VOL. XXII.

{\$3,00 PER YEAR,}

BOSTON, SATURDAY, FEBRUARY 22, 1868.

{BINGLE COPIES,}
Eight Cents.

23. NO.

# Original Essay.

## MAN AND HIS MORAL ACCOUNTA-BILITY.

BY DYER D. LUM.

We have been taught-and we have accepted the doctrine as of divine origin-for hundreds of years, that man was a free moral agent, capable of choosing good or evil, and alone responsible for all that was sinful in his character to his Creator, to whom he must one day render account for the deeds done in the body. At the same time it has been as strenuously asserted that all men are by nature "totally deprayed," "carnally minded," and "at enmity with God"; that our first proclivities are toward evil; that the infant's earliest desires are essentially sinful and reprehensible. A natural propensity to sin, and that only, have our moral natures inherited.

Yet to recognize both theories are essential to attain Orthodox standing in society, and the attempt is made to reconcile them by declaring that | Stream, Newton would not have written the while sin is natural and the inevitable lot of all. yet, man being still a free agent, must choose or reject the free-grace of God offered through the Labrador, and the Angle-Saxon race mere Esquiblood of Christ "without money and without price," and is morally responsible to God for that choice which seals his destiny for eternity, either in the selfish enjoyment of a boon given, not earned, or in excruciating pangs of agony for failing to comprehend dogmas that are incomprehensible. All are asserted to be alike free to accept this free-grace independent of all conditions and circumstances, and sin in one is the same as sin in another, making, however, one modification, that he that "sins against light," or in the face of their teachings, is the most guilty. There is an arbitrary scale of sinful actions, like a price-current, with the price of infraction definitely stated. As in our school-boy days, moved by our innate total depravity, we used to say,

ring ; in eek-

ord, ocs-

ork.

bru-ided , Ill. lec-'ur ress

calls Fof

iner.

ring -ba

i. D. J. Will lph, Bos-

erty, tico. ch. eak-

plrit-

re fm ring

Dag-

OB.

QO

50

ts.

red, Moe

Lime

tion

s to

red the

the long any sale and sale and

. 546

et pa

En

a]iy, sear. gers

began."

"If it is a sin to steal a pin,
It must be greater to steal a fater";

we were but giving expression to a theological truth.

They have asserted that the mind of the infant when first ushered into the world is like a piece of blank paper, on which is to be written its future character and destiny. It may inherit physical disease and bodily defects, but its moral nature, excepting - oh strange inconsistency !- its tendency to siu, is an unwritten page on which as yet no lines have been drawn, no stamp im-

This, I think, in all fairness, is the legitimate deduction from the Orthodox theology. Mighty and terrific, then, is the responsibility with which we are clothed, not only as toward our children, but also as concerns our own eternal welfare. Its announcement is prefaced with a solemn convictions with a "Believe or be damned." In all due deference and respect, I prefer to risk the probable number who will commit suicide during damnation hereafter, than assert a doctrine that the ensuing month; what per cent. of the number stultifies my highest aspirations and deepest convictions, and in itself deals damnation to the soul's purest utterances here.

The grace of God "without money and without price," is too dear at such a sacrifice of our noblest faculties. Though, judging from the manner in which the gospel is now preached with its exorbitant tithes and heavy pew rents, a free gospel would be oncu to the insinuation of being a secondhand one: or if accepted as freely as offered, it would in our churches place us in the predicament of possessing a "dead-head ticket."

Let us investigate man's moral nature, and try to grasp at some of the laws which regulate and control it; seeking truth in the scientific spirit of induction, adding fact to fact, rather than in the theological mode of deducing theories from an antiquated and musty record of by-gone and un- and of mind, we behold but the working of incivilized ages; basing our conclusions on a "Thus saith the facts," as of higher authority than a yesterday, to-day, and ferever." Historians no priestly assertion of a "Thus saith the Lord"; in reason, rather than tradition.

. In the first place we array ourselves against all such blind leaders of the blind,

"Those pseudo Privy-Councilors of God,

Who write down judgments with a pen hard nibb'd: Ushers of Beelzebub's black rod,

Commending sinners, not to fee, thick ribb'd, But endless themes to scorch them up like flax-

Yet sure of heaven themselves, as if they'd oribb'd The impression of St. Peter's keys in waxi''

by asserting the universality of LAW as supreme and absolute, controlling even the "hand of providence," and of which it may in truth be asserted that "there is no variableness nor shadow of turning." Mark you, the universality of LAW, not laws, holding to the divine unity of all things; and I use the word LAW as equivalent to FORCE, or Method of Fonce. Force is an unit, Nature its expression.

H. T. Buckle, in his invaluable History of Civilization, says: "The main object of legislation being to protect the innocent against the guilty, it naturally followed that European governments, the idiots of the Commonwealth, stated: "Out of so soon as they became aware of the importance of statistics, should begin to collect evidence re- rentage was ascertained, one-twentieth of the so well and clearly digested, that more may, be learned from it respecting the moral nature of man, than can be gathered from all the accumulated experience of preceding ages. I say this advisedly; and whoever has examined these aubjects must be aware of the way in which writers on morals repeat the commonplace and hackneyed notions of their predecessors; so that is min after reading everything that has been written on moral conduct and moral philosophy, will find himself

We do not owe it to choice that we are not Mahometans, idolaters, or cannibals, but solely to the circumstances of our birth and education. If you had been born on the banks of the Ganges or the Euphrates, of native parents, and had there grown to manhood, you would not have viewed Christianity from the same standpoint as you now do. How few there are in the world who accept their religious convictions from mature and unprejudiced deliberation. Theologians should

Consider well, before, like Hurlothrumbo, They aim their clubs at any creed on earth, That by the simple accident of birth,

They might have been high-priests to Mumbo Jumbo." We all have Sacred Books and Divine Methods of Salvation, which to doubt, or even to logically criticise, is a crime, and blasphemous. Most persons accept their beliefs on trust, relying on authority rather than reason.

The torrid and frigid zones have never produced the civilization of the temperate zones. Outside of this narrow strip on the globe, man lias left no enduring record. Dfaper, well aware of this intimate symunthy between man and Nature, has aptly remarked that but for the Gulf-Principla, or Milton sung; for otherwise, England would have been as bleak and dreary as

If Washington, Lafayette, Kosciusko and Kossuth, had been born and lived in abject poverty, struggling through life for merely enough to preyent the divorce of soul and body, as millions do, the world would never have heard their eloquent words, nor witnessed their still more eloquent deeds. Is not life itself influenced by invariable law? Births and deaths in large cities are ever relatively the same, not only in number, but also in regard to sex and age. By the study of statistics we may even calculate how many letters will this month be dropped into the Boston postoffice with postage unpaid, apparently the most accidental of events. The same is true not only of crime in the aggregate, but even as to their nature, enabling us to determine both the perilielion and aphelion of any crime in its annual orbit. In summer, crimes against persons preponderate over crimes against property; is winter, the reverse. The tendency of women to commit crimes against persons, is to men the same as the relations of physical atrength between the two sexes. We cannot assert of this man, or of that, that he will commit a crime, yet we ascertain the relative number that will be committed during the year. In France, they have ascertained that one Frenchman out of every six hundred and fifty will be a criminal this year. We cannot assert what the weather will be one year hence to-day, yet we may state what the number of rainy days and clear ones will be. Both are alike governed and controlled by Law. The impulse to crime, in a sufficient length of time, is an invariable quantity. In France, where statistical knowledge has been more carefully collected and tabulated than elsewhere, we can ascertain the will drown or shoot themselves, and what by poison or hanging. And when we reflect how many suicides result from sudden impulse, as losses by gaming or bankruptcy, bereavement of friends or sudden destitution, we can no longer hold to the old theory that Satan is the chief cause. Does Satan work by mathematical rule? Will God permit mortals to succumb to the allurements of the Evil One in arithmetical ratio year by year? Nor God, nor Satan, nor man's free agency, forms his character and molds the state and condition of society.

"Shall man believe his God unjust. Because some ancient Jewish scribe Related what men take on trust. Although the Lord is there belied?"

Look where we will, both in the organic and inorganic world, alike in the domain of matter comprehensible and immutable law, "the same longer encumber their pages with mere relations of battles and court intrigues; no longer are they filled with relation of events caused by this one's weakness, or that one's firmness; nor yet do we read of battles won and national calamities averted by providential interposition:

Thus far we have considered the effect of Law principally upon communities. Let us now contract our view and look at its influence upon the individual. Of the thousands and tens of thousands now suffering in this land from physical disease, how large a number were born with the seeds implanted in their physical constitution? One person will breast a storm, while another cannot brave the evening dew. Every physician of extended practice, has observed that the children of some families will die when taken sick, while those of others will recover; even under the most unfavorable circumstances. It is well known that consanguinity in parentage tends to injure the offspring. Dr. S. G. Howe, in his report to the Senate of Massachusette, on the condition of three hundred and fifty-pine cases in which paspecting the crimes they were to punish. This whole were offspring of the marriage of relations, evidence has gone on accumulating, ill now it Now, as marriages between near relations are by forms of itself a large body of literature, contain- no means in the relation of one to twenty, nor are ing, with the commentaries connected with it, in even, perhaps, as one to a thousand to the marimmense array of facts, so carefully compiled, and | riages not related, it follows that the proportion of idiotic progeny is vastly greater in the former than in the latter case,"

Again be says: "Then it should be considered that idlocy is only one form in which Nature manifests that she has been offended by such intermarriages. It is believed by some that blindness; deafness, imbecility and other infirmities, are more likely to be the lot of children of parents related by blood, than of others, If so, and it seems likely that it is, then the probability of unnearly as fiveh in the dark as when his studies first healthy for infirm laste from such marriages be-

it were written on tablenof stone."

It has also been obseved that sound health alone in both the parents will not always produce sound, healthy chidren; and this also has been brought under the control of law. Temperaments must be studied. When both parents are of the sanguine temperament, the effect upon the children will be unfortunate, in that they will have a low state of vitality, and when sick, likely to die. When the parties are so nearly similar as to present to the common observer no difference. sterility will be the result. George Washington and wife were striking examples of this.

When disease has intrenched itself in the human constitution, having its videttes stationed in every vital point, ank its couriers traveling through every:vein and artery, its course leaves naught but desolation is its track. And a person in this condition will as certainly transmit it to his descendants as the defective germ and imperfect grain will manifest itself in the season of its maturity. Thus disease, retaining its hold by hereditary title, laught to scorn the puny assaults of remedial drugs; dregging its vile carcase down the stream of time, infecting every pure stream and rivulet that flows into it.

The child will partake of the nature of its pro genitors. If it can inherit consumption, scrofula and insanity, it is none the less true that it can also partake of its parents' mental and moral infirmities. Dr. S. B. Brittan has said, "If in the one case there is a natural predisposition to disease and a speedy disorganization of the system, there is in the other an equally forcible manifestation of such mental and moral infirmities as lead to a still more fearful ruin of earthly interests and human hopes. If one person is rendered sickly by hereditary infirmities, which he could neither remove nor successfully resist, it is quite as obvious that another may be deprayed and vicious from a similar cause. There is not so much as the poorest semblance of reason in the assumption-whether expressed or implied-that one part of man's nature is thus subject to the law of hereditary transmission of forms and qualities, whilst other departments and attributes of

his being are not so influenced and determined." Every one of us must have observed facts of this nature. The homely proverb, "a chip of the old high," is a reorgalijon phits truth. Every parent is aware of the influence of mind upon offspring during the period of gestation. Dr. Brittan cites a case of a lady living in a house undergoing repairs that, from various reasons, were protracted over a long period of time. Everything was in disorder and confusion. The lady could not feel settled in mind in the midst of such discordant súrroundings. She had a son who was conceived and born during this period, while the external disorder had produced such internal irritability. "The young man is constitutionally restless, dissatisfied and unhappy in a surprising longer than a few minutes in one place, and during his whole life he has been constantly 'seeking rest and finding noue." Thousands have inherited a thirst for intoxicating drinks from a besotted parent, and others with deep-seated proclivities for lust and unbridled passions. How often do we meet with persons being "marked" during the period of gestation by some powerful impression upon the mother's mind, such as fear or unsatisfied desire. A miserable drunkard, by staggering into the presence of his delicately sensitive wife, has impressed upon the unborn child his own irregular motion, so that the youth could never walk straight. Another, by the habit of pilfering, will blight her child's moral perceptions, and give birth to a child who will steal from the cradle to the prison-cell, and furnish an example of "total depravity" to some blind and stupid gospeler. A person born with a deformed limb is an object of pity and commiseration. If physically lame he must have extrinsic aids to support him; if born blind, asylums receive him and he is tenderly cared for. But an abliquity may be as excusable in the moral as in the physical vision. A person may be born morally lame or blind, as well as physically so; but then no staffs are provided to support his weak and tottering perceptions of truth, no asylums are found to prevent him from blindly falling into error. Both are supported by society, 't is true; but one in an asylum where all ministers to his comfort, the other in a prison or work-house where everything tends to feed and inflame his nuhappy nature, [ Nor is this all: while all are roady to help and ald the physical cripple, nearly all are ready: to send the moral

cripple to endless perdition for limping. I doubt not that to-day there are thousands who are suffering the penalties of violated human ordinances, who have striven more anxiously, and resolved and re-resolved more ardently against their besetting sin than ever you or I have done and yet, with diseased appetites and perverted passions - the result of ante-natal conditionsstronger by far than their weak or blinded perceptions of law or duty, 🕟 🐇

" Like binfal souls unshriven, . Ashamed or afraid to pray, They are whirled from their native heaven, And utterly cast away."

Society discriminates fearfully, and hrands this one criminal and that unfortunate, though both alike are the result of inexorable law. Man's and enters not into the judgment dealt out. Some are as incapable of perceiving moral distinctions as a blind man of discerning colors, yet the moral inevitably as you would stumble over a precipice

. The influence of mind upon offspring must be driven by inexerable him. more carefully studied and facts recorded before

dice with which a mock delicacy has surrounded this subject. I have cited facts, and yet, though known to all, children are left to grow up in ignorance, and females become mothers with only such knowledge as they have derived surreptitiously. Instead of accumulating experience and forming a basis for scientific induction, every parent is left to find it out from their own personal experience, and close their lives regretting that the knowledge came too late. Their children grow up around them exhibiting traits of character of which the derivation is by no means doubt-

Attention has been called of late to the alarming increase of infanticide in our land. In 1860 Dr. W. B. Wright said to the Ohio State Medical Society that: "The time is not far distant when children will

be sacrificed among us with as little hesitation as among the Hindoos." Dr. Reamy, in the same society, said that "We

have become a nation of murderers."

Great and terrible as is this evil, still it is not one whit worse, morally, than creating life without a thought. Most of the children born into the world are the result of "accident," unintentionally conceived in the frenzy of lust and passion. If the drunkard can transmit his deprayed appetite to his unborn offenring, the worshiper at the shrine of lust can bequeath his debased passions as well. Millions are conceived in moments of lustful indulgence, and their advent the subject, of regret or "nious resignation to the decree of Providence." Can a mother during gestation bewali her situation without great and serious injury? Our race will never be pure, the millennium will never dawn, the kingdom of God will never come as long as children are unwelcome, while succeeding generations are conceived in prostitution. for purity, chastity, holiness rests on deeper foundations than man's ordinances, and lust is none the less prostitution when plastered with a legal certificate, and the church is not increased in aniritual wealth by leading "foul lusts and secret orimes to the baptism and the communion."

Yet we would not be understood as maintaining that all habits are hereditary, for many are formed by the parties themselves in voluntarily associating with the vicious and depraved; but in what degree they were unable to resist the fascination of evil-habits we know not. Many a child of temperate and Christian parents has fallen a victim to intemperance and filled a drunkard's grave. Society wonders at his fall, and his fond marents go down to their graves in sortow and grief. Though the proclivity to intoxicating drinks was not implanted in his nature, still there may have been a natural inherited weakness to rely upon himself, a moral obliquity or indecision, which, under circumstances in which his parents were never placed, proved too powerful for his weak resistance.

The vow of the drunkard to refuse the cu deep resolve of the penitent thief to steal no more, and the tears of angulah shed by the most dograded prostitute, though useless and forgotten in the hour of temptation, are sweeter incense in the sight of the angel-world than the unright walk and saintly demeanor of those who know not the fatal allurements of temptation that beset the paths of the weak. Shall we because particular sins may not be temptations to us, harshly chide those to whom they do prove insurmountable obstacles in life?

"Earth is sick, and Heaven is weary Of the heariless words that States and Kingdoms utter,

When they talk of justice!"

A mother conceives a son in a moment of inlulgence to blind passion, and when aware of the fact, whether influenced by poverty, cares, or a mere disinclination, attempts in vain to destroy that heaven-born germ, an immortal life, and ushers it into the world, no amount of " resignation to the decrees of an all-wise Providence," or the tenderest care, can obliterate all traces of the injury inflicted. The child grows to maturity, and in a moment of passion or revenge imbrues his hands in blood. He is tried before the tribunal of human justice; the jury decides and the judge pronounces the sentence of death, and on the scaffold a minister of the religion of Jesus, and in his name, adds his sanction to the tragic

In a small village in Massachusetts, a case of transmitted appetite recently came to my knowledge. A young man of temperate parents had become so addicted to intemperance, in spite of all that could be brought to bear upon him, that his father had turned him out of doors as unworthy of kinship. His mother while on her dying bed counseled her husband to renewed endeavors and greater forbearance, stating that the fault was all her own. During her pregnancy she had craved for stimulants to inspire a feeling of strength, and by weakly indulging this feeling, had unconsciously impressed the appetite upon her unborn child. Such cases are familiar to all.

What then is our responsibility? Are we not still accountable? Can we not do as we please, and are we not responsible for so doing? Granting what cases you have cited, it will be asked, are we not still conscious of freedom? We love to think so. It is "mortifying" to our vanity to conclude otherwise, but is not pertinent to inquire whether this "innate consciousness of freedom? power or incapacity to act otherwise is scouted, be not hemmed in and limited by conditions? Are not our " responsibilities " more harrow and contracted than we have generally supposed? In fact, the question will arise, in view of the foreblindness of the one no more deserves imprison- going facts, are we accountable beings? We do mgnt here and damnation hereafter, than does not heattate to answer that we are; but not to physical biluduess. Thousands of our moral out- such laws as theologians delight to depict, nor in acts and public prostitutes, were all the secrets the manner popularly supposed. We are secount. of their nature displosed, feel just as paturally and able to the laws of our being, we are accountable to our own souls. It were a specious argument to conclude that we were but mere machines

Applicable to any wide generalizations. We toward the preservation of your health? If your for succumbing to the superfice requirements of

law against them is madout as clearly as though | must break through the enormous wall of hireju- | blood is tainted with scrofula, do you leave it to work the destruction of your system without seeking to avoid or protract the approaching calamity?

If a man is crippled in his moral nature, if his perceptions of truth and duty are defective, if there exists a constitutional tendency to evil, he requires other correctives than prison here and hell hereafter. Good influences should surround him. If he is unequal to the trial of temptation; strive to prevent the temptation recurring; restrain and strengthen him; to reform is not to crush, but to lift up, to ennoble. Support his feeble perceptions as you would a weak limb or slanting sapling, before it has grown into a gnarled and crooked tree. Rejoice not in thy strength over him who lacks it. We are a part of the system of Nature, influenced by all and influencing all. We cannot assert in truth of any action, that, let the consequences he what they may, we alone will stand them. It is impossible so to do; Nature forbids it. We cannot move but by the laws of our nature. The moral laws are channels of force as definable as physical laws, and our "innate consciousness of freedom "enables us to move with them, lest we be crushed in resisting them. This is the extent of our consciousness of freedom; It has no other. We are accountable for every child that we bring into the world in a greater or lesser degree.

By education, by enlightened will, aided by proper surroundings over which we have control, we may prevent the temptation occurring that will otherwise prove irresistible. By and through this great Law alone will humanity ever rise to a higher and purer condition. By availing ourselves of its plainest requirements and fulfilling its obvious demands, instead of blindly " trusting in Providence" and ignoring it, the race is to be redeemed, humanity elevated, and earth become paradise covered with peace and holiness, "as the waters cover the sea."

But still it will be urged, what of man's responsibility for his own actions? We revolt from the idea that man, as an individual, has no other accountability than arises from his constituting an integral part of the community.

The human soul, influenced by such grand and ennobling aspirations, drinking at the fountain of living waters, breathing in divine inspiration and rising in its fervor above all human bonds and limitations, cannot be wholly imprisoned and limited by the grosser conditions of material existence. The Soul, we feel, we know, is not of matter, though manifesting through it.

"Life makes the soul dependent on the dust: Death gives her wings to mount above the spheres. Tilrough chinks—styled organs—dim life peeps at light; Death bursts the involving cloud, and all is day; All eye, all ear, the disembodied nower.

How far, then, do these material conditions, arising from its connection with matter, and incidental to the material, affect the spiritual, influence the real, the everlasting, eternal soul? To leave the subject here, is to tacitly concede the materiality of the soul, to give matter predominance over the spiritual, while we hold that without spirit, matter were not.

Either those conditions, which are transmitted by material agency, affect and control the spirit, or they do not. If not, may we not then assert the superiority of the spiritual, and thus crush the material tendency to evil that ever hovers around our path? This is a pertinent question in this connection. In considering, it we must examine somewhat into the connection of soul and body, though our space forbids us to more than briefly touch the subject. We will state the conclusions to which we have been driven as concisely as the subject will permit.

In earth-life the human soul is developed into a conscious living individuality. It receives its first degree of Individualization before it has entered into the world, and its existence here is the continuation of the process. It is evolved by law in connection with material conditions necessary to the complete unfoldment of its being. It is one of the rounds in Nature's great ladder of Progress, who ever works upwards, each act being related to every preceding not. Consequently through matter alone can the soul ever become a conscious individuality. Therefore, we do not expect of it, while constituting but a round in the ladder, to occupy a perfectly independent rela-

The body is influenced by physical and mental conditions; so is the mind. The mind is the ligature that connects spirit and body. The mind may be dwarfed or imperfect, as well as the body, but the spirit is pure, undefiled. The body and mind are necessary to evolve spirit, and spirit can only manifest through them. Hence an agent of truth, being purity itself, manifesting through the material organism, must submit to the requirements of that organism. A man or a woman may know in their soul that a deed is wrong and sinful, yet the laws of their physical and mental being refuse to act upon those convictions.

Again, a mind may be conceived with such imperfect glimpses of truth that it cannot afford media for spiritual impressions; receiving, by natural conditions, an imperfect mental organism so as to conceive truth to be error, and plunge into excesses without receiving a protest from its spizitual nature sufficiently strong to be discernible, In that case he is not accountable, though he will live to gather in all the fruits of his proffigacy. The fault was committed before him, and his. earthly existence rendered what it is. Still, when, the better nature of man revolts against the conduct of the mental, we should aid and strengthen its protests by the exercise of whatever, will. power we are capable of exerting.

Though you succumb, do not give up in despair; strike not your colors; and M you ever fall, fight on and go down into the waters of death with your colors of high and mighty-though unavailing-resolves firmly nailed to the mast, and then. If you are consumptive, must you do nothing victory will be yours. We are responsible, not

our material organisms; not for the imperfect media in which our souls are lodged and with which they are evolved, but responsible if we heed not its warning tones urging us on to the great moral conflict incidental to earthly life. At death we no longer need the body. Mind and spirit continue on in the great future and enter into a new field of action, and much of the material chains that heretofore imprisoned the spirit are struck off.

The spirit-world needs no crutches for the malformed limb, no glasses for the defective eyesight, and no couch for the wearled frame. That is all passed away. But still it is not all free. The mind now constitutes its sole media; but that is formed here, affected and molded by material and mental conditions, just as transmitable as physical defects, and in the great future the conflict is renewed. The spirit remains fettered, evil still exists, until in the course of time the mind and spirit harmonize. The great temptations are removed, the mind no longer finds food for its unboly appetites, and the conflict is certain to be ended by the supremacy of the spiritual; yet its furation is measured by the amount of evil to be eradicated. The great sins of earth-life are not carried with us, but memory and desire perish not with the body, and in that state a person who has felt no love for the pure, who has not struggled against the weaknesses of the flesh, who has not been actuated by high and holy thoughts, his deeds live to torment him. Evil, then, is a condition appertaining to the material, not the spiritual, and we have it in our power to further the emancipation of spirit by strengthening its protests, even if we have not the power to restrain ourselves from all wrong doing.

But, in conclusion, let us revert to the fact that our greatest degree of accountability is that of parents. Every child that you bring into the world, every organism that you mold for the living germ of purity, owes its defects, in a large measure, to your own condition. Shall we then usher into life, unthinkingly, an immortal soul? Conceive it in a moment of lust and passion? Impress upon it habits that may require untold ages to overcome? We are responsible for acting unthinkingly, for stifling our aspirations and searing our soul's living protests.

Seek truth, even if you cannot attain it. Pursue the idea of justice, even though you remain destitute of the reality of its presence. Strive, strice, STRIVE for perfection, in spite of whatever conditions may hamper you; succumb not in the conflict though often stricken down, and when death shall have removed the bars that confined you in the tabernacle of flesh, you will find that the struggle was not in vain. Our accountability is not for earth-life alone; that is a small matter compared with the infinite fields of our Father's estate. Struggle for purity; rise higher-than human ordinances for your authority; fix your eyes on the eternal, immutable Law of the Universe, that requires not mere obedience to human enactments; that places chastity as the fulfilling of man's law, but standing in the presence and the full recognition of the universality of LAW, proclaims PERPETUAL CHASTITY in every relation of life, and the future generations will be blessed

thereby. Springfield, Mass.

# Correspondence in Brief.

E. PRATT, GARDEN CITY, MINN., writes: It gives me great pleasure to be able to say to you that I read the Banner with increased interest. It seems to me that there has been a gradual improvement, especially in the Massage Department, since I commenced reading it. Blessings on the dear souls, in both spheres, who are throwing their talents, their energies and their influ-ence into this glorious work.

LEO MILLER, APPLETON, WIS., writes: Will you please have Rov. A. B. Randall's name and address (Appleton, Wis.) put on your list of speakers? Mr. Randall has been for several years one of the leading Methodist clergymen of Wisone of the leading Methodist clergymen of Wis-consin, but is now a most zealous Spiritualist, and a very able advocate of our philosophy. He has spoken several times for our Societies in this part of our State, and I am assured he will respond to calls to lecture, not too far from hi

IRA SMITH, JR., writing from Grand Ledge, Mich., says: We wish you would give notice in the Banner that Rev. Dr. Barnard holds himself the bather that Rev. Dr. Barbard holds himself in readiness to answer calls to lecture upon "A System of Religion based upon Science and Theology," embracing all the principles of the Spiritual Philosophy. We have had the pleasure of listening to a course of lectures delivered by him at our place, in which he has succeeded in perfecting an organization, (of what is called "The First Free Church of America of Grand Ledge,") con-taining the names of between forty and fifty individuals. His address is Lansing, Mich.

J. L. RUMRILL, WHITE RIVER JUNCTION, VT. in renewing his subscription, says: As I am seventy-two years of age, with more than twenty years in the faith of the Spiritual Philosophy, and my vision grows dim and the material world recedes from yiew, I cannot well dispense with the Bauner of Light, whose pages sparkle with light and life, to guide our wayward steps through the valley of death. To us it is a central sun, around which lesser lights revolve, but all play their part in the great drama of life. May its folds no er be furled nor cease to wave until all have passed to the Summer-Land, where perpetual day dispels the gloom of night.

J. H. Powell, writing from Vineland, N. J., under date of Feb. 4th, says: I have just received some information relating to "Spiritualism in England," from my friend, Mr. Robert Cooper First, he tells me that the Davenport Brothers are in the south of France; next, that a spirit, "Humphrey Short," my wife's father, came to Mr. Wallace, and told the circle that we were not doing well here in America. Likewise, that the same information was given by a spirit-voice at the Marshalls'. Since I have been here in this country, it appears that spirits talk at the Marshalls'. shalls' scances quite finently and lengthily. I learn further, that Mr. Champernown's house, Kingston-on-Thames, is quite a chapel for the spirits; they preach sermons and sing hymns containing doctrines not quite in the order of progress. But as far as progress goes in the phe-nomenal phases of little Turketine's mediumship, it is wonderful. Are not the dry bones of skepti-cism soon to shake under the power of Spiritualism in the old country?

J. B. CLUTE, NEW YORK, says: Doctor Foster, if the Fourth-street M. E. Church, this city, made a splendid effort, Jan. 19th, 1868, from the text:
"There is more joy in heaven over one sinner that repenteth than ninety-nine who need no repentance." Turn to the text, and read it for yourself. But to the object of this communication. Any man at all conversant with the Spiritual Philosophy would have supposed that he was under spirit influence, and was speaking their language; and from the apparent honesty of the man, I, for one, do think he is a medium, and speaks from inspiration. His theory was this: that if we could divest ourselves of the idea of that if we could divest ourselves of the idea of God and heaven being afar off, and could see with a spirit vision, the church in which he was then speaking would be filled with angels and the spirits of "the just made perfect." Yea, he went further, saying that God himself would be seen also. Anxious to see the sinner forsake evil and become righteous, to show the auxiety of heaven to save, he quoted that spiritid effort of Burritt (the "learned blacksmith") of the boy at Burritt (the "learned blacksmith") of the boy at the Natural Bridge in Virginia cutting his name in the rock. The effect was splendid, and the breathless allence of the audience was such as to give the lie to total depravity. I think at this point he should have stopped for then the influence seemed to leave him, and he returned to the old line of presching.

# Children's Mepartment.

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

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

[Original.] SNOW-BOUND.

It was a wild storm, and no one would have thought of going out but two little daring children, who thought it the best fun in the world to plow through the drifts and face the cutting northeaster. So now there were five of us, though anybody would have said there were twenty by the scampering and shouting; for if there was ever a time made for play, it is during a good

But "hide-and-seek," and "touch gool," and hunt the thimble," were at last worn out, and no better than any tiresome thing, and the four little figures and the one large one gathered about what would be the sunny window when the storm was over. And the four little faces looked as if there were some great trouble in store, and the eight little eyes looked as dull as if there had never been any fun in the world.

"What shall we play next?" was the question that revealed all the trouble, and showed why the eyes looked heavy; for not to know what to do is one of the greatest of trials to children.

" Let us tell stories." "Oh yes," "do," "that will be 'pendid," was the response.

"Then you shall begin, you little ten-year-old. Now do n't laugh,"

"Well. Once there was a great king, and he thought he would like to do some great thing. So he sent out his princes to give gifts, and each one could choose what he would have; and one took a gold ring, and one a necklace, and they all burried to take something, only a little boy, and he waited till all had chosen and he took what was left, and that was a poor little white stone. Then they all laughed and nut on their pretty gifts, but the little boy took his and touched a piece of wood with it, and it turned to beautiful silver, and everything he touched became silver, and the king said:

'That is always the way. Those that are not selfish get the best. And besides, I make this boy my son.'

And then he had a fine time.

That is all my story, but I didn't make it all; some of it I read."

"Come, you little busy brain of eight summers, let us bave your story."

"Once there was a great giant and he lived in the mountains, and there was nothing he wanted so much as to make little boys not mind their mothers; and so he coaxed one little boy to come and pick some blueberries, and he went, but when the sun got almost down the little boy would go down the mountain because his mother told him to. Then he coaxed another to come up and get some moss, and he went; and his mother told him not to stay after the great bell struck six, but he stayed, and the great giant hugged and kissed him and called him his dear son. But every time he hugged him it hurt him as if he had been in a vice; and every time he kissed him it felt as if there was a blister. And when he put him on his bed it was as hard as a rock. And he wished he was at home; and he cried and cried, till the old giant said, 'Who wants a cry-baby? Not Inot I.' And he put the boy out of his house and he ran home, and always minded his mother. That 's all my story."

"Well done. And now, you little laughing five-year-old gipsy, let's have your story."

"Once there was a pig and a duck, and they lived together till the pig got cross, and then the duck went home. And as she was going she met a hen, and she said:

Mrs. Hen, did you as the old pig?'

'None but yourself, ma'am.'

шу вюгу."

Then she met an old grey goose, and she said: 'Did you ever know any one so hateful as the

'None but her company,' said the goose. Then the old duck went home. And that's all

"Which means that one is known by the company he keeps. Well, little pussy, almost three years old, let us have your story."

"Once there was a little boy and he said to a little girl, 'Will you go to the flower-fields with me to get some flowers?' And the little girl said, 'I'd be 'lighted to.' So they went. And the little girl t'immed the little boy all over with flowers, and one of the most beautiful flowers fell to the ground, and the little girl picked it up and put it

"And for that little story you shall have six kisses, for it is all your own, out of your own little beart. And here is the story from the rocking-

Now you must know that fairies are very funny little things; very much like little children; and little fairy Bell was so much like a little girl I have seen, that perhaps you will think I am telling a story of her, but I am not. Fairy Bell was very pretty. She had the softest of blue eyes and the sweetest of mouths, and her hair curled in soft waving curls.

But with all this outside beauty there was something wrong about fairy Bell, for she used to say all sorts of unkind, rude things. She called other little fairles by hard names, and she used to begin every sentence with some disagreeable phrase, such as, 'By gracious!' and 'Oh jiminie!' My stars!' and the like. Of course you will say it was very strange that a dear little fairy, with her dress made of a rose leaf, and a hat of a white elder blossom, could ever be so rude and unladylike. But I can assure you that fine dresses

don't make people use fine phrases. But fairy Bell's mamma felt very much troubled by her daughter's rude speech, and she said that something very serious must be the trouble with her, and she should immediately send for the family physician, which I really think was a very wise thing for her to do. The very wise doctor said that all that ailed fairy Bell was too much wormwood in her blood, for nothing else could make her say such bitter things of others. He said, also, that it was a very dangerous complaint, and would lead to something much worse, for he had known grown folks up in the big world get the most dreadful of complaints by calling hard

names and repeating ill-tempered things. So he ordered the homeopathic remedy that should cure by the like, and told her mother to give her as much wormwood julce as would lie on the point of a thorn. Fairy Bell thought there was never anything so bitter, and she cried a good deal at having to repeat the dose every hour. But she got no better, and her mother called the

doctor a quack and called in another.

like that of the first physician. But he ordered her to take a bath o gall. He declared that her words were as full o bitterness as gall, and that to be cured she mist have a counter irritant. Poor Bell thought the was terrible, and surely it was, for abs was alogether bitter now; everything she tasted seemd tinctured with gall. But this remedy did no good, and her mother said this doctor was a greaer quack than the first.

Then they called others to her, but none did her good, and her mother was quite in despair; and who could wonder, fo was it not sad to know that so beautiful an outside was only full of bitterness within?.

Now it was near the time for the visit of the fairy queen, who always came with blessings for her subjects, and fairy Jell's mother resolved that she would not seek for gifts for herself, but beg for something that should bless her unfortunate child. So she wove a vil ont of the thistle-down and colored it with the dark purple juice of the pansy petals, to signify that she was in trouble and needed help. Whet the queen saw her, she said:

Why do you dress yourself in the garb of mourning? I thought you the happlest of women, with a home of beautyand a child as lovely as the white heath blosson.'

'Ah, little you know my sorrow! I have a child handsomer than all the children of the realm, but some terrible affliction is hers. She is full of bitterness. Her seech is rude, and shows no kindness of heart.'

'Try old Doctor Pillacedy.' 'My gracious sovereigr, I have.'

'Then old Doctor Soakem.' Your highness, I have

'The case is then sedons. I will give you a talisman. When your daughter wears this bracelet she shall see all her words as they flow from

her. Her sweet, good ones shall be fair flowers or gems or golden seed, but all her rude speech shall fall before her as thorns as crawling reptiles, as arrows, as loathesome sline.'

Fairy Bell's mother took the bracelet with a gracious bow, and soon placed it on her daughter's arm, and fastened it with the secret clasp the queen had shown to her. The little fairy was as pleased with the pretty ornament as little girls are of gold and gems, for she knew not its secret use. She went out to play under the shade of a violet, with a dozen other little ones, and, as usual, she soon began her rade speech.

'You hateful things! you are as mean as the dirt! by gracious! I'll bet you are!"

But these words all turned into frightful things. There were crawling bugs and little swords and hornets and a great puff of black smoke. But fairy Bell did not realize that she was the cause of the frightful things, and she scampered off with the rest to dance on a petal of the wild rose. Here she got so angry that she flew into a dreadful passion and poured forth her angry speech like a tempest, and there fell about her toads and green snakes and thistles and thorns. And so it was wherever she went, till she got quite worn out with excitement and fear, and came to her mother for an explanation of her troubles.

'Try sweet words, my child, and see what comes to you.

So fairy Bell played with her little sister, and talked to her lovingly, and helped her in her little baby tricks, and the most lovely of violets and forget-me-nots dropped about her. Thus it continued till she found she had power to scatter beauty or ugliness wherever she went. So afraid did she become of making hideous things, that she guarded her words and reformed her manners, till she was quite a changed child.

Old Doctor Pillacody said no doubt but it was the dose of wormwood after all, and all the other doctors could find various excellent reasons for her recovery from her dangerous malady. But the good mother blessed the fairy queen for her gift, and embroidered her a mantle with a design of roses and pansies to give to her the next festival day. On taking it the queen made the following speech:

It has been shown to you, in the case of fairy and how easy it is for you to make the world lovely or hateful. No word ever spoken is lost, but is a power of good or evil. Then, my beloved children, see how much you can do in creating beauty, for you have each more power than your queen.

It remains only to be told that fairy Bell became one of the dearest children that lived in the

fairy kingdom." "Well, I'm glad," said the ten-year-old occupant of the chair next to the rocking-chair, "pretty

glad I'm not a fairy!" "Lucky for us all!" said the wise-eyed eightyear-old.

"Ab, my little ones!" said the occupant of the rocking-chair, "fairy land differs in no way from the world we inhabit. It is only a little victure of great things. Every word we speak is like fairy Bell's, and though we cannot see the flowers that fall from them, or the reptiles and hideous things, yet each word of love and goodness is a power of beauty, and each unkind, rude speech is a power of ugliness. Will you not make the

world blossom afresh each day by your goodness

and love?" But the sled was at the door, and the thought of the merry ride through the drifts drove away all thought of the answer; but in the pleasant parting and good wishes the shadowy floor seemed covered with flowers and gems, and there was no winter there.

> (Original.) BE YOURSELF.

How many lies are told in this world by people o set up false images of themselves before others. How few are willing and satisfied to be known and appreciated for what they are really worth. This is true in all the relations of life, more or

ess. But I especially deplore the evil when I see it manifested in families before children. Parente, you know not what you do when you allow your little ones to imbibe deceit and falsehood from your actions. They are learning lessons now that will mold their characters for manhood and womanhood. Teach them to be honest and frank BY YOUR EXAMPLE. Let them know you are not afraid to live true to your own thoughts and feelings. Don't try to pass in the market for more than you are worth. That mask of deception is a shallow affair after all, which is easily penetrated and will often cause you shame and ridicule.

Be willing to work in the place you are best adapted to fill. Be not too ambitious for SELF-EM-ULATION; seek rather to serve and benefit your fellow beings. Oh, what a mighty reform would there be if every-if all Spiritualists would make that their motto, each ready and glad to serve humanity in the poblest manner in which they are qualified, however humble the service, and glad if another is able to render mightler deeds.

A TRACHER

Governor Stone estimates the population of octor a quack and called in another.

His opinion of the dreadful trouble was just said to be the most prosperous in its history.

Written for the Banner of Light. THERE IS WORK TO BE DONE. BY J. A. FIELD.

Away, oh, away, there is work to be done. Ere passeth the morning, ere setteth the sun, Ere death's icy fingers around thee shall wind, And the soul from the fetters of earth shall unbind.

Dream idly no longer of dogmas and creeds, But scatter with freedom love's luminous seeds: And voices shall cheer thee, from bright, stellar apheres.

The self-loving man in his pride never hears.

Thy brother, in rags, standeth close at thy side-Thy famishing sister, with tears but half-dried-Ask not if they 're worthy, oh, take them on trust. God giveth his rain to the just and unjust.

If thy purse ringeth faintly, then give thou a mite,

They judge of the act like the pure Nazarene. If never a farthing thou hast to bestow, Let sympathy's treasures in kindness outflow; With words full of music illumine their souls,

Nor blush that a trifle is brought to the light.

The angels see clearly the motive, I ween;

As God's golden sunshine the shadowy wolds. Sweet patience and hope, that had bidden farewell, May quickly return in their bosoms to dwell; And their forms stand erect in grave beauty once

more. Like the wind stricken reeds when the tempest is o'er.

Superstition go seek in Cimmerian caves, Where forged are her shackles, where gyved are

And set thou fair reason again on her feet, To fly from the crafty, gigantic Afreet.

Anoint the one eye of the bigot, till light Reveals to his optic both justice and right; The veil of weak prejudice rend thou in twain, And error prohibit from weaving again.

Oh, brothers, oh, sisters, now cometh the hour! Work, work with the angels in wisdom and power, Till want, crime and falsehood shall hasten away Before the true lights that are beaming to-day.

The Recture Room.

Music Hall Meetings.

On Sunday afternoon, February 2d, Mrs. Alcinda Wilhelm made her first appearance in Boston at the Music Hall. The audience was good, and the atmost attention was paid to her address, a brief sketch of which we give below:

She announced her subject to he: "Death, the Resurrection and the Judgment," and said that in the past much of ignorance and error had resulted from the teaching that there was a special occasion for death, and a special occasion for resurrection, followed, in its turn, by judgment. As we gazed upon the panorams of by gone days we became aware that the brightness had been obstructed by early education, and that the ideas we had received were anything but soul sustaining and satisfactory. But, in latter times, clairvoyance had taught us much, and now Spiritualism came to dissipate the dark shadows, and our were cheered with the assurance that death, resurrection and the judgment were one

Death was but the result of the law of change, Death was but the result of the law of change, not the visitation of a penalty because of some misdirection of the race in the babyhood of the past. We perceived that the law of death, or change, held good in all nature; lower forms could not rise higher unless by dying. The farmer ought to have the leason taught him by the seed he dropped in the ground, which could not bring forth the barvest unless it gave birth through death, to the germ thereof. The germ did not die, only the outer shell; it could not live in a lower shape and yet gain a higher form. The butterfly was a worm entombed in a chrysalls ere it spread and told us that sorrow, as well as joy, was not

Individuals sometimes asked, when they saw a mortal who had passed through the morning to the evening of life, and was tottering on the verge of the grave: "Is not the spirit of the sire childish? Has it not lost power? Is there not such a thing as second childhood?" No; the spirit had not lost power, but the body. As the body was the machine through which the spirit manifested, so if the body became, through sickness, age, or any cause, defective, the soul could give but an imperfect us nifestation through it as a skillful perform. fect manifestation through it, as a skillful perform-er would give but a poor idea of his talents if playing on an imperfect instrument. As, in the latter case, the fault should attach to the instrument and not to the performer, so to the body should be ascribed the weakness not to the spirit.

There was in each a trinity—the true trinity—

body, soul and spirit; the body grosser than the soul, the soul than the spirit. Spirit permeated all Nature, but gave its highest demonstration in the human form. As we looked on life we perceived that there was in each a magnetism, an influence that partook of the effects of the deeds done in the body, and that this influence was peculiar to each individual, no two being exactly alike. This influence existed and was acted upon from the germinal period to old age and decline. This influence being resurrected at the change called death, took upon it its spiritual body—the soul—which was finer than the body yet coarser than the spirit. The lecturer here gave a detailed account of some interesting observations of A. J. Davis, relating to the emanations proceeding from the bodies of the dying, and the collection of forces to form a spirit-ual body for the same, and said it had been deter-mined that the convulsions and contortions of the last hour brought no pain to the one passing away—they were only the ceremony of separation between two friends, the spirit and the body. While the extremities were growing cold, the brain while the extremines were growing coid, the brain became luminous, all forces being centered there to quicken the spiritual body about to be born. Thus the influence affected by the deeds done in the mortal body was centered and called the soul, or spiritual body, on resurrection; therefore the spirit was not to be held accountable, although mankind too frequently considered it to be so. Look at those whom the world called deprayed—the spirit seemed to be so, but the trouble was rather to be ascribed to the bodily forces. If we went er to be ascribed to the bodily forces. If we went back to the ante-natal period of such depraved ones, we should see how poverty and ignorance had quickened acquisitiveness, and often the demands of life called even children forth into the paths of misdirection. The divine spirit incarnated in these must give forth only angular manifes tations. Some of these poor ones of earth, when they laid aside the body would lay aside their worst enemy! When the God that was made work enemy! When the God that was made manifest in the flesh was taken out, and we were put into the spiritual body, we left the causes and only took the effects with the spirit—hence the great diversity of the spiritual existences. We found those who, were gross, ignoble, educated in systematic error, had dark, gross bodies, and those more harmonious and noble manifested it in the

more harmonious and noble manifested it in the forms they wore. These lower ones must gravitate to the lower, and the higher to the higher plane—this was the judgment. The mask of deception could be worn no longer; the high and mighty ones who in earth-life had oppressed their kind—taken advantage of innocence and ignorance, and poverty—would gravitate to a lower

spiritual plane, and perhaps some of those they had wronged would be their teachers in the path of progress. In the higher life, internal merit, dignity and sower must express themselves, and demand their rightful position by the merits of the inner God, not by those of any scapegoat outside! The judgment followed as a necessity—we gave account of the deeds done in the body by the circles to which we tended. The judgment was not all outer circumstance—no tablets of condemnation or remuneration were to be read to us—we should carry our heaven or our hell within us, just as we were fitted for either. We never blessed qurselves until we blessed others; we never raised ourselves till we stooped to aid the and ones of earth. Such deeds of beneficence led us nearer to the spirit of the fallen, and brought

and ones of earth. Such deeds of beneficience led its nearer to the spirit of the fallen, and brought out the Christ within them in a crystal manifestation of divinity—the tear-drop! No one was deprayed. Here was a vast field for Spiritualists to labor in, to bless all classes, kinds and conditions of men around them. Such deeds would bring to the heart a consciousness of good no power could rob us of rob us of.

Those who were good heeded not the darkness

outside, they were cheered with inner light, while on the contrary those who did wrong would suffer torture; even amid the brightest scenes, (as in the hour of solitude,) they must hear the voice of the inner saviour who was being crucified anew. The true redeemer was to cease to do evil and learn to do well. We could judge by inference from our surroundings in this life what our future ones would be—where we should be attracted. But the spiritual life was more intense. Here the body fettered—there we should cut loose from all its chains. Death was but a harbor where we should anchor by and by; Death was but the President before whom we should one day graduate to a higher collegiate sphere; Death was a proclamation of emancipation to the enslaved thange. The spirit could not be quickened except the body died. But the idea of a physical resurrection was preposterous, for as had been said of the theologic judgment-day, by Theodore Parker, instead of an individual possessing from five to seven bodies as he had lived through them on earth, a dozen men would be clamoring for a single shovelful of dust, which being exposed to the atmosphere entered again into the invisible storehouse of Nature.

Mortals had no chance outside of themselves—

the developing of the Christ within—there was no gospel that could give them a ticket freeing them from that obligation. No creed in the head could convert undeveloped to developed mortals or immortals. Just where we left off here we should

take up beyond.

The lecturer here alluded to the loss she sustained in early life, of a mother, and how twelve years ago she received the first tidings from the other shore that the soul shill lived. Then the stone was rolled away from the sepulchre, and stone was rolled away from the separente, and she felt that life presented grander aims; she had lost since then, father, sister, brother, companion, but there was no separation now, no cutting of the ties that bound heart to heart—the links became ties that bound mark to neart—the links became holier through the change! As the hard wood de-veloped the workman, as dark night brought out the stars, as adversity proved friends, so the trial hour called forth the ministration of the angel-world, (appealing to our intuition as well as our intellect) to be the solder of sorrow and the conqueror of death.

Spiritual Phenomena.

Physical Manifestations.

The editor of the Times, printed at Delphi, Ind., gives the following account of the physical manifestations witnessed at a scance held by Dr. Slade. a renowned physical medium:

SPIRITUALISM.—For years we have heard of Spiritualists, and of the wonders performed by them through what are termed "mediums"—persons supposed to be possessed largely of electri-city—but up to last Sunday we had never seen city—but up to last Sunday we had never seen actual demonstrations, or manifestations. Having a pretty well developed bump of curiosity, and learning that a celebrated medium, Dr. Slade, was in town, we determined to see something of what we had heard so much, and accordingly went to see what could be done in the way of communicating with the ethereal denizens of the other world. Seated around an ordinary breakfast-table, in company with three or four others, equally as imporant and skentical as ourself, the shape and yet gain a higher form. The butterfly was a worm entombed in a chrysalis ere it spread its ganzy wing in the summer air; the sun presented to us, at stated intervals, what we called night; but it was only an index of a newday. So with the seasons; spring must die that summer might be born; summer must pass that the autumn fruitage might come; time clothed each in a garment fitted for its use, till winter wrapped all in its winding sheet of snow. We died from the oradie to the grave: we were continually throwequally as ignorant and skeptical as ourself, the hands of each resting upon those of the other, thus Bell, how all your words are beautiful or hideous, and how easy it is for you to make the world ing off particles of matter, and those who died of the slate and the person sitting next to him ing off particles of matter, and those who died of the slate and the person sitting next to him most, in a scientific point—throwing off most naturally those particles—were the ones who most enjoyed life. In another sense we were dying:

Where were the baby faces that shone in the long ago? They have passed, and, in their stead, came firmer forms, on which developed judgment and heightened experiences had left their impress, and the person sitting next to him the slate and world were received in writing—one of which was directed to the writer of this, and in a hand born in vain.

was directed to the writer of this, and in a hand Individuals sometimes asked, when they saw a that was at once recognized as unmistakably

> At one time-the spirit becoming displeased, the "medium" said, wrenched the slate from the person holding it, and with considerable force cast it to the middle of the room. The slate being picked up and handed to the "medium," the pencil was, by some mysterious power, conveyed, in the sight of all present, from the floor to the slate. A small bell placed under the table was lifted over the shoulder of one of the "circle," and thrown with some violence upon the table, and the table itself lifted directly off the floor eight or the table lists in fixed directly on the hoof eight of ten inches. These things were all done in broad daylight, without the aid of any visible human agency. The whole thing may be a humbug; but we must admit that we are not prepared to pro-nounce it such, until we have evidence against it as strong as we have for it. If it is a humbug, or a deception, it is an exceedingly elever one. Min-isters pronounce it the work of the devil. Having very grave doubts as to the existence of such an individual, we are not prepared to accept their theory of Spiritualism with any more eagerness than we are the theory of the Spiritualists themselves. Look at the matter from any standpoint you will, and it is enveloped in a veil of mystery.

THE ORGAN.

Her hand straved over the organ notes And there rose such music, sweetly grand, That as I listened I sighed and thought, The notes are touched by an angel's hand.

The sunlight stole through the diamond panes, And fell on her golden, rippling hair, And as I gazed, I proudly thought, A crown of glory is resting there.

Through the open window a murmur came Of summer breezes, sweet and clear—And as I heard, I sadly thought, 'T is an angel's wings that are rustling near.

I stood by her side in the golden light, My hand on hers I laid— Oh, love, I would always see you thus,"

With faltering lips, I said. stand in that lonely room once more, But the golden light is fled, And the hand that had strayed o'er the organ

Is motionless and dead.

And I think of that evening long ago,
When our love had just begun,
And I saw her sitting by my side
In the light of a dying sun. And I turned away from that darkened room,

With my two hands looked in prayer, That as I had seen her long ago, So might I see her there;

So I might hear that angel's song, And look in her changeless eyes, When the light of a never dying sun Bhall shine on Paradise.

d to it film Dublin University Magazine.

Domestic cannibals—Backbiters.

#### GRAND LYCEUM FRETIVAL. A MAGNIFICENT SCENE-REAL FAIRIES.

DEAR BANNER-If it is "never too late to mend," perhaps there is still time for me to redeem the promise I long since made to the Editor of your "Western Department," and many other "mutual friends," to contribute to your columns au occasional letter from St. Louis, and in particular to give you a description of the Christmas festivities enjoyed by our "Society of Spiritualists and Children's Progressive Lyceum."

The dangerous illness of a little guest, together with an accumulation of domestic cares, are the principal causes of my long delay; but as "Christmas Stories" are interesting throughout " All the Year Round," I trust that you will find a niche for my tardy communication.

About two weeks before Christmas, our excellent Conductor, Mr. Myron Coloney, gathered the Lyceum children together at his hospitable residence, and made known to them his plans respecting their part in the festival exercises. He selected a boy and girl from each group, making twenty-four in all, to sing a chorus composed by himself for the occasion, and set to charming and original music by his energetic little wife, Mrs. J. A. Coloney, our Musical Director. Mr. Allen, our worthy Secretary and Treasurer, was appointed as "Stage Manager," and at once conceived a unique and beautiful arrangement for an "Act with Five Scenes," without scenery. The Guards and Leaders entered with heart and soul and willing hands into the preparations, as also did the enthusiastic children and the scarcely less interested parents; and a busy time they had of it, meeting to practice upon the chorus, preparing the presents, (of which there were three hundred dollars worth,) attending to the enlarging of the stage, and the getting together of " properties," &c., &c.; while diligent fingers plied the needle at home, and hearts beat happily in contemplation of the fairy-like visions conjured up in the brains of doting mothers and fond elder sisters, who patiently and ploddingly tolled "behind the scenes" unrecognized, but sufficiently rewarded by the favorable appearance of their dear little Tommys, Dickys and Harrys, and sweet, pretty Bettys, Mollys and Janys. The grand hall of the Polytechnic Institute, the

most spacious and beautifully finished hall in the West, was engaged for the occasion, together with the hall below (nearly as large) for a supper room, and the Directors' apartments for dressing rooms. Prof. Mahler's grand orchestra furnished us with choice music; Mr. William G. Smeathers was, as usual, our gentlemanly and efficient floor makeger; and the committee of introduction consisted of Charles A. Fenn, President of the Society; Myron Coloney, Conductor of the Lyceum; W H. Randolph, John T. Atkinson, Jonas Roskilly, Theophilus Parker, Joseph Edes, Sidney B. Fairchild, Nathaniel Griffin, J. E. Cook, Mr. Amesbury, David Chambers, Thomas Babington.

W. H. Rudolph, at that time Captain of the Guards, at present Librarian, superintended the arrangements for refreshments, of which there was a great variety of a choice quality, in more than ample abundance. The "order of dancing," as arranged by Mr. Smeathers, was pleasing and unique; each exercise being dedicated to some prominent person or persons interested; from "No. 1, the Grand Banner March," to A. J. Davis; to "No. 29 (twenty-nine), Virginia Reel," to the "Boys and Girls of the Lyceum;" and the finale, " Home, Sweet Home, to Everybody." The prices of admision were \$2,00 for a gentleman alone, or with one lady; 50 cents for each additional lady, and 50 cents for children not members of the Lyceum: Supper, on the restaurant plan, extra; to the Lyceum children, the whole entertainment free.

Well, the long anticipated Christmas night came, and at seven o'clock the exercises commenced with the Grand Banner March, followed by Calisthenic Exercises, both of which were of course participated in by the entire Lyceum.

Only those who have witnessed the beautiful and bright array of fresh, young, happy faces, amid a forest of "stars and stripes" gracefully waving and floating, as the lines pass and repass, advancing, retreating and intermingling, as the tides of innocent happiness and loving patriotism ebb and flow, and mingle their best and purest influences together in one harmonious sea of grace and beauty, love and joy, can form any idea of the soul-stirring scene presented by over one hundred and fifty children, divided into groups, and executing with their Conductor, Guardians and Leaders, this stately and mojestic "Banner March."

The Calisthenic exercises, always thrilling were peculiarly so upon this occasion; in the "Wing Movements," the whitely robed and gally dressed young ladies and little damsels looked like veritable (Orthodox) angels, (by the way, I suppose that "Spiritualism," by enlarging our conceptions and freeing us from the bonds of "conservatism," will enable us. after a while, to associate angelhood with masculinity; or rather the progressive spirit of the age will so equalize the conditions of the sexes, as to level many of the at present senseless distinctions between them.)

The young gentlemen and to be the conditions of the senseless distinctions between them.) The young gentlemen and lads interspersed among the angels gave a pleasing variety to the scene, and the graceful turning, swooping and clapping of nearly two hundred pair of hands, in perfect time to exquisite music, might well be pronounced as rivaling dancing in "the poetry of matter"

To me there is something inexpressibly exalting and refining about these truly appropriately-named movements, and I never feel 10 near the pearly gates" as when, beneath the glorious in-luences they call around me, I become so divested of the physical, so etherealized, as to be almost able to see the bright forms, and hear the melodious voices of the innumerable throng that I feel and know PRESSES ALL ABOUT ME

These exercises over, the children (with the exception of the above-named twenty-four) found themselves drawn up in twelve lines facing the targets, which occupied the places usually as-signed to footlights at the front of the large stage; the Guards stood upon either side, and the President of the Society in the midst of this juvenile assembly, while a goodly number of spectators

brought up the rear.

And now the snow-white curtain, upon which was inscribed in braided, fancy-colored tissue paper, the cheering and hospitable greeting—"welcome," vanished like a phanton and disclosed to view a truly novel spectacle, a beautiful scene entirely destitute of stage scenery. At the right and left, tables about three feet high and draped hite, extended from the front of the stage the back, where they inclined just enough toward the centre to give the audience a distinct view of the twelve Christmas trees that were ranged upon them, siz upon each. From the floor beside each tree arose a fan corresponding in size, the amallest being in front; these fans were covered with tissue paper, in the colors of the respective groups. In the centre at their rear was a very

of the effect of your cooperation, I now summon our 'Queen of Gifts?'"

The large fan, parting in the centre, vanished from sight; and the Guardian—Miss Sarah E. Cook—looking "every inch a queen" in her heavy, trailing, snowy robes, and attended by her assistant, Miss H. Stella Chapman, (attired in white with blue trimmings) advanced and thus addressed the grouns:

with one trimmings) advanced and tous addressed the groups;
"Members of the Children's Progressive Lyceum of St. Louis! This is our second anniversary.
We have endeavored to make it a most auspicloss occasion for you all; but to show you more plainly what we have attempted to do, we now

summon our fairy aids to appear!"

Instantly, as if by magic, the twelve fans upon either side disapreared, and twelve fairy-like Misses of various ages, from four to eighteen, clad in gossamer robes of pure white, and adorned with scarfs and flowers of colors representing their groups, seemed to spring from the "viewless air," and sang to a light, tripping accompaniment, spon an unseen plano:

We come at your bidding, good queen, good

queen,
We come at your bidding, good queen;
We come from a world of trumpets and drums,
Of whistles and puppets and bright sugar-

Of trinkets and dolls and hop-'o-my-thumbs, A mountain of presents, good queen, good queen, A mountain of presents, good queen!

And as we were coming, good queen, good queen! And as we were coming, good queen,
We overtook Santa Claus driving this way,
With a great load of presents piled up on his

And twelve sprightly outriders dressed up so

gay, In gold and in crimson, good queen, good queen, In gold and in crimson, good queen!

Here the audience were startled by the sudden appearance of the aforesaid "twelve sprightly outriders," who had all this time been concealed beneath the tables, and who "popped out" when alluded to by their fairy mates, and taking their altitude to by their fairy mates, and taking their places beside them presented a pleasing contrast in their crimson Zonave costumes, ornamented with gold colored braid and buttons, as they took up the strain, and in clear deep tones, with a hearty good will, while the accompaniment changed in time and expression to suit the words,

"Yes, here we are, from realms afar, Our loads of presents bringing; Accept our toys, endure our noise, And join us in our singing— Santa Claus' hoys! Santa Claus' boys! We are Santa Claus' boys!"

At the repetition of "Santa Claus" name, At the repetition of "Santa Claus" name, down went the giant fan; and, bowing and smiling hefore his "mountain of presents," stood "Kris Kringle" himself, his ruddy face gleaming out from among his frosted locks and wintry wraps, with genial warmth and a genuine "Peace-onearth—Good-will-to-men" expression. Here again the music changed, and the twenty-four voices ioned in changed, and the joined in chanting-

Good queen, good queen, behold the scene!

A gift for every one; Our glorious cause, dear Santa Claus, Deserves this deed you've done.

Then welcome to Santa Claus! welcome to Santa Welcome to Santa Claus! He loves the Lyceum cause, darling old Santa

Welcome, welcome, welcome!' And a rousing "welcome," culminating in shouts almost equivalent to a round of cheers, was the enthusiastic repetition of the hilarious

At this point a very pretty and unexpected interruption occurred, in the shape of a presentation by six young ladies, organized under the title of "Mischlef Club," of sashes to the Conductor and Captain of Guards, and hadges to the twelve Guards. Just as the "fairy aids" and "sprightly out-riders" were about to set forward in their circular riders" were about to set forward in their circular march around the stage, for the purpose of receiving the gifts from "Santa Claus," and conveying them to the Leaders to be distributed among the groups, one of their number—Miss Emma Farnham, a member of Liberty Group stepped forward and detained them thus-

"Please wait just a moment; the Mischief Club sends

sends Kind greetings, and hopes you will deem, As worth your acceptance from six merry friends, These tokens of grateful esteem.

The 'Guards,' who so long in our juvenile ranks Such system and order have kept, our very best wishes, and heartiest thanks, Will please, with these badges, accept.

The 'Captain,' so prompt, and efficient, and kind, Deserves the approval of all; Around his broad figure this eash we will bind,

To wear in the Lyceum Hall. Dear 'Guardian of Groups,' and 'Assistant,' re-

These Manuals, fashioned for you; nure and The bluding of silver and blue.

And now, our respected 'Conductor,' 't is well That you, as the 'Chief of our clan,' n royal attire, that your title shall tell, Should march with your staff in the van: And therefore we trust this 'regalia'

Of purple and silver and white, Will oft at the head of our lines be displayed As now, on this festival night,

To all who have gathered so joyously here, We wish 'Merry Christmas,' and 'Happy New Year!"

from the hands of her assistant — Miss Eilen Bullard—the articles specified, and delivered them to the recipients, all of whom were taken completely by surprise, and, of course, highly

The Conductor's "regalia" consisted of a magrificent sash of rich purple silk, lined with white, fringed with silver, and fastened upon the shoulder and at the side with heavy silver ornaments. The "Manuals" were bound in bine velvet, with gilded corners and leaves. The velvet, with glined corners and leaves, the Captain's "sash" was of crimson merino, with silver ornaments and fringe. The "badges" were of white satin, with silver fringe and ornaments, and showed to great advantage upon the black dress coats, to which they were speedily pinned.
The sashes, also, were donned at once, and the
"endless chain" march went on without further
interruption—drawing from St. Nicholas's seemingly exhaustless store of presents, a perfect stream of toys, dress-patterns and goodles, which, flowing down among the "juvenile ranks," called forth many exclamations of surprise and pleasure, and created an interesting (?) and charming (?) confusion of shouts and laughter, mingled with the rattle of drums, the screaming of whisties, the crying of dolls, squeaking of dogs, cats and birds, spinning of tops, and the whirring of various kinds of vehicles. The "Babel" was of short duration; however, as, at the conclusion of the distribution of gifts, the children were formed into line and marched down to supper.

In a twinkling the extra staging disappeared, the orchestra seemed to be called up as if by the touch of some fairy's wand, the floor was cleared for dancing, and by the time the little people had appeased their healthy appetites, the first quadrille was formed. Then followed waltzes, polkas, redowas, mazurkas and galops, interspersed with plain and fancy quadrilles, and varied with a Bicilian Circle, versouvienne. Virginia reel and Bicilian Circle, versouvienne, Virginia reel, and the mirth-inepiring, comical quadrille of "Tucker"; and all went merry as a marriage bell, with four hundred pair of "flying feet chasing the glowing hours," where young and old with "pleasure

with tissue paper, ...
groups. In the centre at them are large fan, displaying all the colors combined; and large fan, displaying all the colors combined; and still further back arose another of truly luge dimensions, being ten feet high and elaborately ornamented. In the centre, surrounded by these fourteen fans, stood the Conductor, staff in hand, "morarch of all he surveyed," who, as the curtain disappeared, advanced to the front and said:

"Mr. President: It is with pleasure I welcome with and looking serenely prond and happy while receiving the ceremonious attentions of their youthful sons, toward whom they may sometimes be seen stealing tender, half-bashful glances, full of tell-tale memories; that whisper to the creation of the musa.

"And looking serenely prond and happy with receiving the ceremonious attentions of their youthful sons, toward whom they may simulate the state that through glances, full of tell-tale memories; that whisper to the creation of the color of the musa.

"And looking serenely prond and happy with receiving the ceremonious attentions of their youthful sons, toward whom they may simulate the manner of the musa.

now like his father !
But I must not dwell too long upon that neverto-be-forgotten night, when, declaring that "Christ-

mas comes but once a year" we lingered, "loth to part," till the "wee, sink hours" lengthened into three, four, five, when, the twenty-ninth dance ended, the musician relifed; and unant-mously procouncing it the best and most harmonious festival that weeven attended, we separated, and wended, our wayto our averal homes, where we shall ever delight to recal memories of the unalloyed hapiness that reigned over the fastivities of the Christmas of 1867.

On the first Sunday in January; our consolidation held an election, at which, as you are stready aware, some additions and changes were made.

Since I wrote you in Sept, when Miss Susie Johnson was lecturing here, we have been favored with the interesting and well-written discourses of Hudson Tutle; the peace-breathing ourses of Hudson Tutle; the peace-breathing of During Christmas week I spent a few days at

favored with the interesting and well-written discourses of Hudson Tritle; the peace-breathing ministrations and inspiring eloquence of the "beloved John, of our glolous gospel"—dear Bro. Peebles; the flowery exportations of Dr. Henry M. Houghton, and the prelible teachings of E. V. Wilson, who, during the past month, has, I understand, given good attisfaction to large audiences. I have not been able to hear him myself. Next month we expect Mr. Loveland, from whom we anticipate a past of the solid, substantial and metaphysical.

And now, as I have long since exceeded the reasonable bounds allowed a newspaper correspondent, I will defer syeral items I intended to mention till some future occasion; and with best wishes to the Banner, and its numerous readers, Respectfully, Mrs. Chas. A. Fenn.

MRS. CHAS. A. FENN. St. Louis, Jan. 81, 1868

### State Missionary's Report.

George A. Bacon, Secretary Massachusetts Spiritualist Association: Association:
RESPECTED FRIENT—Another month, the last of the year 1867, has folled into eternity, and I am reminded that the doings and wanderings of the State Agent must be recorded. Without preliminaries I will proceed at once to the task,

Sunday, the lat, I spoke in Essex. The two lectures that I delivered there were well attended, and much interest was manifested. They are talking of forming a Society and holding regular meetings. There is a strong liberal element exmeetings. There is a strong notarial element ox-isting, and the people are not afraid of the truth. Monday evening, the 2d, I spoke in North Wrentham to a few good souls who are stringgling with commendable zeal to build up a Society, the nucleus of which is already formed.

The next evening found me talking to the peo-ple of Natick, who give me a very fair hearing.

A good number were present, among whom was the Methodist minister.

Thursday, the 5th, in North Brookfield. Here I was well received by a good audience assembled in the Town Hall. There seems to be plenty of material in this place for a good Society. It only needs some earnest soul to lead in the work to bring the people together to have regular lectures

ind a Lyceum. The next evening in West Warren. Here a few are striving to sustain lectures by the generous assistance of Dr. R. Barron, who kindly furnishes a hall for them free in which to have meetings. The doctor not only provides a piace of meeting, but speaks himself to the people when no one else is at hand. He is doing a noble work. Would there were many more such unselfish laborers.

Sunday, the 8th, in South Brookfield, where there had never been a lecture delivered on Spiritualism. However, I was well received, and the same deep and anxious interest was apparent that ever characterizes those who hear for the first time the cheering truths of apirit communica.

Tuesday, the 10th, went to Palmer, but on ac-

count of the miscarriage of a letter, no provision had been made for the lecture.

The next evening in Westfield; lectured to a small but attentive audience.

The 13th I appeared to the Palmer people once

more, who this time had provided the vestry of the Baptist Church as a place of meeting. The effects of the lecture would have been more so much engaged in trying to keen a cold stove warm, which occupied one corner of the room. It would be of little use to preach of warmer regions as a place of punishment to those who worship in that church, if it is always as cold as it was that

Sunday, the 15th, brought me to North Leverett, where a circumstance occurred in connection with my lectures which I will, relate, believing it will he interesting to all who may read this report. The gentleman with whom I found entertainment -Mr. Kben Ripley—has a daughter, a young lady who has been lately developed as a medium. In-cidentally I would mention that she is a member of the Baptist Church, and but a month before the circumstance I am about to relate occurred partook of the sacrament. She was strongly op-posed to Spiritualism. About a week previous to my coming, she was entranced by a spirit, who gave his name as a Mr. Bacon, a Universalist minister, who used to preach in North Loverett while in the body, some twenty yours before. He stated, after making himself known, that he desired to have the privilege of speaking again to the people in the hall that was built for him, the number of years large that I am called upon to address you this evening, but rather as a recommendation of the property of t

having a very pleasant meeting. Nothing was said to the people of what was expected in the afternoon's programme, and but a few personal friends had any idea of what was going to occur.

After the people had gathered, and all had become quiet, Miss Ripley entered, and walked directly into the desk, and taking off her cloak, sat down as composedly and dignified as though when her because here.

tings several months ago, which they have con-tinued with a commendable perseverance, until their efforts have been crowned with the most complete success. Ayoung man by the name of Rankin, who joined them in their investigations some four months since, became developed as a medium, and the phenomena that occur through him have satisfied them of the fact of spirit intercourse. They are perfectly delighted with the results, and are going to have regular public lec-

long in organization.

The evening of the 23d found me in Athol, where I was received by a fair audience, who gave me a very attentive hearing.

During Christmas week I spent a few days at

home with the loved ones.
Sunday, the 29th, in Northsmpton. Two lectures were delivered that were evidently well

received.
The 30th, I spoke in Warren, which closed my labors for the month of December, as a lecture which I was to give in Ware the 31st came to grief because no hall could be obtained. I have to acknowledge the following sums contributed:

My success in raising funds has not been equal to that of the two months preceding, for various reasons; but the labor performed has been greater, and its results more marked. I was kindly received, generously entertained and respectfully listened to in all places visited, for which good treatment I extend my most earnest and heartfalt thanks.

felt thanks.

Spiritualists of Massachusetts, the State Association has proved, by the past year of practical work, its power for good. Let us see to it that this power be increased, that the good work may be carried on with a zeal and energy commensurate with its untold worth, its high and noble purposes.

A. E. CARPENTER. felt thanks. Jan. 5, 1808.

#### BEMI-ANNUAL CONVENTION OF THE

Michigan State Spiritual Association.

Reported for the Banner of Light.

The Michigan State Spiritual Association commenced its Semi-Annual Convention on Friday evening, Jan. 24th, 1868, at 7 o'clock r. M., in Jackson's Hall.

vention to order, and invited Prof. E. H. Bailey, of Charlotte, to open the exercises with an appropriate song. The Pro-fessor, assisted by his wife, Miss Mary Bailey and Prof. Ingham, then sang with splendid effect, "We give you joyous

greeting. The audience, which was very large, was then invited by the President to spend a few moments in slience, for the purpose of interior communion, and requested that any medium present who might be moved so to do should offer an invocation. After a brief silence, Mrs. Frank Reid, of Kalamazon, arose and offered a fervent and beautiful invocation to the All-

The President then read a brief welcoming address, as fol-

GENTLEMEN AND LADIES—Members of the Convention: I am glad to greet so many of the members of this Association at this, the first semi-samual session of our Convention. Calling to mind that this is but the third meeting since the organization of this Nociety, and considering the inclement season of the year, I am truly gratified in meeting so large a representation of the Rpiritualists of Michigan. It tells more plainly than can words the newly awahened interest in the Rpiritualist Philosophy, and is also evidence of the fact that Philosophy, and is also evidence of the fact that Philosophy, and is also evidence of the fact that Philosophy and is also evidence of the fact that Philosophy and is also evidence of the fact that Philosophy and is also evidence of the fact that Philosophy and is also evidence of the fact that Philosophy and is also evidence of the fact that Philosophy and is also evidence of the fact that Philosophy and the property of the property GENTLEMEN AND LADIES-Members of the Convention: I am

it we effort.

In the discussions of the various subjects that in all probability will be brought before you for consideration, differences of opinion will no doubt be found to exist: it would be strange indeed if they did not, particularly among Spiritualists, who have become so intensely individualized that some seem to fear agreement and concord may lead to combinations to oppress them.

It should and I trust will be the desire of all, as these differences of online may become apparent to this and feely

press them.

It should and I trust will be the desire of all, as these differences of oblition may become apparent, to fully and freely discuss all subjects in a spirit of kindness and charity for the opinion of others; and it is hoped that in no instance the motives of others may be called in question, personalities indulged in, or the amenities of discussion and social intercourse violated. Spiritualists believe in a freedom of investigation on all subjects pertaining to man's good, present and future, so characteristic of no other people; yet it should be remembered that true freedom in dehate gives no license to violate the courtesies of life or parliamentary rules, which we hope may be conformed to.

Very much of your success for good, present and future, will depend upon the harmony of the Convention; and so far asit depends upon the presiding officer, it will be his aim to deal impartially with all feeting an assurance that all desire the secomplishment of good and to cultivate fraternal relations. We enter upon the duties devolving upon us confident of the support and kind forbearance of the members of the Convention.

The choir sang—

The choir sang-

stred to have the pivilege of speaking again to the hepople in the hall that was huilt for him, where he used to address them, and also that he would like to make the attempt on the day that I was to lecture. Soon after my arrival Saturday afternoon, Miss Ripley was entranced by Mr. Bacon, who introduced himself to me, and said that he had a favor to ask, if I would grant it. I replied if it was in my power I would gladly do so. Said he, "It is my wish that I may have the opportunity to speak to my people to-morrow in the afternoon." I inquired if he had ever delivered a lecture through the medium? "No." "Are you sure that you will not fail?" "Perfectly." "Very well; I will grant it." I confess that, knowing how nice are the laws that govern spirit control, I feared the consequences.

Sunday came, and I lectured in the forenoon, having a very pleasant meeting. Notbing was said to the people of what was expected in the afternoon's programme, and but a few personal friends had any idea of what was going to occur.

After the people had gathered, and all had become quiet, Miss Ripley entered, and walked directly into the desk, and taking off her cloak, sat down as composedly and dignified as though." The article of the propose of forming an regulation of the number of years have labored the under and address you this ventual to the plant of the unberofyears I have labored in this cause. I am embarrased to-night as I stand within a short distance of the place where I emerged into the light of this great Philosophy. We have met for the purpose of forming an organization, the end that we may promulate that Gosphy. We have met for the purpose of forming and organization, the end that we may promulate that Gosphy. We have met for the purpose of forming and organization, the end that we may promulate that Gosphy. We have met for the purpose of forming and promulate that the head ever delivered the which we are an adaptive until the servive to make the time of social method to this finition of the number of years and inte

afternoon's programme, and only a few personal friends had any idea of what was agoing to occur.

After the people had gathered, and all had become quiet, Miss Ripley entered, and walked directly into the deak, and taking off her cloak, sat down as composedly and dignified as though she had always been acoustomed to such proceedings. The choir saug, and she arose, cylemily fully entranced, mate a prayer, and the arose, olytemily fully entranced, mate a prayer, and the arose, olytemily fully entranced, mate a prayer, and the rest them, not down the control of the control

ganization.

The speech throughout was of the most vigorous and eloquent character, and was listened to with close attention.

Another song was sung by the cholt, after which lirs. Frank Reid adfressed the Convention; subject, "Truth."

Dr. J. K. Bail yy, of Adman, moved that the following Committees be appointed, viz: a Committee of Three upon Credentials of Belegates: Three on Order of Business: Five apon Pinance; Five on Resolutions, and Three upon miscellaneous subjects. The motion was sustained and adopted.

The Precident them appointed 6. F. Breed, of Paw Paw, George French, of Succioud, and C. G. Randall, of Detrois, Committee on Credentials, with instructions to report the

names of persons present without credentials who may wish to become members of the Convention. The Convention them adjourned till 8 o'clock to-morrow

morning,
Salarday Morning Session,—The Convention came together
at the hour appointed, and was called to order by the Presideat,
The Committee on Credentials, through their Chairman, S.
F. Breed, made the following report, to wit: Your Committee would respectfully report the following named persons present, and entitled to seats in this Conven-

names persons present, and cuttiled to bears in the state of the state

land, C. B. Thompson.
Windsor, Ealon Co.—Livonia Ashley, Jabes Ashley, William Klipatrick.
Arland, Jackson Co.—A. Bryon, Thos. Blair, Amasa Darling.
Belroil, Wayne Co.—C. C. Bandall.
Mattawan, Yan Buren Co.—Mr. and Mrs. Bas. M. Fuller, Dr. N. M.
Smith, Mrs. Mary Woodhul.
Bentile, Creek, Culkosa Co.—Mr. and Mrs. Isaac Palmer.
Battle Creek, Culkosa Co.—Mr. and Mrs. Isaac Palmer.
Battle Creek, Culkosa Co.—Mr. M. Bartin, Mrs. Emma M.
Martin, E. M. Conger, Dr. M. H. Houghton, A. C. Woodraff,
Misa Hattle Snow.
Alleysm, Allegan Co.—Mrs. M. Lits.
Bredstelle, Fan Buren Co.—Dr. P. A. Brown.
Roson, Lenauee Co.—B. M. Farjand.
Bellevse, Kalon Co.—B. B. Bartlett, J. N. Smead.
Balavia, Branch Co.—B. B. Bartlett, J. N. Smead.
Balavia, Branch Co.—B. B. Bartlett, J. N. Smead.
Balavia, Branch Co.—B. B. Hartlett, J. N. Smead.
Balavia, Branch Co.—B. Whiting.
Lassing, Laykam, Co.—Mrs. S. B. Coryell, Mrs. Mary H.
Wilcox, Dr. B. E. Barnard, Mrs. C. Barnard.
Lyons, Lonia Co.—Col. D. M. Fox, Mrs. Lorinda Fox, Emery
Fox, Misa Nettle M. Pesse, Minnio Pesse, Frederick H. Ishsm.
Disco, Maromb Co.—Tydia A. Pearsall.
De Witt, Clinton Co.—C. B. Brown.
Jackson, Jackson Co.—B. B. Brown.
Jackson, Jackson Co.—D. Henry Slade, — Simmons, Mrs.
Susan M. Welling, — Winchell, Mrs. Sharpatein, Lewis Bascomb, Mrs. Bascomb, Mrs. Carrio Tibbits, Mr. Curits, Mrs.
Harriet Whitmore, J. C. Wood, Hon. F. Livermore, John Hubbel, Along University, Mrs. B. Wenman.
Oiler Creek, Jockson Co.—H. P. Onderdonk, H. Hammond.
Chelsea, Washlense Go.—C. White, Dr. Carr.
Hectory, You Buren Co.—J. H. Tuttle.

Hevens.

Decalur, Van Buren Co.—J. H. Tuttle.

Louton.—Mrs. II. A. Hryant.

Howopiac.—Mr. Hedden.

Rome, Lenauce Co.—Mrs. L. Mann.

Treumen, Lenauce Co.—Mrs. Giles Cleveland, Mrs. Emeling Breekbill.

Treumen, touche.

Ine Breckbill.

Van Buren Circle.—8. F. Breed, Mrs. Frank Reld, A. Bryant.

Allegan Circle.—J. M. Heath, Mrs. D. G. Atkins, Mrs. A.

Riley, Clinton Co.—R. C. Bliss.

Lettle, Ingham Co.—Elijah Woodworth.

Ipstianti, Wathlenae Co.—J. Newell, Dr. P. Johnson.

Blimingham, Oakland Co.—Jirs. M. Conult.

Orid, Branch Co.—Mrs. E. A. Pratt, N. G. Teshune.

Charlotte, Katon Co.—Prof. E. H. Balley, Mrs. Lucy Balley.

Cherry Hill, Wayne Co.—Abner Hitchcock.

Calhoun Circle.—Mrs. Tailiday, J. O. Barrett, Dr. Day, Dr.

leach, Mrs. D. C. Snow, Mrs. S. M. Rockwell.

str. motion of Dr. M. H. Monghein, a Committee of Three.

un motion of Dr. M. H. Houghton, a Committee of Three was appointed to nominate all committees thereafter to be appointed in this Convention. Dr. M. H. Houghton, of Cabbun, Dr. Volland of Washtenaw and Mrs. N. D. Coryell of Ingham Counties were appointed said Committee. The report of the Executive Board was then submitted through the Secretary of the Association:

through the Becretary of the Association:

To the Michigan State Spiritual Association, assembled in Semi-Annual Concention:

The undersigned, your board of officers elected in October last at Adrian, would respectfully report that sgreably to a vote of the Annual Convention, organizing and constituting the officers of your Association a Missionary Bloard, they met in the city of Lansing, Oct. 2td, and organized or such. After or nsultation and severy harmonious session, the Board unanimously adopted the plan of work as set forth in a circular which has been printed and sent to every County in the Miste where names of spiritualists could be found; yet we have not probably reached one in a hundred of those who are identified with us in belief. Your Board also employed Rev. J. O. Barrett as a Missionary, but such were his previous engagements that he could not enter upon his work until the first of December, since which time he has been actively engaged, and with auccess, in the Counties of Calhoun, Eaton, Clinton, Kalamazoo and Barry. For particulars connected with his work we refer you to his own full and interesting report.

Bro. S. F. Breed, one of the Executive Committee, has

with his work we refer you to his own full and interesting report.

Bro. S. F. Breed, one of the Executive Committee, has also entered into the active work of organization and Missionary effort with marked success. Through the efforts of this volunteer worker, Rocleties have been organized at Paw Paw, Breedsville, Banger, Lake Mills, Lawton, Mattawan, Allegan, Gun Pialns, Wayland, Layton Township, Watson Township, and Ganger; also Van Buren County and Allegan Circles organized, with promise of great future good and use fulness in both Counties.

Bro. E. Woodworth has also been a successful volunteer laborer, and organized Societies in Otter Creek and Hickory (Irove in Jackson County, and Ovid, Bethel, Batavia, Sherwood and Madison Lake in Birsneh County.

Bro. A. C. Woodruft, another volunteer worker, has been successfully engaged in Branch and St. Joseph Counties, with the aid of Mrs. Logan, of New York.

Dr. J. K. Bailey has also organized Adrian, flome and Deerfield Societies in Lenawee County and Lenawee County Circle.

field Societies in Lenawee County, and Account Circle.

Bros. A. B. Whiting, C. B. Lynn, M. Henry Houghton, Sisters Pease, Pearsall, Reid and Martin, and probably others unknown to the Board, have been actively at work, and speaking to interested and increasing congregations wherever called upon.

In fact, all over the State there is a general interest awakand, and speakers are called for from several Counties which

spearing to interested and increasing congregations wherever called upon.

In fact, all over the State there is a general interest awakened, and speakers are called for from several Counties which we have been unable to respond to. The importance and absolute necessity of organization, so as to insure cooperation and unity of effort in the employment of speakers and the promulgation of our teachings among the people, is thus plainly shown of our teachings among the people, is thus plainly shown. It is now before you for consideration, and, if you please, for amendment and improvement. Our work is to be progressive; we have no pet system, like Congregational, Presbyterian or Episcopal forms, to adhers to, but the history of all forms and systems of the past from which to gain knowledge and experience to profit by, in our work for the freedom of humanity hereafter from church bonds and creeds which hamper the aspiring soul; and also to devise the text means of associating ourselves together for the benefit and elevation of the men, women and children of to-day.

We do claim, however, that marked success has attended our efforts whenever made, and that more has been accomplished in the last two months to promote our interests than ever before in as many years. We are greatly encouraged in our work, and we most carnestly recommend to your sympathy and support our missioners work; you can, if you will, make it efficient, and through its workings reach every town, village and hamlet of our State with the brautiful truths and facts of Repiritualism. Very little has yet been accomplished in raising funds for the purpose of sustaining our missionary, and we cannot believe that we shall call in vain for help in this direction.

We feel that a necessity exists for more uniformity in our articles of association as societies, and that all should be so organized as to conform to the compiled laws of this Blate, and thus become legal. "Religions Societies, under the Ratutes, and thus become legal." Religions Rocieties, under

sociation.
The Board have therefore thought best to recommend a form

sociation.

The Board have therefore thought best to recommend a form of articles of association for local societies and county circles, with the necessary forms for returns and reconis, which we have directed our Secretary to read for your consideration, and recommend reference to your Committee on Organization, and recommend reference to be to gran for the publication of a weekly paper which shall be the organ of this Association. We helieve the Press to be the great lever-power by which the world is now moved, and that the many thousands of Spiritualists in this State are able and willing to sustain an organ devoted to their interests. We would therefore recommend the appointment of a committee of three, to whom shall be referred this subject, to report at the present meeting.

Your Committee would also recommend that the President hereafter at each Convention appoint the following Standing Committees, to whom shall be referred all resolutions, memorials and petitions or other papers pertaining to the subjects for which the several Committees are appointed—to wit, a Committee on Credentials, Husiness, France, Resolutions, Missionary Work, Publications, and Miscellaneous Subjects.

The list of organizations that have been reported in whole or in part numbers forty-two, to wit: thirty-three local Societies, five Children's Progressive Lyceums and our County Circles, named and located as follows:

Altegan Co.—Friends of Progress of Wayland: Friends of Manny Progress of Waylands.

cleties, five Children's Progressive Lyceums and four County Circles, named and located as follows:

Allegan Co.—Friends of Progress of Wayland; Friends of Progression of Lawton; Friends of Human Progress of Watson; Progressive Association of Aligan; Religious Society of Progressive Spiritualists of Gun Plains; Ganges Spiritual Association of Ganges; Aligan County Circle.

Branch Co.—Children's Progressive Lyceum of Sturgis; Societies of Spiritualists of Ovid, Bethel, Batavis, Bherwood, Madison Lake.

Cathour Co.—Believuo Spiritual Society of Bellevus: Marshall Society of Spiritualists of Ovid, Bethel, Batavis, Bherwood, Madison Lake.

Cathour Co.—Believuo Spiritual Society of Bellevus: Marshall Society of Spiritualists of Spiritualists of Albion and Battle Creek; Children's Progressive Lyceum of Battle Creek; Calhoun County Circle.

Cliston Co.—Prec Church of Grand Ledge; Bocleby of Spiritualists of Ribor.

Jackson Co.—Bocleties of Otter Creek and Hickory Grove.

Jackson Co.—Societies of Spiritualists of Lansing; Children's Progressive Lyceum of Lansing; Society of Onondaga.

Landere Co.—Societies of Spiritualists of Adrian, Rome.

Pergressive Lyceum of Adrian; Lenawec County Circle.

Kent Co.—Society of Pundee; Children's Progressive Lyceum of Dundee; Co.—Society of Spiritualists of Rockforl.

Macomb Co.—Religio-Philosophical Society of Disco.

Moroe Co.—Society of Dundee; Children's Progressive Lyceum of

Morroe Co.—Society of Dundee; Chinard a Logice Lyceum of Dundee.

Lyceum of Dundee.

Van Buren Co.—United Friends of Progression of Bangor;
Free Thinkers of Lake Mills; Spiritual Society of Paw Faw;
Harmonial Society of Lawton; Friends of Progression of
Breedsville; Progressive Society of Mattawan; Children's
Progressive Lyceum of Breedsville; Van Buren County Circle.

Wayne Co.—First Spiritual Society of Detroit; Children's
Progressive Lyceum of Detroit,
All of which is repectfully submitted.

By order of the Executive Board.

L. B. Brown, Secretary.

By order of the Executive Board.

By order of the Executive Board.

The committee appointed by the Board to draft a constitution to be recommended for the government of Local Societies, together with one also for the government of County Circles, made a report through Dr. J. K. Balley, their Chairman, which report was accepted and adopted; after which, upon motion of Col. Fox (Mr. Martin in the Chair), the report was referred to the Secretary for condensation and correction, and ordered published.

The Chairman of the Business Committee reported the order of business for the day. Adopted.

The Convention was then invited by the Precident to spend a moment in silent invocation; after which, Cephas B. Lynn, of Massachusetts, addressed the Convention upon "The Duttee of the itour."

Mr. Lynn's address was succeeded by an improvised poem by Mrs. Emma Martin.

Dr. Houghton, Chairman of Committee on Nomination of Committees, made the following report, to wit:

Committee, on Resolutions—J. W. Elilott, of Sturgist James C. Wood, of Jackson; Dr. Volland, of Ann Arbort A. B. Whiting, of Albion; and Mrs. S. D. Coryell, of Lansing.

Committee on Figures—J. O. Barrett, of Illinois; Mrs. B. D. Coryell, of Lansing.

Committee on Increms—J. O. Barrett, of Illinois; Mrs. B. D. Coryell, of Lansing Mrs. E. O. Crane, of Sturgist L. B. Brown, of DeWitt Dr. M. H. Houghton, of Battle Creek.

Committee on Figures—J. C. Barrett, of Illinois; Mrs. S. D. Coryell, of Lansing Mrs. E. O. Crane, of Sturgist L. B. Brown, of DeWitt Dr. M. H. Houghton, of Battle Creek.

Committee on Figures—Lydia A. Pearsail, of Disco; and Mrs. S. F. Breed, of Faw Yew.

Adonned ull 2 o clock M. M.

(Religio-Philosophical Journal please copy.)

A Practical Test of Spirit-Power.

Ever since Spiritualism has had a name among men, the query has been propounded by the hardheaded and skeptically disposed, with an air of triumphant objection as if it were an irrevocable clincher-" Of what practical good is Spiritualism?" Though this is a one-sided, snap-judgment sort of way to regard anything of this character, much less so grand and comprehensive a movement as this is, and though the objection comes from persons who deal rather with objective life, from minds largely materialistic, still it is perhaps a perfectly legitimate objection as far as it goes, for it is impossible to lose sight of the fact that we "live and move and have our being" in a terribly practical world. In a general way, utility meets us on every hand. Men engaged in and absorbed by business, six-sevenths of their time, more or less, will of necessity consider everything with reference to whether it pays, or what good it does. Thus persons of this class are far less likely to give attention to such a subject as is Spiritualism, until it has fairly demonstrated itself, than those who are otherwise inclined.

Since the time when our thought became centered in this cause, have we been specially interested in considering its practical side; hence all facts relating thereto, particularly those falling under our own observation, possess for us a peculiar pleasure and significance.

Our favorite method is to classify Spiritualism under these three heads: The Religious, the Philosophical and the Practical.

The other day we became conversant with a fact which naturally comes under the latter head, and which is deemed eminently worthy of record.

A highly respectable lady of South Boston, Miss E. G. Severance, gifted with rare clairvoyant powers and very favorably known as a trance medium, having suffered years of anguish from decaved teeth, finally resolved to have the remaining ones removed, and artificial ones substituted. With this and in view she visited a dentist, to whom also had been recommended. Dr. Wm. L. Johnson, of Winter street, Boston, and made the necessary arrangements.

At the time appointed, in company with a friend or two, she duly presented herself to the man of forceps, and took her seat in the operating chair, all the while fearfully dreading the result. It had been previously stipulated that ether was to be administered, if deemed necessary. While the doctor was making his preliminary examination he observed that the lady was in a very unusual and peculiar state-was, in fact, unconscious, or nearly so. Asking if she was ready to have him proceed, she negatively shook her head. In a few minutes she spoke, in a voice entirely different from her own, but which her friends present knew to be that of a little Indian spirit-girl-" Sunlight" -who is daily accustomed to control her. After receiving satisfactory replies to several questions, she said all was ready. But it appears that "Sunlight" did n't have pluck enough to stand the pain incident to extracting teeth, and left; when another spirit, known to the friends of the medium as "Harry Smith," took control. The doctor, an accomplished professor of his art, then begun, and did not cease till obliged to for lack of physical strength, affirming afterwards that they were the most difficult teeth to extract he ever met with.

Resting a while, he began again, and succeeded in removing the balance, thirteen in all, without one particle of pain to the lady, who, during the entire operation, was totally oblivious to what was done, being thoroughly under spirit-control. Coming to herself, she could scarcely realize the wonderful fact, even with all the evidence before

Surely this lady has experienced in her own person a practical manifestation of the value and virtue of one phase of Spiritualism. Having heretofore given to others, wholly gratuitonaly, the most satisfactory and material evidence of the practical good in Spiritualism, it was perhaps by way of compensation in part that she herself was so unexpectedly made to test the virtue of her mediumistic powers.

Without doubt the above case can be duplicated elsewhere. In fact, the same dentist states that he had a similar case once before, which equally astonished him as well as his patron. It is well to line of such evidence, in the practical department of Spiritualism, is valuable as furnishing additional proof to the doubting, and is also needed to augment the accumulative testimony which reaches us on every side, through every department.

Boston, Feb. 10, 1863.

# From Georgia.

Dr. J. R. Newton greeted our city in a lecture on the 20th of January, and healed the sick until the 5th of February, with marked success-treating over three thousand persons who were afflicted with all manner of maladies.

He was received by the people with profound respect, and has left many behind him in this city who have reason to love and revere him. He left us on the 5th of February for Savannah. very much to the regret of a large circle of newly made friends, who were importunate for a longer stay. He had only broken the incrustations, and a steady stream of the afflicted would have set in for our goodly city who are turning their faces now toward Savannah, God and ministering angels bless our brother.

Dr. P. Clark has chosen our neighboring town of Warrenton as his field of labor for awhile, and is heartily received, also. What medium for physical manifestations will volunteer for this field? Fraternally,

HENRY J. OSBORNE. Augusta, Ga., Feb. 6, 1868.

# Meetings in Fitchburg.

The good work moves steadily on under the inspiration of the angel-world, as it comes to us chrough the mediumship of such souls as Mrs. Taber, of New Bedford, (who was with us during January,) and Mrs. Sarah Helen Matthews (the past two Sundays.) They were with us previous to the fermation of our Lyceum, and awakened much of the interest that led to its organization. Mrs. Matthews dedicated our new hall, which is large and commodious, with ante-rooms for our Lyceum. The other hall was not large enough to hold the audiences after we organized the Lyceum. Mrs. Matthews has given the best of satisfaction here, both as a speaker and as a test medium and psychometrical reader. At the close of her last evening lecture, the following resolution was passed by a unanimous vote:

Resolved, That we tender to Mrs. Matthews our earnest, heartfelt thanks for her labor with us, tooth at her previous engagement and at the present time, and earnestly hope that we chall have the pleasure of listening to her at some fature

N. A. ABBOTT, Sec.

To the Spiritual Societies mear Besten. As I am to lecture before the Music Hall Spiritnal Society on the third Sunday of March next, I would like to speak before some spiritual society near Boston on Ale fourth Sunday of that month. Address me cities at Troy, N. Y., or at the Banner of Light Office, Respectfully yours,

. Briden J. Finney.

LF The Banner of Light is issued and on sale every Monday Morning preceding date.

Bunner of Light.

OFFICE 188 WASHINGTON STREET, RODE No. 3, UP STAIRS. WILLIAM WHITE & CO.,

BOSTON, SATURDAY, PEBRUARY 22, 1868.

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

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

#### The Summer-Land.

All hearts yearn that way. Home is the object of universal desire; and summer is the beautiful season to which every one's instincts reach forward. To dwell thoughtfully on the inspired pages of Davis, in his "Stellar Key," where he describes with marvelous minuteness the glories and delights of the new worlds among which our lot is to be cast, is like being transported to the same in spirit already, and partaking of the enjoyments that are both numberless and nameless in that blessed realm.

It is not a fondness for the speculative merely that draws people to this engrossing subject; nor is it the love of mystery which is so strong in every nature; but it is the living desire to realize more and more those aspirations of the soul which as they are the ideal of life, so they are its guide, chastener and perfection. Hence the inspired descriptions of the spheres into which we are all to be unhered at death, in Mr. Davis's book, are precisely what the soul craves. Hence they go very far to gratify that earnest yearning after that attractive Spiritual Zone, which blends, astronomically and mathematically, the finite with the infinite." Hence they are unspeakably gratified with the written account and explanation of "that higher land which, accepting the testimony of seers, rolls embosomed in the Stellar Universe." Says the author of "The Stellar Key"-"The faithful, truthful, logical thinker, knows that the visible world is but a vail, a material garment, transparent to the spirit's eyes, hiding from physical vision the formative powers which are eternal. The material constitution and substantialness of the Summer-Land become a matter of fact' to that mind which is structurally endowed and unfolded by culture to discern the harmonious essences that perpetually build up the temple of the universe, and which can

> ' Look through natural forms, And feel the throbbing arteries of Law In every pulse of Nature and of Man."

We quote again: "According to my most careul examinations of the physical structure of the Summer-Land, the fertile soils and the lovely groves and vines and flowers which infinitely diversify the landscape, are constituted of particles that were once in human bodies! But the worldrearing principles, by which those particles were attracted from the human emanations of all the inhabited planets in the solar belt called the Milky Way, are from the spiritual universe. These human emanations, like the lights and flames of crystals and magnets, flow forth unceasingly, in millions of tons daily, into the soils of the celestial lands." Citing the astronomers and the results they have reached and set down, Mr. Davis says-"There are, then, one hundred and forty-eight millions of stars, and our sun is one of them only. The mass of our earth is but the three hundred and forty-five millionth part of that one sun; and we are but an atom in relation to our earth. The place we occupy is, then, infinitely small, and we more than infinitely little."

As for the dimensions of the Summer-Land conception that is content with a zone sixty de grees wide around the equator, at the distance of the moon. So limited a spirit-sphere, he says, finds no response in reason. With two millions thousand years such a zone would be found very the "religious" (?) "Christian" (?) press of the much contracted for their accommodation and growth. "Look out upon this boundless universe of God," he says. "How many peopled worlds are swinging through the vast ocean of immensity! Shall there be no unitive World where all these peoples associate? Are we to be confined to this little speck of earth, this mote of shadow in the everlasting sunbeam? Why has God given me my social nature, if I am not to feel the waves of affection that float from the immortal Societies arisen from other worlds? And what room have I for immortal associations on such a little spiritual sphere as that which is supposed to environ this planet? No, no; give me a sphere vast enough to infold all the relations of the innumerable worlds of the universe-a space commensurate with the grandeur and glory and vastness of that universe—a universal Summer-Laud."

their mentality, who would have their brain powers overpowered and controlled by psychological laws, who desire to inspire the intellectual to the of the interior of the distant Summer-Land, as reads as follows:

# This Winter's Poor.

There are so many poor and destitute people everywhere this winter, owing to the paralyzed state of all industrial employment, that it has been found necessary in the cities to open souphouses, at which such persons may each day in the week obtain the relief they so sorely need. Boston has within ten days gone into this truly charitable arrangement, and opened nine such places where the poor are supplied once a day with hot soup and chowder, to be eaten on the spot or taken away for family use. The privilege has already been largely availed of, and numbers have been saved from suffering. The City Government has voted to continue this charity through the months of February and March, and no doubt | Hall, in this city, Sunday afternoon, February 9th, will do it still longer if sharp necessity bites. New York abounds a hundred fold with the hun- age to come out in such stormy weather. The gry and destitute, who continually apply for succor. Thousands are without shelter nightly from churches were able to bring together. We shall the rigors of the season. But the lack of food give a brief report of her lecture in our next pinches harder than the want of a place to sleep. issue. Philadelphia and indeed all the cities to the West are troubled with a similar unfortunate state of Mrs. Wilhelm, she speaking for him in Worcester, more active business in all its departments, little Spiritualism, and ranks with the ablest lecturers ls the very time, therefore, to prove the quality of powers, added to his fine epitale, peculiarly fit. so and be se without further ceremony.

### Testimonal to Mr. Shorter.

No man in Engand has done more for the cause of Spiritualism than Mr. Thomas Shorter, some of whose works have been published under his Latinized name of Brevior. As a writer we do not think he hashis superior among Spiritualists. With a clear and vigorous style, he is scrupulous and exact in his facts, and logically accurate in his dislectics. He is the author of a very able and elaborate work, recently published in London, entitled "Tle Two Worlds," which is a compendium of the Elstory of Spiritualism, and worthy of the place o' honor in every Spiritualist's library. But fev copies of this work have yet found their way to this country. He is also the author of "Confesions of a Truth-Seeker," a treasury of facts and arguments; also of an excellent treatise, passage from which we quoted some time since in the Banner, entitled." What is Religion?" These services to Spiritualism have not only been given wielly gratuitously, but the publication of his book: has been to him a pecuniary loss. From the arliest establishment of spiritual journalism in England, Mr. Shorter has devoted all his energiesto advance the knowledge of it by his pen. His witings, carefully prepared, and exhibiting the marks of superior culture and philosophical accomplishment, are of a character to meet the demands of a critical taste, and at the same time to interest and instruct the many.

In the midst of his vausble labors in the good cause, and unquestionably in no small degree in consequence of them, (as we learn from the London Spiritual Magazine, a calamity of the most grievous kind has recently fallen on Mr. Shorter -the nearly total, and it is feared, the ultimately total loss of his sight. This deep trial has compelled him to resign the situation which he has held for unwards of twelve years in London, and has taken from him his chief means of support. Under these circumstances, the friends of Spiritualism in England are trying to raise a fund to invest for his benefit; and a committee, of which William Howitt, W. M. Wilkinson, Benjamin Coleman, and other well known English Spiritualists are members, has been formed to receive contributions. The Treasurer is Henry Bielfeld,

Esq., 208 Euston Road, N. W., London. We have had no application whatever from any friend of Mr. Shorter, or any English Spiritualist, to invite contributions to this cause from American brethren. Probably our English friends think we have enough of our own poor to take care of. But spontaneously, and from a profound sense of what all Spiritualists, of whatever nation, owe to Mr. Shorter, we call the attention of American Spiritualists to this movement in behalf of a most worthy man and gifted advocate of our cause. If all the readers of the Banner would each send even a small fractional contribution, quite a handsome sum would be raised for Mr. Shorter by his American well-wishers. But there are many who may wish to do more. To all we would say, send what you can afford in this cause to the Editor of the Banner of Light, Boston; and the contributions shall be duly acknowledged and forwarded to England to swell the testimonial which Spiritualists there are getting up for Mr. Thomas Shorter. We can assure our friends that we know of no one more honorably entitled to such a testimonial, than this modest, unobtrusive, but most able and self-sacrificing champion of spiritual truth. He has given freely, of life, time and money in its behalf; let him now receive something from those who can appreciate his services, and sympathize with his loss of sight.

#### Weighed in the Balance and Found Wanting.

W. Samson, of Hammontop, N. J., says in a letter to us that E. Z. Wickes was well known by him years agoin Minnesota; that he (Wickes) was "a religious enthusiast - a Methodist;" that "he was not recognized by the Spiritualists as a Spiritualist, neither did he claim to be one, but, on the Mr. Davis is unwilling to be satisfied with the contrary, denounced Spiritualists and Spiritualism at a lecture which he gave in my hali on a certain time."

Wickes himself, in a card copied into our last issue, corroborates friend Samson's statement; country are still loud in their denunciations of the Spiritual Philosophy, in consequence of the shortcomings of such men! Will the Universalist, Baptist, Methodist and Orthodox editors-who have published the slander, who were quick to do sodo us and our cause justice by publishing the refutation of the lie they have so estentationally paraded before their readers? Knowing them as we do, we fear not. Yet they profess to be governed, in their intercourse with their fellow-men, by the teachings of the humb Nazarene. When any of these organs do us justice in this respect we shall be most happy to inform our readers.

# Women on the School Committee.

As this subject has been under discussion in the Massachusetts House of Representatives, and is now upon the table for future consideration, it All who would achieve a desirable elevation of is proper to state that it was introduced by the unanimous action of the Committee on Education: and that the Committee, aside from all other considerations, had the recommendation of the highest degree by subordinating it to the spiritual | learned Board of Education in favor of the proaltogether, will find the close and reverent study ject. A paragraph in the forthcoming report

Mr. Davis has depicted it in his compact little book, the means of leading them to a higher stage of experience, and a happier one, than was ever known to them before.

WOMEN ON THE SCHOOL COMMITTEE.—In all our towns it is difficult to find men to put on the School Committee, who have both time and ability for the work. But in all our towns there are women who have had experience in teaching children, who are deeply interested in education, who are deeply interested in education. and who, moreover, have ample time to attend to the business. Some towns in the Commonwealth have already chosen women on the School Com mittee. But as the legality of this proceeding has heen doubted, and as the advantages of it, in many instances, are unquestionable, this Board would recommend to the General Court to pass a law, distinctly authorizing any town in the Com-monwealth to put on the School Committee a certain proportion of women, unless the present law

be considered adequate,

This report is signed—Alex. H. Bullock, Wm. Clailin, James Freeman Clarke, John P. Marshall, George D. Wildes, William Rice, Emory Washburn, Samuel T. Seelye, John D. Philbrick, David

# Music Hall Meetings.

Mrs. Alcinda Wilhelm's second lecture in Music. was well appreciated by those who had the courandience, however, was larger than any the

Next Sunday, Mr. J. G. Fish exchanges with things. In fact, it is a winter to be long remem- and he in Music Hall. Mr. Fish is a gentleman of ered for the general diffusion of the misery it liberal education, and for many years was a promhas witnessed. Until the warm breath of spring | inent Baptist clergyman. For half-a-dozen years revives us, and there are awakening hopes of or more he has devoted his valents to the cause of remains to be done but to help one another. This we have in the field. His highly, inspirational our nature. If we are indeed brothen, let us say him for the restrum. We can promise a midital prevent the loss of any numbers to the subscribleast to all who listen to his aloquent teachings, | ers. Riesse romit as soon as not to be the property of th

#### The Twentieth Anniversary.

The arrangements are progressing as fast as demption. Such a celebration ought certainly to dress her care of this office. be a triumphant affair-no half-way matter; but ful hearts. We shall look for such a gathering on this occasion as will be worthy of the grand importance of the event it commemorates. Music Hall and Bumstead Hall, we are pleased to state, day, March 2d. have been secured for the 31st of March, and public exercises of the most interesting character will be held in them during the day and evening. The great multitudes present will be welcomed with the notes of the organ, and the voices of innocent children. The exercises will fitly conclude with dancing, with the best of music by a full band. Speeches will be offered and an original poem be given. In short, it will be a time of great festivity, joy and gladness ruling the hour. Since the stone was rolled away from the sepulchre of the human mind twenty years ago, what wonderful changes have been wrought in and upon society by the power of the Spirits! It is to commemorate that dawn of our New Faith, that new rising of the Sun of Immortality, that this Grand Festival has been planned and will be carried out to a brilliant and deserved success.

#### Written for the Banner of Light. REST.

BY WILFRID WYLLEYS.

We long for peace, we sigh for rest, While doubts and fears disturb the breast By irksome cares and toils oppressed.

With hopes elate we wander far Amidst the world's rough strife and jur, Rest still for aye the distant star,

That sheds its ignis fatuus light Across each dark and gloomy night, To guide our steps and cheer our sight;

A beacon light that glimmers o'er The borders of that future shore, Where peace, for us, is still in store.

We stontly strive to win that strand, With toil of brain and toil of hand; But, tired and faint, afar we stand,

And through the mists that round us rise, The bitter tears that blind our eyes, The promised joys we overprize. Ah! we are mad who think to find

Rest in this life for frame or mind; There is no rest for humankind, Save in the path of toll alone,

With duties thickly overgrown; He there finds rest who knows his own, For peace and rest will come like balm From bruised flowers, and bring their calm

### To him who, wounded, grasps the palm. Value of Association.

Association is the law of human growth. It draws on the interests as well as the sympathies. though in a different manner. Individual action is almost going out of fashion. We need but look around on the various societies-Odd Fellows, Masons, Insurance Companies, Cooperative Stores of affairs, and how powerfully they operate on the number. To be issued monthly. This paper is social sentiment that rules. It is admitted on all designed to be a casket of the best gems of sides that association is, in a certain sense, equivalent to the application of an entirely new power | mediums and writers, with reports from Assoby the multiplication of the old one. But to leave | clations and Societies, and will make each year a the work to such a power entirely, and presume | handsome volume, says the publisher. to ignore the individual influence, is a fatal mistake. For what flows into the associated form flows out from the individual life in the first place. Water cannot be carried higher than the fountain; of Wachusett, a spirit Indian. The painting is and a single slender column of it in a tube is as artistic, and the likeness is pronounced excellent of souls leaving the earth every year, in a hundred yet, notwithstanding all this reliable evidence, powerful as the whole sea. Reform movements by a lady-medium who has repeatedly seen the in the mass, as armies move, may be all very well, | spirit. The picture will remain on exhibition at especially to look at and receive the impression the Banner of Light Circle Room for a few days. they almost invariab'y leave on the mind; but to Admittance free. neglect individual effort and rely on what association alone can do, is an error that it might not in all cases be easy to remedy. Associations are unquestionably good for the purpose of providing means to do work with, but it all resolves itself into individual effort at the last. It will never do to think of sinking the individual in the aggregated form; the true spirit lives only in the former.

# "Revivals."

Since business has become so intelerably dull, we notice that "revivals" are started up again, '57, and we might expect to find it so now. So "I never shall forget the day," words by Henry we hear of great "interest" being manifested in C. Watson; "Dark-eyed Jennie Moore," words by this place and that, which the preachers assume | Thomas Mahaban; "Peeping through the Blinds," to be involuntary testimony for Christ. That is the phraseology they use. In Wells River, Vt., it is said that "most of the influential business men have come out on the side of Christ." The Praying Bands are starting up again in New York. There is awakened "interest" in Hartford, Conn. The Pantagraph at Bloomington, Ill., mentioned a few weeks ago that God is "overshadowing our city," and people are openly "mentioning" the name of the Almighty. This is a pretty regular business. Should prices rally to-morrow, and edly gave rise to the rumor that he was a regular the channels of trade suddenly open, what would these "influential business men" do who are reported to be "coming out on the side of Christ"? Would they not rush back to offices and counters as if they had been sent for by telegraph? And would that imply that they were not "on the side satisfy correspondents who have questioned us of Christ" still?

# This and That.

Prof. Agassiz lectured in Philadelphia recently upon the subject of education of the young. He argued-and truly-that the instruction of boys in our schools was too much a matter of words, books | current journals show that the columns of this and languages. That is, we were governed too valuable sheet are catered for by comprehensive much by the dead Past, and did not place reliance minds and industrious hands. It is a sort of enough upon the grandly expanding intellect of the living Present! He also told his hearers that religious teaching-by which he meant, of course, Old Theology - was not fit for boys, etc., etc. Truly the world moves! One significant fact in this connection is worthy of record. It is this: that while the great scientist, Agassiz, is uttering potent truths to the world which is ready to receive them, Rev. Mr. Manning, of the Old South Ohurch, is lecturing upon "Modern Infidelity!"

# To our Subscribert.

Volume 22 of the Banner of Light being near its close, we earnestly solicit those who intend to renew their subscriptions to do so before the time expires, as it will save us much trouble in changing the names in our mailing machine, and also

, co-ten-torquiten night, whom declaring that "Object and are going to there to the tenths

### Movements of Lecturers and Mediums.

Mrs. Alcinds: Wilhelm speaks in Rrovidence they can for the observance of the approaching the first Sunday in March; She has concluded to twentieth auniversary of the birth of Modern remain East till the Anniversary celebration in Spiritualism in this city, and a large attendance Music Hall, hist of March, consequently can fill a is expected to testify to the profound gratification few more engagements to lecture in March—and of the community of Spiritualists at the event no doubt many will be glad to obtain her acryices. through which they have secured liberty and re- She goes to Washington in April. Till then ad-

A. E. Carpenter, State Agent for the Associaentered upon with the zeal that leaps out of grate- tion of fightitualists, will lecture in East Walpole, Wednesday, 26th of February; at Groton Junetion, Thursday, 27th; East Pepperel, Friday, 28th. Will organize a Lyceum in Cambridgeport Sun-

> · Miss Addie L. Ballou, who has been quite ill for some time, is convalescent. She has returned to her home in Mankato, Minn.

> Mrs. Juliette Yeaw lectures in Salem, Mass., March 1st and 15th.

Dr. H. P. Fairfield will answer calls to lecture in New England. His address is Greenwich Village, Mass.

Dr. H. B. Storer, in behalf of the Massachusetts Association of Spiritualists, will give a lecture in Concord, on Thursday evening, Feb. 27th. Mrs. M. J. Wilcoxson is lecturing in Wilming-

ton, Del., during this month. In March she speaks in Washington.

A. T. Foss will speak at Mystic Bridge, Conn., Feb. 23d. Also at Hamburg, on Sundays the 15th and 22d of March.

S. J. Finney, who speaks in Music Hall in this city the third Sunday in March, will accept an engagement for the fourth Sunday in this vicinity.

#### A Pica for the Innocents.

A memorial has been presented to the Massachusetts Legislature in behalf of infants deserted by their parents. Statistics show that eighty or ninety out of every hundred who are sent to the poorhouse die before reaching the end of their first year. What a comment upon our "moral and religious" community. The memorialists therefore ask that the Committee on Charitable Institutions investigate the subject, and see what improvements can be brought about to give these unfortunate waifs "as good a chance of life as modern science offers and as humanity demands."

#### Mercantile Hall Meetings.

The Lyceum was very well attended Sunday, Feb. 9th, notwithstanding the storm, showing that the children take a deep interest in their schoolexercises.

The lecture in the evening was as well attended as could be expected such stormy weather. During March Mrs. C. Fannie Allyn speaks in the above

#### "Morning Lectures."

Hereafter we shall sell A. J. Davis's book, entitled "Morning Lectures," at the moderate price of one dollar and fifty cents, postage twenty cents, being a reduction of twenty-five cents. It contains a series of valuable lectures delivered by Mr. Davis, and phonographically reported. The reader will find these lectures well worth the price. The literary productions of Mr. Davis always find thousands of readers.

## The Spiritualist.

This is the title of a paper Joseph Baker proposes to publish in the city of Appleton, Wis. It will be printed on fine paper, with new type, at -to see how intimately they affect the progress one dollar a year-payable on receipt of the first thought, both original and selected, from our best

# Wachusett, an Indian Chief.

Mr. Starr has just completed a life-size portrait

# "Modern Infidelity."

Rev. Jacob M. Manning, D. D., of this city, is giving a course of lectures on modern infidelity before the Methodist Theological Seminary, in the Bromfield-street Church, on successive Mondays, at 12 M. The first lecture was delivered Feb. 10th. So the Daily Advertiser informs us.

# New Music.

D. S. Holmes, 67 Fourth street, Brooklyn, N. Y., has just published three popular songs, music It was so in the panic and succeeding duliness of by the favorite composer, Henry Tucker, namely: words by Tucker.

> We copied an article some time since from he London Spiritual Magazine, which was written by Prof. Gunning. In prefacing it we stated that the gentleman alluded to was a professor at Harvard College. We should have said he was formerly professor of geology in a Michigan College. Mr. Gunning informs us, however, that he was in Agassiz' department at one time, which undoubtprofessor at Harvard. Mr. Gunning is a man of talent and a fine lecturer on geology. He is also engaged, we understand, as a writer for several prominent religious journals, both in this city and New York. We hope this brief explanation will upon the subject.

> "THE WEEK" is the name of a newly established weekly journal, published in New York. the design of it being to furnish " a reflex of home and foreign opinion." The selections made from American Gallguani, and ought to be a great success, bringing together as it does the choicest contents of the ablest papers of the old and new worlds.

Robert Dale Owen's lecture, in Philadelphia, Jan. 231, on the "Law of Kindness," should have a wide circulation. Many individuals we wot, of need just such a lecture. Its publication would doubtless do a vast amount of good.

We hope our readers, old and young, of both sexes, will give the article on con first page their execul consideration, for it is worthy

California is going thito the cultivation of silk, for which the climate is very suitable. The cocoons are of a superior quality, and there; can be Dittle doubt of the success of the chiterents of the old of the success of the chite of the success of the chiterent of the c

### ALL SORTS OF PARAGRAPHS.

The mere announcement of the ferthcoming Spiritualist celebration in this city is already causing much excitement among the advocates of Old Theology. They now fear the "raps" they have treated with ridicule for twenty years. Notwithstanding, the daily prayer meetings of the Young Men's Obristian Association in Tremont street are very thinly attended, which shows conclusively that the people are breaking away from the Old, and embracing the New Dispensation.

Mr. G. A. Vinton's musical and dramatic entertainment at Chickering's Hall, in this city, last Monday evening, was one of the pleasantest treats of the season. He was assisted by Miss Graziella Ridgway, Mr. J. A. Hills, Prof. M. Wallach and Miss Davenport, all artists of talent. Miss Ridgway is a most promising young vocalist and planist. But Mr. Vinton astonished his friends with his fine oratorical and elocutionary powers, as displayed in the recitation of several poetlo pieces. His impersonation of Jerry Clip, in the "Widow's Victim," with imitations of popular actors, was capital and displayed rare talents, which only need the opportunity for development to be fully appreciated.

A few days ago a lot of poultry arrived at Gerrish Market, in this city, from Astoria, Ill. Among the lot were some wild ducks, one of which was purchased by a customer at the market, and when it was dressed, the crop was found to contain a small quantity of fine gold in thin scales. Evidently that duck had been in a gold bearing region a short time before it was caught.

A Louisiana paper has just straightened up to the "cash system," which the editor proceeds to explain as "corn, fodder, pork, lard, chickens and eggs, at the market value thereof."

We congratulate you, Bro. Gillett.

ABOUT So .- Mary .- " Do n't you think, Angelina, that the close of the sermon was very fine?" Angelina.- "Oh, I was so taken with the clothes of Miss Goldwraithe that I did n't notice the close of the sermon."

MARRIED.—In Grass Valley, January 8th, 1868, by Justice Palmer, BENJAMIN TOLD, Editor of the Banner of Progress, San Francisco, to Miss MARIAN MARSH, of Grass Valley.

"One more unfortunate, Hashly importunate, Gone to "—his fate.

We offer our heartfelt sympathy to our associate, in his misfortune, knowing what trials and tribulations await him

"Ah me! what evils do environ The man who meddles with"—

matrimony! For the wily stranger who hath inveigled our friend into this mishap, we have no words of pity, or of prophecy. "Sufficient unto the day is the evil thereof."—San Francisco, Cal., Banner of Progress.

Mrs. Oakes Smith is out in advance of the wo men reformers. In a letter she says: "I stand to the point, and nail my colors to the mast in defence of it-that it is right, proper and delicate for a woman to choose her husband; and the man thus distinguished by her choice will feel himself ennobled and sanctified."

The ice crop this season is the largest and best ever gathered. Ice twenty-two inches in thickness was cut at Wenham Lake last week.

California papers record the death, on the 18th of January, of Mr. John N. Bradley, formerly proprietor of the Daily Mall of this city. He was a native of Dracut, Mass., and lived in Boston from about 1837 to 1854, in which year he went to Cali-

Difficulties, like thieves, often disappear when we face them.

The Worcester (Mass.) Spy, in a notice of the death of James Mott, says: "The pure, unselfish, and useful-life of James Mott, of Philadelphia, came to a close on Sunday morning last, in the eightieth year of his age. James Mott, and Lucretia Mott his wife, were known not only in the Society of Friends, of which they were distinguished members, but wherever good works are appreciated or humanity needed help.

Supreme Judicial Court of Massachusetts. in place of Hon. George Tyler Bigelow, resigned. Judge Chapman was appointed Judge of the Supreme Judicial Court in 1860.

CORRECTION.-Mrs. Annie Denton Gridge, of Washington, wishes us to say that she has not "been installed Mistress of Hope in the Orion Sanctuary 'Order of Eternal Progress,'" as was stated in a paragraph in our paper of the 8th inst. We were misinformed, it seems. We wish our friends, when they send us information involving facts and names, would be particular to have their statements correct.

A netiter blue-eyed maiden, who was nursing her fifth Christmas doll, and listening to her mother and some female friends talking about domestic broils and Chicago divorces, created rather a sensation by remarking: "Well, ma, I'm never going to marry! I'm going to be a widow!"

We found the following Lubble floating on the sea of literature. The satirical stanza is said to have been copied from the tombstone of a husband and wife:

Within this grave do lie, Back to back, my wife and I. When the last trump the sir shall fill, If she gets up I'll just lie still.

Mr. Phipps, the well-known teacher of Middlesex county, relates a little conversation at one of our State Normal Schools, with an English snob. who was admiring the versatile young ladies. "Pray tell me," said he, "are these privileges confined to the wealthy classes, or do the lowly poor share them?" "All share alike," was the reply. "Pray, then," returned the English inquirer, "what do you do for servants?" "Oh, we import them from England!" It was enough. .

"Improve your opportunities," said Bonaparte to a school of young men; "every hour lost now is a chance of future misfortune."

The profit on the first edition of 150,000 copies of Queen Victoria's last book amounted to \$50,000.

Brad, let that thing rest. There are other things in life besides love; but everybedy who has lived at all knows that love is the very heart of life, the pivos upon which its whole machinery turns; without which no human existence can be complete, and with which however-broken and worn in part, it can still go ou working somehow, and working to a comparative useful and cheerful end,—Man Mulock,

M. Comaille, of the Paris, Academy of Belence, tested for a year the laying capacity of three ducks and three hens, under the same conditions, with this result: hens, 257 eggs, ducks, 617 eggs.

"I'd give that girl a piece of my mind," exclaimed, a young fellow. "I would not," replied

Within the last twelve months cooperation, as applied to building among workingmen, has proved eminently successful in New York. Already two societies have completed their required number of 500 each, and are progressing favorably. Shares, covering nearly \$3,000,000, have been taken up, and several appropriations disnosed of

Carpenters should be looked after-many of them are counter-fitters.

There is one lady in Boston who has furnished homes for over seven thousand foundlings.

BANNER OF LIGHT.—The prosperity and in-creasing diffusion of this paper seems to indicate that the ability with which it is conducted or the doctrines and theories it inculcates—or perhaps both—tend to excite the interest of more and more supporters every year. In addition to its inde-pendent literary position, the Banner is the leading Spiritualist periodical in this country, and there is evidently an increasing curiosity, or interest, or waking up of inquiry on this spiritual question, which do n't appear to be repressed, or put back, or destroyed, among the people, not only of this, but of other countries, which may measurably account for its popularity. That the paper is one of the most ably conducted is acceded to by all who read it. The terms of the Banner will be found on our first page. Leading Spiritualists claim that there are eleven millions of believers of that faith in this country. And there is something pe-culiar in this, for a great many of these spiritual believers are members of both what is called Orthodox and Heterodox churches. If the Banner s correct-and it looks very much as if it isthere are Universalist, Unitarian, Quaker, Bap-tist, Methodist, Presbyterian, Swedenborgian, and all other kinds of Spiritualists, even while they are active members in their own churches. This is one of the phenomena or may be one of the paradoxes of the times.—Massillon Independent.

The Washingtonian Home in this city is doing a great deal of good, as we learn from its last annual report.

The School Committee of Cambridge have abolished corneral nunishment of girls.

As OUR MOTHERS Do. -The other evening three little girls were playing among the sage brush in a back yard. Two of them were "making believe keep house" a few yards distant from each other -neighbors as it were. One of them says to the third little girl: "There, now, Nelly, you go to Sarah's house and stop a little while and talk, and then you come back and tell me what she says about me; and then I'll talk about her; then you go and tell her all I say, and then we'll get mad and won't sneak to each other, just like our mothers do, you know. Oh, that'll be such fun!"

Thanks to Hon. S. C. Pomeroy, M. C., for public documents.

The Commonwealth of Massachusetts now owns 8699 shares of the Boston and Albany Railroad. valued at 81,191,763.

#### New Publications.

THE DIAMOND DICKENS,-" A Tale of Two Cities" and "Great Expectations" are furnished by Ticknor & Fields, the publishers, in one volume of their unequaled "Diamond" series, and "Oliver Twist." "Pictures from Italy." and "American Notes" in another. Both are before us. Of the staple of these stories and sketches it is not especially necessary to speak; nor of the elegantly simple style in which the volumes of this popular series of Dickens have been brought out. Everybody, who has not already read the 'American Notes," will wish to run them through in the present form, and decide whether it is the author or the people of this country that have been worse maligned. "A Tale of Two Cities" gives you a graphic account of the terrible scenes of the French Revolution, and is historically valuable. An insight into the events of those times is what every one needs to have. We cannot allude to the illustrations of this edition of Dickens except in praise, nor otherwise to the clear, handsome face of the type that patters up and down the doublecolumned pages. The price of the plain and illustrated "Diamond Dickens" is so low-one dollar and twenty-five cents and one dollar and fifty cents-that all may readily become nurchasers of the finest efforts of this master of modern fiction. This will always remain a standard edition of a Judge Reuben Atwater Chapman, of Spring- grow continually because of its many lasting exstandard author, and its popularity is bound to cellencies.

> RED CROSS; or Young America in England and Wales, is the third of the "Young America Abroad" series by Oliver Optic, and in all its internal and external qualities the equal of the others of this widely popular series. Oliver Optic's name is a "household word." His books go everywhere, and are read by old as well as young. It was a happy conception of his, this of equiping a schoolship and sending her off on a voyage to the old countries with a selected parcel of boys on board, to study the characteristics of other people and countries. The present volume sets his boys down in England, and gives them permission to roam, under guidance of course, through England and Wales. The objects met with are graphically described, and the more faithfully because seen by the authors own eves when abroad. Thus these volumes become permanently valuable as well as immediately popular. and will have their young favorites for several generations. Published and for sale by Lee & Shepard.

THE SCIENCE OF MONEY is the name of a stout pamphlet from the pen of W. M. Boucher, who has appended to the above essay another on Cooperation: which together, as he maintains with much force, furnish the solution of the Labor Question. Whether large numbers peruse the former essay or not, the one on "Cooperation" should enlist the general mind, for it contains the secret of a problem which has never been discovered until a few quiet men in Rochdale, England, found it out. We commend a faithful. which means a thoughtful, perusal of this doublebeaded essay, which is certainly very able and thorough, to the close attention of all men who think while they live, and live all the more and better by the act of thinking.

ERROES FROM KENTUCKY is Nasby's last book of sketches, which Nast grotesquely illustrates after his well-known manner. The alinsions are nearly as broad as the descriptions, and the latter are as broad as they well can be, in the line of exaggerated humor which the author has chosen. Both text and illustration are grotesque to the last degree, and a great many persons grin broadly as they read the Nasby Ilterature. Published and for sale by Lee & Sliepard.

OUR YOUNG FOLKS falfills the promise given before the New Year, and with its new contributors and fine illustrations is a magazine not for a day, but to be a pleasant memorial of happy hours.

Peterson & Brothers bave published "Our

# New York Department.

BANNER OF LIGHT BRANCH OFFICE, SA4 BROADWAY, (Opposite the American Museum.)

WARREN CHASE......LOCAL EDITOR AND AGENT. FOR NEW YORK ADVANTISHMENTS SEE SEVENTH PAGE.

"The Smiter was the Builder too." The very pleasant time 'we shared and enjoyed with many others at the Public Reception by the Children's Progressive Lyceum in New York, on Thursday evening, Feb. 6, gave rise to a long train of reflections which we shall not attempt to write

out at this time.

Twenty years ago, when a few of us-listening to the calls from a superior sphere of existence, then made to us through our brother, A. J. Davis, in "Nature's Divine Revelations" and the Voice to Mankind,"-cave heed, and like workmen for the forests and quarries started out for service, scarcely knowing even the tools we needed to work with, began our smiting the rocky churches and barren forest trees of social and for Christianity, to whom we are under many obpolitical life, we were all "smiters." Like workmon in the forest, felling trees and in the quarries blasting rocks, commotion, confusion, destruction, seemed the only work, and the people constantly complained of us that we were only destructionsts, tearing down the old and building nothing in ts place. We were tearing down, but only to get materials and fit them for the new structures to be reared as surely as the angel-world could be listened to and obeyed in this new movement.

Again, when the proper time came, when materials were prepared, our same worthy Brother Davis-whose labors will be better appreciated one hundred years hence-gave from the angelworld the call to a new service. A human structure was to be erected in society, from materials inexperienced and unaccustomed to the old wheel ruts of schools and narrow paths of sectarian superstition. Thousands of little children rose up for the work, and called for leaders and teachers. conductors and guardians, which, for want of experience, it was difficult to find in a new work like this given us from the angel-world.

Pioneered into organic life by our brother and sister, A. J. and Mary F. Davis, this New York Lyceum, soon followed by others, gave the auswer to our enemies who asked what good we had in view. Like the coral building reefs for islands in the ocean, these children are now laying the foundation of a new and greatly improved avatem of physical, mental and morni education. The organizations are increasing extending and widening in influence daily, and their practical ntility is already demonstrated by the superiority of the students of the Lyceums over other children in social intercourse and practical, healthful exercises. . But the same objections and objectors remain against this practical work that were against us, for doing nothing to build up where we were tearing down.

About five years ago we also began a practical work of effecting National, State and Local Cooperative Organizations throughout the country, for the declared purposes of carrying out, by missionary and other means, our greatest mission of making known the facts we possess and truths we teach as far and fast as possible; and here again we find the same old enemy haunting us from the Church and attacking us from every corrupt and reckless newspaper scribbler, backed by all the vulgar rabble, charging to us every base motive and ridiculous action, which are the outgrowth of the social and religious depravity of society, which the Church has labored so long to make total outside its own close communion of heart-changed victims.

Both branches of this progressive work are going forward satisfactorily to the friends in both worlds. Each month the Lyceums increase in numbers and strength, and each year the organizations and conventions are stronger and better; constantly aloughing off the impractical, useless and disturbing elements, and settling into practical and substantial form for future usefulness.

Many honest and earnest workers in this great field are only useful for chopping in the forests and quarrying in the mountains, where their well directed blows are felling trees and cracking theological rocks, and they are useful and true work ers as others that join in the work of constructing, even though they cannot see the practical utility or join in putting together fitted materials in the social temples.

It is to be deplored that some of these workmen in each department waste their time and talents in attacking and opposing to others, instead of directing all their efforts against the common foe. We ought to be all a band of co-laborers in the great work of reform, from the writers in the Investigator and Advent Herald to the Spiritualists, picking to pieces the old, useless piles of human society, and building new structures for future usefulness. Such are the Lyceums and most of the organizations. Against the constitutions, organic rules and basic principles of action, no liberal mind rebels or complains; and vet we can often find writers and speakers using scandalous and unwarrantable abuse and opposition to these movements; and the persons or parties engaged in them-writers and sneakers, too, who ought to be belners and co-laborers, even if not directly engaged in the organic department of the great revolution and reorganization of social and religious life. When there is more work than all can do, we should all be helpers.

# Our Lecturers.

We take the liberty to give our readers the benefit of the following extract from a private letter from Vermont, Fulton Co., Ill., where we closed our sixteen years of itinerant labors in the cause of Spiritualism, in December, 1866. Other private testimony gives us the same assurances of the usefulness of Sister Wheelock. The writer further remarks that our friends generally do not sufficiently appreciate the talents, usefulness and sacrifices of our public speakers, and as we are now out of that field of labor we can heartily endorse that statement and prove it by the fact that many of our most talented speakers have left the field entirely, and many sought the employment and compensation for their time and talents in other fields of labor; females marrying into domestic life, and men like Tiffany, Brittan, Mayhew, Ambler, &c., engaging in other avocations, when their talents are certainly required in this cause, but not paid or appreciated as they would be in any church. At some further and proper time we intend to call the attention of our readers to this subject more at length:

"DEAR BROTHER-It is now more than one "DEAR BROTHER—It is now more than one year since you so calmly, so ably and so rationally reasoned with us upon the glaring needs of a rational religion, and yet we scarcely know how the time has so imperceptibly fled. But our minds have been absorbed with the cares of this life and the contemplation of the delightful Philosophy of yourself and others of the life which is to come. his uncle, if you've none to spare in the spare have for sale.

The Indians make bread and content of the Bishepard have for sale.

The Indians make bread and content of the Bishepard have for sale.

The Philliams make bread and content of the Bishepard have for sale.

The Indians make bread and content of the Bishepard have for sale.

The Philliams make bread and content of the Bishepard have for sale.

The Indians make bread and content of the Bishepard have for sale.

The Philliams make bread and content of the Bishepard have for sale.

The Philliams make bread and content of the Bishepard have for sale.

The Philliams make bread and content of the Bishepard have for sale.

The Philliams make bread and content of the Bishepard have for sale.

The Philliams make bread and content of the Bishepard have for sale.

The Philliams make bread and content of the Bishepard have for sale.

The Philliams make bread and content of the Bishepard have for sale.

The Philliams make bread and content of the Bishepard have for sale.

The Philliams make bread and content of the Bishepard have for sale.

The Philliams make bread and content of the Bishepard have for sale.

The Philliams make bread and content of the Bishepard have for sale.

The Philliams make bread and content of the Bishepard have for sale.

The Philliams make bread and content of the Bishepard have for sale.

The Philliams make bread and content of the Bishepard have for sale.

The Philliams make bread and content of the Bishepard have for sale.

The Philliams make bread and content of the Bishepard have for sale.

The Philliams make bread and content of the Bishepard have for sale.

The Philliams make bread and content of the Bishepard have for sale.

The Philliams make bread and content of the Bishepard have for sale.

The Philliams make bread and content of the Bishepard have for sale.

The Philliams make bread and content of the Bishepard have for sale.

The Philliams make bread and content of the Bishepard have for sale.

The Philliams make bread and c

heard. Miss Elvira Wheelook has lectured for us this winter. Our people heard of her, asked her to come, and she came; but they had not anticipated such a fesst. They had not heard of such extraordinary powers. Her logic, her reasoning, her uncommon fact in combining facts and theories, together with the pathos of her resistless eloquence, gave her a power over her audience which made all, with one accord, acknowledge the beauties of her Philosophy, and the unusual powers and rare cultivation of her mind. She of the cause; and now all are on the qui vice for what is tocome. E. V. Wilson, Esq., of our own State, is soon to be here, as you have seen in the Banner. We feel that he is a strong man; strong in the faith, strong as a reason er, and strong in his will-power. All know he is coming, and a very large audience of free liberal minds awaits his entrance upon the stage. He remains with us one mouth (February)."

#### Historic Items.

The following collection of historic facts will show some of the wild vagaries of Christianity, when its defenders had no Spiritualism to lay it to. They were collected by a friend to our cause, whose tongue and pen have done more service in the spiritual ranks than any one saint ever did ligations.

AUTHENTIC EXTRACTS OF CHRISTIAN HISTORY From Adams's "Compendium of the various sects which have appeared in the world from the beginning of the Christian era to the present day, that is, 1784, when the book was published;

Adamifes.—A sect in the second century, who as-named this title from their asserting that since their redemption by the death of Christ, they were as innocent as Adam before the fall, and consequently went naked in their Assemblies. The author of this denomination was Prodicus, a disciple of Carpocrates. It was renewed in the fit-teenth century by one Pican, a native of Flanders.

-Broughton's Historical Library, Vol. 1, p. 14.

Aginlans.—A sect which appeared about the end of the seventh century. They condemned the use of certain meats and marriage.—Ibid, p. 26.

Carpocratians.—A sect which arose toward the

middle of the second century, so called from Carpo-crates, ••• who taught that "lusts and passions being implanted in our nature by God himself were consequently void of guilt and had nothing in them criminal." &c .- Mosheim's Eccles. Hist., Vol 4, p. 184.
Eucratites.—A sect in the second century, who

condemned marriage, forbid the eating of fiesh or drinking wine, and rejected with a sort of horror all the comforts and conveniences of life .- Ibid, p.

#### Mental Synthesis.

Of all the topics which time with time have been presented to the notice of Spiritualists, none have been less directly or less skillfully discussed than this of mental synthesis. While it must be admitted that the constitution of our ideal selves is both an awkward subject to touch and a difficult one to treat of, the incalculable evils arising from erroneous conceptions of the immortal part of our nature suggest the absolute utility of all the acquirable information bearing reasonably on this point. Not only is some degree of proficiency in mental science very useful in the ordinary prosecution of business intercourse, but further, the parent, the teacher, and all guardians of youth, find that all their ability, in this respect, is usually indispensable, and not always adequate to the natural demand. Were a man unskilled in botany to attempt the rearing of delicate plants, he would be deemed unreasonable; yet how many of both the sexes there are, who, without other fitness than the intuition of imperfect nature, attempt the rearing of young minds for limitless duration and ceaseless activity. Since the method of narents toward their offspring can be neither more por less than their highest conception of mental philosophy, it is plain that uncultivated intuition is no more trustworthy in this respect than it usually proves in less important designs.

To supersede Nature by compromising with the laws of cause and effect, can never be the aim of any legitimate branch of science; rather that is the truly scientific which discovers natural laws, and tenches how to conform to them. The utmost power of the imitative art was never known to produce a real substitute for either animal, tree or shrub, and it still remains to be proven that any conceivable nicety of simulation can circumvent the decrees of nature affecting a human being; yet one of the most common errors of ordinary education, consists in maintaining appearauces rather than in sustaining realities. Strennous efforts to maintain appearar slave the mind, and, especially in the young, render the finer sensibilities secondary to the details of commonplace decorum. It is hardly too much to say, that for every person found deficient in their notions of behavior, there are at least three or four found wanting in the more important conceptions of right and wrong. Were the present method of mental culture correct, this disproportion could not occur. R. E.

Our friends at Johnson's Creek, Niggara Co., N. Y., have an organization, and are prepared to hold meetings the first and third Sundays of each month. They will be glad to receive lecturing calls from able lecturers who are passing the New York Central Railroad route and can let them, know in time. Address E. S. Loper, at that place. Further information and arrangements can be ef-

# Lyceum Anniversary.

The Second Anniversary of "The Children's Progressive Lyceum," of Foxboro', Mass., will be held at the Town Hall, on Wednesday evening. March 4th, consisting of music, singing, dialogues. declamations, tableaux, &c., &c. At the close of these exercises, the hall will be cleared for dancing; music by Bond's Band of Boston. Admission to hall, 25 cents; children 15 cents; dancing 75 Per order Committee. cents.

Foxboro'. Feb. 11, 1868.

# Business Matters.

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

COUSIN BENJA'S POEMS, for sale at this of-

DR. I. G. ATWOOD has good accommodations for patients at 26 Clinton Place, New York. F.8.3w.

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

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

DR. L. H. COONLEY, healing medium. Will ex-

MRS. E. D. MUHFEY, Clairvoyant and Magnetic Physician, 1102 Broadway, between 27th and 28th

THE BEST PLACE-The CITY HALL DINING ROOMS for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenus, Boston. Open Sundays. C. D. & I. H. PRESIJO, Proprietors.

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.

ANY SERIOUS COMPLAINT of a nervous character, such as NEURALGIA, nerve-ache or those of a similar tendency, can be completely cured by the agency of DR. TURNER'S TIC-DOULOUREUX or UNIVERSAL NEURALGIA PILL. It thoroughly to case and stimulates the nerve field, sustains the nerve one system, and eradicates the disease. Apothocaries have this medicine. Principal Dapot, 120 TREMONT STIRET, BOSTON, MASS. PRICE \$1 per package; by mail two postage stamps extra.

PARTICULAR NOTICE TO SUBSCRIBERS.—Those of our subscribers having occasion to change the destination of their papers, should, in order to save us trouble, and insure the requisite change, be very particular to name the State, County and Town to which the Banner is sent. Without this guide, it is a tedious job for our clerks to hunt through the thousands of names upon our subscription books for the one to be changed, and perhaps then fall to find it.

#### Special Notices.

J. BUBNS, PROBRESSIVE LIBRARY 1 WELLINGTON ROAD, CAMBERWELL LONDON, ENG.

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

DR. BARCOCK'S HAIR DRESSING .- The State Assayer recom-PRESENCE S HAIR PRESENCE.—HICKIETO ASSAYETECOM-mends It. No other preparation so safe, so good or so cheap, Price One Dollar. Sold by Druggists everywhere, and by Dr. ROBOR W. BARCOCK, Scientific Dermatologist, 28 Wit itreet, Buston.

Every town, city and village in the UNITED STATES, (including OALIFORNIA, the PAOIFIC STATES and TERRITORIES).) CANADA and ENGLAND, should have an agent male or female, for the sale of Mrs. Spence's Positive and Negative Powders, Soie Agencies of one or more township, or of a County, given. Terms to Agent, Bruggists and Physicians cent free. Prices reduced, and in all case Prof. Spence prepays the postage, expressage or cost of temporetation. Se afterlisment in another column. Address PROF. PAYTON NEENCE, M. D., BOX 5817, NEW YORK CITY. Pob.8.

THE HAIR AND SCALP .- Dr. George W. Babcock, Scientific Permatologist, 28 Winter street, Boston, successfully treats diseases of the Hair and Scalp, Loss of Hair, Premature Gravness, Haldness, &c. Dr. Bahcock treats the Halrand Scalp as a physician—not upon any "One Remedy System"—but silants the remedies to the special requirements of each case. He devotes his attention exclusively to diseases of the Hair and Scalp, treating them in the most advanced European methods, and not in the imperfect manner hitherto cenerally adopted in the United States. No charge for consultation. A pamphlet with the Ftate Assayer's report upon Dr. Babcock's thirteen

To PERSONS AT A DISTANCE -Dr. Babcock is treating parties in all parts of the United States, Canada, &c., personally, when they visit him; otherwise by correspondence. No chargo for consultation by letter. Remedies sent carriage prepaid to all parts of the United States. ED Send for circular.

#### ADVERTISEMENTS.

Our terms are, for each line in Agate type, wenty cents for the Arst, and Afteen cents per ine for every subsequentinsertion. Payment nvariably in advance.

Letter Postagerequired on books sent by mail to the following Ferritories: Colorado, Idaho, Montana, Nevada, Utah

JUST OUT!

# THE LYCEUM MARCH!!

A NEW and beautiful composition by J. M. Bradford, Musical Director of the Children's Progressive Lycoum of Brooklyn, with LLEMINATED TITLE-PAGE, representing the LYBENG COAT OF ARM, "designed and engraved by George D. Hieracon, of Philadelphia Lycoum, No. 1. Published by SEP, WINNER, 26 Spring Garden street, Philadelphia, For sale at the BANNER OF LIGHT OFFICE, 138 Washington street, Boston, Mass. Price 35 cents. Feb. 22. 810 NOVELTY

SEWING AND EMBROIDERING MA-

DEWING AND ESHSTATUTE DIAGRAMS OF CONTROL AND ESTIMATE IN THE SERVICE STATES AND ESTIMATE THE MARKET THE FROM THE SERVICE STATES AND ESTIMATE THE FORM AND ESTIMATE THE MARKET THE FROM ESTIMATE THE SERVICE STATES AND WILL STATES AND THE SERVICE STATES A WANTED! TO correspond with some Spiritualist bother who has a few hundred dollars that he would like to invest in helping to build a small FLOURING MILL for the hynest of the public, and more especially for the benefit of an Association of Spiritualists now organizing in Marshall Co., lows. Address, DR. E. WHEELOCK, State Center, Marshall Co., lows.

MRS. M. E. BEALS.

TEST, Clairvoyant and Business Medium, 425; Washington street, opposite Essex. Public Circles every Tuesday, Thursday, Friday and Sunday evenings at 8 o'clock. Feb. 22.—1w

IF GIBSON SMITH, WIIO went from Camden, Me., to New Hampshire, about four years ago, will address KATHAN S. DAVIS, West Cornville, Me., he will hear of something to his advantage. Feb. 22.—1w<sup>6</sup>

# DR. PLUMB,

MAGNETIC AND ELECTRIC PHYSICIAN: MRS. PLUMB,

Porfectly Unconscious Physician,
Business and Test Medium,
68 Russell street, opposite the head of Eden
street, Charlestown, Mass.

Differ will cure all kinds of humors that are curable, and benefit all that are incurable; such as Cancers and Tumors. All kinds of Fevers broken up immediately, and Paralysis cured. All kinds of Fevers broken up immediately, and Paralysis cured. All patients that have been given over by other physicians, please give us a call. Prices according to the conditions of the patients. Houses where the inmates are disturbed by unseen visitants, can have them removed by consulting the medium. Circles Runday and Wednesday ovenings, at half-past seven o'clock. Admission liberats. Will examine Diseases at a distance for \$1 and stamp, and Correspond on Business for \$1 and stamp; also will answer Realed Letters for \$1 and stamp—will look for Stolen Property for the same.

THE EARLY PHYSICAL DEGENERACY THE EARLY PHYSICAL DEGENERACY
OF THE AMERICAN PEOPLE, and the early melancholy decline of childhood and youth, just published by Dr.
Stone, Physician to the Troy Lung and Hygienic institute.
A treatise on the above subject, the cause of nervous debility, marsamus, and consumption, wasting of the vital fisids, the
mysterious and hidden causes of palpitation, impaired nutrition and digestion.
Fall not to send two red stamps, and obtain this book.
CBT Treatment sent by mail and letter as usual. Address,
DR ANDREW STONE, No. 56 Pitth street, Troy, N. Y.
Peb. 21.—24

MRS. J. J. CLARK, Clairvoyant Physician, with Dr. w.M. B. WillTP., office, No. 4 Jefferson Place, cleading from South Hennett street—a few rods from either Washington street or Harrison Avenue.) Boston, Mass Mrs. Clark also prescribes for diseased patients at a distance, and examines by lock of hair. Medicines sent by mail. Office hours from B. M. to 4 P. M. WILLOW PARK FEMALE COLLE-

WILLOW PARK FEMALE COLLEGIATE INSTITUTE, WESTIGRO, MARS, Dr. J. H.
Hero, Proprieter; Prof. Albert B. Watkins, A. N., Principal;
Mrs. A. B. Watkins, Assistant Principal. Physical Exercise
a prominent feature. First term inseropened most encouraging.
ly. Spring term commences Monday, March 8. Ad
dress for circular as above.

DR. J. H. HERO. DR. CHASE'S BALSAM OF LUNGWORT, Den unfelling remedy for Coughts, Asthma, Brokentist, Song Thioat, Phytheria, Ac. For sale by Pr. Chase, 223. Routh 8th street, Philadelphia, and at our omce, 544 Broadway, N. Y.; price 80 cents per bottle.

DR. WILLIAM B. WHITE, Clairvoyant and Medical Electrician, cures all diseases that are ourable. Office, No. 4 Jefferson Flace, deading from Bouth Bennet attention Rose from ethor Washington street on flarrium Avenue, Boston, Mass. Office hours from 9 a. M. till 4 P. M. Feb. 22.

MRS. LITCH, Trance and Healing Medium IVI. and Clairvoyant. In cases of sickness she is unrivaled. Satisfaction always given in spirit tests. Select circles Mondays, Wodlesdays and Fridays. No. 11 Knoeland street, Hoston, Mass. 1w4-Feb. 22.

ANNE DENTON CRIDGE continues to make Psychometric Examinations as heretofore; letters, etc., \$2.: mining specimens, \$5. Address, \$62."N" street, between 5th and 7th, Washington, D. C.
Feb. 22.—5w°

MRS. EWELL, Medical and Spirit Medium, 11 Dix Place, Boston, Mass. Beance 9,00.

# ATLANTIS, AND OTHER POEMS.

BY AMANDA T. JONES. THE PUBLISHED, and for sale at the BANNER OF LIGHT OFFICE, Seaton, and at our BRANCH OFFICE, M4 Broadway, New York. Rent to any address by mail on the receipt of the prico-\$1,15.

# Message Bepartment.

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

Mrs. J. H. Conant.

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

eventually progress into a higher condition.

The questions propounded at these circles by mortals, are answered by spirits who do not announce their names.

e ask the reader to receive no dectrine put forth by Spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

#### The Banner of Light Pres Circles.

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

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

#### Invocation.

Our Father, thou who art in heaven and in earth, we are here that we may worship thee in spirit and in truth; we are here that we may commune with thee; we are here that we may luarn of thy laws, and learning them may be perfected by them. We thank thee for all thy mercles; we thank thee for all the afflictions through which we have passed, and most of all we thank thee for our victory over death. We praise thee that the grave cannot hold us; that thy voice we have heard saying unto us, "Come forth, and go ye out into the world and preach the gospel to my sons and my daughters." Father, we thank thee that then hast called us to preach thy truths. We thank thee that our spirit has been enabled to hear thy voice and strengthened to obey it. We know that thou art all wise, and that thy wisdom will swallow up our ignorance, and the light of thy great soul will flow about the darkness of ours, making us glorifled in thee. Oh Lord, we come to thee ever asking for more of thy love, more of thy wisdom, asking to come nearer and still nearer to thee. Though thy blessings are broadcast, though thou dost dispense with liberal hand unto all thy children, still their prayers flow out toward thee; still they ask for more, still more. Oh God, we ask this hour that thou wilt send strong ministering spirits, who shall minister wisdom and love and justice unto the Chief Magistrate of these once United States. Oh grant that the bad men by whom he is surrounded may have no power over him; grant that they may not lead his steps; grant that they may not fashion his thoughts; grant that he may turn to thee, and the great assembly of angels will lead him aright. Oh grant that his ears may be deaf to their words, his eyes blind unto their ways, that his hands may be powerless to do their deeds, and his feet forsake their way.

Thou art all wise, we know, and thou wilt do all things well. But inasmuch as we behold the cloud, we ask that thou wilt dispel it; inasmuch as we behold the coming storm, we ask to be strengthened for it. And we pray that thy children who compose this nation, they who are members of this great household—oh, may they learn of thee and become wise and just. May they learn thee and become pure in heart, eschewing that which their own inner lives tells them is wrong, and following only that inner light that will lead them to the kingdom of heaven. Grant, oh our Father, that the sun of righteousness may shine upon this people, and that all injustice may ties away, and all the darkness of oppression may finally take its flight, to be seen here no more. May justice be written upon the walls of every household, and may every heart learn to worship thee in spirit and in truth. And guide, and therefore it is of the greatest possible service oh guide in infinite wisdom, him whom thou hast to us. Why, the world would be good for nothing called to fill the highest office in the land. Oh give him strength; give him wisdom; guide him by thine angels, and finally rescue this land from the darkness that surrounds it. Bless all thy people everywhere. Grant that the truth may continue to flow on and still on, till every heart shall be baptized with it, and every soul understands its meaning; for thine is the kingdom, and the power, and the glory, forever. Amen.

Dec. 5.

# Questions and Answers.

CONTROLLING SPIRIT.-Mr. Chairman, if you have queries we will consider them.

Ques .- We would like an explanation of the following quotations: "Let your women keep silence in the churches; for it is not permitted unto them to speak: but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for a woman to speak in the church. In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to nsurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression."

Ans.—In barbarous times women were held as alaves. As such they were considered, and as the age in which old Paul lived was not vet out of the swaddling clothes of barbarism, it is not at all strange that he should feel the bands somewhat, and conduct himself accordingly. Old Paul had a very poor understanding of human nature. He knew as little about human nature as he knew about the sun, and that was very little. He possessed a certain degree of ancient lore. He was read therein to a very limited extentlimited when compared with other times and other circumstances—but he had no just idea of human nature. He remained in a state of single blessedness, or I should say of single cursedness. Pardon me if I speak plainly. I want to be understood. I do not believe that he was in any sense fit to be a teacher; notwithstanding the Christian world have canonized him and held him up as a pattern saint. If God made man, and woman too, he made both in his own image. and gave unto each the power to grapple with infinite progression; surely we are to suppose that the woman was made to rise, mentally, morally and intellectually, side by side with manhood. If the great God had designed that woman should fill any other sphere beside the intellectual and with the power that we find her endowed with. She can soar beyond her brother in many things. What he arrives at by hard and patient study. she arrives at through her intuitions. I believe God stands nearer to woman than to man; I al- out of the oven it will be in good time. Good day. ways did; and since I have learned much of the Dec. 5.

ways and means of life in my spirit home, I now know what I believed in earth-life. And I have in many points seen cause to change my opinion. Old Paul was by nature a tyrant. Could you have the privilege of perusing certain records that were destroyed in the Alexandrian library, you would hardly have so good an opinion of old Paul as many of you have to-day. But as there is not a great deal against him on the face of the record, Christianity still holds him up as a saint, strives to pattern after him, and holds up his sayings and doings as a pattern for all time. But the Paul of to-day is actually ashamed of the Paul of other days. Could be return speaking to humanity so that he might be able to demonstrate bimself fully, he would affirm himself what I affirm for bim.

O .- What is the difference, if any, between modern Spiritism and necromancy, sorcery, divination and witchcraft? Many Spiritualists maintain that there is none,

A .- And so do I-absolutely no difference. Necromancy is the science of talking with the dead. What is the science of modern Spiritualism aside from that? To learn of the dead. Necros, to learn; Manthano, the dead. The word comes from those two Greek words, and means simply to talk with the dead; nothing more. And all ancient arts of divination, when resolved to their primal source, when stripped of all their paraphernalia, if they were genuine at all, were genuine on the ground of talking with the dead. There is always a spurious article for every genuine one, ami generally there is a greater amount of the spurious than the genuine; but there never was a counterfeit without a genuine, you may be sure.

O .- Is modern Spiritualism any less open to or more free from superstition than Paganism or Christianity?

A .- I should hope so, at least. But there is a degree of superstition attached to it by those who have embraced it simply as a surface doctrine, which does not belong to it really. Modern Spiritunlism is devoid of all superstition. It is thoroughly natural, and all the superscition attached to it, is attached to it by those who do not understand it. It is like clothing a beauteous form in uncomely garments.

Q.-Does not modern Spiritualism make larger draughts upon credulity than Paganism or Christianity?

A .- Hardly, hardly. It is a very large draught upon credulity to believe the fable of Jonah and the whale, very large indeed. It is also a very large draught upon credulity to believe that a woman could conceive and bear a child by being overshadowed by the Holy Ghost. It is altogether out of the course of Nature; and whoever believes it stretches their credulity to the very last extent. Spiritualism comes in plain attire. A little child can read it. If the mother comes to the little child, the little child knows the mother. You cannot deceive the child; and so it is with pure, simple God-Spiritualism. There is no superstition in it, and the credulity of a child need not be taxed.

Q.-Is not the resurrection of Jesus Christ as well authenticated, and by the same witnesses that confirm his death?

A .- No, absolutely no. We know by Nature that if he ever lived be died. We know also by Nature that if he ever died to the body, the body never was resurrected again. Nature never lies -always tells the truth. You cannot force Nature into a lie. You may seem to, but it is only in seeming.

Q.—The spirit of criticism is a questioning spirit

Is there anything wrong in this, per se? A .- Certainly not. On the contrary, something gloriously right. Honest, earnest criticism should always receive attention. It is one of the great levers, I believe, through which man marches up through the various sciences of life. Criticism ofttimes informs us of our mistakes, for it causes us to look deeper into self, deeper into our surroundings. It causes us to turn critics upon self, without criticism. When I was here on earth, I was never satisfied when the voice of criticism was silent toward me. I always felt that my effort had been so small that it was not worthy of criticism. But when it was most severely criticised, I felt that I had agitated the waters, out of which some good would come. Dec. 5.

# Clarke Simonds.

I am very thankful to be able to return in this way, though I had no sort of belief in the thing before death. I had no fixed belief in any hereafter, consequently had no idea with regard to whether the spirit could return or not. But it is a settled faith now to me. I know I can return. I have been able to watch the operations of many who have come from this place, and I have thought it very strange, very wonderful, but could not really believe in the full possibility of return, till I found myself actually possessing a body, and able to speak by the organs of speech, that I felt it to be one of the grandest blessings that God ever gave to man. Death has always been a most terrible monster, even to those who were most religious. Religion did not seem to take away the sting of death, not at all. I have seen many religious people mourn just as deeply for their friends gone, as those who have had no belief in any religion. It seems to me that this religion of the return of the spirit ought to abolish a great share of the misery that is in existence now on the earth in consequence of death. It seems to me when we once realize that the friends who have laid off their mortal bodies are not gone, that they can be with us, and talk with us under certain conditions-it seems to me it ought to make every soul quite happy. But I am not here to preach, only to reach my

friends if I can. I went out of this mundane stage of action in the heat of battle, and for quite a while I was in a confused, dissatisfied state. I felt that so far as I was concerned, I had been whinned, and I did not like it. The old spirit of retaliation was not dead, though my body was, I wanted to retaliate. I wanted to get square; but by-and-by that wore off, and I began to look around and see what I could do to help myself and others, and I found that the great cry throughout all the sphere that I lived in, was with regard to coming back to earth. It was the general business, I believed, from what I could hear. For a while I paid not a great deal of attention to it; but finally, as some of our regiment had been here and reported favorably, I thought I would

again and again, but with no success till to-day. I am from the 15th Massachusetts; was killed at Antietam, the 17th of September, 1862. I suppose I will have to register myself under the old

### Charles Bachelor.

I would be very thankful to you if you would say for me that Charles Bacheler, of the 8d Massachusetts Cavalry, died in the hospital in New Orleans, in '63, and wishes to reach his friends. Dec. 5.

### John Harris.

I would be very glad, if such a thing were possible, to reach my people in England. I am aware have no claim on your institutions, but I understood it to be free here to all who might seek to avail themselves of the privilege of coming to their friends in this way.

I was employed on board the "Alabama." enlisted in a foreign port; for the sake of fair, more than fair remuneration, I suppose, as I had no particular love for either one side or the other; I had no conscience in the matter. I was told by the commander that there was no injustice to be used by the craft, and that so far as it was possible, shedding of blood would be avoided; and I believe it was so. A very large amount of merchandles was secured, and a great many vessels destroyed; yet I believe human life was ever held sacred, and so far as it was possible, it was always saved.

I was rather unlucky, in one sense, at the time of the disabling of the "Alabama" by the "Kearsarge." I became disabled while in the water, and sunk. It was the fortune that one often gets in war, and I suppose I should be satisfied with it if I had not left some affairs in rather an uncertain condition at the place I called my home.

Now if it is possible to reach one William Harris, of Liverpool—I am John Harris, and he is my brother-I want him to know that I can come back, and that I am disposed now to do all I can toward making things straight that he thinks are not so. [We can send him the paper containing your message, if you will give us the number.] That I cannot do; but if you direct to the general post office he will get it.

I have nothing to say with reference to why I enlisted as I did: nothing at all. I took the best course I could at that time. The circumstances, I suppose, justified it. I am my own judge in the matter, and it matters very little to me now whether any one else judges as I do or not. But I am in the way, I think, to make those matters all right, which some of my friends think were all wrong. The impression which some of my friends have with regard to my doing as I did is very wrong. It was this: that being conscious of having committed a great wrong against certain of my relations, and feeling certain that I would be exposed, I chose the course I did rather than remain in England, and get exposed. It was false. absolutely false. The sooner they get rid of that idea, the better it will be for me.

Séance opened by Theodore Parker; letters anwered by "Sextus."

#### Invocation. Thou Holy Spirit, whose certain light has beam-

ed in through the darkness of every age; thou whose presence makes glorious this winter day; thou whose life blesses ours; thou whose love like a mantle rests upon all thy children; thou, our Father and our Mother, we would lift our song of praise to thee, thanking thee for all thy mercies, adoring thee for thy loving kindness, and praying unto thee for a continuance of thy favors. Oh, Spirit eternal, though we cannot understand thee, though we cannot measure thee, yet thou art near unto us, and thy love we can understand somewhat by our own, and thy wondrous wisdom we can learn somewhat concerning by the glorious Scriptures of Nature, which thou hast outspread everywhere for our inspection. Thou art talking unto us through mind and matter, and thy glory everywhere presents itself unto us. Thou hast no need that we tell thee that there is sorrow in the land, for thou knowest it well. Thou hast no need that we beseech of thee to bind up the hearts that are wounded, and wipe away the tears that are fast flowing down the cheek, for in thy love, in thine everlasting pity, thou wilt always look upon tby children, consider all their nee perpetually unto them. Though thou hast no need that we praise thee, yet we have need to praise thee. We have need, oh Spirit eternal, to perpetually lift up our hearts in thanksgiving unto thee, for thy wondrous love with which thou hast blessed us. Though death is here and everywhere, yet it is but one of the sides of life, such as our souls could hardly do without. In thy wisdom thou knowest this; therefore thou hast given us death for the darwaide of life, that we may the hetter know how to understand life in all the glory of its sunshine, in all the glory of activity-Oh thou master-workman, thou hast no need that we dictate unto thee, for thou wilt do all things well. Thou wilt glorify thyself, and, in glorifying thyself, thou wilt glorify all thy children. Oh, grant that those in mortal who have heard the voice of those who have passed through death may understand it is one of thy chiefest blessings to humanity, and may they learn to worship thee more truly. May they turn their thoughts away from the shadow to the sunshine. knowing that thou seekest always the hanniness of all thy children, knowing that all the hells of time and eternity are but the results of ignorance, are but the fires through which the soul must pass as it journeys toward heaven. Oh, grant that all thy children may understand that thou art a God of infinite love; that thy mercy is everywhere, and over all thy children; that thou art one God, one Father, one Mother, one Holy Spirit, ministering unto all, watching continually over all. Oh, may the hearts of thy children, all over the earth, continually send up a song of thanksgiving unto thee for all the glory by which they are surrounded. When the angels come knocking at the door of their conscious lives, oh, may they say in truth, in the depth of their inner lives, "We thank thee, oh, Father in heaven, for this thy greatest gift to man." So shall thy kingdom come on the earth, so shall thy will be done, so shall thy children love and serve thee better, and become better fitted to live, and thus better fitted to die. Amen.

# Questions and Answers.

Ques.-How shall one distinguish between a positive and negative person?

ANS.-Every person must, of necessity, possess both positive and negative qualities of being, else the machine could not be kept running. Sometimes one has the ascendency over the other. This is often the case. We rarely find a perfect, evenly-balanced temperament, but the two forces we see what I could do, and so I came again, and always find except at death. Then one gains the entire ascendency over the other. Those persons in whom the positive is accendant are generally known by their firmness of character, by their adhesiveness to localities, to theories. Conservaname-Clarke Simonds. I wish to come into tism is around them generally like a wall, and it near communion with my friends, and suppose I is only broken down when they emerge out of shall be able to. You have had one message from | this positive condition into one more negative. George Simmons, from our regiment. Well, our There are certain characteristics of mind which folks will get that, and I hope when mine comes are exhibited through the body, through the brain, and persons who are able to mad this index to

١

concerning the true spiritual state of the individual. Learn the index of the brain, It will always point very correctly. It seldom leads you in any sense astray. Every particular department of mind and matter has its own distinctive science, or branch of science, through which you may learn of the inner qualities of the individual. The leaf has a science peculiarly its own, and it is entirely different from the science that pertains to the stalk and the flower. So every particular quality of mind or matter has its own distinctive

thing you wish to know positively concerning it. Q.—In controlling this medium do you possess the body, as the spirit of the medium possesses it in her normal condition?

branch of science, and if you wish to understand

that quality you must go to the alphabet, weigh

and measure, by external demonstration, every-

A .- No. That is not necessary. I surround the body. I obsess it as the musical performer obsesses the musical instrument. The instrument gives forth no sound unless the musician is there and playing upon the instrument; so with regard to this control. I surround the subject, and in surrounding her I create an atmosphere peculiar to myself, which is in nearly all respects unlike her own; therefore, she finding it not at all in natural barmony with her, generally retires, goes forth into the outer spirit-world, and becomes cognizant of scenes in that world. Sometimes it becomes necessary to become thoroughly absorbed in the body. Then the mental atmosphere is created within, and not without. I act then from within. But in this case I act as the musician would act upon the instrument. I surround the entire body. It is under my perfect

Q.—Then if the spirit of the medium does leave the body entirely, how long a time clapses that | try to come here. the body is devoid of spirit?

A .- It may be devoid of intelligence, or conscious existence, for a second, hardly more. All things are so nicely arranged that there will be | died. [Will your mother get this message?] Yes; no intermediate time, or scarcely any; perhaps Aunt Lucy reads the paper-from curiosity, she like the passing of a breath, but nothing more. I want you to distinctly understand that the animal life that is in activity belongs entirely to the animal form. That is distinct from intelligence. All the animal functions may be performed perfectly and harmoniously when there is no intelligence Of that you are well aware. But I am speaking now with regard to the amount of time that will pass by the spirit here in uncousciousness. I say it may be like a passing breath, but a second of

Q.-Then could you not, if you chose, retain control of this body, and thus prevent the spirit of the medium from returning to it?

A .- I certainly could.

Q.—Then if there are evil disposed spirits in the other world, is there not danger that they will

so use this power?

A .- There certainly is. Q .- Is there no way to provide against it?

A .- Yes, by becoming as thoroughly conversant as it is possible for mortals to be with all the laws pertaining to spirit control, and by exercising care in gathering to yourself friends in the spiritworld, and not enemies. One who is truly your friend will never harm you, either in the external or the internal. Therefore seek to be in harmony with all classes of mind. If below you, lead them up to your standard; if above, reach up to receive whatever they may be able to give you. Let the law of give and take be in constant activity with you. Receive from the higher, and give to the lower. If you do this, there is hardly any danger to be anticipated from the control of an unruly or undeveloped spirit. But if you place yourself in antagonism to them, they will war with you, and whoever is strongest will be victorious.

Q.-Have spirits a fixed size? Does each spirit have its own peculiar form of organization, or are

A .- Every spirit possesses its own peculiar form of organization, its own peculiar stature. They are not all alike. You find here the child and the mature form. You find the tall man and the short man, all the different characteristics of form as well as of mind.

Q.—How would the spirit of a tall man possess the form of a little child?

A.-Generally by acting upon it by surrounding it as I to-day surround this medium, or perhaps by influencing one or two organs. It is not

Q.-Then can a large person take control of the

body of a small medium? A .- I did not intend you to so understand me If a little child is sufficiently mediumistic to admit of my control, I can' control the child as I can the adult, only I cannot give the same amount of intelligence through the child, because the organs are not fully grown. You cannot play the same tune, or rather you cannot give the same amount of power through the flute as through the organ - yet both are music. You may play "Home, sweet home" upon both, but there is a difference in capacity. Dec. 9.

Susan Brown. I said if it was possible I would come, I have been dead eighteen months. I died in Elizabethport, but I lived most of the time in Portland, Me I met with great trouble there. I was burned out and lost everything. I took sick and had a slow fever, and I had rheumatic fever, and I died. Our folks believed that we could come back. I was colored. It makes no difference, I suppose, [None at all.] I want to go to my children, to my daughter Susan. My name is Susan Brown. I had two children-Susan and Thomas-and I want to go to them. I want Susan to know I can come, that I am happy, and that the color makes no difference here. God must be very good-I have n't seen him, but I know he must be very good-very good indeed. Idon't see no partiality shown where I am. Everything is beautiful, and you can have all you need here. There is no fires to take everything you have, no sickness. Susan wonders if she will be white in the spirit-land, She won't care anything about it. These distinctions of color are not considered as they are here. The negro is just as good in the sight of God as the white person. Tell her she won't be sorry she was born with a black skin. I used to tell her so. She used to wish she was dead, and all sorts of wicked things, but it didn't change her color-not a bit. I used to tell her all her wicked thoughts would only make her blacker inside, thing I want here. I am studying geology and and it's better to be black outside than in. I astronomy, and many other sciences, and I am know plenty of white folks that are blacker than very happy in all my studies, and I expect by andwas. They are whited sepulchres. That's

what Jesus meant—whited sepulchres. Susan has waited and watched and watched,

paper. Oh, she will be so glad-I know she will. Bless God for the power to come back! It is beautiful! It is worth all the white skins in the world! Yes, it is the administry of them Dec. 9.

Lizzie Templeton.

I come here because I want to reach my mother and my Aunt Lucy and my brother, My father was killed at one of the battles before Richmond, but he has never been able to come back to speak, But I thought I should try, because I want my mother to know how I live here, and that I am not dead. My father is very anxious to tell her not to go to New Orleans with Aunt Lucy, nor for Aunt Lucy to go, too. She belongs in New Orleans, but she has been with my mother since my death, and now she wants mother to go back with her and to take Harry. But father says it will be fatal to mother and Harry if they go, and he had rather she wouldn't go. My name is Lizzie Templeton. I was thirteen years old. I have only one brother-Harry. He is younger than I am-most three years younger.

Oh dear! dear! I wish I could go to my mother. She says if Spiritualism had been true, she knows my father would have come back. He never came, and she do n't believe one word of it. She wishes she could. He could n't come; you will tell her so. To come here one must wait till conditions are right and proper for them. And it is very rare that one person can take another person's place here. They say it can be done sometimes, but hardly ever with good success. He has never found everything just right, and has been obliged to stay away, and mother has never been to any place where he could come. She thinks he should come to her, but she is n't a medium, and he can't, and so I thought if I did die over again I would

My mother is in St. Louis, and Aunt Lucy is with her, but she lives in New Orleans. She came away on account of the sickness, and because I

Tell Harry to be a good boy. I visit him as often as I can, and shall try to watch over him. Tell him to study hard, be a good boy, and make a nice, good man. Good-by. Dec. 9.

Stephen Kelley.

[How do you do, sir?] Fine; only a thistle can't be a lily, you know; but thistles, I suppose, are necessary, as well as lilles.

I stood wondering, while the little gal there was talking, how I was going to drive this team. I thought it might be a very good one for a child, but how it was going to do for me, with my roughand-tumble ways, I could n't tell. But I see it 's an expansion concern—answers for all sorts.

Before the breaking out of this infernal rebellion, I was engaged in the very good business of buying and swapping and selling horses in Missouri. I had some of the finest horses you ever see. And I used to be always happy in my trade; but when Uncle Sam began to call for folks to serve him, he called for horses as well as men, and then the business was n't very good. He was n't willing to pay the highest prices; did n't want the best breed; only something that would go. I went into the army and got killed. I said, "Confound the luck!" when I got knocked over; but it was pretty good luck, stranger, after all-only I'm rather out of my old business, and don't exactly know which way to turn; but they told me if I would just draw in here and straighten out affairs for the folks as well as I could, and straighten out my own crookedness, after that I'd begin to move along in a straight line.

My name is Stephen Kelley, and I'm none of your eastern small fry. I'm from Collinsville, Missouri. You was n't never out there, I take it. [No.] Well, if you had been, and I'd known you I might have gin you a ride, and perhaps a good horse; but as it is, I'm on foot, and like to be-

can't do much for you in that line. Well, it seems from all accounts that the boy is

drawing a tight rein, and is rather crowding the folks. He thinks he is the sole heir to every single mill I left. It was n't much. You see it this: His mother is one of the easy kind; thinks it's all right, and he's a good boy, and will do all right. He will raise the devil if he gets a chance. I don't mean he shall. It aint best. He thinks he knows everything, and the truth is he don't know nothing. That's the way with such youngalways necessary to influence the entire organic sters, you know. I'll just take him down a peg, system. I generally do, but it is not always a whittle him out a little, and we'll see who has the right to drive that team. I take it I have a right to myself yet. I want Mr. Powers to bring forward those papers, and to exercise the right that he has to square up matters, and if Steve has a word to say just shingle him, that 's all. It's no use to let a boy lead you; no indeed. [What is Mr. Powers's given name?] Joe. He is from-I think he is from Ohio. I think he was raised there. I aint sure. [You left papers in his hands concerning your property?] Yes, I did. And he is waiting to see what the boy will do. Pretty idea! Wait and let him out his throat. That's what he says-"I'll wait and let him cut his throat, and then show him what I can do." Well, I should like to know if he could n't show him with a good grace after his throat was cut! He acts as if he was afraid of the boy. Wait till he commits some act that is unlawful, and then nitch in and annihilate him. That's a pretty way to do! Oh Lord, if you want to learn how things are going on in this world, just get up above it and look down, and if you aint sick clear through I'm mistaken. I tell you it's a gambling shop all through, and he that can play the best is the best fellow. I'd rather be a horse jockey through all eternity than be as most of 'em are. Gracious! I never knew what the world was till I got out of it. You can just see what's going on in the halfbushel right round you, but if you want to take a general view just get up above and look down on it, and the folks you thought was so good you'd trust your own soul to them-they're the most thundering rascals out of prison. It's true. Well I'll take my truck and travel on. Good-day. Dec. 9.

# · best of Warren Means.

I wish you would tell my father and mother I have tried a great many times to come, but have never been able to till to-day. I go home every day, but I am not able to manifest. But I would like to have them know that I am very happy in my spirit home, and I do n't think I would return again if I could be always well. I have everyby to be able to teach myself. I am sometimes unhappy, but only because the friends I have left here are unhappy and are thinking of me. I shall and she has come to the conclusion that folks try to come to Simmy, so he can see me. I have either could n't, come backer I did n't want to been told that I could! I shall do all I can for the come. [Does she get the paper?] Get it? Bless oblideen. As fast as I learn I shall try as far as your she would n't think; of alcoping over Tues- they are impressible, an impress them. I want day night without it. I ve known her to read it father and mother to be happy about my death, after eleven e cleek at night. We had our work and not to think because I did n't come that I to do, you know, in the evening, after we'd been did n't want to. I thought I should come here be an in the second of the company of the inner life are able to judge most correctly out to work all day, and then she would read the fore I died. I made up my mind I should, but I

didn't know anything how hard it was, and what a crowd there was here, and how long I should have to wait. I want to thank Mrs. Friend for her kindness in speaking at my funeral, and in coming to see me, and for all her kind thoughts of me; and if she will go to my home, my father's house, I think I can manifest better there than anywhere else.

I am Warren Means, of Manchester, Mass. Dec. 9

Séance opened by Theodore Parker; letters answered by William Johnson.

#### MESSAGES TO BE PUBLISHED,

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

Thursday, Dec. 12.—Invocation; Questions and Answers; Frederic Seltzer, of Cleveland, to his brother Carl; Lillian Wortsser, of Milotol, Mass.; William Sayles, of the ship Navono, to his wife, in New York.

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

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

Thursday, Dec. 13.—Invocation; Questions and Answers; Hannah Thorpe, of Providence, R. I.; Luna Film, of Ipswich, Mass., to her parents; Charile Phelps, to friends in New Orleans; George A. Redman, to Mr. Colby.

Monday, Dec. 12.—Invocation; Questions and Answers; Charles A. Taylor, 5th Mass., Co. D.; Robert S. Forbes, of Missouri, to his brother Samuel; Janet Graham, ot New York, to her parents.

Tastady, Dec. 24.—Invocation; Questions and Answers; Tastady, Dec. 24.—Invocation; Questions and Answers.

Taseday, Dec. 24. — Invocation; Questions and Answers; Julia K. Bridgeman, to friends in New York; Eugene Tyler, of Norfolk, Va., to his mother; Tom Aiken, to his friend Dr.

es, ⁄er

ed

ny ild

ı't, ıld

ri. ud en he

ay he t!" od

he

ny ny

in-

all

ce.

n't

ng-

eg,

zht

or-

ıat

. .

no

is

ıed

ıds

he

tty t's

his

ell,

im

cts

in

tol

all

est

all

1 1

. .

ı 'd

· I

ıld

am

ıd-

105

oft all

W

bo

int

οf ilfSmith.

Thereday, Dec. 26.—Invocation; Questions and Answers; Euoch Davis, of Tovy, N. Y.; Janet Josepha, of New Bedford, to her mother: William Temple, of Springfield, Ill., to his mother; "Birdle" Wilson, to her parents.

Hoaday, Dec. 30.—Invocation; Questions and Answers; Herbert Penniman, of Louislana; Patrick Mooney, to his sister Mary; Katle Murray, of Fairhaven, Mass., to her Aunt Nellie.

Horbert Penniman, of Louislana; Patrick Mooney, to his sister Mary; Katlo Murray, of Fairhaven, Mass., to her Aunt Neillo.

Taesday, Dec. 21.—Invocation; Questions and Answers; John McDougal, to his friends in Glasgow and Dunkirk; Olive Taylor, to her parents in Orange, N. J.; Aunile Dyke, to her mother, in Chicago; Patrick Murphy, of Dover, N. H.

Taesday, Jan. 2.—invocation; Questions and Answers; Pierre Beauharnisis, of Boston, to his heirs in France; Rarah Cobbett, of Boston, to her mother and sister; Hiram Woodbridge, of New Bedford, to his friends.

Monday, Jan. 8.—invocation; Questions and Answers; Joe Barrows, 3d Vt. Cavalry, St. Albans; Martin Niles Btacy, died in Paris; Peter L. Denny, St. Paul, Minn.

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

Taesday, Jan. 9.—invocation; Questions and Answers; Henry K. Shielton, of Louislaina, to his friend, Philip Raymond; Avonis Jones Brocke; Matthew Fagan, ol New York, to his family; Johnnie Joice.

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

Monday, Jan. 20.—invocation; Questions and Answers; Lucy Ann Meers, of Newburryport, to her aunt; Capt. S. 8. Sulley, First Colorado Cavalry, to his friend Col. S. F. Tappan; Edward Holley, son of Lieut. Col. Nathaniel Holley, to his mother: Enoch Brown, of Titusville, Penn., to his children.

Tuesday, Jan. 21.—invocation; Questions and Answers; Ramuel Roberts, of Mercellith, N. H., to his friends: Joseph Hetton, of Hailowell, Me., to parents and family; Eliza Dow, of Epping, N. H.

Thursday, Jan. 23.—Invocation; Questions and Answers; Namel Roberts, of Mercellith, N. H., to his friends: Joseph Hetton, of Hailowell, Me., to parents and family; Eliza Dow, of Epping, N. H.

of Epping, N. H.

\*\*Thereday, Jun. 23 — Invocation; Questions and Answers;
Nathaniel Angell, of Cincinnati; Ellen Read Wade; George
Clarke, of Gloucester, to his wife; Josephine Jones, of New

Clarke, of Gioucester, to his wife; Josephine Jones, of New Orleans.

Orleans.

Thursday, Jan. 30.—Invocation; Questions and Answers; Mary Stratten, of Gioucester, Mass., to her friends; Horace Kimball, of New Bedford; Harriet Buck, of Montgomery, Ala., to her brother William.

Monday. Feb. 3.—Invocation; Questions and Answers; Whitam Hixon, of Miscouri, to his brother Nathan; Edward L. Stevens, of Brighton, 1st Lleut, Co. III., 5tht Mass.; Clara Pope; Frank Hanson, of Washington Village; Flerence Streeter, of Now York, to her mother.

Tuesday, Feb. 4.—Invocation; Questions and Answers; Deborsh Pendleton, of Boston, to her heirs; Charlie Dearborn, of Boston, to Bis parents; Julia A. Hobson, to her brother, In New Orleans; James K. Perry, of Harriburg, Penn., to his friends.

ther, in New Orleans; James K. Perry, of Harrisburg, Penn., to his friends.

Thursday, F.b. 6.—Invocation; Questions and Answers; Nathan Lawrence, of Pepperell, to his friend Blake; Adele Lechere, of the household of Louis Napoleon; Capt. Ben Weeks, of the ship "Alice," lost off Cape Hatteras 28 years ago; Mary Perry, of Sau Francisco, to her mother.

Monday, F.b. 10.—Invocation; Questions and Answers; Alice Chough, of Boston, to her father; Edward F. Bogers, 171st N. Y., to his relatives, in Utica, N. Y.; Sagoyewatha; Daniel Gago, of St. Paul, Minn., to his brother.

#### Donations in Aid of our Public Free Circles.

Received from 

 Friend, New York City
 8

 Friend
 1,00

 Mrs. C. P. Mondy, Rahway, N. J.
 1,00

 L. B. Sayles
 50

 B. 8. Gilbert
 34

 B. S. Gilbert
 34

 M. F. B. Clark, Wallingford, Conn
 1,00

 Friend
 1,00

 Friend, Milford, N. H
 1,50

 D. S. Jackson, Liberty, Cal
 5

 Friends at Circle January 9th, 1869
 2,00

# Buffalo.-J. M. Peebles.

DEAR BANNER-If it be allowed that there may rise occasions so important that all lesser motives of delicacy vanish before it, it may be presumed that the present one will be considered as presentthat the present one will be considered as present-ing one of those occasions, and justify this letter gether, and, in concert with our angel guardians, m a private individual, and find a ready plac in your columns.

Very many by whom this letter may be read have heard of our worthy and talented friend, Mr. J. M. Peebles, who is devoting his life, his energy, his nobility of soul, his highest manhood for the best prosperity of Spiritualism, and it cannot be ill-timed (though it may be at rather a late date.) to speak of the important good he did in this city during his sojourn among us. The meetings and Lyceum required some of the out-gushing stimulus of his spirit, that their usefulness might be increased, and the aspirations of those who have each in charge become invested with the high and holy endeaver of every sacred purpose, and their lives, like some vast river, course on until they should commingle with the melody of the great hereafter.

His influence and that of his guiding powers from that other world achieved grand and noble results in this locality. From a small but persevering few who attended the meetings and Lyce-

vering few who attended the meetings and Lyceum, he swelled the numbers to a house completely full, and every hand, on the evening of his departure, was waiting to grasp his own, and every
lip to bid him an earnest God-speed.

Wherever his feet may tread, on mountain or
in valley, in sunny slopes or on shady billisides,
may sweetest flowers line his pathway and sweetest joys he the thrilling, throbbing, pulsing element of his life in this world of mighty changes
and revolutions, for up there, up there, we know
that reace which passeth our understanding will
be his! His services are an adornment to our
rostrums. Since he first saw the glimmering light
of the skies grow into the beautiful dawn of morning, he has nobly written and spoken for its success, and in his labors here he did not cease to
speak words which burned with the fire of a devotion never to be forgotten. May the work he
has so well done in this city be continued with
the same earnestness by all who feel any interest
in the cause of the "ministering spirits," for in in the cause of the "ministering spirits," for in what cause can the sincere Christian have stronger inducements or more reasonable encouragement to assist than in the success of Spiritual-

Without discussing at any length the incongruities which often rise in our spiritual societies, it may be safely remarked that conquest should not be our motive, but our principles and feelings one toward the other should be brave and broad and toward the other should be brave and broad and earnest, that we may secure a union of purpose and our efforts be successful; otherwise we paralyze the thinking head, the feeling heart and the ready hand, while we fall to be an honest representative of those who have passed on, but who return to our homes, who sit with us at our hearthstones, telling us of their love for us, of the beautiful hearned which comes to us in every ways. tiful beyond which comes to us in every wave which dashes against the rock-bound shores of

It may be could we raise the curtain which hides them from our sight, and see with them the glorious scenes of grandeur which surround them; could we mingle with the pure and exalted intelligences who ever come to bless, we might more fully understand the true import of spirit interfully understand the true import of spirit intercourse and more readily learn what are the honors and splenders of our mortal life, that we may
seeme the infiniteness of the next. Since we cannot associate with them as we could were they
here, or we there with them, let us have faith,
even se a grain of mustard seed, and, we shall
greatly assist them in removing the mountain of
opposition which towers high above us, and yet
feel on this carth the soft hand laid in our own,
feel on this carth the soft hand laid in our own,
the velvety check pressed against ours, and our

mortal eyes behold the glory and transparency of the immortal forms of those who come to us for their and our own good. We shall see them as we see each other; and as they are dependent upon us, let us give them the means to do their will in all that is pure and true.

And in this cause let us be well-wishers, but not golden dreamers. We have a cause, and it must have an administration. It has its radicals and conservatives, but its needs are not too mighty for us if we but respect and honor the principles involved. What we most need is united action to swell the grand majority, which counts millions in this land to day. Moderation and magnanlity are matters so solemn and important in this movement that be we conservative or radical, this movement that be we conservative or radical, one great motive should actuate us—the bestgood of our cause. Then let us all abandon the dangerous grounds we have trodden—(if ever we have) that of dissension. Let us put away all disturbing views and opinions and join in a unaulmity of purpose which will do ourselves justice, he a headt to the many thereby receiving divine

imity of purpose which will do ourselves justice, be a benefit to the many, thereby receiving divine approbation through the coming and going of the angels, for our faithfulness to the trust which God has given us, the cultivation and development of an immortal soul, and by good and righteous deeds teaching others to follow on in the shining way.

By a life consecration, let our cause be more sacred than before. Strong in the consciousness of right, relying upon God and his attending angels for every blessing and comfort, our lives will become as lovely as a seraph's dream, and oh, with what a thrill of rapture we shall enter the "pearly gateway" and tread the "palaces of the skies," when the death angel kisses down these eyelids forevermore, and opens the great hereafter to our largest and most comprehensive vision. to our largest and most comprehensive vision. BARAH F. BROOKS,

#### A Capital Inducement to Subscribe for the Banner of Light.

Until July 31, 1868, we will send to the address

Until July 31, 1868, we will send to the address of any person who will furnish us new subscribers to the BANNER OF LIGHT, accompanied with the money (\$3), one copy of either of the following popular works, viz: "Soul Affinity," or "A B C of Life," by A. B. Child, M. D. For new subscribers, with \$6 accompanying, we will send to one address one copy of either of the following useful books, viz: "Hymns of Progress," by Dr. L. K. Coonley; "Poems," by A. P. McCombs; or the "Gist of Spiritualism," by Hon. Warren Chase.

For new subscribers, with \$9 accompanying, we will send to one address one of either of the following works: "Dealings with the Dead," by Dr. P. B. Randolph; "The Wildfire Club," by Hudson and Emma Tuttle; "Whatever Is, is Bight," by A. B. Child, M. D.; the second volume of "Arcana of Nature;" "Incidents in My Life," by D. D. Home; or a carte de visite photograph of each of the publishers of the BANNER, the editor, and Mrs. J. H. Couant.

For new subscribers, with \$12 accompanying, we will send to one address one copy of Andrew

and Mrs. J. H. Conant.

For new subscribers, with \$12 accompanying, we will send to one address one copy of Andrew Jackson Davis's "Morning Lectures."

For new subscribers, with \$15 accompanying, we will send to one address one copy of "Supramundane Facts in the Life of Rev. Jesse Babcock Ferguson, A. M., L.L. D., including Twenty Years' Observation of Preternatural Phenomena," edited by T. L. Nichols, M. D. English edition. The price of this work is \$2.50, and twenty cents postage.

The above named books are all valuable, and bound in good style.

bound in good style.

Persons sending money as above, will observe that we only offer the premiums on new subscribers—not renewals—and all money for subscriptions as above described, must be sent at one

Send only Post-Office Orders or National Currency.

## 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,

corner Fearl and Court streets, Buttalo, 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 brought forward for consideration.

brought forward for consideration.

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 ant mangures to insure the trip of this important enterprise—the sending of zealous and competent missionaries into towns and hamiets, to sow the good seed of Heavenly Truth brondcast among the hungering and famishing multitude.

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

# Oblinary.

Departed this life, near Washington, Wayne Co., Ind., the 21st Inst., Mrs. Frances Dougherty, in the 81st year of her age. Sist inst., Mrs. Frances Dougherty, in the Sist year of her age.

She and her husband were ploneers in the actitement of this

State, having come here whilst it was yet a territory. For
many years in the earlier part of her life, she was connected
with the Methodist Church: the last fifteen years she was a
firm believer in the Spiritual Philosophy, and for a considerabie portion of that time a constant reader of the Banner of
Light, until her eyesight failed her so that she was compelled
to give it up, and as her friends did not sympathize in her faith,
she could not hear it read. Her closing hours were as calm and
serine as those of a babe sinking to a quiet sleep.

Indianapolis, Ind., Jan. 29th, 1868.

J. DOUGHERTY.

# New Books.

THIRD THOUSAND EDITION.

NOW READY.

An Extraordinary New Book BY ANDREW JACKSON DAVIS, ENTITLED.

A STELLAR KEY

# SUMMER-LAND.

PART 1.

ILLUSTRATED WITH DIAGRAMS AND ENGRAVINGS OF CELESTIAL SCENERY.

MEN of Science! Thinking Men! Independent Men!
Minds akeptical about the Future! HERE 18 A BOUK

MEN of Relence! Thinking Men! Independent Men! I Minds skeptical about the Future! HERE 18 A BOOK FOR YOU.

This is the twentieth volume from the pen of the inspired Seer and Teacher, Andrew Jackson Davis. He has heretofore explained the wonders of creation, the mysteries of science and philosophy, the order, progress and harmony of Nature in thousands of pages of Iving inspiration; he has solved the mystery of Death, and revealed the connection between the world of matter and the world of spirits.

Mr. Davis opens wide the door of future human life, and shows us where we are to dwell when we put aside the garments of mortality for the vestments of angels. He says: "The volume is designed to furnish scientific and philosophical evidences of the existence of an Inhabitable sphere or zone among the suns and planets of space. These evidences are indispensable, heing adapted to all who seek a solid, rational, philosophical foundation on which to rest their hopes of a substantial existence after Death."

The contents of this book are entirely original, and direct the mind and thought also channels hitherto shelly susceptored.

The account of the spiritual universe; the immortal mind looking into the heavens; the existence of a spiritual zone; its possibility and probability; its formation and scientific certainty (the harmonics of the universe; the physical screpty and constitution of the Bummer-Land; its location; and domestic life in the spheres—are new and wonderfully interesting.

This book is selling rapidly, and will be read by hundreds and thousands of persons. Price \$1\$ possage isc. Liberal discount to the trade.

For asle at the BANNER OF LIGHT OFFICE, 185 Wash ington street, Boston, and at our BRANCH OFFICE, 544 lireadway, New York.

NOW READY.

# UNHAPPY MARRIAGES.

DY A. B. Child. Author of "Whatever Is, is Right";
D "Christ and the l'eople," etc.
Price 30 ets.; postage free. For sale at Banner of Light Offee, 158 Washington street, Boston, Mass.; also at the Branch
Umbe, 544 Broadway, New York.

# New Yooks.

# ARABULA; THE DIVINE GUEST.

CONTAINING A New Collection of Gospels. BY ANDREW JACKSON DAVIS.

Author of several Volumes on the "Harmonial Philosophy." THIS volume is, to some extent, a continuation of the an thor's autobiography, entitled, "The Magic Staff," But, chiefly, it contains a faithmi record of experiences which, it is believed, are far more representative than exceptional. The exceptions occur in that private realm where the individual differs, as each has an undoubted constitutional right to differ, from every other.

differs, as each has an undoubted constitutional right to differ, from every other.

A new collection of living Gospels, revised and corrected, and compared with the originals, is presented to the world, viz: St. Rishla, St. Menu, St. Confucius, St. Siamer, St. Gerril, St. Viz: St. Rishla, St. Menu, St. Confucius, St. Siamer, St. Gerril, St. Theodore, St. Octavias, St. Hamuel, St. Eliza, St. Emma, St. Raiph, St. Asaph, St. Mary, St. Selden, St. Lotta.

The alternations of faith and skepticism, of lights and shades, of heaven and hades, of joys and sorrows, are familiar to the human mind. The causes of these mental states are considered. May the Arabula be unfolded in the heart of every reader. Price \$1,50; postage 20 cents.

For sale by WILLIAM WILITE & CO., 1558 Washington street. Boston; and by WARREN CHASE, at our BRANCH BOOKSTORE, \$54 Broadway, New York. Nov. 30.

JUST RECEIVED.

HEALING OF THE NATIONS.

with AN Introduction and Appendix
By Nathaniel P. Talimadge. 537 pp. DRICE \$3.00; nostage 36 cts. For sale at Banner of Light Office, 186 Washington street, Boston; and at our Branch Office, 544 Broadway, New York.

# HEALING OF THE NATIONS.

SECOND SERIES.

By Charles Linton.

EXCELLENT STEEL PORTRAIT OF AUTHOR. 363 pp. PRICE 2.50; postage 30 cts. For sale at lianner of Light Office, 103 Washington street, Boston; and at our Branch Office, 646 Broadway, New York.

JUST PUBLISHED.

#### **LEGENDS** OF THE WARS IN IRELAND.

Robert Dwyer Joyce, M. D. DRICE \$1,50; postage 16 cts. For sale at Banner of Light Office, 15: Washington street, Boston; and at our Branch Office, 54: Broadway, New York. Jan. 25.

JESUS OF NAZARETH:

NEW EDITION.

#### A TRUE HISTORY OF THE

MAN CALLED JESUS CHRIST, MAN URLEADS JEOUS CHEERAS,

PMBRACING his parentage, his youth, his originst doctrines and works, his career as a public tracher and physlelan of the people, also the nature of the great conspiracy
against him; with all the incidents of his tragical death,
given on spiritual authority from Spirits who were cotemporary mortals with Jeans while on the earth. Through
ALEXANDER SMYTH. Price \$1.25; Postage 24 cents,
For sale at this office; also at our Branch Office, 544 Broadway, New York.

SECOND EDITION.

#### AN ORIGINAL AND STARTLING BOOK THE ORIGIN AND ANTIQUITY OF PHYSICAL HAN

SCIENTIFICALLY CONSIDERED, PROVING MAN TO HAVE BEEN CONTEMPORARY WITH THE MASTODON; DETAILING THE HISTORY OF HIS DEVELOPMENT FROM THE DOMAIN OF THE BRUTE, AND DISPERSION BY GREAT WAVES OF EMIGRATION FROM CENTRAL ASIA.

BY HUDSON TUTTLE.

JUST PUBLISHED

THE HYMNS OF PROGRESS: BEING a Computation, original and Select, of Hymns, Songs, and Readings, designed to meet the progressive wants of the age in Church, Grove, Hall, Lyceum and School,

Wm. White & Co., Publishers. 12 mo., 224 pages, large type; cloth bound in various colors. Price 75 cents, postage 22 cents. For saic at the Banner office, 158 Washington street, Boston, and at our Branch Office, 546 Broadway, New York.

#### SECOND EDITION. THE BOOK OF RELIGIONS;

COMPASSING THE
VIEWS, OREEDS, SENTIMENTS OR OPINIONS,
OF all the PRINCIPAL RELIGIOUS SECTS IN THE
WORLD, particularly of all Christian Denominations in
Europe and America; to which are added Church and Missionary Statistics, together with Biographical Sketches. By
JOHN HATWARD.

\*\*ORETO HEALER, has associated binaself with DR.
KNIGHT, Onvedich Movements,) and will heal
the sick at Du. K. 's office, (flymnasium), 265 Main sircet, Worcester, Mais, on and after Monday, February 10th; Office
John Hatward.

\*\*Ore Table 10 Company 10th; Office
Section 10 Wednesdays and Saturdays 9 till 12. Send
ior catalogue of cures performed.

\*\*Western 10 Company 10 C

JOHN HATWARD.

1'rice \$1,75; postage free. For sale at this office; also at our Branch Office, \$44 Broadway, New York.

April 13.

# RECONSTRUCTION OF THE UNION

IN A LETTER TO Hon. E. D. MORGAN, U. S. Senator from New York,

FROM
JUDGE EDMONDS.

Price 50 cents; postage free. For sale at this Office; slso at our Branch Office. 544 Broadway, New York. April 13.

JUST PUBLISHED. THE

FIFTH EDITION, (full gilt,) POEMS FROM THE INNER LIFE. BY LIZZIE DOTEN.

PRICE \$2.00. For sale at This Office; also at our Branch Office, 544 Broadway, New York. THE PERSONAL MEMOIRS OF D. D. HOME,

The Celebrated Spirit-Medium, ENTITLED, INCIDENTS IN MY LIFE;

With an introduction by Judge Edmonds, of New York. Price \$1,25; postage free. For sale at this office. Aug. 15. THE MIDNIGHT PRAYER:

A N Inspirational Poem, given through the mediumship of MRS. M. J. WILCOXSON. Price 8 cents; postage 2 cents. For sale at the BANNER OF LIGHT OFFICE, 100 Washington street, Boston; also at our BRANCH OFFICE, 516 Broadway, New York.

THE APOORYPHAL NEW TESTAMENT. DEING all the Gospels, Zhislies, and other pieces now extant, attributed, in the first fourcenturies, to Jesus Christ, his Apostics, and their companions, and not included in the New Testament by its compilers. Price \$1,25; postage 16 cents. For sale at this office.

# Miscellaneous.

CARTE DE VISITE PHOTOGRAPHS OF the following named persons can be obtained at the Banner of Light Office, for 25 CERTS HAGE: O Banner of Light Office, for 19 Carls Backet
JUDGE J. W. EDMONDS,
EMMA HARDINGE,
ABBAHAM JAMES,
ANDREW JACKSON DAVIS,
MEB. J. H. CONANT,
MEB. J.

MR. J. H. CONANT, ANTONE (by Anderson M. PEERLES, PINKIE, the Indian Malden; 50 cents. Sent by mail so any address on receipt of price. DR. J. T. GILMAN PIKR.

Pavilion, 57 Tremont street, Room No. 5, BOSTON, MASS. OFFICE HOURS, 9 to 12 M.; 2 to 5 F. M. All other hours devoted to outside patients.

N. H. ALL PRESCRIPTIONS carefully prepared and put up by himself.

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

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

64 WASHINGTON STREET, BOSTON.

BOOTS, Herbs, Extracts, Oils, Tinctures, Concentrated
Recicines, Pure Winesand Liquom, Proprietory and Popular Medicines, warranted pure and genuine. The Anti-Scrotular Panacea, Mother's Cordai, Itealing Estract, Cherry
Tonic, Ac, are Medicines prepared by himself, and nusurpassed
by any other preparations. N. B.—Particular attention paid
to putting up Brintwak and other Prescriptions. Jan. 4.

WE want first class Agents to introduce our NEW STAR SHUTTLE SEWING MACHINES.

Extraordinary indecements to good salesment. Further particulars and Sample work furnished on application to W. O. Willson & Co., Cleveland, Ohio; Boston, Mass.; or St. Lonia Mo.

A. B. CHILD. M. D., DENTIST

# Mediums in Boston.

DR. MAIN'S HEALTH INSTITUTE AT NO. 230 HARRISON AVENUE, BOSTON. TYHOSE requesting examinations by letter will please en-close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. 18w—su. 4.

MRS. A. C. LATHAM,
MEDICAL GLAIRVOYANT AND HEALING MEDIUM,
193 Washington street, Boston. Mrs. Latham is eminently successful in treating Hamors, Rheumatism, diseases of the
Lungs, Ridmeys, and all Billous Complaints. Parties at a distance examined by a lock of hair. Price 81,00. 13w—Jan. 4.

JAURA HASTINGS HATCH, Inspirational Addium, will give Musical Réances every Monday, Tuesday, Thursday and Friday evenings, at 8 o'clock, at 8 Kitterdas place, opposite 69 Friend street, lioston. Terms 25 cts. Feb. 1.-4w\*

NELLIE STARKWEATHER, Writing Test Medium, No. 6 Indiana street, Boston, Mass. Dec. 14.-12w

SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) 13w-Jan. 4. MRS. R. COLLINS still continues to heal the sick at No. 19 rine street, Boston, Mass.

A. S. HAYWARD heals by Spirit Magnetism, Il Dix Place, Boston. Hours 16 to 4. Feb. 15.

MARY M. HARDY, Trance, Healing and
Business Medium, No. 93 Poplar st., Boston. Public s6.

new cv y Thursday evening. Bws-Feb 15.

MISS BECKWITH, 28 Camden st., Boston.
Trance and Writing Medium. Hours 9 to 12 and 2 to 5;
Nondaya excepted. Term \$1. Buss 9 to 12 and 2 to 5;
Nondaya excepted. Term \$1. Mondays excepted. Terms 41.

MRS. FLINDERS, Medical and Remarkable
Healing Medium. Advice \$1,00. 41 Harrison Avenue,
12w\*—Feb. 1.

# Miscellaneous.

NEW MUSIC.

Songs and Churuses 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. B. Wilson,) and rendered by Miss Lizzle Doten. Music by John P. Ordway, M. D.

"With reschude in my hand,
Presh from the Nummer-Land,
Father, I come and stand
Close by your side.
You 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,
Itappy in thinking of you;
I'm with you now in spirit, darling,
Angels 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. Some and chorus. By John P. Ordway, M. D.

"Something sweet to think of, in this world of care,
Though dear friends have left us, they bright spirits are;
Something sweet to dream of—hark! I the angels ray:

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

The above beautiful 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.

O'er Graves of the Loved Ones Plant Beauti-

ful Flowers.
Song and chorus. By John P. Ordway, M. D. Price 50 cents.

Praise to God.

Written by George W. Birdseye, to the music of the cele-brated American Hymn by M. Keller. -Price 35 cents; postage free. For sale at the lianner of Light Office.

SOUL READING,

Or Psychometrical Delineation of Character.

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

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

Beven years experience warrants them in asying that they what laculities should be restrained, and what cultivated. Beven years experience warrants them in saying that they can do what they advertise without fail, as hundred are willing to testify. Mkeptics are particularly invited to investigate, Everything of a private character KETT STRUCTLY AS SCOUL For William Delineation of Character, \$1.00 and red stamp. Hereafter all calls or letters will be promptly attended to by either one or the other.

ilther one or the other.

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

DR. J. WHIPPLE.

DR. J. R. NEWTON WILL Heal at Puluski House, Savannah, Ga., Commencing Feb. 7th. 17-Oct. 12.

Commencing Feb. 7th. tf-Oct. 12.

MRS. MARY LEWIS, Psychometrical or Soul Reader, would respectfully announce to the public that she is located in Morrison, Whiteside Co., 111. where she is ready to receive calls; or by sending their autograph, or lock of hair, will delineate character, answer questions periaining to the past, present and nuture. Having been thoroughly test ed, she is confident she can give general satisfaction to the public. For written Bellneation of Character, and Answering Questions, \$1,00 and red stamp. MRS. MARY LEWIS, Morrison, Ill. 6w\*-Jan. 18.

# DR. HALL'S VOLTAIC ARMOR,

Magnetic Bands and Soles.

THE GREAT SCIENTIFIC REMEDY FOR COLD FEET, RHEUMATISM,

NEURALGIA, PARALYSIS. NERVOUS HEADACHE DYSPEPSIA, BUIATICA, and

ALL NERVOUS DISORDERS. THE MAGNETIC INNER SOLES can be depended on a a positive remedy for COLD FERT and IMPERFECT CIRCULATION. Descriptive Circular, with Testimonials and directions for use, mailed free. Hold by all Drusgists throughout the United States. VOLTAIC AUMOR ASSOCIATION, PROFRIETORS, 132 Washington street, Boston, Mass. Jan. 4.—tf

IMPORTANT TO Farmers, Lumbermen and Teamsters.

# RYDER'S IMPROVED WAGON. Three or more Combined.

Three or more Combined.

I UMBER, Truck and Dump Wagon, all embodied in one Little, simple arrangement, which can be applied to Wagons now in use for the trifling sum of from ten to twenty dollars. For a Dump Cart or Wagon the load is equalized or removed by use of team. For long lumber the load can be removed by the same power, or the graifing can be acquisted to a hay rack, or a party wagon. All this has been attained in Ryder's Patent. Patented March 36th, 1857. No. 83.309.

Right of manufacture—Anes New England Plow Company, Buston; Wm. T. Dole, Routh Danvers, Mass.; James B. Sawyer, West Boxford, Mass., &c.

For further information address RYDER & ROGERS, Hampden Cor., Maine. State, County and Town Rights for sale. Agents wanted.

DRUNKARD, STOP!

TTHE Spirit-World has looked in mercy on scenes of suffer-I ingirom the use of strong Dring, and given a nemby that takes away all desire for it. More than Eight Thom-sand have been redeemed by its use within the last seven years. lf 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, C. CLINTON BEERS, M. D. No. 870 Washington street, Boston, Mass. 4w-Fab. 1.

# MILLER'S HEPATIC POWDERS.

THE GREAT CLAIBVOYANT MEDICAL DIRCOVERY.

These Powders and a newly discovered Vegetaral Liver REMEDY, having a natural and specific affinity for the liver and billary functions. They rouse to vigorous, healthy action a torpid, diseased liver; stimulate the hidneys, and correct all billous derangements. Sent to any address by mail with full directions for use. Price per package, 80 cents and two red stamps. Bend for Circular. Address, LEO MILLER, Appleton, Wis.

Jan. 23.

FREE I OUR New Catalogue of IMPHOVED

REE I SCHOOLE DIES. MORE THAN

\$200 A MONTH is being made with them. S. M.

STENCER & CO., Brattlebord, Vt. 128—Feb. 8. A. B. CHILD. M. D., DENTIST.

50 School street, next door East o Parker House, Boston.

BOARDING, by the day or week, at 54 Hudson street, Boston, Mass.

# New York Advertisements THE GREAT SPIRITUAL REMEDY, MRS. SPENCE'S

# **POSITIVE AND NEGATIVE** POWDER8.

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

THE POSITIVE PUWDERS OURE Remarks, it is a series of all kinds, is wonderful beyond all precedent.

THE POSITIVE PUWDERS OURE Remarks, in Good, Colic, Pains of all kinds; Cholers, Diarries, Bowel Complaint, Dysentery, Nauca and Vomiting, Dysentery, Nauca and Vomiting, Dysentery, Nauca and Vomiting, Dysentration, Paints Menstruation, Failing of the Womb, all femals Measurements and Drangements; Cramps Fits, lightophulia, Locklaw, Bt. Vitus' Bances Instruction Fever, Billious Fever, Yellow Fever, the Fever of Small Pox Measies, Rearlaints, Eryspicias, Preumonis, Pleurisy; all Indummations, acute or chronic, such as infammation of the Lungs. Kidueys, Womb, Bladder, Stomach, Prostate Gianat Catarria, Consumption, Bronchitis, Coughs, Colds; Serofula, Nervousness, Seeplessness, &C.

tion, Bronchitis, Coughs, Colds; Serofula, Nervousness, Steeplessness, &c.

THE NEGATIVE POWDERS OURE Paralysis, or Palsy; Amatrosis and Beafness from paralysis of the nerves of the eye and of the ear, or of their nervous centres; Itoulie Vision, Catalepsy; all Law Fevers, such as the Tryphoid and the Tryphus; extreme Nervous of Muscular Prostration or Melaxation.

For the cure of Chills and Fever, and for the prevention and cure of Cholera, both the Positive and Negative Powders are needed. ers are needed. The Pusitive and Negative Powders do no vio-

The Positive and Negative Powders do no violone to the system; they cause no purging, no names,
no vomiting, no narcotizing; yet, in the language of 8.
W. Richmond, of Chenoa, Ill., "They are a most wooderful
medicine, so silent and yet so effectives."
As a Frantiy Medicine, there is not new, and never had
been, mything equal to Mira. Spence's Positive and
Negative Powders. They are adapted to all nges 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 dis
case before a physician can reach the patient. In these respects, as well as in all others, the Positive and Negative Powders are

THE GREATEST FAMILY MEDI-CINE OF THE AGE!

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

To AGENTS, male and temale, we give the Sale Agency of townships and counties, and large and liberal counties.

profit.
WHYSICIANS of all schools of medicine are now using the Posttive and Negative Powders extensively in their practice, and with the most gratifying success. Therefore we say, confidently, to the entire Medical Profession, "Try the Powders."
Printed terms to Agents, Physicians and Druggists, sent e. Circulars with fuller lists of diseases, and complete explana-

tions and directions sent free postpaid. Those who prefer special written directions as to which kind of the Powders to use, and how to use them, will please and use brief descrip-tion of their disease when they send for the Powders.

Mailed, postpaid, on receipt of price. . 

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

Money mailed to us is at our risk. OFFICE, II] St. MARKS PLACE, NEW YORK. Address, PROF. PAYTON SPENCE, M. D., Box 5817, New York City.

For sale also at the Bauner of Light Office No. 158 Washington St., Boston, Mass., and by Brugglets generally, Peb. 15. G, G, G, G, 6,

Coughs, Colds, Consumption, Catarrh,

Constipation, Cured!

DY Dr. E. F. Garvin's new discovery for the dissolving and volutizing, for the first time, the remedy called Tar. It contains 12 nettive Principles, but in its officinal use only two have ever here 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 Laungs, and the Golden Liver Phils, form a reliable treatment for Consumption, and specific for Catarrh, Bronchits. Heart Diseases, Eruptons and all forms of Scrodia, Piles, Female Diseases, Eruptons and all forms of Scrodia, Piles, Female Diseases, &c. I am at liberty to use the following names:

Cared of Consumption:

Mr. William B. Depuy, 157 17th street, Brooklyn, N. Y., after using all the popular remedies of the day, and given up, was cured by the New Molution of Tars.

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

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

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

Mr. John liaus, St. Johns, New Brunswick.

Mrs. L. Mr. Andrew Smith, corner Franklin avenue and 19th street, Mrs. L. V. Mrs. John liaus, St. Johns, New Brunswick. Constipation, Cured!

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

Test Medium.

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

Mrs. E. Rogers, Centerville, N. J.

Mr. George Shufeldt, 108 North Lasalistreet, Chicago, Ill.,
Catabril.

E. Tripp, 223 Indiana street, Chicago, Ill., Elyapepata
and Bronchitis of TWELVE YEARS STANDING.

Mr. W. A. Loring, Clerk Amenican Hovar, Boston, Mass., Heart Discuse. Mr. Julius Kimball, Chicago, Ill., Heart Discuse. Mr. George Fassett, Riding Teacher, Chicago, Ill., Heart Discuse. Heart Diseaset

Disease.

Mrs. Lewis, Iowa City, Heart Disease.

Mrs. Mary Davis, Cashler Jones's store corner 19th street and 8th avo., New York, Heart Disease and Constipation.

Mrs. Henry Hermes, 482 6th avenue, New York, Constipation.

Mr. Ellaworth, 2d Broadway and Pearl street, New York, Etching Eruption and Countipation.
Mr. Ellaworth, 2d Broadway, New York, Scrofuln.
OTHERS CAN BE REFEREND TO. OTHERS CAN BE REPRINED TO.

PRICER'S First Solution or Comp. Elixir, \$1,50 Per Bottle. Inhaler and inhalant sent by mail \$5.00—never before sold less than \$15. I'lls 2 sized Boxes, \$1,00, 50cts. Free

A LIBERAL DISCOUNT TO AGENTA Fold by Druggists everywhere. Address. E. F. GARVIN, M. D., 662 8th Ave., bet. 28th & 29th ata., New York. FRED. L. H. WILLIS, M. D.,

No. 29 West Fourth Street, New York, (NEAR BROADWAY,) CLAIMS marked success in the treatment of all Chronic and Nervous Disorders, Epilepsy, St. Vitus' Dance, White Swelling, Parnlysis, Local and General Debility, Pulmonary Consumption, &c. and in a word, sil Morbid Conditions affecting the with a word, sill mornia Conditions arrecting the Vital or Functional Action of the System.

25 Office Hours, for Examination, Consultation and Trentment, from 8 to 11 o'clock A. R., and from 4 to 7 o'clock P. M. l'atlents unable to call, will be visited at

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

THE CREAT INDIAN DILE AND SALT RHEL'M REMEDY. The mission of the red man from the spirit-land has ever been one of kindless to the pale face, and from O-KA-HI KER, once a medicine man of the Pawners, has been given, through the mediumahly of the well-known Mrs. Staats, an Herb Sales that never falls to cure Piles and Balt Rhalm. I how mailed to your address on receipt of \$1,00. Address, EDWARD J. SHELTON, SI Amity street, New York.

DR. J. P. BRYANT, (Returned from California,) VATILI, heal the sick at his residence, 306 West 34th St., (near 8th ave.) NEW YORK.

Invalids will find this place easy of access by the street cars and stages, and but a short distance from the Hudson lilver, Harlem, and New York and Boston Rallroads.

16—Dec. 21. WHISKERS.—DR. LAMORTE'S CARROLA WILL

YY force Wolkers on the amounters Carrolla will.

Never known to fail. Sample for trial sent for locents. Advers REEVES & CO., 78 Nassau at., New York. Oct. 12.—6m. NEW JERSEY AND WEST VIRGINIA
FARMS, for saio on easy terms, or exchange. Farms in
west Virginia to leave, to good men, with some capital. B
FRANKLIN CLAHK, I Park Place, New York city.
Feb. 8.—13w

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

Jan. 11.—6w°

MRS. JENNIE WATERMAN DANFORTH, Claircoyant Physician, No. 313 East 33d street, between 1st and 2d avenues, New York, magnetites and cures scate and chropic diseases, in the france state. 25w°—Dec. 14. MRS. COLES, Medical and Business Clairvoy-ant, 451 (old No. 407,) Second avenue, New York. Feb. 8.-4w\*

DR. WM. L. FLEMING possesses remarkable healing power. Treats insanity. It West 64th st. N. Y

MRS. COTTON, Magnetic Physician, 451 3d avenue, New York, cares by laying on of hands.

# Banner of Light.

### WESTERN DEPARTMENT:

We require appartialions, forward advertisements, and ranker all other business connected with this Department of the HANNER OF LIGHT. Letters and papers intended for us, should be directed to J. M. Prangaza's Local matters from the West requiring immediate attention, and long arti-

#### An Indian Trenty.-Col. S. F. Tappan.

Privileged, while in Washington, with a seat in the Indian Bureau Rooms, next to one of the chiefs of the "Ute Indians" from Colorado, we listened with the most intense interest to the recitals of wrongs from agents and bordermen, the references to old treaties, and the stipulations for the future, touching the interests of these Indians, dressed (those present) in their native costume. Closely nestled our heart with theirs, for, believing, we try to practically exemplify the brotherhood of the races.

A pseudo-civilization, that seems so adaptive in the impartation of vices, has maddened these remnant tribes with its crimes; invaded their dominions; robbed them of their lands; made them outlaws in their own country; hunted them down in their forests; murdered them on their own hearth-stones; thrust the plow into their sepulchres, and turned up to the scorching suns the sacred ashes of their fathers.

Christians, professing to be followers of the "Prince of Peace," have gone among them with aword and cannon, creeds and whiskey, bibles and bowie-knives, impeling them by influence and thrusting them, by force of circumstances, far below their original native condition.

Monopoly is fast turning this Western garden of the world into a moral wilderness; covering it with darkness, smiting it with sterility, and supplanting social peace and plenty, filling the land with doubt and dread. Hunger is king of the earth. All men howing down to him, he rules them with a rod of iron. A true incarnation of despotic will, his breath blights and blisters whatever it touches. And the past Indian policy of the country, executed by selfish contractors, or, what were worse perhaps, a murderous soldiery, has forced upon the original proprietors of American soil hunger, starvation, depredation and death. Their war propensities aroused, they fought with an Indian strategy all their own, each killed costing the U.S. Government over a million of dollars.

A different policy-thanks to the humanitarian inspirations of the age, has been inaugurated-a peace policy, appealing to the higher instincts of the divinity in humanity. It promises blessed fruitions of peace and harmony.

Among the Indian Commissioners appointed by Congress, is Col. S. F. Tappan, who is exerting all the energies of his noble, manly soul in their behalf. Espousing their cause from deep-seated principle, and possessed of great executive ability, with him to plan is to accomplish. Multitudes summering in the hunting-grounds of the Indian heavens, delight to shower upon him blessings and benedictions.

Justice the motto of these Commissioners, and words breathing peace and kindness, these Western red men throw down their implements of war, toss their unstrung bows at the feet of Col. Tappan and his Congressional appointed associates. This Government-all the governments of earth have yet to learn that peace is not only preferable in securing the ends of justice, not only more magnanimous and Christ-like, but cheaper, wiser every way, than war.

# Rev. C. Cravens's Position.

The readers of the Banner of Light may recollect seeing a few years since the report of a very interesting discussion upon the merits of Spiritualism between Prof. S. B. Brittan and the Rev. C. Crivens, a Universalist clergyman of Leroy, New York. Through investigation, study and philosophical research, Mr. Cravens has become exceedingly tolerant and liberal in his theological denominational censers. The "Universalist," of Boston, has the following:

" Rev. Charles Cravens, writing the Ambassador to correct its statement that he had withdrawn from the ministry, concludes: 'And here let me say, that I hold myself in readiness, as heretofore, to answer professional calls in the neighboring region. And I will say further, that I expect to preach the truth as I understand it, without the faintest regard as to how it is understood by others, whether assembled at Westminster, Geneva, or Baltimore. We believe Bro. Cravens has never been noted for anything more than the very 'faintest regard' for how the truth is understood by his brethren."

For the "aid and comfort" of the "Universalist," "Gospel Banner," &c., we will say that the Rev. Mr. Cravens, spending some time in Washington, D. C., has attended the Spiritnalists' meeting, Lyceum, Circle and Conference; and what is more, speaking in the Conference meeting, said emphatically," I AM NOT A UNIVERSALIST-am not a 'Christian' either, but a Theist, accepting the principles of the Spiritual Philosophy, and the RADICAL' as the best exponent of my theological convictions." If that is treason to sectarian Universalism, he would doubtles say-"gentlemen, make the most of it."

And now, this independent thinker, because he will not draw in the denominational traces of Universalism, is to be " Connor"-ized at once as a dreadful man!

By the way, the Rev. Dr. Brooks, of New York, By the way, the Rev. Dr. Brooks, of New York, is missionarying in Washington, preaching moderately to a moderate congregation of the unchurched in Union League Hall, a MALL cast of by the Spiritualists when they took possession of one more commodions, elegantly inhibed and furnished by themselves. Engaged just now in comforting the afflicted, we will say there are several Universalist clergymen, fully fellow shipped in the denomination with whom we frequently correspond, relative to the movements of Committees, Conferences, Conventions and the granded beliefs of certain clergymen. The plot deepens—the spirit of the age is onward, and Universalist clergymen to multitudes a stepping stone to Spiritualism.

A Challenge—Lyman C. Howe.

A sploy controversy is being published in the columns of the Dunkirk Journal, relating to "Trance Medium" and Spiritualism generally, adjustion, investigation and then conversion to Spiritualism—how matural the ascenti The attacking party signs himself "Inquirer"—a coward, of course.

Mr. Howe responding politedly, and the spiritualism as proving principles of the control of the province of the control is missionarying in Washington, preaching mod-

and as Sacred as the Bible? If any one will meet this fastic they can confer with me by mail at Laona, Chautauque County, N. Y. If not, we at Laona, Chautauque County, N. Y. If not, we shall conclude they have fur the 'Eddy Exposers.' Let us 'Prove all things and hold fast the good."

Univarsalists believe in discussions. How they relish combating the almost dead issues—total depravity, vicarious stonement and endless hell torments. But do they rush as bravely into the theologic ring when Spiritualists gird on their armor? Probably the Rev. I. George, so willing to meet Methodists, Baptists, Preshyterians, upon the proposition of endless punishment, will at once accept the challenge. He, or other sectarian clergymen, will find in Bro. Howe's praise, that he has lectured in this sensational age year after year, in a given locality, to universal acceptance. The good people of Western New York, appreciating, intend to keep him in their midst. Certainties are infinitely preferable to probabilities or possibilities.

H. Clay Prouss's Lociure on Labor.

This thinker, poet and orator lectured the other the evening in Odd Fellows' Hall, Washington, D. C., under the auspices of the "Workingmen's Assembly," to a highly appreciative audlence. It was to us a rich and rare treat—a combination of fact, logic and eloouence. Premising the graner
Vark cliy in May next.

was to us a rich and rare treat—a combination of fact, logic and eloquence. Premising the generally admitted principle, that the primary purpose of human life was the growth and development of man's whole nature, he argued that this could be effected only by a full exercise of all the powers and faculties of body and mind. Labor was the essential element of success. Not shirkers, but workers, win. An equilibrium between body and mind; the physical forces and spiritual forces; the external and internal man, was indispensable to human achievement. At the close of his brilliant effort, he recited an original prize poum. We select the following stanzas:

" Whom shall we call our heroes, To whom our praises sing? The pampered child of fortune, The titled Lord or King? They live by others' labor,
Take all, and nothing give-

The noblest types of manhood Are they who work to live. 'T is toil that over nature Gives man his proud control, And purifies and hallows

The temple of his soul. It startles foul diseases, With all their ghastly train— Puts iron in the muscle, And crystal in the brain!

The Grand Almighty Builder,
Who fashioned out the earth,
Hath stamped His seal of honor
On labor from her birth. In every angel flower that blossoms from the sod, Behold the master touches-The handiwork of God!
Then honor to our workmen, Our hardy sons of toil— The heroes of the workshop, And monarchs of the soil!"

In handling the subject, Mr. Preuss not only displayed great originality of thought and finish of expression, but at times rose to the loftiest strains of impassioned eloquence, thrilling to absolute enthusiasm those present. Lyceums and Workingmen's Associations should secure his services at once. Lecturing should be an important branch of his life-purpose. Workingmen and literary organizations need just such advocates all through the country.

#### Convention of Universal Peace Society in Washington.

Pursuant to the Call, this Convention commenced its sessions on Thursday, Jan. 30th, in Harmonial Hall, Pennsylvania Avenue; A. H. Love, of Philadelphia, presiding, and several reporters present.

The proceedings of a former meeting were read by L. K. Joslin, of Providence.

J. M. Peebles, of New Jersey, and A. D. Cridge, of Washington, were appointed Secretaries.

Letters, approving the purpose of the meeting, were read from Gerritt Smith, Lloyd Garrison, views, enough so to be placed under the ban of M. S. Townsend, E. S. Heywood, Messrs. Smolinker, Butts, White, Whipple, Dugdale, Henry C. Wright, and others.

> Joshua Hutchinson, of the famous Hutchinson band, sang a number of beautiful songs and ballads during the sessions, eliciting great applause. Besides those heretofore committed to peace and peace principles, Gov. Arny, of New Mexico. Mrs. Elizabeth Cady Stanton, Prof. Wilcox, Mrs. Finnerly, Mrs. Dundore, President of Maryland Equal Rights Association, Mrs. Josephine Griffin, Thomas Gales Forster, John Beeson and others, took part in the deliberations of the meeting. There were just enough opposing elements to make the gatherings exceedingly interesting. The hall was densely crowded each evening, and upon the whole this was considered the most enthusiastic and profitable meeting held by the Society. The discussions upon the resolutions were at times intensely exciting, and all seemed blessed by their sittings in the Sanctuary of Peace. Both Bros. Love and Joslin made speeches that will long be remembered in the Federal Capital. Deeply do we regret a lack of room to report them. The

> following resolutions were adopted:
>
> Whereas, The foundation rock of pure Christianity is peace, the true intent of government is peace, and the prayer of the people is peace; and whereas, the three great proclamations given to the world, vis: "Thou shalt not kill," "Feace on earth," and "All men have an inalicinable right to life," have been and are totally disregarded, until the anthem is "Glory to military power in the highest—on earth war and destruction to men," and the Constitution of the United States, so long as it refuses this inalicinable right to life and mocks and confounds these commandments, and the teachings of Jesus, is still "an agreement with death and a covenant with hell"; the refore. following resolutions were adopted:

Resolved. That as we see, as we feel, the monstrous iniqui-

The Convention then adjourned to meet in New York city in May next.

#### Brief Definitions.

The fundamental idea connected with Spiritual-

ism is God, the Infinite Spirit. The fundamental thought, with attendant facts. is a present conscious intercourse with the spirit-

The fundamental purpose is to educate, elevate and spiritualize humanity. As a religion, a science and a philosophy, then, it underlies and overtops all human interests.

In Los Angelos County, California, there are 8,799 orange trees in hearing condition, yielding from 1,000 to 3,000 each, annually. These trees do not bear until their eighth year, when they average 1,000 and increase yearly thereafter, until sometimes they reach a yield of 4,000. At 2,000

as the average for computation, last year's crop was, therefore, 17,598,000. The amount paid for them on the trees is three cents each, the shippers gathering them at their own expense.

What class of women are most apt to give tone to society? The belies.

### SPIRITUALIST MEETINGS.

BORTON.—The First Spiritualist Association hold regular meetings at Mercantile Hall, Summer street, every Sunday ecening, at 79 o'clock. Samuel F. Towle, President; Daniel N. Ford, Vice President and Treasurer. The Children's Progressive Lyccum meets at 194 x. s. John W. McGuire, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to Miss Susan M. Fitz, Secretary, 65 Warren 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 Thayer, procedes each lecture. L. S. Richards, Chairman. Speakers engaged;—J. G. Fish, Feb. 23; J. 31. Peobles, March 1; Win. Denion, March 8; S. J. Finney, March 15; Mrs. Emma Jay Bulene, March 2; and 23; Miss. Cora L. V. Daniels.

The Progressive Societies in care of Miss Phelps meet in No. 12 Howard street, up two flights, in hall. Sunday services, 103 A. N., 3 and 7 P. M.

Mrs. S. L. Chappell lectures every Sunday afternoon and evening, at 2M and 7% o'clock, in isli 544 Washington street, opposite Essex. Mrs. M. E. Beais, medlum.

ROXUMY DISTRICT.—Dr. Urlan Clark will hold a series of lectures and conferences in Dudley Hail, Post Office Building, Sunday evenings, at 7 o'clock. Free to all.

EAST BOSTON.—Meetings are held in Temperance Hall, No. 5 Mayericksouser, overy Sunday, at 5 and 78 p. N. L. P. Free

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

EAST BOSTON.—Moetings are held in Teraperance Hall. No.
5 Maverick square, overy Kunday, at 3 and 7 p. x. L. P. Freeman, Cor. Sec. Children's Progressive Lyceum meets at 10 p. x. L. D. Green, Conductor: Mrs. Martha S. Jonkins, Guardian. Speakers engaged:—Mrs. Augusta A. Currier, March 8, 15, 27 and 29; Mrs. C, Famile Aliyn, Sunday afternoons of April; Miss Julia J. Hubbard, Sunday evenings of April.

SOUTH BOSTON.—Spiritual Conference Meeting at 10 A.M. Lecture at 24 P.M., in Franklin Hall (formerly the South Haptist Church), corner of C street and Broadway, every Sunday. All are cordially invited. C. H. Rines. Sunday. All are cordially invited. C. H. Rines.

CHARLESTOW..—The First Spiritualist Association of Charles
town hold regular meetings at Central Hall, No. 25 Elm
street, every Sunday at 24 and 74 p. M. Boeaker engaged:—
Mrs. C. F. Allyn during March. Children's Lyceum meets at
103 A. M. A. H. Richardson, Conductor; Mrs. M. J. Mayo,
Guardian.

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

CHELSRA.—The Children's Progressive Lyceum meets ev.

Wednesday evening for the benefit of the Lyceum.

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

The Bible Christian Spiritualists hold meetings every Sanday in Winnishmet Division Hall, at 3 and 7 r. M. Mrs. M. A. Ricker, regular speaker. The public are in-invited. Seats free. D. J. Ricker, Sup't. CAMERIDGEPOHT. MASS.—The Spiritualists hold meetings very Sunday in Williams Hall, st 109 A. M. and 79 P. M. peakers engaged:—Dr. A. P. Pierce, Feb. 23; J. M. Feebles,

Narch 1. Lowett, Mass.—The Children's Progressive Lyceum hold meetings every Sunday afternoon and evening, at 2½ and 7 o'clock. Lyceum seasion at 10½ a. M. E. II. Carter, Conductor, Mrs. J. F. Wright, Unardian; J. S. Whiting, Correspondng Secretary.

ng Socretary.

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

Wongayan, Mass.—Meetingsare held in Martingtone Held.

Dr. J. N. Hodges, May 10.

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

Springwillb, Mass.—The Fraternal Society of Spiritual
lats hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 2r. M.; Conductor, H. S. Williams;
Guardian, Mrs. Mary A. Lyman. Lectures at 7r. M. Speak
er engaged:—J. G. Fish during March.

Freigaged:—S. F. Fish during march association hold meet-browniam, Mass—The Spiritualist Association hold meet-ngs at Harmony Itali two Sundays in each month, at 2½ and F. M. Afternoon lectures, free. Evenings, 10 cents. Wm. I. Orne, President. The Children's Progressive Lyceum neets every Sunday at 10½ A.M. E. T. Whittier, Conduct-or; Mrs. A. M. Kempton, Guardian.

FITCHBURG, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening in Beiding & Dickinson's Hajl. The Children's Progressive Lyceum meets at same place at 104 A. M. Dr. H. H. Brigham, Conductor; Mrs. Wm. H. Simonda, Guardian; N. A. Abbott, Secretary. Speaker engaged:—N. S. Greenleaf, March 1.

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

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

BRIDGEFORT, CONE.—Children's Progressive Lyceum meets every Sunday at III A. M., at Lasayette Hall. Dr. H. H. Grandall, Conductor; Mrs. Auna M. Middlebrook, Guardian.

Thursday evening at 7% o'clock, in Grandok Hall (Upper room), No. 11s Myrtle avenue; Brooklyn, 'Also, Sunday and Yriday avening, at 76 o'clock, in Coplinestal Hall, server Yourth and South Ninth streets, Williamsburg. Also, Sunday at 3, and Tuesday at 76 o'clock, in McCartie's Temperance Hall, Franklin street, opposite Post-omice, Green Foint. Contribution 10 cents.

Oswgoo, N. Y.—The Spiritualists hold meetings every Sunday at 2% and 7% r. M., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12% r. M.; J. L. Pool, Conductor; Mrs. E. Doolittie, Guardian,

Bridge street. The Children's Progressive Lyceum meets at 12M F.M. J. L. Pool, Conductor; Mrs. B. Doolittie, Ghardian.

Morrisania, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avanue and Fifth street. Bervices at 3 yr. M.

Buyrato, N. Y.—Meetings are held in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10\(\frac{1}{2}\) A. M. and \$\frac{1}{2}\) P. M. Children's Lyceum meets at 2\(\frac{1}{2}\) P. M. M. Wright, Conductor; Mrs. Mary Lane, Guandian.

Taoy, N. Y.—Progressive Byritualists hold meetings in Harmony Hall, corner of Third and Riverstreets, at 10\(\frac{1}{2}\) A. M. and \$\frac{1}{2}\) P. M. Children's Lyceum at 2\(\frac{1}{2}\) P. M. Monroe J. Keith, Conductor; Mrs. Louisa Keith, Guardian.

ROCHESTER, N. Y.—Religious Society of Progressive Byritualists meet in Sclitzer's Hall Sunday and Thursday evenings of each week. Children's Progressive Lyceum at 2\(\frac{1}{2}\) P. M. Sundays, Mrs. E. L. Watson, Conductor; Mrs. Amy Post, Guardian; C. W. Hebard, President Society.

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

JERSEY CITY, N. J.—Spiritual meetings are holden at the

and friends.

JERREY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10\(\frac{1}{2}\) A. M., upon Natural Selence and Philosophy as basic to a genuine Theology, with scientine experiments and illustrations with philosophical apparatus. Lyceum in the afternoon, Lectur in the evening, at 7\(\frac{1}{2}\) ciock, by volunteer appeakers, upon the Science of Spiritual Philosophy.

speakers, upon the Science of Spiritual Philosophy.

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ F. M.

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

VINELAND, 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. Stevens: Corresponding Secretary and Treasurer, S. G. Sylvester; Hecording Secretary, H. H. Ladd. Children's Progressive Lyceum at 12½ F. M. Hosoa Allen, Conductor; Mrs. Portia Gage, Guardian; Mrs. Julia Brigham and Mrs. Tanner Assistant Guardian;

HAMMOSTON, N. J.—Moetings held every Sunday at 122

asinguam and Mrs. Tanner Assistant Quardians.

HAMMONTON, N. J.—Meetings held every Sunday at 183
A.M. at the Spiritualist Hall on Third street. J. B. Holt,
President: Mrs. C. A. K. Poore, Secretary, 'Lyccum at 1 r.
M. J. O. Bansom, Conductor; Miss Lizzie Randall, Guardian
of Groups.

of Groups.

BALTIMORE, Mp.—The 'First Spiritualist Congregation of Battimore'' hold meetings on Sundays, at Saratoga Hall, southeast corner Calvert and Saratoga streets, at the nausi hours of worship. Mrs.F.O. Hyzerspeakstill furthernotice.

hours of worship. Mrs. F. O. Hyzerspeaks till further notice. PHILADELPHIA, PA.—Meetings are held in the new hall in Phonins treet every Sunday afternoon at 3 o'clock. Children's Progressive Lyceum every Sunday forencon at 10 o'clock. Prof. I. Rehn, Conductor.

The meetings formerly held at Sansom-street Hall, are now held at Washington Hall, corner of 8th and 8pring Garden streets, every Sunday. The morning lecture is preceded by the Children's Lyceum meeting, which is held at 10 o'clock, the lecture commencing at 113 A.M. Evening lecture at 72.

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

Lecture commences at II A. M.

WASHINGTON, D. C.—Meetings are held and addresses delivered in Harmonial Hall, Woodward's Block, 318 Pennsyl vania avenue, between Tenth and Eleventh streets, every Bunday, at II A. M. and I.F. M. Progressive Lyceum meets at 12M o'clock. George B. Davis, Conductor; A. D. Cridge, Guardian. Speakers engaged:—Mrs. Nellie J. T. Brigham during February; Mrs. M. J. Wilcoxson during March, Mrs. Alclinda Wilhelm during April. Conference, Tuesday, at 7. P. M.; Pistonic Behool, Thuraday, at 7. P. M. John Mayhew, President.

CLEVELAND, O.—Spiritualists meet in Temperance Hall every Sunday, at 10½ a. M. and 7½ r. M. Children's Progressive Lyceum regular Sunday assion at 1 o'clock r. M. George Rose, Conductor; Miss Clara Curtis, Guardian.

TOLEDO, O.—Meetings are held and regular speaking in Old Masonic Hall. Summit street, at 12 p. M. All are invited free. Children's Progressive Lyczum in same place every Sunday at 10 a. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

Wheelock, Guardian.

CINCINNATI, O.—The Spiritualists have organized themselves under the laws of Ohio as a "Religious bociety of Progressive Spiritualists," and have secured Greenwood Hall, corner of Sixth and Vine streets, where they hold regular meetings Sundays, at 10½ a. M. and 7½ p. M. The Progressive Lyceum nests immediately before the morning locture. A. W. Pugh, Conductor.

MILLAY OF SULPROPERTY.

Milan, O.-Spiritualists' and Liberalists' Association and Children's Progressive Lyceum. Lyceum meets at 102 A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian. CLYDE, O.—Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lyceum meets at 10 A. M. A. B. French, Conductor; Mrs. C. Whipple, Guardian.

Sunday in wills hall. Children's Progressive Lyceum meets at 10 A. M. A. B. French, Conductor; Mrs. C. Whipple, Guardian.

St. Louis, Mo.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three seasions each Sunday, in the Polytechnic Institute; corner of Seventh and Chestinut streets. Lectures at 10½ A. M. and 7½ P. M.; Lyceum 2½ P. M. Charles A. Fenn, President; Mrs. M. A. McCord, Vice President; Henry Stagg, Corresponding Mccretary; Thomas Allen, Secretary and Treasurer; W. H. Rudolph, Librarian; Miss Mary J. Farnham, Assistant Librarian; Myron Coloney, Conductor of Lyceum; Miss Sarah E. Cook, Guardian of Groups; Mrs. J. A. Coloney, Musical Director. First-class speakers requested to open correspondence with Henry Stagg, Eaq., with a view of lecturing for the Bociety.

Caryhade, Mo.—The friends of progress hold their regular meetings on bunday afternoons. C. C. Colby, President; A. W. Pickering, Secretary.

Chicago, Ill.—Begular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 10½ A. M. and 7½ P. M.

Springrield, Ill.—Regular Spiritualists' meetings every Sunday in the hall. Children's Progressive Lyceum every Sunday forenoon at 10 c'clock. Mr. Wm. H. Flanck, Conductor; Mrs. E. G. Planck, Guardian.

Sycamora, 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 3 o'clock; session one hour; essays and speeches limited to ten minutes each. Chaucey Eliwood, Esq., President of Society. Mrs. Barah D. P. Jones, Corresponding and Recording Sec'y.

Rockford, Lill—The First Society of Spiritualists meet in Brown's Hall every Sunday vening at 7 o'clock. Lyceum

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

meets at 183 A. M. Dr. E. C. Dunn, Conductor.

Yates City, ILL.—The First Society of Spiritualists and
Friends of Progress meet for conference Sundays at 23 r. M.

RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hail, at 104 A. M. Children's
Progressive Lyceum meets in the same hall at 2 r. M.

ADRIAN, MIOH.—Regular Sunday meetings at 10M A. M. and
23 r. M., in City Hail, Main street. Children's Progressive
Lyceum meets at same place at 12 M.

Louisylles Ky.—Shriftinalists hold meetings over Sunday. LOUISVILLE, KY.—Spiritnalists hold meetings every Sunday til A. M. and 7% r. M., in Temperance Hall, Market street, etween 4th and 5th.

between 4th and 5th.

Sacramento, Cal.—Meetings archeld in Turn Verein Hall,
on K. street, every Sunday at 11 a. m. and 7 r. m. birs Laura
Cuppy, regular speaker. J. H. Lewis, Cor. Sec. Children's
Progressive Lyceum meets at 2 r. m. Henry Bowman, Conductor; Miss G. A. Brewster, Guardian.

JUDOR A. G. W. CARTER, Chemnal, U.

CRABLES P. OBOCKERINS pirations speaker, Fredomia, M. N.
Mas. Amelia H. Coldy, trance speaker, Lowell, Ind.
Miss Liester Dorber, Parellion of Trimonistred; Boston,
Miss Liester, Dorber, Parellion of Trimonistred; Boston,
Miss Liester, Dorber, Parellion of Trimonistred; Boston,
Miss Liester, Dorber, Trance speaker, Camingtan, O.,
Googlow Divion, M. D., Ruthand, Vt.
Amdrew Jackson Daviscan banddressed at Orange R. J.
Mas. C. Delkakar, trance speaker, Guincy, Masa,
Dr. E. C. Durk, lecturer, Boekford, III,
Mas. Aques M. Davis, Mil Mainstreat, Cambridgeport, Ms.
Hikray Van Dour, Irlance speaker, 8 and 50 Wabash avenue, Chicago, Ill.
Mas. Claha R. Dreyerre, trance speaker, Newport, Me.
Dr. H. E. Emer, lecturer, Bouth Coventry, Conn.
A. T. Foss is engaged for the present by the Commentent
Spiritualist Association; speaks in Mystic Bridge, Peb. 22; in
Hamburg, March 15 and 22. Address, Hariford, Conn., care J.
B. Dow, Il Pearl street.
S. J. Fibrary, Troy, N. T.
Miss Eliza Howe Fuller, Inspirational speaker, 57 Pur
chase street, Bosion, Fass, or Ladrance, Mc.
Dr. H. F. Falerible will answer calls to lecture. Addless,
Greenwich Villsgre, Mass.
Mas. Famms B. Freltow, South Malden, Mass.
J. G. Fibr will speak in Pittaburg, Pa., during February;
in Springheid, Mass., during March in Philadelphia, Pa., diring April: May, June, July and August, loost; in Battle
Creek, Mich., during September; and thence "Westward
hol" for the next six months. Address, Hammonton, N. J.
Mrs. M. L. Frence, Inspirational speaker, will receive colla
to lecture. Address, Ellery street, Washington Village,
South Boston, Mass.
Miss Almedia B. Fowler, impressional and inspirational
speaker, Navada, Story Co., Iowa
A. B. French, ischurer, Cylve, O.
Rev. J. Francis, Parishville, N. T.
Mass. Clara A. Field, ischurer, Nowport, Me.
Isaao P. Greenlear will speak in Plymouth, Mass., March
I and S. Wontd like to make further engagements. Address
for the present, 52 Washington avenue, Chelsea, Mass, or as
above.

DR. L. P. GRIGOS, inspirational speaker, will answer calls to lecture. Address, box 1226. Fort Wayne, Ind.
N. B. GERENTERS, Lowell. Mass.
MRS. LAURA DR FORCH GORDON, San Francisco. Cal.
JOHN P. GUILD will answer calls to lecture. Address, Law-

N. S. CHREMENTAP. LOWGII. MASS.

MSS. LAURA DE FORCE GORDON, San Francisco, Cal.
JOHN P. GUILD WIll answer calls to lecture. Address, Lawrence, Mass.

MSS. C. L. GADE, trance speaker. 77 Cedarat., New York.
Sanan Graves, inspirational speaker, Berlin, Mich.
W. A. D. Huwe lecturer, West Bide P. O., Cleveland, O.
LYMAN C. Howe, inspirational speaker, Laona, N. Y.
DR. M. HERRY HOUGHTON WILL Iscture in Battle Creek,
Mich., during February and April. Will locture week-even.
lngs. Address sa above.
Miss Julia J. Hurbard, 26 Cumston street, Boston, Mass.
Moss Hull. Hobart, Lake Co., Ind., will speak in Ports
mouth, N. H., during March; in Stoneham, Mass., April 19
and 26; in Providence, R. L., during May. Would like evening engagements in the vicinity of Sunday appointments. Address during March, Portsmouth, N. H.; during April, care
Banner of Light; during May, Providence, R. I.
MRS. S. A. HORTON, 24 Wamesti street, Lowell, Mass.,
MRS. A. HORTON, 25 Wilmot street, Worcester, Mass.,
MRS. A. HORTON, 25 Wilmot street, Worcester, Mass.,
MRS. F. O. HYZER, 56 South Green street, Baltimore, Md.
J. D. HASCALL, M. D., Waterloo, Wis.
DR. E. B HOLDEN, inspirational speaker, No. Clarendon, Vt.
CHARLES HOLT, Columbus, Warren Co., Pa.
DR. J. N. HODGES, trance speaker, will answer calls to lecture. Address, 121 Maverick street, East Boston, Mass.

MRS. EMMA HARDING can be addressed, (postpaid,) cape
of MIS. Wilkinson, St. George's Hall, Langham Place, W.,
London, England.

MISSEUSER M. JOHNSON will speak in Terre Haute, Ind.,
during February. Permanent address, Miliord, Mass.

WH. H. JOHNSON, Corry, Pa.

DR. P. T. JOHNSON, Inspirational speaker, Belvidere, Ill.
ABRAHAN JAMES, Pleasantville, Venango Co., I'a., box 34.
S. B. JONES, ESQ., Chicago, Ill.
O. P. Kellogo, Cleturer, East Trumbull, Ashtabula Co., O.,
speaks in Monroe Cen

speaks in Monroe Centre the Birst Sunday, in Andover the second Sunday, and in Thompson the third Sunday of every month.

GROGGE F. KITTRIDGE, Buffalo, N. T.

HANVEY A. JONES, ESQ., CAN OCCASIONALLY SPEAK ON SUNDAYS for the friends in the vicinity of Sycamore. Ill., on the Spiritual Philosophy and reform movements of the day.

CEPHAS B. LINER, semi-conscious trance speaker. will lecture in Toledo, O., during February—address care M. Knight, 14th street; permanent address, 857 Main street, Charlestown, Mass.

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

WM. A. LOVELAND, 25 Bromfield street, Boston, will answer calls to tecture. Subject: Integral Education, or the Ara of our New Relations to Science.

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

B. M. LAWRENCE, M. D., Clyde, O.

MES, L. W. LITCH, trance speaker, 11 Knecland st., Boston. MARY E. LONGDON, inspirational speaker, 50 Montgomery street, Jersey City, N. J.

JOHN A. LOWE, lecturer, box 17, Sutton, Mass.

MISS MARY M. LYONS, inspirational speaker, 58 East Jefferson street, Syracuse, N. Y.

ME. H. T. LEONARD, trance speaker, New Ipswich, M. H.

MES, MARY A. MITCHELL, inspirational speaker, box 221, Chicago, 111.

MER, & MER, H. M. MILLER, Elmira, N. Y., care W. B. Hatch

MR. H. T. LEONARD, trance speaker, New Ipswich, N. H. MRS. MARY A. MITCHRLI, Inspirational speaker, box 221, Chicago, Ill.

MR. & MRS. H. M. MILLER, Elmira, N. Y., care W. B. Haich EMM & MARTIM, inspirational speaker, Birmingham. Mich JAMES B. MORRISON, inspirational speaker, Haverbill Ms. MRS. H. M. W. Minard, trance speaker, Oswego, Ill. Dr. LEO MILLEN, Appleton, Wis. Dr. JOHN MIARLE, Appleton, Wis. Dr. JOHN MIARLE, Appleton, Wis. Dr. G. W. MORRILL, JR., trance and inspirational speaker, Williceture and attend funcrals. Address. Roston, Mass. Mills Hamman Morse, trance speaker, Joliet, Will Co., Ill. MRS. ANNA M. MIDDLERBOOK box 778, Bridgeport. Conn. MRS. SARAN HELEN MATTHEWS, East Westmoreland, N. H. DR. W. H. C. MARTIN, 13 Windsor street, Hartford, Conn. Prof. R. M. M'CORD, Centralia, Ill. Dr. Hams Morrison, Lecturer, Michenry, Ill. Charles S Marsh, ssmi-trance speaker. Address, Won woc, Juneau Co., Wis.

"A. L. E. Nash; lecturer, Rochester, N. Y. C. Norwood, Ottawa, Ill., and inspirational speaker. J. WM. VAN NAWER, Monroe, Mich.

[W. M. Odek, Salem, Ill.

J. WM. VAR NAMEE, Monroe, Mich.

W. M. Oder, Salem, Ili.
L. Judd Parder. Philadelphia. Pa.
J. H. Powell, (of England,) will answer calls to lecture
Address, Vinciand, N. J.
MES. J. Puffen, trace speaker, South Hanover, Mass.
Lydia Ann Pransall, inspirational speaker, Disca, Mich.
Miss. E. N. Palmer, transe speaker, Big Flats, Chemung
Co. N. Y.

Co., N. Y.
MES. ANNA M. L. POTTS, M. D., lecturer, Adrian. Mich
J. L. POTTER, trance speaker, La Crosse, Wis., care of E.
A. Wilson. a. Wilson. - Mas. Pikk lectures before Spiritualistic and Scientific As-MBB. PIER lectures before Spiritualistic and Scientific Associations on the following subjects: "Christ;" "The Holy Chost;" "Spiritualism: "Demonology;" "Prophecy;" "Noon and Night of Time;" "The Kingdom of Heaven;" "Frogress and Perfection;" "Roul and Sense;" 'Introversion, or Abnormal Inspiration:" "The Reven Spheres;" "The World and the Earth." Address, Mrs. Pike, St. Louis, Mo. Miss NETTIE M. PEASE, trance speaker, Detroit, Mich.

Miss NETTIE M. PEASE, trance speaker, Detroit, Mich. A. A. Pond. Inspirational speaker. North West, Ohio Dr. W. K. Ripley will speak in Randolph, Mass., during February. Address Fexbero', Mass. A. C. Robinson, Ill Fulton street. Brocklyn, N. Y. Dr. P. B. Rabbolph, lil Fulton street. Brocklyn, N. Y. Dr. P. B. Rabbolph, lecturer, care box 3552. Boston. Mass. J. T. Rouss, normal speaker, box 281, Beaver Dem. Wis. Mss. Jewnie B. Rudd. 12 High street, Provider ce. R. I. WM. Ross, M. D., inspirational apeaker, Rpringfield, O. J. H. Randall, inspirational apeaker, Upper Lisle, N. Y. Rey. A. B. Randall, Appleton. Wis. Mss. Frank Reid, inspirational apeaker, Kalamaxoo, Mich. Address, E. Blindows, Woodstock, Vt. Dr. H. B. Storer will lecture in Leominster, Mass., Feb. 23; in Worcester during March. Address, 56 Picasant street, Boston, Mass.

Scalamero, C.A.—Nettings arbeid in Turn Verber in Blake Scalamero, C.A.—Nettings are in Blake of a party thrown not to in Intended for Learners singly.

J. Majboor Alitz, Principal Black Scalamero, Comp., dering are in Mercanilla Hall, Souton, the Sunday strength of April, and in Mercanilla Hall, Souton, the Sunday strength of April, and in Mercanilla Hall, Souton, the Sunday strength of April, and in Mercanilla Hall, Souton, the Sunday strength of April, and in Mercanilla Hall, Souton, the Sunday strength of April, and in Mercanilla Hall, Souton, the Sunday strength of April, and in Mercanilla Hall, Souton, the Sunday strength of April, and in Mercanilla Hall, Souton, the Sunday strength of April, and in Mercanilla Hall, Souton, the Sunday strength of April, and in Mercanilla Hall, Souton, the Sunday strength of April, and in Mercanilla Hall, Souton, the Sunday strength of April, and in Mercanilla Hall, Souton, the Sunday strength of April, and in Mercanilla Hall, Souton, the Sunday strength of April, and in Mercanilla Hall, Souton, the Sunday strength of April, and in Mercanilla Hall, Souton, the Sunday strength of April, and in Mercanilla Hall, Souton, the Sunday strength of April, and in Mercanilla Hall, Souton, the Sunday strength of April, and in Mercanilla Hall, Souton, the Sunday strength of April, and the Sunday strength of April, and