as the Typhoid and the Typhus; extreme Nervous er Minacular Prostrution or Relaxation.

For the cure of Cholera, both the Positive and Negative Powders are needed.

and core of Cholera, both the Positive and Negative Powders are needed.

The Positive and Negative Powders do no violence to the systém: they cause no purging, no nauseas, no vomiting, no marcottaing; yet, in the language of R. W. Richmonf, of Chenoa, ill., "They are a most wonderful medicine, so when and yet so glacatous."

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

THE GREATEST FAMILY MEDI-CINE OF THE AGE! In the cure of Chille and Fever, and call other kinds of Fever, the Positive and Negative Powders know no such thing as fall.

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To AGENTS, ratio and lemain, we give the source Agency of entire counties, and large and liberal profits.

PHYMICIANN of all schools of medicine are now using the Positive nod Negative Powders extensively in their practice, and with the most grativing success. Therefore we say, confidently, to the entire Medical Profession, "Try the Powders." Try the Powders. Printed terms to Agents, Physicians and Druggists, sent

free. Circulars with fuller lists of diseases, and complete explana-tions and directions sent free pastpaid. Those who prefer special written directions as to which kind of the Powders to use, and how to use them, will please send us a brief descripuse, and how to use them, will please send us a brief descrip-tion of their disease when they send for the Powders. Mulled, postpald, on receipt of price.

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For sale also at the Banner of Light Office No. 158 Washington St., Boston, Mass., and by Bruggists generally. Jan. 4. Druggists generally. E, E, E, E, E,

Coughs, Colds, Consumption, Catarrh, Constipution, Cured! DY DR. E. F. GARVIN'S new discovery for the dissolving D and volasizing, for the first time, the remedy called Tar. It contains 12 metive Principles, but in its official use only two have ever been employed. This is the only remedy ever acknowledged by any profession to have a direct action upon these diseases. In Liquid form for internal use, Liquid Gas for inhaling the vapor to the Lungs, and the Golden Liver Prins, form a reliable treatment for Communition, and specific for Catarrh, Bronchitis, Heart Disease, Dyspepsis, Bloost, Kidney, Howell and Liver diseases, &c. I am at liberty to use the following names:

Discuses, &c. I am at liberty to use the following names:

Cured of Consumption:

Mr. William H. Depuy, 187 17th street, Brooklyn, N. Y., after using all the popular remedies of the day, and given up, was cured by the New Modustion of Tar.

Mr. D. W. Wood, Esq., 38 Washington street, Boston, was given up to die, and was cured by the Tar.

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

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

Mr. Andrew Smith, corner Franklin avenue and 19th street, St. Louis, Mo.

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

Mil. 1. F. Hye, 622th Avenue, 200 Tox, the west known fort Heldum.

Mr. William Shrwood, New York city. Cuture... Bronchitis and Consumption of the Blood.

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Mr. treorge Stuffeldt, 108 North Lasalt street, Chicago, 111., Cutarers.

E. Tripp, 232 Indiana street, Chicago, III., Dyspepsia and Bronchitis of Tweeve Texas' eyanding.

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Mr. Julius Kimball, Chicago, 111., Heart Disease.

Mr. George Fassett, Riding Teacher, Chicago, 111., Heart Disease.

Mrs. Lewis, Iowa City, Heart Disease.
Mrs. Mary Davis, Cashler Jones's store corner 19th street
and 8th ave., New York, Heart Disease and Constipa-Mrs. Henry Hermes, 462 6th avenue, New York, Constips-

Mr. Justice, corner Broadway and Pearl street, New York,
Riching Eruption and Constitution.
Mr. Ellaworth, 281 Broadway, New York, Scrofula.
OTHERS CAN BE REFERENCE TO. PRICEN: First Solution or Comp. Elixir. \$1.50 Per Buttle. Inhaler and inhalant sent by mail \$5.00—never beforeaold less than \$15. Pills 2 sized Boxes, \$1,00, 50cts. Free by mail.

TA LIBERAL DISCOUNT TO AGENTA Sold by Drugglets everywhere. Address, E. F. CARVEN, M. B., Nov. 2.—cow

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

TO Office Hours, for Examination, Consultation and Treatment, from 8 to 11 o'clock A. M., and from 4 to

To'clock P. M. Patients unable to call, will be visited at Fee for Examination, \$5; for office treatment, \$2; for visits, according to distances, \$3 to \$5, including advice. Patients attended to, and prescribed for by mail, on enclosing the fee of Five Bollars. Reasonable reductions

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

WILL heal the sick at his residence, 808 West 34th st., Invalids will find this place cas; of access by the street cars and stages, and but a short distance from the Hudson River, Harlem, and New York and Bostot, Railroads. 1f—Dec. 21. WHISKERS.—DR. LAMONTE'S CARROLA WILL
force Wolskers on the amouthest face, or list on
Bald heads. Never known to fall. Hample for trial sent for
10 cents Address, REEVES & CO., 78 Nasanust., New York.
Oct. 12.—6m

MRS. H. S. SEYMOUR, Business and Test Medium, No. 1 Carroll Place, corner lileceker and Laurens aircets, third floor, New York. Hours from 2 to 6 and from 7 to 91. M. Circles Tuesday and Thursday evenings.

Jan. II. ~6w

MRS. JENNIE WATERMAN DANFORTH, Clairvoyant Physician, No. 312 East 33d street, between 1st and 2d avenues, New York, magnetizes and cures acute and chronic diseases, in the trance siste.

25w°—Dec. 14. MRS. COTTON, Magnetic Physician, 451
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# Banner of Light.

#### WESTERN DEPARTMENT:

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

We receive subscriptions, forward advertisements, and ranset all other business connected with this Department (the Banner of Lindy. Letters and papers intended for schoold be directed to J. M. Parrana. Local matters can the West requiring immediate attention, and long articles intended for publication, should be sent directly to the tasks office, Boston. Persons writing us this month, will be a substantial to the tasks office, Boston. creatintended for publication, should be sent directly to the Busyna office, Boston. Persons writing us this month, will direct to Philadelphia, Pa., cara M. B. Dyott, 281 South Third

#### The Eddys Exposing Spiritualism.

With the Northern Odin threatening theology, with distant thunders howling, and mental storms beating in upon us, we sit calmly, resignedly reading sundry letters and papers from Dunkirk and other Western localities, touching the selfexposures of one branch of the Eddy family. It is the old story, or same tragedy with new actors, the clergy as usual prominent in the farce.

Fifteen and eighteen years since it was the frequent burden of the press, from the New York Herald and Police Gazette down to the most insignificant village sheet-" Spiritualism exposed." But like the ubiquitous million-headed Mythrasia. of India, it did not stay exposed. The reported dead lived-lived to sing in more exultant strains the resurrection anthems of progress. Only the pretended slayers died, and were buried. Never n Deinc principle changed-never a truth perished. In its onward march to power and general acceptance," offences must come"; but as Jesus said, " Woe unto them by whom they come."

"You endorsed the Eddys," we are told. Certainly-and did it candidly, sincerely, conscientiously. A stern hater of the doctrine of "Total Depravity," quite possibly we have leaned in our general life-labors too far to charity's side, putting too much faith in man-too much confidence in humanity. Signing notes with friends, we have in the end paid them; dealing in the moneyed medlum of the country, have had counterfeit currency palmed upon us; and often-very often-have we trusted and been deceived-especially in matters material. And yet, with these bitter experiences, Gethsemanes and Golgothas, our soul's centre is all aglow with the fires of faith, and we can join with the poet:

> "Better trust all and he deceived, And weep this trust, and that deceiving, Than doubt one heart that, if believed, Had blest one's life with true believing, Oh this mocking world! too fast The doubting flend o'ertakes our jouth Better he cheated to the last.
>
> Than lose the blessed hope of truth."

When these granitic institutions of intolerance are more thoroughly inaugurated and fully officered, let the man that has never been deceived cast at us the "first stone," Oh the rarity of charity and sympathy! We admit that the media of the country are not necessarily truthful and harmonial because thus gifted. The mediumistic prophets and apostles of the Biblical ages, as in the present, had their idiosyncracies.

Conditions in spirit-life ever respond in some measure to like conditions on earth, and yet angelic wisdom spans all, and God's providences, seen from the Mount of Ascension, are divinely beautiful. Not perfect, neither infinitely wise, we never condemn. Our experiences with mediums have not always been sunny nor golden with the soul-smiles of satisfaction. And yet, every cloud has had its silver lining, and every night its clustering stars, beyond which gleamed the mountains and minarets, the porticos and palaces that fleck the upper kingdoms of God. To mediums and mediumship we owe our knowledge of immortality. Accordingly we shall not only continue to sustain media with purse and pen, but persist in believing them honest till they confess to dishonesty or are proven by impartial witnesses to be deceptive and unworthy.

Great was our faith in the mediumship of the

Eddys, and our confidence in its reality has not in the least abated. Historic cycles repeat themseives. How strikingly are certain phases of these manifestations paralleled along the ages. Jesus had great faith in Peter. Divinely commissioned, the Nazarene, you recollect, called his twelve disciples unto him and gave them power to " heal all manner of sickness, cleanse lepers, raise the dead and cast out devils." These apostles, attended by a cloud of angelic witnesses, went out on their journey exercising their spiritnal cifes. And Jesus was so well pleased with them, especially Peter, that, endorsing and blessing him, he said, " Thou art PETER, and upon this rock I will build my Church. The gates of hell shall not prevail against it : and I will give unto thee the keus of the kingdom of heaven." But those perilous times, fraught with such trials and persecutions. caused the ardent Peter to falter. Sitting without the palace, a damsel came, saying, "thou wast with Jeans of Galilee"! But he denied it before them all. When, going into the porch, another maid said, "This fellow was with Jesus of Nazareth." Again he denied with an oath, saying, "I do not know the man." By and by others came. and said, "Peter, thou art surely one of them." Then he began to curse and succar, saying, "I know not the man f" Poor human nature! how erring, and yet how divine when white and polished just from the chisel of the divine sculptor. Peter coming to himself with conscience aroused and memory quickened, reviewed the past, and crushed with the remembered kindnesses of friends, coupled with his own cowardice, duplicity and wicked denial, " went out and wept bitterly."

There are tears in the future for William and Mary, perhaps not this month, this year, possibly not during this life; but all these added mortal years, though glistening with the silvery crowns of seventy winters, are only as a few tremulous waves upon the immeasurable ocean of existence. This side the gated city of souls are struggles, throes, shrouds, coffins, graves; over there, compensations as immutable and eternal as cause and effect.

What puzzles us in this Eddy-Huntoon exposure, is the perfect confidence the Rev. I. George and other Universalists repose in the present pretensions and assertions of these individuals. If they never had any medium-powers, as they now pretend, but have always been brazen impostors -if they have trained themselves all this time to cunningly cheat-if they have for some six consecutive years practiced deceptions upon their mother, their inquiring neighbors, their devoted friends—if they have trified with the sincerity of investigators, with the subject of immortality, with the soul's holiest affections, with mourners bending over the cold forms of the loved, are they entitled to belief now? Has this self-training and long practice of jugglery, under the sacred name of angel communion, just fitted them for the fellow—ship and evedence of the Rev. Mr. George?

Considering their present moral status, their testimony either pro. or con., nothing to us, is greedily accepted by Universalists, though infinitely more abomalous than the death-bed repentance or mixeulcon conversions they so lustily of the article in the Dunkirk Union, only that we friends-if they have trifled with the sincerity of

from the business place of J. B. Hall, without his consent. And then his intimation, in conversation with a friend of ours, that we were in the 'ring of imposture," was,a descension decidedly too low for our condescension. May the mamory of such words specifity vanish, and the motive that prompted them rot.

To us Spiritualism is only another name for religion, science, philosophy, underlying which are genuine phenomena. Having studied to some purpose, we trust, mesmerism in its varied ramifications, psychologic laws in relation to mental influence and spirit control, as well as read with care the mataphysicians on both sides the Atlantic, we feel qualified to state that if the five senses-if consciousness, intuition and the reasoning faculties are the legitimate avenues of knowledge, then do we know there are genuine physical manifestations-genuine and present tangible demonstrations, proving a conscious individualized immortality. We further know that Horatio Eddy and Mary C. Huntoon are mediums; and that their manifestations in our presence were genuine spiritual manifestations! Horatio still asseverates that the manifestations through his instrumentality are genuine, and that he will, as soon as his health permits, satisfy the public of this fact. He deprecates the course pursued by Mary and William as much as any one else.

And knowing that time rectifies wrongs, and errorists are the only real sufferers, we have no word of bitter condemnation for the present proceedings of William and Mary, but rather a heart to pity and a soul to plead for their return to truth-speaking, to truth-living, and to the daily practice of the holy principles characterizing our divine philosophy.

Spiritualism, based upon eternal principles, with science for its motto, has God for its center, truth for its purpose and the universe for its circumference; accordingly, should every medium in Christendom turn Peter, or Judas even, it would no more affect our convictions than the wrigglings of the five hundred million monads that people Professor Banerman's drop of water. Ourself a medium, we build upon the rock, consciousness, intuition and innumerable evidences. subjective and objective, and close in the fitting words of Jesus: "I testify of myself."

#### How Spiritualists Need.

Need what? Charity, chief among the heavenly graces. If there is a people that ought to disrobe themselves of all self-righteousness, the sham of all external holiness, and stand aloof from the customs of an American "society," as hollow as painted and popular, it is Spiritualists. Aping and imitating better become babes than men and women. Principle is the only enduring rock: the voice of God in the soul the only divine voice: and intuition, flower of reason, the only chart that never leads astray.

Each an individuality, has the inalienable right to think, say, no just what he will, providing in so doing he impinge on the rights of none else-What business have you to fix standards, construct iron-bedsteads, weigh others by your narrow conceptions, push your grinning ignorance into the face of wisdom, or condemn those that angels may pity and love? Jesus told those selfconceited law-pure and prayerful Pharisees, that even "Harlots would go into the Kingdom of Heaven before them "!

Oh for the spirit of toleration, the spirit of charity, and a wisdom, too, that, tracing ante-natal conditions, circumstances, social surroundings, psychological influences, will extend fraternal ands, and with the inviting voice of love, seek like the Nazarene to save. A look of tenderness, a word of kindness, a tear of sympathy costs nothing. Why then withhold them from those who would consider them as priceless blessings, dripping with the dews of heaven? As summer clouds, weeping refreshment upon the parched earth, leave the skies more beautiful than before, with the rainbow of promise arching their dome, so the soul-tears of sympathy, inspired by a true charity, not only fertilize the most sterile heartsoils, but beautify and elevate the tender natures

from which they spring. The eminent Dr. Chalmers sweetly, beautifully says: "The little that I have seen of the world and known of the history of mankind, teaches me to look upon their errors in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it has passed through. the brief pulsations of joy, the feverish inquietude of hope and fear, the tears of regret the feebleness of purpose, the scorn of the world that has little charity, the desolation of the soul's sanctuary, and threatening voices within, health gone, happiness gone, I would fain leave the erring soul of my fellow-man with Him from whose hands it came."

These sentiments, though from the lips of an Orthodox clergyman, we recommend Spiritualists to appropriate, "inwardly digest," and psychically assimilate.

## The Baptist Bible.

All nations have their Bibles, and, to believing souls, whether Mahometau, Mormon or Christian, they are very sacred. Our Bible is a proper handy book, being used to prove war or peace, polygamy or monogamy, slavery or anti-slavery, universal salvation, eternal damnation, annihilation. baptism by sprinkling, pouring, immersion, &c.

The Douay Version, used by the Catholics, has seventy-six books. The Protestant Version, translated under the sanction of his Majesty, King James, has sixty-six books. Luther's Bible omits the Epistle of James and the Revelations of John. A. J. Davis makes further omissions in that recently published Bible, the "Arabula," and substitutes other sacred books and sundry sayings of 'saints." The Baptists, long tinkering up the old book, have at length given us a new and very excellent Baptist Bible. See the following speci-

"But when he saw many of the Pharisees and Saiducees coming to his immersion, he said to them: Blood of vipers, who has warned you to flee from the coming wrath? • • I indeed immerse you in water unto repentance; but he that comes after me is mightter than I, whose sandals I am not worthy to bear; he will immerse you in the Holy Spirit and fire. • • Then Jesus comes from Galliee to the Jordan to John, to be immersed by him. But John sought to hinder him, saying: I have need to be immersed by thee, and dost then come to me? And Jesus, answering, said to him: Suffer it now; for thus it becomes us to fulfill all righteousness. Then he suffered him. And Jesus,

are credibly informed he took the Banner of Light is the same thing modernized, with a most excellent and exalting spiritual influence, for which we are indebted to those immortals that have us in

charge, Love.

No philosophizing, no reasoning, no compromising, no artifice of manner, can produce union of forces. Friendship knows no patchwork, no mocking ceremony. Love is deeper than all social machinery can reach. Only when we have felt it, experienced it, and been baptized into its spirit, do we love one another. Then we have no other emotions to foster but those of justice, forbearance, forgiveness, charity. Jesus, the loving Spiritualist, uttered the holy feeling in his heart, when he said, " Love one another.".

#### Carthage, Missouri.

The Spiritualists of Carthage, Jasper County, Missouri, met on Sunday, Dec. 22d, and organized themselves into a society, to be known as the "Friends of Progress," under an appropriate Constitution, or Articles of Association, for the better promotion of the great and sublime truths affecting man's physical and spiritual condition and progress. The following are the officers elected for the term of one year: President, C. C. Colby; Vice President, S. S. Briggs; Treasurer, Chas. J. Higbee; Recording Secretary, A. W. Pickering.

#### How "Spiritualism is Dying out."

I spoke in this beautiful little country village last evening, to an audience of over three hundred earnest souls. At the close of the lecture I asked them if they would like to have me speak for them on week-day evenings once in four weeks the present year, as the Missionary Agent for the Northern Wisconsin Spiritualist Association. There was almost a universal response in the affirmative. Thirty-four persons appended their names to a yearly subscription paper, in sums varying from ten dollars to one dollar each, the whole amounting to something over one hundred dollars. Not four persons out of the thirty-four names were Spiritualists, but desired to be, if Spiritualism is true, and they want to know. The first name on the list was that of a lady member of the Congregational Church. She put down five dollars, and is ready to subscribe more if our missionary fund gots low.

Now the next thing is to get them to reading the Banner of Light and other spiritual literature, and they will surely be on the high way of eternal progress. At this "dying" rate, how long, Mr. Editor, before Spiritualism and the Banner will be "dead"? Maybe, if you are not good at figuring, you know of some one who can cypher it out, and let us know. LEO MILLER.

Eureka, Wis., Jan. 22, 1868.

#### Physical Manifestations.

On my way from Boston here I stopped at Manchester, N. H. Mr. M. M. Eills and Laura V. Ellis exhibited several evenings. I attended one evening; had a Second Advent minister for committee. This man examined every part of each change of manifestation, and reported that he could not see or detect any trick or deception on the part of Mr. Ellis or his daughter, and, further, he did not believe they had any voluntary or willful disposition to deceive. And he believed there was a power stronger than Laura, even if she had been at liberty, and she was tied from beginning to the close. His report gave general satisfaction. and all were satisfied there was a foreign power and intelligence in the cabinet.

JAMES K. DEARTH. Potsdam, St. Lawrence Co., N. Y., Jan. 26, 1868.

## Convention at Buffalo, N. Y.

A semi-annual Convention of the Genesee Association of Spiritualists will be held at Lyceum Hall, corner Pearl and Court streets, Buffalo, Tuesday,

and Wednesday, Feb. 18th and 19th, commencing at 10 1-2 o'clock A. M.

It is earnestly hoped that all the ten westernmost Counties of the State (embraced within the limits of this Association) will be well represented in this Convention, as business of much importance to this missionary enterprise will be

Mr. Geo. W. Taylor, who for three or four months past has been employed as Missionary, will make his report.

A number of prominent speakers are invited and expected to attend, and contribute to the interest

of the occasion. Our Buffalo friends generously proffer their hos-pitalities to attendants from abroad.

Brothers and Sisters, let us assemble in force at this Convention to take harmonious counsel together, and, in concert with our angel guardians, adopt measures to insure the triumphant success of this important enterprise—the sending of zealous and competent missionaries into towns and hamlets, to sow the good seed of Heavenly Truth broadcast among the hungering and famishing multitude.

J. W. SEAVER, Pres. Assoc'n.

## SPIRITUALIST MEETINGS.

BOSTON.—The First Spiritualist Association hold regular meetings at Mercantile Hall, Summer street, every Sunday creming, at 13 o'clock. Samuel V. Towle, President; Daniel N. Ford, Vice President and Treasurer. The Children's Progressive Lyceum meets at 19 A. M. John W. McGulre, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to Thomas Marsh, Assistant Secretary, 14 Bromfield street. Admission 15 cents.

Music Hall.—Lecture every Sunday afternoon at 23 o'clock. A half-hour concert on the Great Organ, by Prof. Eugene Thisyer, precedes each lecture. L. S. Richards, Chairman. Mrs. Alcinda Withelm speaks during February.

The Progressive Societies in cars of Miss Phelps meet in No. 13 Howard street, up two flights, in hall. Sanday afternoon and evening, at 2% and 1% o'clock, in hall 544 Washington street. Roxbux Distract.—Dr. Urlah Clark will hold a series of lectures and conferences in Dudley Hall, Post Office Building, Sunday evenings, at 7 o'clock. Free to all.

East Boston.—Meetings are held in Temperance Hall, No.

ing, Sunday evenings, at 7 o'clock. Free to all.

East Boston.—Meetings are held in Temperance Hall, No.
5 Mavericksquare, every Sunday, at 3 and 17 F. M. L. P. Freeman, Cor. Sec. Children's Progressive Lyceum meets at 105
A. M. John T. Freeman, Conductor; Mrs. Martha S. Jenkins,
Guardian. Speakers engaged:—Mrs. Hattie E. Wilson, Feb.
8; Mrs. Augusta A. Currier, March S, 15, 22 and 29; Mrs. C.
Fannie Allyn. Sunday afternoons of April; Miss Julia J.
Hubbard, Sunday evenings of April.

Source Boston — Spiritual Conference Meeting at 10.2 m.

Hubbard, Sunday evenings of April.

BOUTH 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 cordially invited. C. H. Rines.

CHARLESTOWN.—The First Spiritualist Association of Charles town hold regular meetings at Central Iliali, No. 25 Elm street, every bunday, at 25 and 15 P. M. Speaker engaged:—Mrs. C. P. Allyn during March. Children's Lyceum meets at 105 A. M. A. H. Elchardson, Cenductor; Mrs. M. J. Mayo, Guardian.

Mrs. C. F. Allyn during March. Ohlidren's Lyceum meets at 10\frac{1}{2} A. M. A. H. Richardson, Cenductor; Mrs. M. J. Mayo, Guardian.

The Children's Progressive Lyceum meets every Runday at 10\frac{1}{2} A. M. A. in the Machinists' and Biacksmiths' 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.

CREESEA.—The Children's Progressive Lyceum meets every Sanday at 2 o'clock, in Fremont Hall. L. Dastin, Conductor; J. H. Crandon, Andstant Conductor; E. B. Dodge, Guardian; Mrs. Balsbury, Andstant Guardian. Meetings discontinued for the present.

The Bible Christian Spiritualists hold meetings every Bunday in Winnisiumet Division Hall, at 3 and 7 F. M. Mrs. M. A. Ricker, ragular speaker. The public are ininvited. Seats free, D. J. Ricker, Spylitualists hold meetings

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

Sforman, Mass — The Spiritudist Association hold meetings at Harmony Hall to similarly life each month, at 2½ and 1. M. A. Hermon lectures, free. Evenings, 10 cents. Wm. H. Orns, President. The Shildren's Progressive Lycaum meets every Sunday at 10½ A. M. E. T. Whittier, Conductor; Mrs. A. M. Kempton, Guardian.

or; MIR. A. M. Kempton, Guarquan.
FITCHBURO, MASS.—The Spiritualisis hold meetings every
Sunday aftermoon and evening in Belding & Dickinson's Helj
The Children's Progressive Lyceum meets atsame place at 22
P. M. Dr. H. H. Brigham, Conductor; Mrs. Wm. H. Simonda,
Guardian; N. A. Abbott, Secretary. Speaker engaged;—Mrs.
Sarah Helen Matthews, Feb. 3.
Formore: Mass. Meatings in Town Matth.

Guardian; N. A. Abbott, Secretary. Speaker engagers.—And Sarah Helen Matthews, Feb. 5.

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

QUINOY, Mass.—Meetings at 2M and 7 o'clock P. M. Progressive Lyceum meets at 1M P. M.

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

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday at 1½ P. M. Progressive Lyceum at 10½ A. M.

HARTYORD, CONN.—Spiritual meetings every Sunday evening for conference or lecture at 7% o'clock. Children's Progressive Lyceum meets at 3 P. M. J. B. Dow, Conductor.

Bernowent Conn.—Children's Progressive Lyceum meets

BRIDONFORT, CONN.—Children's Progressive Lyceum meets every Sunday at 19M A. M., at Lafayette Hall. H. H. Cran-dail, Conductor; Mrs. Anna M. Middlebrook Guardian.

dail, Conductor: Mrs. Anna M. Middlebrook Gaardian.
CONCORD, N. H.—The Children's Lyceum Association of
Progressive Spiritualists hold meetings every Sunday, in Cen
tral Hail, Main street, at 70 clock P. M. The Progressive Lyceum meets in same hall at 2 P. M. Dr. French Webster,
Conductor; Mrs. Boblinson Hatch, Guardian; Mrs. J. L. T.
Brown, Secretary.

MANCHESTER, N. H.—The Spiritualist Association hold
meetings every Sunday at the City Hail, at 2 and 63 o'clock
P. M. B. A. Seaver, President; C. E. Freeman, Secretary. PORTLAND, MR.—Meetings are held every Sunday in Temerance Hall, at 104 and 3 o'clock.

perance Hall, at 19 and 20 clock.
PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7½ o'clock. Progressive Lyceum meets at 13½ o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abbis H. Potter. CONDUCTOR, J. W. Lewis; Guardian, Mrs. Abble H. Fotter.

NEW YORK CITY.—The Society of Progressive Spiritualists
hold meetings every Sunday, in Masonic Hall, No. 114 East
13th street, between 3d and 4th avenues, at 19M A. M. and 7M
P. M. Conference at 12 M. Children's Progressive Lyceum at
22 P. M. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth Quardier.

worth, Guardian.
The First Society of Spiritualists hold meetings every Sunday morning and evening in Dodworth's Hall, 506 Broadway.
Conference every Sunday at same place, at 2 r.m. Seats free.
The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 5th avenue and West 20th street. Lectures at 10½ o'clock A.m. and 7½ r.m. Conference at 2 r.m.

BROOKLYE, N. Y.—The Spiritualists hold meetings at Cumberland street Lecture Boom, near DeKaib avenue, every Sunday, at 3 and 7½ r. M. Unlidern's Progressive Lyceum meets at 10½ A. M. J. A. Bartiett, Conductor; Mrs. B. A. Bradford, Guardian of Groups.

Spiritual Meetings for Inspirational and Trance Speaking and Spirit Test Manifestations, every Sunday at 3 r. M., and Thursday evening at 7½ o'clock, in Granska Hall (Upperroom), No. 112 Myrile avenue, Brooklyn. Also, Sunday and Friday evenings, at 7½ o'clock, in Continental Hall, corner Fourth and South Ninth streets, Williamsburg. Also, Sunday at 13, and Tuesday at 12 o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post-office, Green Point. Contribution 10 cents.

WILLIAMSBURO, N. Y.—The Spiritualist Society hold meetings every Wodneday evening, at Continental Hall, Feurth

ings every Wednesday evening, at Continental Itali, Fourth street, supported by the voluntary contributions of members and friends.

and friends.

JERRY CITY, M. 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 Selence 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 7½ o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

NEWARE, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hail, No. 4 Bank street, at 24 and 74 r. M. The atternoon is devoted wholly to the Children's Progressive Lyceum. G. T. Leach, Conductor; Mrs. Harriet Parsons, Greenless Commence.

The alternoon is devoted wholly to the Children's Progressive Lyceum. G. T. Leach, Conductor; Mrs. Harriet Parsons, Guardian of Groups.

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

Stringping, LL.—Regular Spiritualists' meetings every Sunday in the hall. Ohldren's Progressive Lyceum every Sunday forenoon at 10° clock. Mr. Wm. H. Planck, Conduc-tor; Mrs. E. G. Planck, Guardian.

Thos. Cook, Berlin Heights, C., lecturer on organization, Judge A. G. W. Canten, Cincinnall, C. THOS. COOK, BUTIN Heights, G., Iccturer on organization, Judge A. G. W. Carter, Cincumali, Q.
Charler P. Crocker, inspirationalspeaker, Fredonia, N. Y.
Mrs. Arbella H. Coley, trance speaker, Lowell, Ind.
Miss Lizzis Doybe, Pavilion, 57 Tremohistreet, Boston,
Herry J. Dusque, inspirational speaker, Cardington, Q.
George Dutton, M. D., kulland, Vi.
AMDER J. Dusque, M. D., kulland, Vi.
AMDER J. DELAMA, francespeaker, Quincy, Hass.
DE. E. O. Durm, lecturer, Bockford, Ill.
Mrs. C. Bulland, francespeaker, Quincy, Hass.
Herry Van Hork, 17 Mainstreet, Cambridgeport, Ms.
Herry Van Hork, trancespeaker, 46 and 50 Wadhah syente, Chicago, Ill.
Mrs. Clara R. Dreyrer, trance speaker, Newport, Ms.
Dr. H. E. Bury, lecturer, South Covenity, Conn.

MES. AUREN M. DATIS, MINESTREET, CAMBRIGGEOFI, MS.
HENRY VAN HORN, trance speaker, 18 and 50 Wabash avenue, Chicago, Ill.
MES. CLEAR E. DEEVERE, trance speaker, Rewport, Me.
DE. H. E. HENRY, lecturer, South Covenity, Conn.,
A. T. FOSB is engaged for the present by the Connecticut Spiritualist Association. Address, Hariford, Conn., care of 3.
B. Dow, Il Peszi street.

B. Jow, Il Peszi street.

M. J. Francy, N. T.
Mijas Eliza, Howe Fuller, inspirational speaker, 67 Purchase street.

B. J. Francy, P. T. Lex.
Mijas Eliza, Howe Fuller, Ill. box 1602.
MES. FRANCE BERTON, P. San, or Ladrange, Me.
DE. H. P. FARRYELD, Galesburg, H. A., during February;
M. S. Mijas Eliza, Howe Fuller, Children, Mass.
J. G. FASH Will Speak, Ing. Masch: in Philadelphia, Fa., doring Springer M. M. Auring Soptember; and thence "West Andrews Lotting and August, local: in Battle Colling and March. Address, Hammonton, M. J.
D. M. M. M. T. FERNCK, Inspirational speaker, will receive calls to fecture. Address, Eliery street, Washington Village, South Boaton, Mass.
Misa Almedda B. FOWLER, impressional and inspirational speaker, Nevada, Story Co., Lowa.

A. B. FRANCE, lecturer, Clyde, O.
REW, J. FRANCE, Parishville, N. Y.
MES. CLARA A. First, D. lecturer, Newport, Me.
I and S. World like to make fartherengagements. Address for the present, 52 Washington avenue, Chelsea, Mass., or spabove.

DR. L. P. GREGOS, inspirational speaker, will answer calls to lecture. Address, bot 1225. Fort Wayne, Ind.
N. S. GREBELEAY, Lewell, Mass.
Mes. C. L. GADE, trance speaker, 77 Cedarst., New Tork.
RASH GRAYES, inspirational speaker, Berlin, Mich.
W. A. D. HUMK, lecturer, West this, Mayne, Ind.
N. Humber HOUGHTON will speak in New Bedford, Miss., Mes. Gulla, J. D. M. Humber HOUGHTON will speak in Forth.
Mes. C. L. GADE, trance speaker, 77 Cedarst., New Tork.
RASH GRAYES, inspirational speaker, Berlin, Mich.
W. J. D. H. M. Humber, See William Speaker, Milled, Gray, Ill.
J. D. M. Humber, M. J. Williams, See Mes. Mes. Mes. Mes. A. However, Mes. Mes. Mes. Mes. Mes. Mes.

second Sunday, and in Humber of the Month.

GRONGE F. KITTEIDGE, Buffalo, N. Y.
CEPHAS B. LINK, semi-conscious trance speaker, will lecture in Toledo, O., during February—address care M. Knight, 14th street; permanent address, 57 Main street, Charlestown, Mass.

J. B. Loveland will lecture in St. Louis, Mo., during February; in Monmouth, Ill., during March. Address as above.

Coonicy and Mrs. O. F. Stevens: Corresponding Secretary, it. it. Ladd. Children's Progressive Lyccum at 179 f. w. Morresponding Mrs. Toner Assistant Guarding Mrs. Toner Mrs. C. A. K. Toore, deepersary, Lyccum at 17. S. Lovelland Mrs. C. A. K. Toore Mrs. Toner Mrs. To

tor; Mrs. E. G. Planck, Guardian.

Stoamore, Ill.—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. The Free Conference meets at the same place on Sunday at 5 o'clock, is ession one hour; essays and speeches limited to ten minutes each. Chauncey Ellwood, Esq., Fresident of Society; Mrs. Sarah D. P. Jones, Corresponding and Recording Sec'y.

ROCKFORD, ILL—The First Society of Spiritualists meet in Brown's Hall overs.

D. J. W. Typer, will reture in Plymonth. Mar., Feb. every Smally afternous at 2 o'clock, a withink New Hall.
Harvey A. Jones, Conductor: Mrs. Horsto James, Guardin.
Horvey A. Jones, Conductor: Mrs. Horsto James, Guardin.
O'clock, season one hour; essays and speeches limited to ten
minutes each. Channer Ellwood, Jon., treatient of Society.
Rockroom, Lit.—The First Section of Society of Spintisatism metin
Brown's Hall every Sunday evening at 7 o'clock. Lyceum
Brown's Hall every Sunday evening at 7 o'clock. Lyceum
Brown's Hall every Sunday seeming at 7 o'clock. Lyceum
Brown's Hall every Sunday seeming at 1 o'clock. Lyceum
Brown's Hall every Sunday seeming at 1 o'clock. Lyceum
Brown's Hall every Sunday morning in Henry Hall, at 194 A. M. Children's
Browness Hall every Sunday seeming at 1 o'clock. Lyceum
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