

{33,00 PEB YEAE, In Advance. BOSTON, SATURDAY, JANUARY 30, 1869. VOL. XXIV. {SINGLE COPIES, Eight Cents.

Written for the Banner of Light. RUINS.

BY MRS. ANNA H. WEED. Ruins gray and ivy-mantled, Through whose broken arches stray Rays of soft and silvery moonlight Where the shattered columns lay, wa Speak to me in voiceless sadness Of the Past ; the wild winds mean Ever through their silent chambers, Tolling of their glory gone. But the heart-the heart in ruins, Broken, wasting day by day, Light and joy and bloom long vanished, Sadder seems than ruins grav I Friendship's groen perchance may wreathe it-Love's warm, roseate blooms be seen Mantling o'er the ruined temple. Where the spoiler's hand hath been. Oh. the heart hath sombre chambers, Darker far than ruins grav i Where Hope's star-beams never enter, With their cheering, blissful ray ! Chambers in life's early spring-time, Filled with love-light, mirth and flowers-Now are dark, and echoes faintly Tell of happy bygong hours. There are chambers-silent chambers Where dark Sorrow, day by day, Bighs for treasures long departed-Idols broken-borne away ! Ay, the heart hath darksome chambers, illent nooks where shadows stay, Gloomier, sadder than the arches Through whose rifts the moonbeams stray.

Biographical.

JAMES V. MANSFIELD, THE MEDIUM FOR ANSWERING SEALED LETTERS.

The readers of this number of the Banner of Light have here presented to their view a most excellent likeness of James V. Mansfield, Esq., the distinguished amanuensis of the Immortalsa picture strikingly illustrative of his physical features and their animating soul.

From its beginning, having been "called to be an apostle" of Spiritualism, Mr. M. has been identified with that greatest movement of the present age, as a test writing Medium.* This is his forte. There is no better exponent of the evidences of the truth and divinity of this new Religion. Its foundations rest on spiritual phenomena. Their examination leads into the vast fields of Philosophy and Science. In their explanation are involved the laws which govern universal mind and matter. Through him most largely have been contributed invaluable testimonies from the Spirit Realm, to establish its claims upon the credence of all mankind. This age of the world is fast making history-Spiritualism is already historical-and the subject of addressed to spirits. Satisfied that he possessed The portrait before the reader strongly indi- business affairs. The fact that such a wonder cates the physique of this great medium, which could be done, was soon heralded throughout the is that of a large, portly, and healthful gentleman. His height is five feet and eight or nine inches-his weight exceeds two hundred pounds. He was born at Southbridge, Worcester County, Mass., April 8th, 1817. His paternal ancestry is English. The traditions of his family claim for charge for his services in the premises. He rehim relationship to that celebrity of history, Lord mained in Boston several years subsequently to Mansfield, that great luminary of the law, whose | making this his constant business; that is, writequal administration of justice broke the bonds of ing to mail matter. Becoming extensively known Somerset, and forever afterwards made it impossi- to the public, he was requested to leave Boston, ble for slaves to breathe the air of England. Two and to travel through the States, that the people brothers of this name immigrated to this country might see the man who possessed this wonderful in the year 1600, one of whom settled near New power. He consented to travel. He first visited Haven, Conn., the other in Waltham, Mass.; from the latter of these, this medium derives ancestry. burg, Cincinnati, St. Louis, Memphis, New Or-From about the age of six years to the fifteenth year of his age, he passed his life with his parents on a farm, attending a country district school, during the winter months, and laboring | years, he returned home overland by way of Salt on the farm with his father and brothers during the summer and fall. Aside from this he never received any schooling until he reached his twentieth year; at that time he attended an Academi- for the public. During these three years of travel cal School for about six months, pursuing the | he kept a journal or diary, in form of correspondusual English studies. In the interim, from fifteen to twenty, he was sick, and no expectation of his restoration to health' entertained by the family or physician. So hopeless his case, he was given up to die seven times, during these five years of debility and prostration. It has been supposed by some that those physical sufferings in proper order, and bound in volumes. may have contributed in some mysterious way to his development in after years as a medium, though this mediumship, as a seer, can be traced back into the early years of his infancy, it having been ascertained that when only two years old the child saw spirits unequivocally. His ed Spiritualist and friend of Mr. M., in the earlier health having been, in a measure, regained, and having a fondness for books, he managed to study evenings, thus improving his time as occasion warranted, until he was nearly twenty-one years of age, when he entered upon a clerkship in a country store, where he continued till he arrived at the age of twenty-two years. The next three years he spent in travel and teaching penmanship (few are his equals in chirography) in Virginia, North and South Carolina, etc. Having returned to the paternal dwelling, he resumed his former occupation - clerkship, This, and merchandizing on his own account, engaged his time for several years subsequently, with various fortune. He married and settled in Nor-many times, when he has been alone, spirits have wich, Conn. At this place, while in trade as a wholesale and retail dry-goods merchant, he was burnt out, by which he lost all he had made by years of bard labor and attention to business. In the course of events, and after the lapse of years spent in business pursuits, while a resident now than at any previous time. of Boston. Mass., the medium powers of Mr. M. At Mr. Mansfield's first sitting in a circle of Spirbegan to unfold themselves, and especially in being able to write in response to sealed matter



JAMES V. MANSFIELD.

our sketch is one of its most marked and worthy such peculiar powers, he consented to gratify the public curiosity when it did not interfere with his

Shortly after Mr. Mansfield was developed as a medium for answering sealed letters; and so many applications were made to him that he was forced to choose between his former business and this,

ed inquiries, addressed to the spirits of persons onco the inhabitants of this world. The usual course of those who send by mail is, to address interrogatories to some deceased friend, and to seal them as securely as possible from human sight, using the various means which the skill of each writer may suggest. Indeed, every method which human ingenuity is capable of is used to keep the medium from reading the contents, and to detect him in case he should attempt to unseal or in any way remove the envelop. Some enclose the letter in three or four different envelops, seal-ing or pasting each as firmly and securely as po-sible. Various opaque substances are used to conceal the contents. Some sew the package with peculiar thread and stitch, while of ers will make the letter and envelops a solid mass by the application of paste; and still others place in the inside of the covering some minute object, so that the package cannot be opened without disturbing it."

NO. 20.

Inside of the covering some inities onless, so that the package cannot be opened without disturbing it."
"Some of the most ingenious devices have been resorted to; indeed, it would seem as if nearly every person who attempted to test this matter believed he alone was capable of detecting the medium in his wiles, and giving an explanation of the whole affair, notwithstanding all that has been published relating to his strange powers. And yet, to Mr. Mansfield, it is all the same whether the letter to be answered comes in a single or double envelop; whether it is filled with traps, dots and marks, or pasted into one solid mass. He submits each to the same process as its turn comes. He lays the envelop containing the interrogatories on the desk before him—and these letters often come to him without any address, being enclosed in an envelop, addressed to the medium—and, placing bis left hand upon it, sits patiently awaiting the influence which shall move his right hand to write the reply.
It is very easy for persons who stand aloof from these exhibitions of spirit-power, to imagine that that they are nothing but pranks played off by artful and designing men; but to those who seek a personal investigation, a more difficult question is furnished for solution. I went to Mr. M.'s rooms for the purpose of investigating the phenomiena which his peculiar phase of medium in the same and lake for solution. I went to believing my own sense, and placed in the same situation T was, could be persuaded that they were deceived? I have always been in the kabit of believing my own senses, and placed in the same situation T was, could be persuaded that they were deceived? I have always been in the kabit of believing my own knowledge that J. V. Mansfield *ald answer my interrogatories*, when he had no possible means, in his ordinary condition, of knowing their import. Moreover, the appearance and whole means, in his ordinary condition, of knowing their import. Moreover, the appearance and whole bearing of Mr. Maustield forbids the imputation bearing of Mr. Mansfield forbids the imputation of collusion on his part. His personal appear-ance is good. His speech and maner show him two view board and frank; his deportment is gentlemanly and unanceten, and thatave him to be, what his whole bearing indicates, an honest man. Consequently, I am convinced that a large majority of those who may form his acquaintance, will come to the same conclusion I have. It is but simple justice to Mr. M., to say that his ac-quaintance should be made, and his manner of answering sealed letters carefully and critically observed. Until such knowledge is had no man has a right to pronounce upon the wonderful pow-ers with which he is unquestionably endowed.".

The reader not acquainted with Mr. M., and uninformed of the methods through which are made and to be carried by the writer on the following day, and presented to Mr. M., under the disguise of being addressed to a spirit who had left the form. On the evening previous to the presentasome illustrations founded on actual occurrences and real events within my own spiritual research-

•We call the attention of our readers to Mr. Mansfield's um.' This he did; and on the fifty-second terms and locativy under "Business Notices."-EDS. BANNER. this hand was mechanically moved to write.

land, and letters by the hundred came swarming to him, for answers. He replied as often as he had time to do so; but finding it required nearly all his time to attend to such demands, at length he was induced to make it a business, and to Philadelphia, then Baltimore, Washington, Pittsleans, in the years 1859, 1860, 1861.

Afterwards he left home for California. Remaining on the Pacific Coast for about three Lake. After a journey of five weeks and upwards, he reached New York City, in which place, for the last four years, he has been writing ence with his wife, devoted to the various matters engrossing his attention and observation while absent. These writings alone to his wife, from California, make sixteen thousand seven hundred pages, commercial size note paper1. The good lady has had these papers all duly arranged

In furtherance of the object had in giving to the public a sketch of one of the ablest and most useful mediums of the present period of time. I cannot forbear placing upon this record a portion of a biographical outline prepared by a distinguishdays of his mediumship. It supplies a hiatus which otherwise might not be filled:

"From his earliest recollections in life to the present time, Mr. M. has seen spirits almost daily. He sees them really and tangibly, and converses with them as mortal converses with mortal; he hears their voices as he hears the voice of any mortal, and answers the same. He calls spirits at his pleasure, and seldom fails to get a r In this way he gets information that is interesting and useful in his every day life. How beauti-ful, how pleasant, how valuable is this power; it is the key to the fountain of knowledge, and the gateway to power, freedom and heaven. No earthly influence can intercept it, even prison walls cannot shut it out; no material condition can suspend it or take it away. It is above the many times, when he has been alone, spirits have audibly spoken to him, and have warned him of approaching danger, and have told him of coming events; and he has found their prophecies ever reliable and truthful. This capacity of commun-ing with spirits in a normal condition, has, through his whole life, gradually increased, and is greater new then at any previous time.

itualists, it was communicated to him, through an other medium, 'Sit one hour in fifty-four consecu-tive days, and you will become a writing medi-um.' This he did; and on the fifty-second day and, deeming that it was his duty to devote himself to the cause, he chose the latter alternative, sacrificing, therefore, considerable pecuniary interest.

Ever since Mr. M. became acquainted with modern Spiritualism he has felt an indescribable love for it, and a deeper and truer interest in it than in all earthly things. He says uncounted millions of earthly treasures can have no influ-ence to draw his love away from it; for one is uncertain, and endures but for a little time; the other s certain, abiding and eternal.

Mr. M.'s time, for the last three years, has been devotedly given to answering sealed letters, with-out breaking the seal-sealed generally in such a way as to preclude the possibility of reading them, or knowing what they contain, without opening them. The spirits move his right hand to give the answer, while his left hand is held in contact with the letter. Thus he writes answers, and returns the letters, with the answer written through his hand, to the writer, or answers the letter in the presence of the person who wrote it. Every answer given is an answer to the questions contained in the letters. The average number of letters sent for answers, and returned without answers, is one in every five; and four in every five are answered with correctness; and every answer has a test. The philosophy of answering letters in this way

no science of earth can explain, independent of the recognition of some unseen power and intelligence. In the last three years Mr. M. has written thirty-one thousand answers to letters, twenty-one thousand of which have been written and shout ten thousand be bas received compensation for, which compensation has fallen short of the expenditures of his family, during that time, and office expenses. As the answers he sends are written very coarsely on printing paper, postage stamps form no inconsiderable item in these expenses, cometimes as high as twenty cents being put upon one letter, and, as the postage must be paid in advance, even while he receives nothing for his servces, it will be seen how the amount he receives may be dwindled.

This does not appear like a desire for making money out of Spiritualism, for Mr. M. left a profit-able business, which gave his family an ample support, with a conscientious and heart felt de-sire to make himself a useful instrument in the roclamation of the new and beautiful gospel of Spiritualism to mankind.

He must have bread and clothes for himself and family, and his receipts are insufficient, from the exercise of his mediumship, to supply these Thus his position is not an enviable one. He works very hard; is early and late at his office. From skeptles he has had very severe and unkind things said and written to him. But these sayings he passes over as easily as he can, without allowing them to turn him or change his course, for he knows that he is doing right-he is Through him letters are seldom, if ever, an-

swered that would disturb domestic peace, or ad-vance pecuniary gain; and it is perhaps for this reason that letters sent to him for answers of this nature, pass unnoticed by the higher influences that control him, and are returned without an answer, and this accounts, in many cases, for his reputation of occasional failures.

Letters, too, have been written to him of most deceptive character-trivial and false; these have been treated, too, with indifference, or with most severe rebuke, accompanied with most extraordinary tests.

A letter was written by a gentleman of this city, addressed to a person living in the form. This letter was intended for Mr. M. to answer,

tion of this letter, Mr. M.'s hand was moved and wrote the name, appearance and full description of the man who wrote the letter, his intentions of trickery, the full contents of the letter, and the precise time when he would bring it. was a perfect stranger to Mr. M. H This man He came the next day at the hour predicted, and was immediated froms of Mr. M., besides their spiritual prestige ately recognized from the description. And while to render them attractive to visitors, have much he yet held the letter in his hand, Mr. M told of the air and style of a miniature picture gallery, him the contents, the name of the person to whom it was addressed, that he was still living, and his plan of deception.

Many most ingenious devices of a similar nature have been practiced upon Mr. M., whether to test his claims of spirit power, or for imposition, it matters not: they have been met and disby a power that sees and knows the hidden thoughts of men the same as spoken

Sealed letters have been written to him for answers in Hebrew, Greek, Spanish, French and Chinese, and correct answers have been returned, written in the same language through Mr. M.'s hand, which languages to him are perfectly unknown.

In many instances he has had premonition of the death of friends, which has happened as pre-dicted. He has had written through his hand in instances the death of friends immediately on their decease, many hundred miles distant, whom he supposed to be in perfect health; and letters subsequently received have proved the truth of the communications."

The following paragraphs are from other writers abundantly qualified to speak concerning Mr. M. and his most wonderful powers as a medium: "Mr. Mansfield professes to be a medium through whom the spirits of persons who once in-habited this world are enabled to answer letters of inquiry, or to give information to the relative, friend or even stranger, who may send it, the me-dium himself having no knowledge of the con-tents of these letters. Now the main, practical point in this matter is this: Does Mr. Mansfield answer such letters pertinently, giving clear and specific replies, without any knowledge of their contents, or volition on his part? Some of the enemies of the cause in which Mr. Mansfield claims to be but an humble instrument, dispose of the volition without the humble of the source of of the whole matter by calling it a humbug; others assert that by some ingenious contrivance he learns the contents of these letters and then writes out the answers; and still others, and per-haps a larger proportion, at this day, believe that he does really answer these letters without a knowledge of their contents, but have no definite belief or interest in the matter. But those who are intimately acquainted with Mr. Mansfield, believe him to be just what he professes—a medium for the transmission of intelligence outside and independent of himself. He is always gen-tlemanly and kind in his demeanor; indeed, he seems to possess a transparency of character which reveals, even to the stranger, his inmost thoughts; and everything in his manner is the opposite of concealment; indeed, one can hardly avoid the conclusion that he is an honest

But what is the evidence that he posseses these peculiar and remarkable powers of mediumship? No hasty newspaper article can do justice to this, the main point in our subject. Ministers of the Gospel, of nearly every denomination, statesmen, judges, lawyers, physicians, tradesmen, persons of every calling and profession, from every city, of every caring and protocome, non-order of easy, State and Territory in the Union, and some from Europe, and not a few eminent for learning, have either written or called upon him to test his pow-

Indulging his taste for things curious and antiquated, or historically associated, the reception rooms of Mr. M., besides their spiritual prestige or well-arranged museum of carefully selected and curious articles, artificial and natural Among the many valuable and choice curiosities here clustering, may be seen suspended from the wall of the parlors, an article thus labeled:

"This cane belonged to Judge Ward, who condemned and hanged the so-called witches, in Salem, Mass., A. D. 1680."

How suggestive this historic memorandum and its subject! How significant the flowing lines of Longfellow-portraying the tragic deeds of those davsl

Who would believe that in the quiet town "Who would believe that in the quiet town Of Salem, and amid the wools that crown The neighboring hillsides, and the sump farms That fold it safe in their paternal arms— Who would believe that in these peaceful streets, Where the great elms shut out the summer heats, Where quiet reigns, and breaches through brain and breast The beyesfiction of unbroken rest— Who would believe such decis could find a place As those whose tragle history wo retrace ?"

Thinking I might, perhaps, get a response to ant inquiry concerning the above mentioned cane or walking stick, on the occasion of a call at these parlors, and finding Mr. M. disengaged and willing, at the time, to allow me a few moments, he bade me sit at his table and write. So long time ago was it since I had examined the cane and the note attached thereto, that I really had forgotten the name of the reputed ancient owner. I revolved it in my mind whether it would be consistent, with that abundant caution demanded by skeptics, for me to arise and examine the cane and its label-though not skeptical myself, nor believing it possible for my medium friend to deceive me in any respect, but for the sake of others, however, to whom I might relate my adventure, I deemed it best to remain sitting, and to proceed with my letter addressed in blank. While writing, the medium sat on the opposite side of the room, at a distance rendering it impossible to discorn what I wrote. When finished, I folded my writing so as to render it impossible to be read by any mortal eye, and gave it to Mr. M. He proceeded further to fold my paper, looking on vacancy or out at the window, folding and enfoldng the same till its folds were eight in number, being reduced to small dimensions-this roll he enveloped in another like paper, with several nore enfoldments. I sat in his presence and saw his every motion till the reply was written, and well know that he could not and did not see, or learn from me in any way, the contents of my letter. The following is a copy of the enfolded writing:

"Will Judge--, the reputed owner of the walking stick, or rather bludgeon, now kept in these parlors as a curiosity by my friend Mans-field, please to inform me whether the stick is ers, making, in the aggregate, about twenty-five the veritable one with which he used to walk in thousand different communications given to seal- his earth-life? Also please to state whether the

\mathbf{OF} LIGHT. BANNER

facts and circumstances of his day, denominated facts and circumstances of his day, denominated then and now, DELISIONS, by the clergy and churches, (which allow me to call the successors of the old Scribes and Pharisees,) *icres such in-deed*, or were they realifies, and derserving our credence as Spiritualists? and to make any other statements which he may deem advisable in this behalf. The above was answered as follows:

MY STRANGER FRIEND-Have you thought to

"My STRANGER FRIEND-Have you thought to invoke my spirit to earth again, after more than one hundred and seventy-five years a dweller of the land of souls? the object of which, I see, is to verify records or footprints of the past. Yes, that is the identical, oak sapling: I cut with my own hand, on or near the place where several in-necent people were hanged for that which they could not help any more than they could help breathing. I sat in judgment over them, but verify thought I was doing God service when I verily thought I was doing God service when I condemned them to die. MATHER and others influenced me, no doubt, much to do as I did. Yes, that is the identical cane used by me as a walk-ing stick. I am, JOSHUA WARD. ing stick.

Horace Dresser: 28th December, 1868."

2

I am sorry that Mr. Longfellow, in his new poem, "The New England Tragedics," and his publisher, in his advertisement, have, unfortunately, characterized the so-called witchcraft of those days as a delusion, in that there was no delusion; the delusion was on the side of the clerical persecutors. In this my opinion the grave official, in his communication above, fully concurs.

" Defusions of the days that once have been. Witchcraft and wonders of the world unseen,

Phantoms of air, and necromantic arts

hat crushed the weak and awed the stoutest hearts, These are our theme."

There is too mich true Spiritualism in much of his poetry to warrant him thus to misapply the term. He well knows that the substantial, scientific Spiritualism of to-day and that which the ign. Ance and bigotry of MATHER and his ministerial associates denominated witchcraft, are identical, and evinced by the same spiritual phenomena, and are no delusions. His beautiful poems, * Footsteps of Angels," " Haunted Houses," etc., have been received into the sacred uses of song and sentiment by Spiritualism. Is what he has sung so sweetly in this behalf more fancy, and allowable only under poetic license?

This new volume of poems, upon which I have drawn in the quotations above, is timely and yery appropriately named Tragedies. It exhibits the atrocities of Puritanism toward the Spiritualists and Quakers of the early days and settlement of this country. But tempora mutantur et nos mutamur in illis; otherwise we should see enacted in our midst the same scenes toward the Spiritualists of this generation. The animus of Cromwell's Puritans in New England, with their God-service in the use of gibbets, and in their songs and benedictions of the blessed institution of the scaffold, uttered with "nasal twang of conventicle," and the heart-throbs of Charles' cavaliers in the Carolinas, and elsewhere in the South, in the establishment of slavery as a divine institution, with their indulgence in bacchanalian orgies and wassailings in its praise and worship, are discernible to-day in their descendants, but powerless in the uses of halter at Salem, or of the lash and chains at Jamestown, to annihilate Spiritualism in the one place, or to perpetuate slavery in the other.

I am glad that the muse of poetry has crystallized the facts and circumstances of the days of COTTON MATHER and his cruel church composers into gems of immortal verse, by which, as in a mirror, the malignities and inhumanities of priestcraft may be forever reflected through the ages, to stir up detestation of their enormities and of the theology that incited them. Let every Spirit talist open the pages of Mather's Magnalia, if he can endure such nausea as it will provoke, and see what a specimen it is of pedantry, intolerance, and ignorance of science, spiritual and not-What was of the locat scientific attainment can holp laughing at hun, on reading his nonsensical jargon on the philosophy of thunder and lightning, delivered to his congregation, on occasion of their escape from destruction by a terrific thunder storm.

Another illustration of this medium's wonderful ability to give true responses to sealed letters.

off the words below, and having folded the paper carefully gave it to him. He further folded the paper and then endorsed thereon the response. LETTER. "TO THE ATHENEAN PHILOSOPHER, PLATO-

A CONTRACTOR OF THE PARTY OF T

"TO THE ATHENEAN PHILOSOPHER, PLATO-As I-translate and interpret the first five verses of the Gospel according to John, I find them to teach pure Platonism. Now please to inform me, did the writer of that gospel borrow from you his ideas therein contained? and are the words to be found in your writings? Truly, &c., HORACE DRESSER. Jan. 5, 1869."

THE ANSWER.

"Yes, borrowed-rather stolen-and that not he first time by many. PLATO." the first time by many.

The readers of the Banner may remember that not long since Plato wrote in Greek alphabetical characters some words through Mr. M., which I published-the penmanship, form and accuracy of which Greek letters exceeded any I am able to write, however slowly and carefully I may use the pen. It should be remembered that Mr. M. is ignorant of that language and of all others, except his vernacular tongue.

I copy the following correspondence, in further illustration of the objects had in this article. Though heretofore published, it will bear republication. The author of the letter to Mr. Willis states that he sealed it very securely, the numerous seals covering a fine net-work, very carefully arranged, so as to preclude all possible chance to open it without detection, enclosing it without any superscription, in another envelop addressed to Mr. M.:

"FRANKLIN, N. H., Nov. 10, 1867. My DEAR WILLIS-Many months have passed. and yet I have heard from you but once since you passed into the spirit-life-that once through the Banner of Light. I have been, and still am, been waiting anxiously to hear from a spirit who had done so much while here to smooth the rough ways and to render harmonious and beautiful to thousands in this life the works of Nature and all the productions of the Great Master, even man, his master work. Canst thou answer, through Mr. Mansheld, the few following questions, for the edification not only of my humble self, but as a proof of future life to thousands of anxious souls longing and waiting in doubt, and also as a token of remembrance and affection to your nu-

token of remembrance and affection to 'your numerous dear friends yet in this lower sphere?
1. Are you happ?
2. Have you seen your first wife there?
3. Has the child by your first wife, which died at birth, an existence there?
4. Have you seen Lady Blessingtsn, Mrs. Hemans, or Count D'Orsay?

5. Have you seen the lately deceased author of the Irish lament, viz: 'I am sitting on the stile, Mary,' formerly Mrs. Blackwood? 6. Do you give any attention to the Muses now?

and if so, can you not control Lizzle Docen, and give to the world a real Willis poem through her organism?

Does that life seem to you to be the real, substantial life as this does to us?

scantial life as this does to us? 8. Is it desirable that we should know all we can of the nature of the next life while here? 9. Does the name and fame which you earned here avail you any good where you are? 10. Is that world beautiful past description? Is it a substantial truth that all life is exempt from death? that the horse and dog still live on some bicker alage of existence? higher plane of existence? D. GILCHRIST.

Yours, &c., On the fifth day from the date of this note I received the scaled envelop back by mall in pre-cisely the condition in which I sent it, with the nicely prepared network and seals untouched. And at the same time came the following reply from Mr. Mansfield:

DEAR GILCHRIST-How can I sufficiently DEAR GILCHRIST-How can I sufficiently thank you for this notice of me, now a dweller of supernal spheres? I was with you, to be sure, on the 10th inst., yet I had no design of impressing you to make this attempt until I found I possessed the power of doing so. The Count was with me at that moment, and with our united control we set you scribbling. Oh my dear Gilchrist, could you but see the modus operandi of spirit control. terious and yet natural workings of Providence.

For the high compliment you have paid me in your message touching my life and writings, ac-cept my soul-thanks. I ever, while on earth, fol-lowed the highest light within me, radical as I might have been on many points, yet I never have regretted my course of life. But to your I am as much so as any one of my sphere.

I am as much so as any one of my sphere.
 I have met the darling one, and our cherub shild; their spheres are in advance of mine, yet

off the words below, and having folded the paper | the parties that went down the river, but I could

lear auxious ones of our beautiful home

Henry is not here now; was he, he would send word to his dear ones. Mother, did you not see me in a vision?—you called it a dream. Excuse me now; come for me

often, do. Mother, we shall meet again — love to dear ather. Your son, WILLIE BOOTH. To my mother, Margaret M. Booth. father.

The following illustration I clip from a secular naper:

"A gentleman well acquainted with the Gaelic language recently wrote a letter, addressed to Donald McBeth, a friend in the land of the de-Donald McBeth, a friend in the land of the de-parted, sealed it in *three* envelops, marked with several private marks, so minute as not to be dis-tinguished by the eye unassisted by the magnify-ing glass. This letter was placed in the hands of a second party, who gave it to William A. Ken-rick, of Roxhury, a skeptic as to the phenomena of Spiritualism, and Mr. K. carried it to Mr. Mansare copies of correspondence:

LETTER. TRANSLATION. A dhomhuill Mhil Beathaig, Dos ALD MACB.— Your thu do chairdan ann imcheist mhor bho'n, adk'fhag thu'n you since you let this world, saoghal so gun fhlos nea, clods for they know not what kind an diol bais a chaidh a chur of death you died. Now if it is an diol bais a chaidh a chur of death you died. Now if it is ort, a nes ma tha e'n comas possible for you to, inform me dhuitse fios a thoirt dholbh how you was put out of the mar a chaidh do char as an vay, and tell ma through this rathad agus innis dhomhsa itroimh'n lith so caite an robh and give, mo proof that it is sinn custenchd ma dheiradh your spirit that gives tho re-agus thoir dearbhaidhean ply; and further let mo know dhomhsa gora he do spioradsa if you are in a state of happi-a tha doi a thoirt froagrash aba di a thoirt froagrash more to suy-good-by. Chuidh dhuit innse innis dhomhsa co dhuibh tha thu fein ann an statid shona no

ein ann an staid shona no nishona, chan eil tuilleadh agamsa ri radh ann san so slan lent. Misi do charaide dlleas, ALISTAIR FRISEL.

To this letter the following answer was written by Mr. Mansfield:

ALSWER. ALASTAIR FRISEL-O, thuản ALEX, FRASER-O, thou of tir bheag creidimh car son a little faith, wherefore dost sha thu fukh amhurns. MACB----.

nounced the letter to be in the same condition as when left, that it had not been opened, and pri-yate marks were correct and undisturbed. He further remarked that it would have made no difference had it been opened, for he was satisfied that Mr. Mansfield did not understand the lanthat Mr. Mansheld and hot understand the har-guage employed, and that not one word in the answer had been employed by the writer, so that Mansfield could not have taken his answer from the letter. The answer, though short and not direct, he said was characteristic of the person adlressed.

Mansfield— MacB, is not in the Gaelic in which this spirit is addressed, so that here is at least one

Mr. Mansfield is an unlettered man, having had two of which are almost unknown here. This last is the *ninth* foreign language written at differ-ent times by him, which is something for so ' igno-

Spiritualism, notwithstanding the hatred and. hostility toward it of the churches and their bigoted clerical teachers, is fast permeating the hearts and minds of the people. The conduct of these teachers is in manifest conflict with the doctrines of Paul, the apostle, to whom they pretend to give heed. He declares to them, " Now, concorning spiritual phonomena, brothron, I would

Lot as rejolue! The edipse of Old Error is passing away from the heavens; the beams of the Sun of Righteousness, with healing in his wings, are brightening the expanse; truth, fallen prostrate on the earth, shall have glorious resurrection; the great fountains of joy to humanity are flung open and are streaming forth their glad waters for the healing of all peoples,

-"and Siloa's brook that flowed Fast by the oracle of God."

The Spirit-World.

Written for the Banner of Light. SCENES, INCIDENTS, CONDITIONS, &c., OF REAL LIFE IN THE SPIBIT-LAND.

> BY MRS. MARIA M. KINO. ARTICLE II.

A place dedicated to the amusement and instruction of children, is a paradise of beauty. Attached to all the temples of the four lower circles are the grounds devoted to the children. Within these grounds are constructed bowers which serve the purpose of school-rooms, as they may be denominated, in reference to their use; and surrounding these are gardens of flowers and shrubbery, groves, with playing fountains and purling streams, singing birds, and every variety of pleasant sights and sounds that children love. and which are calculated to cultivate a refined taste, and a love for Nature. The bowers are constructed of flowering vines, and are such pleasant retreats that it is a pleasure for children to visit them. They are so constructed that outside objects are hidden from view, so that the attention of a group may not be distracted from whatever lesson is being taught; at the same time, the profusion of roses, the fragrant air, and the cheering smiles of a loving teacher, make it a pleasure to the children to remain within as long as is required for a lesson.

Of all the pleasant scenes to be viewed in the spirit-land, there is none so attractive to a lover of nature and humanity as that presented within the children's grounds at a season when the children of a community are gathered from their different homes for the purposes of instruction and amusement-children of all ages, from "the infant a day old " to the adult whose childish nature places him among the children who congregate on such occasions, attended by their nurses and guardians and such friends as choose to accompany them. They are allowed perfect freedom to amuse themselves as they choose in their own grounds, subject, however, to the watchful care of guardians, who permit no unbecoming behavior in this public place. There are hours at these seasons devoted expressly to their instruction in their respective bowers. They have regular teachers, being divided into groups according to their ages or advancement; besides whoever wishes to assume the place of a teacher of a group, on any occasion, can do so.

The manner of teaching is adapted to the na tures of the children, being more natural, and better adapted to childish natures in the higher circles than in the lower, where the teachers are necessarily, of a lower grade. Compulsory study is not the method with the children in those schools. They take their lessons from Nature, and listen to oral instruction from their teachers, besides being required to study objects, their uses, derivation, construction, &c. This study is rendered attractive by every means which ingenuity can invent. It is a necessary qualification for a teacher to be ingenious in the matter of devising plans to attract the attention of children and make study agreeable. The Councils have the supervision of the instruction of the children, and they select the teachers from among the most intellectual and kindly individuals of the community. These teachers are such from choice, as none are compelled to follow an employment distasteful to them.

The guardians of the children are the fathers and mothers, or brothers and sisters, or the nearest relatives that are adapted to the office of guardian. Such children as have no parents in the spirit-land are usually committed to the care of such as did not sustain the parental relation on earth. Such are required by nature and the rules of society in the spirit-land, to learn the care of children, to sustain the responsible position of guardians to the young. There are never child born into the spirit-world to assume the

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born into the spirit-world had Nature not provided a means of preventing the weight of sorrow that must fall upon the young spirit, could it realize what it is to be deprived of a mother's tender care. As a child grows in understanding it is made acquainted with its loss, and stimulated to seek its mother in earth-life, and hover about her and the home-circle, and thus keep itself accustomed to the home-magnetism, and learn life's lessons through the agency of sympathetic communication with affinitized kindred.

An important employment of children in spiritlife is to qualify themselves for the duties of maturity, by acquiring an experience of life such as is only learned in the physical state. Being deprived of physical life before maturity, they must avail themselves of the means Nature offers of studying the lessons of this life; which means is the power they possess to open a communication with the physical world through some affinitized individual in the flesh-as a brother or sister, or some more distant relation nearly akin by nature. They are early taught the method of entering into sympathetic communication with their friends in the flesh, and thus, by keeping themselves in direct communication with the mind of the one with whom they have formed this magnetic connection, they experience life in the flesh, sympathetically, through one in the flesh. This is Nature's method of educating the children of the second sphere in the necessary experiences of a life in the flesh. It is not necessary that they be always en rapport with one in the flesh; neither always hovering about the home-circle; but the necessities of their development require that they spend a portion of their time in their spirit-home, where they find such pleasurable employment, such suitable instruction that, combined with the privilege of thus studying life in the flesh, they are fully compensated for their early loss of physical life. The time spent by children in the second sphere is for rest and pastime, principally; the hours devoted to their instruction there being to them hours of recreation, from the method pursued in giving instruction. They rest, frequently, when in attendance upon their friends in the physical state, but they take their principal rest at their homes in the spirit-land, where they imbibe elements better fitted to their natures than they find in a physical atmosphere. Their proper growth and harmonious development is secured only by their spending the greatest portion of their time in the spiritual sphere, where alone perfectly appropriate conditions exist for the proper sustenance of spiritual beings. The effort that is necessary to maintain a place and an existence in a physical atmosphere, is such labor as is unsuited to children for any great length of time; and the effort that is necessary on the part of nurses and guardians to retain them near earth's surface is too laborious to be continued for any great length of time; therefore it is a just provision of Nature that children require more time for recreation than for labor.

Women who develop the motherly instincts and characteristics, in the spiritual state, are initiated into their work by degrees. They are educated into loving and caring for young children, by being appointed to aid their nurses in performing various offices about them. When a little helpless infant, perchance one who has never seen the light in the physical state, but is sent "half made up," as it were, to the care of spirit-nurses, is born into the spiritual state, it is at first committed to some tender mother who is yearning for babe left behind, and whose motherly instincts. being already developed, prompt her to such tender nursing as is requisite in such cases. Perhaps she may be permitted to continue to nurse the babe; but, unless she is especially qualified to be a mother to that particular one, it is very likely to be committed to the care of some childless woman, a relation, whose maternal instincts have become sufficiently developed to cause her to wish to assume the care of the little one. Whoever adopts it must daily carefully bear it to its mother's wanting such who are near enough of kin to a breast, that it may imbibe a portion of her magnetism, that it may continue to develop and be like her, and retain its proper character, as a child of its parents. This she must do until the child becomes of an age not to require her special attendance, if the parents are worthy and all circumstances make it possible that they can justly claim their child in the future. If they cannot do this, the child is hers, and is educated into regarding her as mother, while it draws the necessary magnetism to continue its proper growth from its own mother, until it can dispense with her magnetism and appropriate that of its adopted mother. The spiritual child needs not the physical magnetism of its mother, but the spiritual, and is only nourished to a certain stage of its growth by hers; as nature, having instituted the child of a certain grade of magnetic elements found in the constitutions of its own parents, its fostal or infantile development is not possible, except carried on. through the mother's organization. By this provision it is possible to continue a child's development in the image of its parents, although it may be early transferred to spirit-life, while they remain in the flesh. Of all the provisions of Nature for the happiness of man, for compensation for trials and misfortunes in the flesh, this is one of the most beneficent, as, by it, the sorrow of years of bereavement is compensated. The parents who have for long years missed the companionship of a loved child, and mourned as though that child were not, because hidden from natural sight, experience such an overwhelming flood of joy as compensates for much suffering when they recognize that child in the higher state, and witness the filial love that has grown with its growth until the sentiment has become, in this higher state, what it would not have become in the lower-such an exalted sentiment that the parents realize that they never before conceived what is true filial love. While memory awakes in the mind of the parents, and the, perchance, forgotten love for the child is all aroused, they realize that the child has never forgotten to cultivate a love for them. Female children attend upon female children in the flesh, and male upon male, as thus only can they gain the appropriate experience. Brothers attend upon brothers, sisters upon sisters, or, when there are no brothers or sisters, upon cousins or other relatives, and, in rare cases, some attend upon affinitized children who are not related by the ties of consanguinity. There must be a close affinity between a child and its companion or charge in the flesh, else there cannot be that magnetic attraction necessary to keep up the communication between the minds of the two. A child cannot exercise a will power sufficiently strong to overcome the obstacle that is presented to its coming en rapport with another by its unlikeness to itself. The magnetic repulsion is too great to be overcome by its partially developed nowers. The next article will be a continuation of the subject treated in this, and some incidents described, illustrative of the principles above stated.

ANSWER.

When Mr. Kenrick called for the result, he pro-

It will be noticed that the signature written by

no opportunities to acquire knowledge of any but the English language, and, as Professor Felton once said, being quite incorrect in his use of this -which charge he made to disparage Mansfield in the eyes of the public. Yet, with all this ignorance, he has now given answers to letters in the French, Chinese, Italian and Gaelic languages, ant' a man to do."

not have you ignorant."-(I. Cor., xii; 1.)

on or spirits, I discoursed, on Sundays, during the winter, on spiritual topics, in the hall corner of Broadway and 23.1 street, city of New York, which place, for my purposes and convenience, I named " The Spiritual Lyccum." While thus engaged I frequently received, through the mediumship of Dr. R., from Rev. Theodore Parker, with whom I never had any acquaintance, and others in spiritlife, letters of advice, encouragement and commendation in the matter of my gratuitous talks on Spiritualism and cognate subjects. From these letters, a few days ago, I selected a dozen purporting to have been written by Mr. Parker, which, with a note-a copy of which note is given below -I carefully enclosed and sealed with three envelops, all of which were fastened, with mucilage, and the outer one with the addition of a wax seal, upon which, while hot, I distinctly impressed the mark of (ane(!) that is, the metallic covering on the lower end of my walking-stick, being applied to the seal, left thereon its own proper mark or impression. Thus guarded, the package was delivered to Mr. M. Subsequently I called for the answer, but his engagements had hindered his attention to the matter. Without more delay Mr. M. proceeded, in my presence, to answer my sealed paper, the package remaining, in every respect, as when first given to him. The letter to Rev. Mr. Parker is as follows:

"REV. THEODORE PARKER-Dear Sir : Will you please examine the papers herewith enclosed, purporting to have been written by you, by the hand of a medium, Dr. R.—, and report to me whether they are gonuine, and traport to me whether they are gonuine, and traly convey your sontiments, or a fraud practiced on me, with such remarks as you may be pleased to offer? I am anxious for the truth. Yours very sincerely, Jan. 2, 1869. HORACE DRESSER."

ANSWER.

"Thank you, my dear Dresser, for the honor

"Thank you, my dear Dresser, for the honor you confer upon me-on my memory. The con-tents of the package I fully recognize as that I gave through the organism of the medium, R-; and in the main it was my soutiment. I was with you during those lectures and used your organism to the best of my control, and regretted much when you ceased laboring in that direction. But, my dear Dresser, three-fourths of the in-habitants of earth rather listen to trash than good, sound common sense. It was so while I lived, and that was what I had to contend with, the most of my ministerial labors. But such is free-thinkers of New York city but clubbed to-gether and supported one place of worship. free-thinkers of New York city but clubbed to-gether and supported one place of worship, worked harmoniously together, hired the best talent, you would have this day witnessed the largest congregation of worshipers in the United States. (I mean in the city of New York.) But the minds of the people are not yet quite ready for such teachings as I endeavored to portray through you. But be you true to the light within you—the day will come when they will, one and all, cry out for such talk to them. The majority of the teachings and sayings of the package are mine, now and then colored or tinged with the Doctor's mind.

they come to me often. Meeting the dear little 3. Yes, yes, yes; the darling lives, and now in

stature indicates (I am not certain that I read correctly the two last words) what it would have been had it tarried on earth until the present time.

4. Yes. ves. I have; I met her and Mrs. He a, ies, yes, I have, I mot her and Mrs. He-mans, Hannah More and Hannah Adams not long since, and passed a pleasant hour (as you measure time) with them. The Count I am with nearly all the time. Noble souled fellow indeed

5. I have not met Mrs. B -----, although Lady Blessington informed me she had several times. 6. I do, I do; and will that dear lady, Miss Do ton, but place herself recentive to my influence, will, with the assistance of my friend, E. A. Poe, control her to the people's delight. 7. You have rightly expressed it. This is the substance of that life—the essence of it. If I am

allowed the expression, that life is preparatory t this. Without that this life never would have existed: this is the result of that.

Yes, yes; you cannot know too much of that

I am worth, and no more-I mean morally and spiritually, 10. Indeed it is, past any *description* of spirit

10. Indeed it is, past any *asscription* of spirits, or even mortals to imagine. All that ever had life, either in the animal or vegetable creation, will live on eternally—nothing lost. Yes, you will see your horse and dog; yea, those pet canaries I find here.

Oh, my Idlewild home! and yet I have one more beautiful here.

As ever, N. P. WILLIS."

The following letter was sent by a California mother in a sealed package, a distance of about two hundred miles, to Mr. Mansfield, who was entirely ignorant of the facts of the case. And the "test" consists in the mention of names. places and facts to which no allusion was made in the letter, and which all prove to be correct. Here is the letter, word for word:

"MY DEAR WILLIE-Where are you, and what are you doing? Tell your mother, my dear son, where she can find you, and what place; how far from home? Your affectionate mother, -MARGARET M. BOOTH."

COMMUNICATION.

Precious, darling, darling mother, can it be you have thought to call me, your dear Wille, to you, from his spirit-home? Oh mother, how has your heart ached since that *futal Thursday at Durgan* Crossing !

Dear mother, I thought of you as I was in the water, and made a desperate struggle, knowing it would near take your life if I was drowned; and, though I came so near the shore, my mouth filled with water; I could not breathe; my strength gave out, and down I sank.

gave out, and down I sank. Soon I was a spirit, and the first I saw was a crowd, seeming to gather about some one who ap-peared to have fainted. I looked, and who should it be but *Henry*, my dear playmate? He had not yet realized his spirit change. But soon I heard him say, "Willie, is it you? Where are we?" Where is my dear father and mother?" He was told to be quict and soon the crowd would tell told to be quiet, and soon the crowd would tell

DR. HORACE DRESSER Written for the Banner of Light.

THE "PERFECT GENTLEMAN."

BY MARY C. SOUTHWORTH.

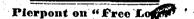
He 's a "perfect gentleman," Mr. E., The ladies admire him-why should not we? A shawl he can fold around shoulders so fair. And can lift off his hat from his curled, scented hair, With a grace most bewitching to overy one-He's the most "perfect gentleman" under the sun !

Watch him now in the street, promonading Broadway ; In the height of the fashion he dresses each day, And in fine weather oft as he saunters along He jostles no lady in all the vast throng, Unless it be one cheaply dressed, and then she, Of course, of a "gentleman" no judge can be,

The ladies admire him: all but his wife : She, of course, is quick-tempered-the plague of his life! It is whispered-but this is between you and me. And certainly I have not been there to see-That his smile, like his list, is at home laid aside. To be worn in the street, or the ball-room with pride.

Dear friends of true progress, oh let us all be Perfect men, perfect women, and let the world see That an elegant bow, and a smart, stylish air, Are not the requirements most wanted; for there In the battle of life those who 'd conquer and win Must strive to be perfect, and free from all sin;

All perfect in love for the whole human race, The joy of the heart expressed in each face: Folding charity's shawls o'er souls that are weary, Lighting bright warming fires in homes that are dreary. And the hat of vile ignorance lift from our brow, That angels may call us "true gentlemen" now.



Pierpont on "Free Lor EDITORS BANNER OF LIGHT-I hardly know how to address you, for really I have no fitting language to express the fullness of my gratitude for the remarks I find in a recent issue-Pier-pont's message on Free Love. Surely the day is dawning when "the pure in heart shall see God." Angels from the higher suberge are conduct that Angels from the higher spheres are sending their messages of light and wisdom, which fall upon our waiting, anxious hearts like warm showers of spring upon the tender blades of grass, bathing them with pure waters from above, and crying with the loud voice of Nature's God, "Come forth, and dress the earth with a new garment." And equally loud are our loved ones in the Sum" mer-Land calling to us, "Spiritualism must have a new garment—not in name, but in quality." * * Dear Banner, we rejoice in this beautiful West-ern city with joy unspeakable to see you in the foremost ranks of this great work, and thousands of glad souls from every land will breathe a fervent prayer for your assistance to stand as a bea-con upon the brow of this generation, with one hand joined with the angels of the higher spheres, which makes strong the other hand you extend to those who need your assistance, and with one glad shout say, "Come up higher." Terre Haute, Ind., 1868. L. E. DRAKE.

tinged with the Doctors mind. Very sincerely, THEODORE PARKER. To Horace Dresser, Esq., Earth Sphere." (Willie," says he again, "where are we?" One more example from my Town frecent in-niries. Being in the parlors of Mr. M., I sat at his table —he being distant the width of the groom and quite unable to see what I wrote—and j penciled
told to be quiet, and soon the crowd would tell him all. "Willie," says he again, "where are we?" To this I answered, "In heaven, I hope." Well, my dear ones, I have much to tell you by-and-by, but at this time my control is limited. I am assisted by my guide, who has charge over me and Henry. Do not look for my body—let it forever forget my former boyish looks. I fellowed
"Why did you not make a bow to him?" "Why, mother don's belong to his church."

care of it, and supply the place of parents. Grandparents often superintend the care of little ones committed to inexperienced nurses, as it is their pleasure to dandle on their knees the helpless ones that have been withdrawn from their parents' arms and committed to theirs.

Unworthy mothers are not permitted the guardianship of their children, even though the latter may be upon their own moral and intellectual plane. There is a power that prevents any injustice being done the children who are "born in sin and shapen in iniquity," as well as those who possess the superior advantage of a more exalted parentage. The best that can be done for the obildren of the degraded, and who are themselves degraded in their natures from the circumstances of their birth, is to place them under the care of teachers and guardians who are the best dualified to instruct and care for them, being sufficiently allied to them in grade, that they can have the appropriate influence over them, and bear the influence of their degraded magnetism. The children in the first and second circles are under the strict supervision of the Councils of the third and fourth, by whose influence it is that the most appropriate guardians and teachers are selected for them. It is rare to find a mother in the first circle who is permitted the constant care of her children; and, indeed, it is rare to find one that cares sufficiently for her children to be troubled much at this deprivation of her natural privilege-natural only when the mother is naturally fitted to enjoy it—as only the most degraded of human beings find their place in the first circle, on entering the second sphere. Children partake so naturally of the natures of their parents that the children of the degraded find themselves in the low circle with their parents, when both are transferred, in the infancy of the former, for the second sphere; although the children of the first circle are always of its highest grade, those of the second being of its several grades.

The advantages of the children of each circle are according to their capacity; and the highest circle that contains children provides no more carefully for its own than for the children of the circles below it, with the coöperation of those circles. Even-handed justice is the rule, in a sphere where higher forms of society and more perfect methods of government prevail than are possible in the physical state.

To the uninitiated it is wonderful to witness the love and confidence that is from the first placed in the nurse or guardian, by a child who has left its mother in the sphere below. Apparently, young children are entirely unconscious of having sustained the loss of a mother's care until they have learned to love a stranger as a mother. They believe-such as are of an age to distinguish the mother from all others-that their mothers are with them still; being psychologized to see their mother's face in their nurse, until they gradually become accustomed to the care of the nurse and to the sight of her face. Thus the burden of grief is not permitted to rest upon the infant as it

grief is not permitted to rest upon the infant as it would could it at first realize that it was entirely deprived of its mother's care. How sad would be the condition of the world of young children if you let it alone, it'll die itself!" said the lady.

BANNER OF LIGHT.

. [Original.] BRIGHTER DAYS.

There's a brighter day a-coming ! I can see it through the gloom, Like the shining light of heaven Streaming from beyond the tomb !

'There's a brighter day a-coming ! I can see the light afar. Like the mild and steady beaming Of an over-shining star.

There's a brighter day a-coming ! Present woo and hitter tears Are the darkness ere the dawning Of the morn of happy years !

There's a brighter day accoming ! Though the misty shroud of care To some eyes obscure that vision, Yet 't is surely waiting there-

Where the day spring reigns eternal On the bright Elysian shore ! And the blasts of earthly sorrow Chill the wandering soul no more.

The Rebiewer.

Better Views of Living: r, "Life according to the doctrine. Whatever Is, is Right." By A. B. Child, M. D. Published by Adams & Co., Boston

OLIVE.

A new book from the pen of Dr. A. B. Child will be gladly welcomed by many readers. His former works, and especially his "Whatover Is, is Right," olicited so much discussion that its author's name became widely known. The doctrine of that book has been vohemently opposed, both in and out of spiritualistic circles; yet it is one which has been recognized and accepted by leading spiritual minds in all ages. "Shall we receive good at the hand of God, and shall we not receive evil?" expostulates Job as his wife urged him to renounce his trust in God. "Cometh not evil as well as good from the mouth of the Most High ?" lamonts Jeromiah. "Shall there be evil upon a city and Johovah not have done it?" inquires Amos, the shepherd of Tokos. Yet more bold is Isalah, for he represents Jehovah as declaring

I form the light, and create darkness ;

I make peace, and create ovil; I, Jehovah, do all these things."

Nor is this teaching peculiar to Hebrew bards. In the I lind, Jupitor says:

Or.

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"Let this suffice: th' immutable decree, No force can shake; what is: that ought to be." In the Odyssoy, Minerya, the wise goddess, encourage Ulyssos:

"Be thy soul at rest And know whatever Heaven ordains, is best."

The Hindoo Vedas say that "everything is not agreeable to every one's desire : but everything is agreeable to the spirit's desire." Aristotic in his Ethics affirms that "all things in Nature are constituted in the best possible way:" nd a poetinguires :

"If plaguos and oarthquakes break not heaven's design, Thon why a Borgia or a Cataline?" Marcus Antoninus admonishes that "everything which

happens, happens justly, and if thou observest carefully thou wilt find it so." "Whatever events shall happen unto thee," says Barnabas in his Epistle, "thou shalt receive them as good."

And we find that wise mon of a latter age hold the same view. J. G. Fichte, the great German thinker, writes: "It is the sweetest reward of Philosophy, that, looking upon all things in their mutual dependence, and upon nothing as isolated and alone, she finds all to be necessary, and therefore to be good, and accepts that which is, as it is, because it is subservient to a higher good." Again he says, "All that happens belongs to the plan of the eternal world. and is good in its place ; this much I know."

"Evil is Good in another way we are not skilled in,"

says the author of Festus. But this aspect of the nature of evil is not apparent to every one, nor was it always discornible oven by persons who now most clearly perceive it. To see good and nothing but good in overything, is incident to a fuller unfolding of the spiritual faculties, and inheres in a more complete development of the soul. It accompanies a subsequent birth of the spirit. Such a birthday Emerson refers to when he says :

"The day of days, the great day of the feast of life, is that in which the faward eye opens to the unity of things; to the omnipresence of law; sees that what is, must be and ought to be, or is the best; this beatitude dips from on high down on us, and we see."

The clud to the philosophy of this change of views, this new spiritual birth, as it were; is given, as it appears to us, in the "Voice from the Spirit-Land," in Vol. V of Great Harmonia. The Apozea of James Victor Wilson revealed to him, as he was walking in the wondrous Palace of Antiquities, "When morning dawns, the night and its shadows depart; so the evil is no longer evil to the good."

Though the doctrine of Optimism has been more or loss

thor. He touches upon matters which the Jews claim were specially committed to them; and while he acknowledges the benefits resulting from obedience to the Ten Commandments, he also perceives and unflinehingly vindicates the spiritual blessings springing from their violation. He sees as clearly as any one that the observance of the Commandmonts frequently is accompanied by workily prosperity, but he also sees that to secure obedience to them much cruel work has been done. Hear him :

work has been done. Hear him : "They "-i. e., the Ten Commandments--" have taken for their maintenance money, labor and blood from the people. They have produced and supported everything which is commanded by them not to be. They have stolen human life and human liberty. They have made the slavery of the world. They have made our prisons, and lilled them with mon and women. They have made scaffolds and blocks of execution, and have furnished victims for them. They have supported riches and continued poverty. They have made the oppressor and the oppressed. The governments of the earth are the dominion of the Ten Commandments, and Lu-cifer is the unseen commander. They have have elfor is the unseen commander. They have created the pakiful forebodings of hell, and a hell of earthly suffering is their dominion."

"So far as man's earthly well-being is concerned, obedi-one to the Ten Commandments is of importance, but so far as his spiritual well-being is concerned, disobedience to them is of greater importance.

In the ninth chapter we find the Passions discussed. His treatment of them is not less novel than his views of the Ten Commandments. If a Jew would not accept Dr. Child as an authoritative Rabbi on the decalogue, neither would Shaker adopt his views on the passional part of human nsturó.

"The rivers are God's rivers and Nature's Fivers; so hunan passions are God's passions and Nature's God governs with certainty, Nature is everywhere victo

rious." "As every river serves a use, and runs until its destiny is fulfilled, so every passion serves its use, and runs until its mission is fulfilled." "As rivers drain the surplus water from the land, for uses producing life, health and vigor, in place of death, staguation and corruption, so the passions carry off useless life from the people, giving health in the place of stagna-tion, corruption and death." These extracts show that Dr. Child's Optimism is a part of

his being, accompanying him wherever he goes, and opens to him a use in everything he beholds. There are doubtless many estimable and good people who may not be able to perceive good in everything, who might perhaps feel it to be their duty to censure, and perhaps if the law permitted it, to severely punish the author for giving utterance to such sentiments. If they did so, Dr. Child would be the last man on earth to condemn them; he would perceive that they acted true to their nature, and in his large and loving heart would invoke blessings upon them, while he sorrowed at their hands. But he is not alone in his estimate of the

benefits resulting from the passional excesses of mankind. J. G. Fichte in his lectures said : "The most despicable passions of men, their excesses, their vices and their crimes, often forward more certainly the good cause than the encleavors of the virtuous man who will never do evil that good may come."

To the same offect is the song of Asaph :

"Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain ;" indicating that he pormits the development of man's wrath so far as it may subservo his uses, and the excess above what is sufficient for that purpose he restrains.

The key to Optimism is a belief in a being who is all-wise, all-loving, and all powerful, a belief that every being and overything is more or less immediately connected with and makes a part of every other being and every other thing, and that to all there is an inner as well as an outer life; in other words, it is a bolief in God, and that God is all and in all. In the interior, or spiritual life, there is wisdom, joy and peace; but no man can enter in and partake of its fruits, and have the scales fall from his oyes, and behold the good, the divine beneficence which pervades all manifestations of life, alike in what the world calls ovil as well as in what the world calls good, who has not first served an apprenticoship in the outward or material life. As the outward fire recedes, the inward fire kindles. Hence it is that wise mon have often recognized the benefits and rich spiritual experiences arising from the loss of worldly prosperity,

and the decay of the exterior or earthly life. "Dettor is the day of death than the day of our birth. 'It is better to go to the house of mourning than to go to the house of feasting. Sorrow 'Is better than laughter. The heart of the wise is in the house of mourning."

The thought contained in these sayings commends itself as true to Dr. Child. He, like the author of these proverbs, has had an inner, a spiritual experience, and knows it to be true, and from the abundance of his heart he expounds and illustrates the principle. In a sonsuous ago there is need of spiritual men. Modern civilization and the American current of thought is very apt to aim at external prosperity

as the haven of rest. But as Dr. Child truly says: "There comes a time in nature when bold thoughts must be uttered, though there be outward and immediate sacrifice to the one who utters them; but the spiritual compensa-tion for such 'utterances, and the good done to all the peo-ple is greater than and worthy of the sacrifice."

The present is such a time, and the Americans are such a people; and for both, Dr. Child's book is opportune. A strain of tender, profound and mournful eloquence pervades it. It is imbued with deep and all embracing charity, and

bounds with spiritual wisdom. We do not wonder that A. J. Davis canonized its author, and included his message in

nations and sects, together with the injunction to " Pray always, and in everything to give thanks." *Afternoon Session.*—The choir sung, "We come before thee, oh. Lord." Mrs. Tanner was then annoneed, and in her usual easy diction addressed the crowded audience on the beauties of Nature and the love of the beautiful in man, reasoning first from Cause to effect, and, secondly, from analogy, that if the love of the beautiful in man, reasoning first from Cause to effect, and, secondly, from mating first from Cause to effect, and, secondly, from mating first from Cause to effect, and, secondly, from mather, religion, to be adapted to the nature of man, must be inviting in its demands and character, and that such is the character of Spiritualism and the religion it brings to the world—to make beauty more beautiful. to comfort the hearts of the serrowing, to dry up the tears of the mourner, and to open a door that shall let new rays of heavenip light and truth into the sinking and sorrowing heart from the realms of higher life, where soul with soul holds sweet communion. After singing by the choir, the "best wine, reserved till the last of the feast," was given to the multitude that filled the spacions church, by Lee Miller, from Hebrows vili: 10–11. Mr. Miller's closing lecture was so truthful, cloquent and logical that none could hear but to wonder and admire. The choir then sung the Parting Hymn, from the "Harp of Judah," in a mann'r that showed they could sing "with the spirit and understanding." On motion of Lee Miller, secondet by A. G. Allen, a hearty vote of thanks was very property given to the choir for their ex-cellent services during the Convention. Thus ended, one of the most harmonious and profitable Convention acces hold by the Solicitualistic in Yarmout.

Thus ended one of the most harmonious and profitable Conventions ever held by the Spiritualists in Vermont. The speaking and singing were excellent, but the spirit of forbearance, charity, love and kindness was better, as it demonstrates to the world, that the law of kindness written in the heart is better than to read it on tables of stone. A. G. ALLEN, Sec. CHARLES WALKER, Pres.

Bridegwater, Vt., Jan. 4, 1869.

CONNECTICUT.

The Missionary Work.

As people are asking what the Connecticut Missionary is oing, and as the person acting in that capacity is expected to report to the people the result of the Missionary effort, I make a brief report of my labors for the first quarter. I commenced speaking as the Agent of the Connecticu

State Association of Spiritualists the first of October, in the midst of an intonso political excitement; and it was with some difficulty at first that the people could be induced to liston; but as this excitement subsided after the crisis was past, they manifested a desire to hear the truth, and I have had many calls that as yet I have been unable to respond to, from the fact that they have been so scattered.

Myaudionces have been usually large and appreciative. have given thirty-two public lectures, and held circles with-

out number for investigation, which have evidently given good satisfaction. The Spiritualists of this State are in ad-vance of these in others in one thing, that is, in owning the

vance of these in others in one thing, that is, in owning the halls in which they worship. In Stafford I found an organization of Spiritualists, own-ing a very nice and comfortable hall. Although I did not visit Somers on account of some mis-understanding in the arrangements, (as nother speaker, had been engaged for the day upon which I had advertised to be there,) I learned that they also had a house of their own, built mostly by Dr. Calvin Hall, and given them in which to worship. At Willimantic there is also another building being creet-ed, at the cost of about tweive thousand dollars, which is nearly complete, and which will doubtless be dedicated next month. In this, the Spiritualists of Connecticut set an ex-ample worthy of imitation.

In our in the oprituation of Connecticut set an ex-ample worthy of initiaticn. I found in Norwich some earnest Spiritualists, and a de-gree of interest, which will, I think, in time shape itself into an organization, as it needs only some directing mind to lead it out into organized life. At Mystic I found hespitable homes, firm Spiritualists; and generous people. In New London I had large and increasing audiences, and evidently there was much interest. In Hamburg I found the smouldering rulns of a former or-ganization, in which the fire has not entirely gone out, but which lacked that vitality so essential to thergotic action; consequently the Lyceum equipments were, lying idle and useless; but I think the cause, which has for some time been languishing in Hamburg, will revive and assume its former vigor.

In Middletown I did not speak, as the room of the Young Men's Christian Association had been engaged for the lec-ture and was then refused, at too late an hour for the friends to procure another. Ilectured in Hartford to a good audience. The collection

was fair. I wish, in conclusion, to add that I am authorized to speak

only in such places as a free hall and a free entertain fered.

All lotters soliciting my services complying with these conditions, will be cordially responded to at the earliest con-

Address me at Falls Village, Connecticut, or according t address me at Falls Village, Connecticut, or according t ny published appointments in the Lecturers' Column. E. ANNIE IIIMMAN, Agent of Connecticut State Association of Spiritualists.

Phenomena. Spiritual

From the London Human Nature for January. Mr. Home's Manifestations.

LIFTING OF A HEAVY BOOKCASE-EXTRACTING ALCOHOL-LEVITATION OF THE BODY-

SPIRIT VOICES, ETC. SIR-I have now to record one of the most remarkable scances that has ever come to my knowledge; for the particulars of which I am in-debted to the kindness of the Hon, the M______. I will render his statement with as little varia-

whilst on earth to his godfather, Mr. Home Spirit forms now showed themselves-not so clear or, luminous figures, well-known to spirit seers clothed in robes, with a girdle; the whole appear-ance not sufficiently distinct to enable those who saw them to say whether they were male or female. At the same time globes of phosphor-escent light were seen to pass through the room large as a small gourd, raps and movement of the furniture accompanying these wonderful phenomena; and those strange spirit-voices-at times clear, at times half articulated, which 1 have so often heard on other occasions.

Mr. Home had placed himself at the window, which he opened, and deliberately stepped upon the ledge outside, looking on to the street, some eighty feet below, with utter unconcern. The Hon-orable the _____ said he shuddered, alarmed at what he was witnessing. Mr. Home noticing this stopped down and reproached his friend, saying, "Little faith, little faith; Daniel will not be in-jured!" After a few minutes the medium deliberately stepped down from the ledge and reëntered the room, much to the relief of his two friends. The manifestations now closed, and Mr. Home awoke, as usual, very much exhausted. The first th ng to do was to verify what had occurred with the brandy, and on examining the contents it was found that the alcohol had been completely ex-tracted. This test was so far satisfactory, as it ev-idenced a former fact which otherwise might pos-sibly have been questioned.

I have given this account as briefly as I could. The truth of these marvelous phenomena will be confirmed by the testimony of men of the highest position—men incapable of any falsehood, and too accustomed to witness these phenomena to be

Larried away by what may be passing. I suggest, then, in the face of such facts, has not the day arrived for a therough scientific and carneat investigation of these phenomena? The phase which the manifestations have latterly assumed take them out of the realm of uncertainty, they have become demonstrable to the dullest understanding. The time has passed for men to hesitate to sign their names to their published communications, and I, for one, am prepared to verify all I have said and written upon the re-markable phenomena I have had the good fortune to witness. H. D. JENCKEN.

A Singular Case.

The New York Evening Post says there is The New York Evening Post says there is a young lady in Brooklyn who has existed for many years in a semi-cataleptic state. She is twenty-three years old, and for two and a half years has eaten no food of more substance than the juice of a few grapes, at long intervals. She is almost totally blind, and yet as she lies on a bed, with her arms drawn up so that they are above her head, she executes with perfect facility the most delicate intricate and heautiful patterne the most delicate, intricate and beautiful patterns in embroidery, selecting the materials and the colors, and arranging them without assistance. Though deprived of natural vision, she certainly possesses such power to do needlework that any lady skilled in the art might be proud to claim as her own. She excels in the arrangement of flower bouquets.

EDITORS BANNER OF LIGHT-Your readers no doubt will remember an article, published in your paper some eighteen months ago, giving an account of a young lady who, in a trance state, performed what some would call "miracles"; ut as your readers have outgrown such an idea. they may want to hear more from the young lady. I therefore enclose the above article from the New York *Post*, which describes the same

the New York Post, which describes the same case, without doubt. • Some eighteen months ago, seeing the article in the "Brooklyn Eayle," I was determined to know if there was any truth in the statements made. I called at their office, also called on the attending old school doctor, and if we can be-leve human testimony there is no doubt but what the statements made at that time were what the statements made at that time were true, and that this report is of the same case. Now why is it that they will suffer this young lady to live along in this manner, without trying some powerful magnetic healer? I think with such assistance she might be relieved of her condition, and be developed as one of the best of spirit mediums. I was anxious to see her at that time, but no healer was allowed to visit her. I am in hopes the friends will avail themselves of

am in hopes the ritents will want themselves of the true method of cure in such case. Yours truly, A. S. HAYWARD, "Healer," 178 West Washington street, { Chicago, Ill., Jan. 0, 1859. }

A Remarkable Medium.

A RECHARTHADIC Medium. DEAR BANNER—Permit me, through your col-umns, to call the attention of the public to the re-markable powers of Peter West, a medium re-cently developed in this city. He is a man about forty years of age, by trade a painter. The won-derful manifestations, given through him, are daily arresting the attention of skeptics, and awakening renewed interest in Spiritualism. One peculiari-ty of his mediumship is the variety of phases it assumes.

assumes. fect clairvoyant—so muc

"The Spiritual Harp."

THIS popular work, having been thoroughly tested before the public, ranks among the first in the United States. It need only be examined to merit commendation. Already it has reached its third thousand, and is still in active demand. This is doing well, considering the short time the work has been issued from the press.

Culled from a wide field of literature with the most critical care, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritual Philosophy, set to the most cheerful and popular music, it is doubtless the most attractive work of the kind ever published.

The HARP contains music for all occasions, particularly for the social relations of life, both religious and domestic. Its beautiful songs, ducts and quartets, with piano, organ or melodeon accompaniment, if purchased in sheet form, would cost many times the price of the book. These are very choice, sweet and inspiring. Among them may be mentioned "Sparkling Waters,"" Dreaming To-night," "Nothing but Water to Drink," "Heart Song," "The Heart and the Hearth," 'Make Home Pleasant," "Sail On," "Angel Watcher's Serenade," "The Song that I Love." 'Maternity," " Translation," " Build Him a Monument," "Where the Roses ne'er shall Wither," "Gentle Spirits," "I Stand on Memory's Golden Shore," &c. The HARP, therefore, will be sought by every family of liberal thought, irrespective of religious association, as a choice compliation of original and eclectic songs for the social circle.

TESTIMONIALS.

The New . York Independent, one of the ablest edited papers in the country, notices the HARP ns follows:

"This book is made, primarily, for the use of Spiritualists, in their public and social meetings; but, besides the hymns which bring into view their peculiar sentiments, there is a great variety of others, suited to the wants of people of every religious denomination, and fitted especially for use at philanthropic and social gatherings, picnics, and the subset we perfect the numes of etc. Among the authors we notice the names of Mrs. Sigourney, Mrs. Hemaus, J. G. Holland, Mrs. E. Oakes Smith, George S. Burleigh, Lizzie Doten, Adelaide Proctor, Park Benjamin, Theodore Par-ker, Harrist Beecher Stowe, Frances S. Osgood, ker, marrier beccher stowe, Frances S. Osgood, Oliver Wendell Holmes, Sarah F. Adams, John Pierpont, J. G. Whittier, Alfred Tennyson, Bay-ard Taylor, William H. Furness, Alice Cary, Frances D. Gago, and many others less known to fame. On the whole, the work is a success."

The Gospel Banner, an able organ of the Universalists, says:

"This is a large and finely printed book of three "This is a large and unely printed book of three hundred pages, containing a very extensive col-lection of hymns and tunes, among which are some of the linest and most touching ever given to the public. A few pages are devoted to the dissemination of beautiful consoling sentiments."

The Boston Traveller says:

"This is a good collection of songs, odes, etc., admirably adapted for the various services of the Spiritualists, by whom it will be largely patron-

The Boston Investigator thus criticises:

The Boston Investigator thus criticises: "This is a new singing book, which has just made its appearance, and though most of the hymns or 'harmonies' are strongly tinctured with angels, heaven, &c., yet some are practical and earthly—such as an infidel may understand and appreciate. A more extensive infusion of the intter quality would have improved the book, doubtless; but, as a whole, it is a much better work than can be found in any of the churches, and the fact shows progress in music as well as in religion. 'The Spiritual Harp' is very hand-somely got up, in the printing and binding, and affords another proof that in the material business of book-making our spiritual friends manifest a fine earthly taste."

The New York National Anti-Slavery Standard credits as follows:

credits as follows: "This beautifally issued volume is a collection of vocal music for the social circle or public choir, founded upon and especially adapted to believers in Spiritualism, as a scientific religion. The plan of the volume is unique, aiming to combine the devotional sentiment with the inspiration of poetry, but perfectly free from the dogmatic ex-pressions of traditional theology. * * In general, the selections indicate a taste and feel-ing which will render them attractive to the lovers of sacred poetry, oven among those not sharing the religious convictions animating the volume." volume.

The Religio-Philosophical Journal, Chicago, says: "The public are aware of the preparation of this highly valuable work of musical composi-tions and collections, and its appearance will be hailed by the spiritualistic public with pleasure and delight, as it fills a desideratum long and seriously felt. The work is got up in the most neat and artistic manner, embodies nearly three hundred pages, and must therefore have an ex-tensive and rapid sale."

yet probably no one has more popularized it than has Dr. Child in his book, "Whatever Is, is Right." Pope, in his Essay on Man, originated the phrase and taught the doctrine, but Dr. Child has more coplously illustrated the prin ciple, and applying it to many cases has made it more easily understood.

His last work, " Better Views of Living," just published by Adams & Co., is a further application of the same view. It contains twenty chapters, and among other topics treats of Religion, Christianity, The Devil, Passions, Prenatal Influonces, Different Modes of Living, The Dread of Death, and The Power and Purpose of Spiritualism. The thoughts in these chapters are nevel, many of them boldly stated some of them startling, and must be almost terrific to persons not accustomed to do their own thinking. As the book lies open before us, we catch the following :

"No one church has a truer roligion than every other church ; and all the churches have no truer religion than the great church of sinners, to which all mon, if not visibly, are invisibly united "

"The vital spark of Christianity is no less in the heart of the sinner than it is in the heart of the saint." "The religion of God in humanity is with no exception in

all the people." "There is no morit in what the world calls religion, and are true to the great spiritual end of man's progression."

We not unfrequently hear expressions of condemnation and even of hatred in reference to persons, or matters no agreeable to those who thus give utterance to their feelings We remember the scorn and apparent hatred with which some years ago, a Baptist Doctor of Divinity, in a meeting as the church were about to discipline a young brother for having attended an operatic performance, tore apart a ticket of admission to the theatre and threw its fragments on the vestry floor. Our feeling then was, if the fury, scorn and batred visible in his voice and features were indicative of a deep religious development, we did not want it. Not long since, at a Shaker meeting, a worthy young member, after ismenting piteously over certain thoughts and imaginations which would obtrude themselves upon his mind, notwith standing all his efforts to revel them, in order to show his detestation of them declared he would trample them under his feet, and accompanied his declaration by a most vehe ment and continuous stamping upon the floor, as if his enemy were under his feet and he was stamping the very life out of him. What will our Baptist brother and our Shaker brother say to these verses, from the new gospel of Dr. Ohlid?

"Hatred for anything is a curtain of darkness and ign "Harred for anything is a curtain of darkness and igno-rance, which hides God from man in the object hated." "Man has yet to learn the uses of all that he new hates, and to see the goodness of Gol therein." ""There are greater uses in sin than in holiness, in pov-erty than in riches, in sorrow than in joy." "The uses of sin, poverty and sorrow are spiritual, and the uses of holiness, riches and happiness are earthly."

Dr. Ohild alludes to the signs which accompanied the

early development of Christianity, and which are not wanting in the unfolding of modern Spiritualism, that the sick are made to recover by the laying on of hands; that new tongues are spoken by the unlearned; and while he finds that the modern churches are destitute of the gifts, which Paul mentions as given to the brethren in his day, and perceives that the churches in the name of Christ have baptized the world in tears and blood and made the people drink of the cup of bitterness, yet he has no word of con demnation for them, but says:

"May God and angols bless the churches, and may no one curse them because no sign of Christianity is yet visible in their midst."

The fourth chapter, on the "Ten Commandments," is full of the seeds of profound thought. Some of his utterances are very startling. We doubt not that the Jews, who found bldsphemy in the sayings of Jesus, would also, in their judgment, find ground for the same accusation against our au-

he new collection of Go A. E. GILES. Boston, Mass., 1809.

VERMONT. Mass Convention at Bridgewater, Vt.

Reported for the Banner of Light.

Convention met pursuant to notice, Jan. 2d, 1869, and vas called to order by N: Lamb, President of the Society. Charles Walker was chosen President, and Mrs. A. W. Tan ner, Vice President. Alenzo G. Allen was chosen Secretary, and Nathaniel Randall. Assistant Secretary. On motion o C. Walker, a Business Committee was chosen, consisting of Messrs. N. Lamb, J. D. Powers, and Mrs. M. I. Dimick and S. S. Randall. The Convention then went into conference, and remarks were made by N. Randall, C. Walker, B. Hill, A. G. Allen and J. D. Powers, followed by a soul-stirring ad dress from invisible friends, through I. B. Hutchinson, trance medium, and singing, led by T. E. Perkins. The principal themes discussed were freedom of speech, love, kinoness, charity toward all, the cultivation of fraternal re-

principal themes discussed were freedom of speech, love, kinoness, charity toward all, the cultivation of fraternal re-lations and purity of action. *Afternoon Systima*.—Convention called to order by the Vice President, and conference announced. Formale suffrage was then discussed in the affirmative by N. Randall and others. The choir, emtering into the spirit of the occasion, were in their places, and, assisted by an excellent organ, sung "Watchman, tell us of the night." An invocation, re-ferring to the call and meeting of the Convention, was then given through Mrs. Tanner, closing with a very instructive and appropriate improvised peem. Mrs. Wiley then ad-dressed, the Convention from the theme "Wiedom call Thee." followed by an appeal in favor of woman's rights, in which the virtue, intelligènce, courage and fortitude of wo-men were forcibly portrayed, facts presented, touching the scholarship of girls as compared with that of boys, the purity of character on the path of mothers, is affecting the destiny of childron, and a pathetic appeal in behalf of the laboring classes was clearly and forcibly enjoined. Mrs. Tanner gave a lecture on progression, in which the listory of the past was vividly presented, and the neward march of the rase faithfully delineated. It was claimed that the law of self-government was God's law: that Spiritualism came in due time to rescue the world from infidelity, to be the great men are bought and sold, and principles trampled in the dust, in the affairs of government—that is not talk, but action, that should make all harmonious and beautiful, wore among the many excellent thoughts presented in this lec-ture, which closed with an improvised peem, such as might well melt the most stubborn heart and convince the mest skoptical mind, "Only Waiting" was then sung by the cholr.

skeptical mind, "Only Walting" was then sung by the choir. Evening Session.—Conference continued hair an hour, in which the most kind and friendly feeling, that seemed to pervade overy heart, fould expression through many tongues. "Onward Speed, thy Conquering Flight," was sung by the choir. Lee Miller, from New York, was then introduced as the lecturer of the evening, taking for his subject, "The ministry of Angels Realized, and the ante-oedent probability of spirit communich, based on the unity of everything in Nature." It would be useless to attempt to give a synopsis of Mr. Miller's lecture that would ap-proximate justice. The wide field explored to gather facts, the coddptation and corelationship of all things in the uni-persent he lucid teachings, of Nature and revelation, com-bined with a free and easy yet forcible and eloquent addross, rendered the lecture such as none can appreciate except the large and attentive audience that listened to it. The choir then sung in a most commendelle manner, "Nearer, my dod, to thes." The hearts of all present seemed responsive to the sentiment. the sentiment.

to the sentiment. Sunday Morning Session.—Convention called to order by the President. "Hall Happy Day," was sung by the choir. Conference opened with invocation by Mrs. Tanner, and was continued one hour, in which. D. Tarbell, Dr. Hoit and others participated. Objections to Buirtualism were brought forward and replied to without materially affecting the good foeling that characterized all the exercises. After music and singing by the choir. A. E. Simmons was called, addressed a very large and intelligent addence on tho subject of "Papare." The discourse was thrilling and olo-guont, giving a wide range to thought with which to eluci-date the subject, and presenting the customs of different

tion from the picture his narrative presents as

may be possible, without textual transcript. Late in the month of November last, the Hon. Late in the month of November last, the Hon. the ——— was engaged sorting papers at the family residence in —— Square; my friend was alone in his library, and deeply intent on his work, when loud raps aroused his attention; on looking round he noticed that the books shelf, which was twelve feet by three, full of books, and must have weighed upwards of half a ton, raised itself beiegnetilt of the ground twelve to ffrom must have weighed upwards of half a ton, raised itself horizontally off the ground twelve to fifteen inches, and then bumped on the floor as it de-fecended with a crash, so loud as to bring up the housekeeper and servants from the adjoining rooms, who, alarmed at the noise, thought some accident had occurred. After a short pause raps came, and on asking what was meant, the raps gipelt out—"Go to Daniel." At first the gentle-man doubted his senses, but finding the message quite distinct and intelligible, at once went to Asbley House Viotoria street, where Mr. D. D. Ashley House, Victoria street, where Mr. D. D. Home resides. On entering the room he found Mr. Home absent, only Lord — present, who had been for some time an invalid, confined to the

house. Not finding Mr. Home, the Hon. the —left, but being strongly impressed, as he de-scribes it, returned about 11 r. M. By this time. Mr. Home had returned, and, strange to say, all but impelled by the strong influence exerted upon him. So strangely brought together, the three seated themselves to see if the influences intended any manifestation. After the usual prepara-tory movements of the table, and raps unusually loud, Mr. Home passed into a trance state; sudloud, Mr. Home passed into a trance state; sud-denly rising up, he stepped into the adjoining room, with a bottle of cognac and a wine glass; this he filled with brandy, and then, holding the glass high over his head, proceeded to the win-dow. From the centre of the glass a bluich light dow. From the centre of the grass a bitten light appeared, increasing in intensity until finally a flame two to three inches long rose out of the glass, flickering up and down, at times becoming extinguished. Mr. H. was now raised bodily off the ground, so high that the flame point rising out of the glass appeared to touch the ceiling. After two or three minutes he descended to the floor, it back into the glass, and the full, as it filled the glass, could be seen falling. The manifesta-tion was repeated, accompanied by the click-clack sound of water falling; but this time, in all prob-ability to satisfy Lord —, the full was ponted anility to satisfy Lora, the full was ponrea over his hand, then over Mr. Home's hand into the glass. Mr. H. then said they would extract the alcohol, and which at once took place, filling the room with the disagreeable odor of spirits of

Mr. Home now placed himself at the window Mr. Home now placed nimself at the window, and behind the curtains, which he drew back, and was then raised high up in the air, his feet level with the second pane of glass, about four feet off the ground, and his form distinctly onlined against the window, moving slowly up and down; he was then raised up to the ceiling, and as his form passed along the wall, he touched and dis-turbed the plutures. Strange enough, a discus-tion supported by against the aplitude and the splitters turbed the plotures. Strange enough, a discus-sion appeared to be going on between the spirits as to their power of performing the experiment, some suggesting the placing of D. D. Home on the table, and pushing him off; others replying, "Why, this would break his legs." The volces heard were at times distinctly articulated, and a volce repeated several times, close inder the Hon-orable. orable the _____," Unole Danny, unole Dan-ny!" an expression Mrs. Cox's boy had used

can readily read writing sealed in any number of envelops, when under influence. He also gets written communications on the slate, simply hold-ing it in his hand, without himself touching the pencil in the light. Another leading feature of his mediumship is answering written questions by simply taking them in his hands. I have seen him answer more than fifty in this manner without a failure.

A few days ago a German family on Lake street consulted him in regard to their little boy that had heen missing some two months. They had been unable to get any trace of the "darling of the household." Mr. West was entranced; said he household." Mr. West was entranced; said he saw the boy fall into the river in a fit; saw his spiritual hirth, and his spirit anxious to commu-nicate with his hereaved parents, &c. He told them the body was frozen under the ice, at a defi-nite point in the river, and that it would be found that day. To their great surprise, when they reached the place, they accertained that some ice-gatherers had just discovered the body, which was easily identified by the clothing.

Yesterday, when at his rooms, he described a splrit near me; gave his name, age, and all the circumstances of his death; gave the name of the physician who attended him, and many other particulars, all of which were correct.

Those who can should not fall to visit Peter West at his rooms, 19 and 20, No. 129 South Clark street. Those who cannot may con ult him through sealed letters, by enclosing two dollars to remunerate him for his services. I can heartito remunerate him for his services. I can nearti-ly commend Peter West to the public, hoping that he may prove so true to the influences that control him, that the world may receive all the benefits that can possibly he derived from his re-markable powers. Truly yours, *Chicago, Ill., Jan.* 15, 1869. A. B. FRENCH.

LOVE NEVER DIES.

- She loved him then, she loves him still. Though years on years have rolled away; Nor hers the power, nor hers the will To bid affection stay.
- She loved him then, she loves him still; Ah, Pride, that was a cruel wrong. When hands wore sovered, at thy will, Where hearts had blended long.
- Ho lies beneath that "low, green tent, Where curtain never outward swings," And light and joy and beauty went, With him, from outward things.
- Ho lies where drooping willows wave, And lights and shadows fleck the sod, And birds sing o'er a lonely gravo, By lovo's foot yet untrod.
- Bhe lives, with wan and wasted check, And sadness in her voice and eye; A sadness which she may not speak,
- But breathes in every sigh. She lives-ah, no! she does but stay, And meek the round of duties tread
- A lifeless, loveless, joyless way; Her heart is with her dead, Her early dead, so loved and lost, Though scaled the lip, unowned the tale. Alast at what a fearful cost
- That heart retained its yell i
- Retained its veil till all too late, Till dulled the car and dimmed the eye, And cold in death that loving heart,
- Forevermore and aye! Forevermore 1 ah. noi noi noi
- Oh, is there not some Eden Isle Where souls, long parted here in woo, Shall meet again and smile?
- Bhall meet in love and joy and peace, Bhal meet to partagain no more, Where pride is not, where wrong shall cease Vorevor and forevermore?
- Amerbury Villager.

The Universalist, of Boston, says:

"It is a large, handsome, well printed and bound volume, and embraces in its list of songs and hymns many of the best, especially of recent date. * * * William White & Co. are gaining a deserved reputation for the neatness and el gance of the works that issue from their press." and ele-

The Convention-Day Journal, St. Louis, Mo., thus speaks of its merits:

"We want to say a word to our friends about this beautiful gem from the world of music and poesy. It is very neatly and handsomely gotten up, with evidence of the greatest of care, and is full of soul. Inspiration and genius have set their seal upon it. Its music and poetry are celectic, combining the new and the old, the selected and combining the new and the old, the selected and original; but both are choice, and highly inspira-tional, and commend themselves to all lovers of the true and beautiful. It is well adapted to the use of Progressive Societies, as it contains some-thing for all ages and every circumstance. We should be very glad to see it in general use in our Society, in congregational singing, and recommend the feired to get it such the sing treather ag with the friends to get it, and to sing together as with one voice, thereby promoting harmony and unity."

The Springfield Republican says:

"It is handsomely printed, and seems to be well adapted for the purposes for which it was in-tended"

The Christian Register, organ of the Unitarians. 8876:

"This is a handsome octavo, filled with poetry and music for general and religious use. It is prepared in the interests of the so called Spiritual-ists. * * We notice among the music and poetry many familiar friends, but more that is strange. The Lyceum Banner, published in Chicago, Ill., expresses itself thus:

"At last we have it-the beautiful and sunny 'Spiritual Harp,' so long promised and antici-pated. It is really a gem. It is neatly gotten up, vital with the best thought, and full of soul. It vital with the best thought, and full of soul. It certainly supplies the demand, and is truly what all our Societies and Lyceums need. We are glad to note that very many of its songs are adapted to the grade of children suitable for the Lyceum, and that its department of 'Spirit Echoes,' so carefully culled and orderly arranged, can be used as 'Silver-Chain Recitations.' Its music is most-ly original, and rich with inspirational melodies, variegated as a summer handscape, all redolent with song and praise. Its poetry, too, is choice, largely original, purely eclectic and rhythmic." The Liberal Christian 8878: The Liberal Christian says:

"It is prepared with care and selected with taste, and with lively, inspiriting, cheerful music." The Chicago Tribune has a good word for it:

"The Chickgo Tribune has a good word for here "The plan of the volume is unique, aiming to combine the devotional sentiment with the inspi-ration of poetry, but free from the dogmati phrases of traditional theology. In general, the selections indicate taste and feeling, and will prove attractive to the lovers of sacred poetry even if they do not share the convictions which enjoyed the volume" animate the volume."

The Revolution commends it thus:

"Excepting the Plymouth Collection, which

BANNER LIGHT. OF

this very much resembles, though with improvethis very much resembles, though with improve-ments in mechanical execution, we have seen no work of its kind worthy to be compared with this. Our friends of the spiritual faith have evidently intended to give the world a selection of social and sacred poetry and music worthy, in a good degree, the spirit of the age. And, for a first at-tempt on so large a scale, they have achieved an eminent success. The book contains nearly three hundred octavo pages, and three hundred and six-ty Hymns, Songs and Sonnets, besides Chants, Sentences, Choruses and Echoes, suitable to every occasion and adapted to every possible condition Sentences, Choruses and Echoes, suitable to every occasion and adapted to every possible condition of the human mind and heart. * * * It was much of the numan mind and nearce is the numan mind and near to the numan mind and growing body of believers in the nysteries of Spiritualism, and we heartily congratulate them on so valuable an addition to their sacred literature."

4

The Chicagoan, a literary weekly, is 'explicit inits admiration :

"We have here a collection of Harmonies Songs, Duets, Anthems, Choruses, Chants and Spirit Echoes, designed for the use of Spiritual-ists, and adapted to their forms of worship. The book is convenient in form, beautifully printed, and the poetry set to music, * * * The depart-ment of 'Spirit Echoes' is made up of choice sentiments from the wisest and most noted of ancient and modern reformers, among whom are Confucius, Plato, Jesus Christ, St. John, Cicero, Burke, Blackstone, Tacitus, Möses, Ben, Johnson, Paul, Walt, Whitman, A. J. Davis, Socrates, Mahomet, Gerrit Smith, Lydia M. Child, Mrs. H. F. M. Brown and Shakspeare. There is one peculiarity in using the name of Jesus, which we believe has ot been customary. In quoting from the Testament, for instance, if the quotation is from the sayings of Jesus, he is credited with it as any other author would be instead of crediting it to the book of the Evangelist where it is found. The sentiments in these Spirit Echoes, as indeed, in every part of the work, are of an exalted char-acter, and can hardly fail of making better the lives of all who study them. The music is mostly original, and is from some of the most gifted American composers, such as Lowell Mason, G. F. Root, J. G. Clark, A. B. Whiting, J. H. Whit-temore, John P. Ordway, etc. The collection, as a whole, is a very creditable production." The Present Age speaks a good word thus:

⁶ Here is expressed by the most artistic and in-apired authors in Melocies, Harmonies and Words, all the joys, hopes, longings, aspirations and de-sires of the soul, or, in touching tenderness, still ppe-inspiring and consoling its sadness, griefs, its disappointments and bereavements, adapted to every sphere and every phase of human life, pointing out and upward the way of the soul to temporal and eternal bliss. Its music rings upon the car like the chiming of celestial bells, and its the car like the chining of constant bers, and its sentiment breathes upon the spirit the breath of purity and love. In its completeness it possesses the charm of angelic-life, and we hall it as the gift of the spirits from both sides of the silent river. It is composed largely of original matter, both music and poetry, hence partaking of the inspirations of to-day, and adapted to meet the wants of a progressive age."

Although not specially prepared for the Ly-coum, yet its musical claims have been heartily supplied with a rich variety of music appropriate for children. Lot its heavenly harmonics be sung. in all our Lyceums throughout the country.

The authors have also arranged an ALL-SING-ING SYSTEM for the congregation. Hence, every spiritual family, every speaker, medium and friend of Spiritualism should have the HARP, not only for the home circle but for public meetings, that all may partake together of the feast of soul It becomes the more needful because of the "Sil-It becomes the more needed because of the "Su-ver-Chain Recitations" introduced in an improved form, under the title of "Spirit Echoes," contain-ing statements of principles uttered by the wise and good of different ages, arranged in classified order, with choruses and chants interspersed, thus lending music with reading in most inspiring effect upon speaker and congregation.

"Beyond the Breakers,"

Is the very attractive title of what promises to be an attractive and powerful novel, now appearing as a serial in Lippincott's Magazine, and written by the well-known writer and able thinker, Hon. Robert Dale Owen.

We know what Mr. Owen is capable of doing in politics, literature, moral and spiritual ethics. His ready pen, clear thought and charming style have won golden opinions from all sorts of people, while his sterling worth of mind and roady defence of right has placed his name high on the scroll of progress and reform.

The field of romance has, however, never before been pressed by his ever eager feet, and we are now introduced to that delightful realm by a hand that seems to hold the key of all its mysteries.

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD, CAMBERWELL, LONDON, ENG. KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

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All business'connected with the *editorial* department of this paper is under the exclusive control of LUTHER COLBY, to whom letters and communications should be addressed.

Notice to Advertisers.

On and after the first of February next we shall require, in all cases, PAYMENT IN ADVANCE for advertisements inserted in the Banner of Light. tions over to the ground of Spiritualism. For all advertisements printed on the Fifth page, 20 cents per line for each insertion will be charged.

Educating the Masses.

have in this country a large religious population misconceived by its would be friends. Renan's outside of all churches, holding on by them as if expositions on miracles are confronted, and with afraid to let them go, and hoping that either by good dialectic skill. The answer to the person some accident or miracle they will be changed so who would believe if a miracle would only be as to meet the public wants. It is a solemn fact wrought for him personally, shows ingenuity in that the people are by instinct religiously inclined, parrying, but is by no means satisfying in its conand that what they crave is a steady development clusions. The article, however, allows liberally of their religious sentiment, sustaining for d for hor the controlling influence of the spirit of the its growth and healthy discipline. They hold on age, insisting with perfect truth that no man can a long while by even the old forms, rather than hope to escape it, but that it enters into all life let the same go, and feel lost for a leading or a and all its interpretations. That being so, it is essupport. It is just as much the nature of the sential that this spirit shall be first of all things people to lean as to strive and reach out. They considered when the anti-supernatural tendency abandon old attachments in no hurry, even after is discussed. the same have ceased to have the hold on them of | In considering the arguments against Superbeliefs. Habit goes a great way in confirming at- | naturalism, from the uniformity of human nature, tachments that, if presented anew for favor, would the writer asks as follows: "If there be a spirit never be formed at all. This must be duly al- in man, and a spirit with the powers of a spirit, lowed for in estimating the most efficient method | why should it be reckoned a thing impossible that of reaching the people's minds and hearts, on it should make itself more distinctly feit in one matters of such vital moment as that of their re- man than in another? And why should it be beligious faith and practice. If they keep their youd belief, or expectation even, that now and grasp so tenaciously on what is fairly proven to then there should be a person with whom some be worthless, so far as vitality goes, how much faculty of the spirit should be more than dormore fast would they not hold to what they find | mantly alive?-the eye for spirits even, if any from experience to be excellent, vital with truth, should be near; the ear-for more than mortal overrunning with sympathy, and progressive in sounds; and the spiritual understanding for a its power.

is published elsewhere in this week's Banner of sect or party ever so firmly, but yet largely his Light, with the accompanying editorial comments, ' thought will be governed by what he can never touches this subject at its central point. Speaking quite escape from-the spirit of his age. And of the proposed College for Spiritualists, which inarratives or doctrines of the supernatural, in a we have been free enough to remark upon hither- time like this can be at best only just not rejectto as a premature project, the writer says that he 'ed. At present, in meditative stillness, spiritual fears such a movement "is like building a dome perception may be attained; but out in the world before the foundations are laid." The figure is a almost it quite fails at once, from being stifled by good one, because it conveys the thought with the atmosphere of the world's common thought." Spiritualists have been educating the masses, with his favorite authors in his study becomes bringing them forward and up to the proper con- spiritually elevated and sensitive, but is unable templation of large and living truths, whose to communicate to his non-receptive hearers of appearance above the surface, and laying broad ance of the spirit; and partly, what utterance of twenty years, and they have not yet relaxed their almost quite suspended, and so "they seeing, see hands. And although some of our not over- not, and hearing, they hear not, neither do they

patient brethren have felt that the time is ripe for understand."

eral, generous and energetic Spiritualists take the hint, and throw open their meetings without money and without price to the great outside public, thereby spreading that truth and that philosophy, blessed and blessing above all other beliefs on earth, which brings heaven and earth close together for all, and secures to every waititig soul thorough regeneration while on the planet on which it is destined to work out so important a part of its career?

Anti-Supernaturalism.

The December number of the Monthly Religious Magazine, an Unitarian publication of Boston, contains a remarkable article for that place, from the pen of an able writer and large thinker, on "The Anti-Supernaturalism of the Present Age." There are so many excellent points and arguments in it for the genuine spiritual ground to, which it is pleasant to find the creeds gradually coming over, that we know we cannot render the readers of the Banner of Light a better service than by citing some of its passages and recapitulating some of its positions and reasonings. We wish it might be read widely, if only to illustrate the force and scope of that popular movement which is taking all existing religious organiza-

The object of the article is to discuss the subject of miracles as connected with Christianity. It admits that their discussion has been a most strange one, for a long course of years. It de-Some one has said with striking truth, that we clares that the whole subject of miracles has been

prompting other than that of flesh and blood?" A communication to the Ohio Spiritualist, which And again: "A man may hold the creed of his fullness and precision. We consider that, so far, : Speaking of the preacher, who in communion views are denied them by all the limited rules of the temper and sight which he enjoys, the writer ecclesiastical organizations. And the need is that finely remarks, in attempting a reason for such a Spiritualists should continue that noble work, well-known fact, that "partly his (the preacher's) scattering the good seed in every quarter and rationalistic dogmas and forms of speech do not corner, watching and watering it as it makes its admit fully of either the doctrines or the utterand deep and solid the foundations for future the spirit his words suffice for, often his hearers times and undeveloped work. This patient ser- are not capable of receiving; because in them the vice they have been faithfully performing for sense of the Supernatural is very commonly

general concentration, iu a state of organization, "Perhaps"-he says further-"never before has there is at the been as much unbelief innocent in its origin as there is at "Perhaps"—he says further—" never before has there is at been as much unbelief innocent in its origin as there is at present. In former ages, widely prevalent unbelief has been caused by moral corruption. But the peculiar skepti-eism of the present age is not as desperate as that. It is not mainly of the heart, and thus the issues of life are not thereby corrupted, as they otherwise might be. And so at present, in their inmost hearts, men have really more fulth than they themselves think. And often it is observed that, apparently, while iskeness thins away the body, there is also a mental increatation which gives way, too, and through which the soul seems to look out with a sweet sur-prise, and a glad sense of the God, who is nearer than was thought. If it may be so expressed, it is for the comfort of the strong more than even of, the dying, that faith, at the present day, needs to be strengthened. What general un-easiness there is theologically i Every church is opposed to every other church, and yet also is divided against itself. And the same want of faith or satisfying conviction is large-ily evident in individuals. Yast numbers are simply acqui-escent in their creeds, and timidly recoil from oven learning about them. And how often it is to be seen, that if an in-dividual thinks to think for himself, he is at one time zeal-ous for ceremoniles, and at another time resolute against them as embarrashing crutches; and is a believer in mining ous for ceremonies, and at another time resolute agains them, as embarrassing crutches; and is a believer in main them, as embarrassing cructures; and is a believer in mainly one article of his creed, one year, and another article another year. And from those hearts, which best know themselves, what an unceasing prayer must be rising, from closet, to choset, from church to church, from town to town, all round the world, 'Lord, I believe; help thou mine unbelief.' The unbelief which is specially of this age, is so far from be-ing athelstic, that it even prays. For such athelsm as is pos-sible now, is what really may be confuted within the range of the mind of a child. Indeed, the unbelief of our time is mainly anti-supernaturalism, or more precisely, perhaps, anti-Spir-itualism. It is not, however, a denial of the angels any more than of God. But exactly it denies that man, as a class of creatures occurpting that particular place in the superpace more than of God. But exactly if denies that man, as a class of creatures occupying that particular place in the universe which is the kingdom of Nature, is liable to be visited by any other creatures, whether higher or lower, not also denizons of Nature. It denies, too, that there are any other avenues to the human mind than what the anatomist can indicate with his scalpel; denies, therefore, that the human spirit is open to be acted upon by the Holy Ghost, as in the early days of Christianity; and denies, too, that men are ever approach-able in any way, or for any uprose whatever, or ever so open to be acted upon by the Holy Ghost, as in the early days of Christianity; and denies, too, that men are ever approach-able in any way, or for any purpose whaltwer, or ever so sliphtly, by angel, spirit, or devil. The denial runs thus: 'As to spirit, I have never seen it, and I will believe it when I have. And, what is mere, I never have heard of any one, worthy of belief, who ever did see a spirit. When I am told about my head or my hand. I know what is talked about; but about spirit I know nothing, nor anybody else, either; and my common sense tells me the same thing. And that God has given me common sense I do know. I do not mean to say that we shall not live again; but I mean to say that at present spirit is what my common sense, or rather a sense things may require an uncommon sense, or rather a sense which is too commonly fast asleep. For the purposes of the natural man which are common sense, the faculties of the natural man suffice; but things which are of God, or which look loward him, are not discerned so. Say St. Faul: 'Now we have received not the spirit of the world, but the Spirit which is of God, that we might know the things which are freely given to us of God.'" Some things are so well and closely put by the writer, when he means only to argue for the ecclesiastical views, or sympathies, that they could scarcely be better said by out-and-out expositors and advocates of Spiritualism. This, for instance, is what he says on the subject of Prayer: "Why is it that so commonly men pray by the way of duty merely, and with no sense of the Divine besom to lean against? Why is it that so many good men pray only the prayer of self-recollection before God, and never the prayer of faith? Why is it that they go through their daily suppli-cations as a spiritual exercise, but never both delighted and trombling at once, feel their souls in that state when they not only speak but are spoken to, when they not only humble themselves, but are liked up? And in almost any church, anywhere, why is it that it feels as though the heav-ens overhead were like brass, but that men's hearts fall them for fear, lest praying with the apostles they should be really hoping against the laws of Nature? There is hardly anything which is more foreign to our modern ways of thinking than that a sensible sick man should ever have thought to be the better for calling the elders to pray over har. Eays the apostle, the prayer of faith shall save the slok." But to-day faith feels itsolf powerlass for such a prayer, being bonumbed by the phrase 'laws of disease.' And yet the vory same persons who would scout a miracu-lous cure of the Middle Ages, because of the laws of disease. And yet the vory same persons continually forget themselves, is what he says on the subject of Prayer:

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and allow or assert that the will of the patient helps on a

Concerning the connection that exists between this world and the spiritual realms, the author of this article says thus:

this article says thus: "This world of ours—this world of our eyes, and of the optical, electric and other instruments, with which our eyes are helped—this world of our bodily senses, has circumfused about it and permeating it a world of spirit, as to which philosophy conjectures confidently, and which faith is sure of, and as effects resulting from which experience tells of miracles. • • • • • To that spiritual world and this world of ours at least there is one thing in common, a great thing —the company of vanished friends we have had, who know of our wants and ways and wishes, and at least, who won-der about us. Between us here and them over there, on some points there must be affinity. And it may be, as some-times philosophy has taught, that the atmosphere of that world, or rather, perhaps, an effluent, diffusive effect from it, may be necessary to our consciousness as thinking beings, just as the atmosphere of this earth is the breath which wo draw in common with other earthly creatures, such as cats. due to the atmosphere of this earth is the breath which will draw in common with other earthly creatures, such as cats dogs and horses. It may be so; and even should it be, tha atmosphere of influences might be expected commonly to be imperceptible, and only very rarely to be distinctly notice able, and strikingly so only in things which at once are de purchased interactions. But with the purchase butters nominated miraculous. But, whatever may be the philoso phy of the connection between the world invisible of spiri and this visible world of us people in the flesh, THAT CON NECTION EXISTS."

Then the article proceeds boldly to make the following admissions, which, after all the babsweeps clean the field and opens the way for the great immediate future for man:

great immediate future for man: "It is true, and the saints of all ages cannot have been deceived, or been self-deceived, as to what they folt and trusted; the martyrs who, one after another, laid down their lives for Christ, until they became a great army; the forvent spirits, like Augustine, who tried one way of life and an-other, till at last, with turning about, their souls caught the light, at which they rejoiced with trembling; the scholars like Thomas Aquinas, who, with studying themselves as to the natural, became but the more persuaded as to a some-thing that touched, or held, or drew, or whispered them that was supernatural; or students, like Oudworth, who gathered up the experiences of the ages and the thoughts of all great writers, as to what of a spiritual nature had ever all great writers, as to what of a spiritual nature had over been known or felt, and who gazed upon it till they saw the Intellectual System of the Universe take shape in it; and hosts after hosts of gentle souls, such as Madame Guion and the poet Cowper, who hasted as they thought of the powers of the world to come. It is true that, except when it gets impeded and disbelieved, there is an opening between this world and the next, as it is called, by which comes the Holy Ghost, and through which it may be that sometimes we gome of us are approachable by various occult influences, some of a high origin, and others of a nature not so good. And it is true that there are good reasons for believing that when Christians can pray again as Christians used to do, and have will be felt the approach of a day which, with its coming, will assimilate still more nearly than at present the lives of modern disciples to the experiences of the saints of all ages." Of the future, which is to be so new and so gloe. ill great writers, as to what of a spiritual naturo had ove

Of the future, which is to be so new and so glorious, when all these hated divisions are to disap-He says thus:

which it is a sincere pleasure to repeat after him. He says thus: "Also, under the influence of the Spirit from on high, so-clal problems, which now seem to be hopeless, will become very ensy of solution. For, when people shall wish to stand right before God, when' they shall be willing to lot their hearts be drawn and draw them, it will be wonderful, in all rightcousness, how soon and faturally and easily they will find themselves standing toward one another very much as they ought to do. With a general experience of the Spirit, yet no greater than there is to-day of skepticism—but with such an experience of the Spirit, what is there socially which might not be hoped for ? Since, because of the Spirit in common, there will be a feeling—of exactly the opposite origin, however, from communism—there will be a feeling with the rich for letting their wealth run to common uses, as far as predence and political economy and the state of the world will allow; like the impulse for having all things in common, which was felt by the first Christians during the first few days after Pontecest. And things which at present are continually being reformed, and always to no purpose, things in vincible to reason and incapable of belowers will feel themselves all 'baptized into one body,' and by which they will know themselves for glory and shame, for Joy and sor-row, to be really and vitally 'mombors one of another.' • 0 But aircudy signs are visible of a new period, and, with its arrival, fresh purpose will be full from 'the powers of the world to come,' and God will be known more dearly as a mighty Fatherly presence about us and awaiting us; and, by every believing heart, Christ will be more tenderly foll as its personal friend; and by overy becreaved and suffering spirit more vividly still than now will be felt across the grave the communion of saints. And, because there have been wonders in the past, they

And, because there have been wonders in the past, they And, because there have been wonders in the past, they will not, perhaps, be wanting to the glory of the future; and again, it may be, will the gifts of the Spirit subserve the work of the Spirit in the Church; and one man find himself preternaturally quickened in wisdom for the benefit of his fellows; and another, by the way of prophecy, become like the mouthplece of thought from outside of this world; and another, by reason, perhaps, of some personal and fitting peculiarity, be known as a channel of healing power for the culluted; and still another from parts aron social as: pecultarity, be known as a channel of healing power for the afflicted; and still another from perhaps some special sus-ceptibility, be remarkable for the faith that will possess him and, through him, that will strengthen the brethren. Crea-tures, as we are, that have but just lately struggled out of the dust, that often we should feel as though the dust were everything, is vory natural. But boyond the realm of the natural is the region of the supernatural, which we know of, and to which, as knowing of it, we must certainly belong.

Spirit-Messages-Seances held Oct. 25th and 26th.

ليأرك محمد فالم

Read the sixth page by all means. Fine invocations, entertaining and instructive questions and answers, and a variety of individual spirit messages. The first, from Brig.-Gen. Charles R. Lowell, is worthy especial notice. He says he lost his earthly body on the 20th of October, 1864, after having had thirteen horses shot under him. The description of his entrance into spirit-life is an important feature-just the kind of information most people are anxious to become cognizant of. The next spirit who manifested was James Gardner. He says the vessel in which he sailed from Pictou foundered at sea, and all hands were lost. Those who have investigated this matter inform us that no such vessel left that port during the month of October. He probably made a mistake as to time, or place. Who knew James Gardner?

Marie Estrande, who landed in New York nineteen years ago from Marseilles, says her sister, Annette Estrande, will get this paper containing her message. If she does, we earnestly entreat bling controversy raised by shallow sectarians, her to respond to it, by verifying her statements, or the reverse. We desire the skeptical world to know that these messages come to us, as we as-

sume, through the electro-magnetic agency of the mental telegraph which at this day connects the two worlds.

Cyrus Hawkins, from Augusta, Me., next conrolled the medium. Says he belonged to the 10th Maine Regiment. He was quite at home, and very entertaining in his remarks. Who knew him?

Edward P. Hopkins reports himself. Says he has nade several ineffectual attempts to reach his friends in earth-life, but by perseverance he hopes to succeed. This desire, he says, is intense, for he wants them to know that there is a positive certainty of a life after death; and, what is better, that those who occupy that life are permitted to return to those who remain on the earth, through media. He called his earthly home Williamstown, in this State; was a member of the First Mass. Cavalry; got wounded in battle, and died shortly after, near Richmond, Va.; son of Prof. Hopkins, of Williams College. His message is well worth nerusal

Joseph Dennett, who went out from Hillsboro', pear and all these distinctions be removed, the N. H., was the next spirit who controlled the mewriter further discourses in the eloquent language dium. Says he belonged to the 11th New Hampwhich it is a sincere pleasure to repeat after him. shire. He is desirous of getting his message to his brother James. This spirit preached a pretty long sermon, and his remarks were listened to with close attention.

Anna Elizabeth Garland, wife of Capt. James Garland, of the ship " Orient," comes desiring her sisters and brother to know that she can return. Theodore Byalic, eleven years old, who wanted to send word to his mother, was the last spirit who spoke at this scance.

The Massachusetts Indians.

In his Inaugural Message to the Legislature, Gov. Claffin declares for the same rights for the red man which are enjoyed by the white citizens of the Commonwealth. He says it is inconsistent for us to ask our sister States to grant privileges which we continue to withhold ourselves. He believes that the Indians are as well qualified to exercise all the functions of citizenship as any others in the same condition of life, or any who had labored under similar disabilities. And if they have marked and underiable disabilities. the shortest way to fit them for the duties of citizenship is to place upon them all its responsibilities. It is noticeable that, while the General Government is waging a war of outright extermination against the Indian race beyond the Mississippi, the Governor of Massachusets is recommending to the Legislature that they shall be invested with the full rights and responsibilities of citizenship.

State Association of Spiritualists.

The Massachusetts State Association held its annual session at the Meionaon, in this city, Jan.

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The story opens in Philadelphia, and our first hero is a young Irishman, (Terence O'Riley) honest, witty, intelligent, who keeps an inn, and is inveigled into a difficulty with an evil looking traveler, who stops at the tavern a night or two, and then accuses the landlord of stealing his money-procures the arrest of Terence O'Riley, and through strongest circumstantial evidence proves his guilt. The manner in which this case is wrought out, from the first difficulty in the barroom, up to the awful verdict of "guilty," is every way worthy of the master-hand that wrote it.

The second number presents an entirely new set of characters, and a change of scene, an admirable foil to the opening chapters. A young Philadelphian, tired of study, having wealth and leisure, resolves upon a tour of Europe. While residing in London, meets and marries a lady of rank and beauty-Italian by birth, English by adoption.

In this union we at once recognize the ideal marriage-rare as it is true-but are only permitted a glimpse, for at the time Frank Sydenham and his lovely wife are introduced, they have been married several years, and are blessed by the presence of a beautiful child. While traveling in Italy an accident causes the death of the wife.

Deeply as we deplore the sudden termination of this beautiful picture of wedded life, we are not only reconciled but exalted by the nobler picture of death which follows. And if we are charmed by so rare a dream of married life as Mr. Owen paints, we are ennobled by the consciousness, the conviction which the death scene en--forces upon us, that " love is stronger than death."

"Oh, wedded love, How beautiful, how pure a thing thou art! Whose influence oven death can move, And triumph o'er the heart ; Can cheer life's roughest walks, and shed A holy light around the dead."

We have all been thrilled and moved with pain or pleasure by the pathos of Dickens, the graphic truthfulness of Reade, the matchless passion of Hugo, but the writer of this confesses never to have been more moved with nameless pain and pleasure than by the scene of Love and Death -love stronger than pain and death-at Baveno, where Frank Sydenham places the form of his lovely wife beneath the fair sod and fairer skies of her own native Italy, while her fairest soul companions him and his infant daughter on their sad but not desolate journey through Italy to England, and thence to America and a new C. L. V. D. life.

Rev. Frederick D. Huntington has been elected Bishop of the Episcopal diocese of Central New York. On Sunday, January 17th. he resigned as pastor of the Emanuel Church, in this city. He is one of the most popular of the "aristocratic" clergymen.

The annual meeting of the Massachusetts Anti-Slavery Society will take place in this city at Horticultural Hall, Friday, Jan. 20th, at 10 A. M., and continue through the day and evening.

and that we ought all of us to begin and establish colleges and inaugurate central bureaus-plans; which for ourselves we have heretofore alluded to as premature, seeing no reason, either, to change that view as yet-we were confident that a little longer waiting and working would convince them of the unwisdom of forcing what must necessarily be left to growth alone; and our expectations we find realized in the case of the Ohio Spiritualist, whose pertinent article we this week republish. What the Spiritualist says on the College movement is timely, and evinces that there is not such a great difference with the Banner of Light on that and kindred subjects as formerly. The right idea is, to educate the people-educate the people. They are hungering and thirsting for what Spiritualism has it in its nower to supply. They are looking this way and that for new helps and leaders. They are longing and praying for what the old organizations cannot give. They ask for what has in it the full spiritual life and activity of bellef." this nineteenth century.

Only they who blace themselves where they can see the true relations of things in this stirring and revolutionary age-they who can fairly comprehend what all this movement means and whither it tends, are the ones to direct and develop the popular sentiment. And who catch the inspiration of all this progress but true, unselfish Spiritualists, with minds and hearts ever open and receptive to descending influences from the upper spheres? Who ought to be able to comprehend, if they do not? Who should see the way clear, as if illumined by a ray of living light, if not themselves? To them has been entrusted a great work. They are high priests as well as servants. No single influence, unaided and unbefriended of mortals, has done so much since the Reformation to stir up free thinking and larger modes of thought among the people, as Spiritualism. Not simply without external and official help has it done this vast work, but it has accomplished it in the face of the most unreasoning prejudices and the meanest style of ridicule. It must be that by such opposition it has gained strength, as all other things do that ever stand. What it has done, however, is nothing to what it is destined to do. It is yet to accomplish the complete amelioration of the masses from ecclesiastical thralldom.

But it behooves Spiritualists everywhere to look to their laurels. They have neighbors, yet rivals, in the field-the Liberals in religion, so called-who are holding free meetings statedly in public halls and the theatres, while we continue to charge a fee for admittance to our meetings, and thus force the people into the very arms of our energetic rivals. This is one fault that needs correction, and the correction should be instant. The people will have religious preaching and teaching. Their souls yearn for it continually. It is a very necessity of their lives. They crowd the theatres in proof of the assertion, and flock to the public halls in multitudes, because they are there told religious truths which, while but partial still, nevertheless so far satisfy a hungering and give them courage for revolt from the denominations of which they are tired. Cannot active, liband reasonably and rightly may use trust those glimpses of it which have been caught and reported by previous voyagers across the sea of Time."

Music Hall Meetings.-Mrs. Daniels.

Mrs. Cora L. V. Daniels had a splendid audience at Music Hall, Sunday afternoon, Jan. 17, the largest and most respectable of the season, attracted partly by Mrs. D.'s reputation of being the finest trance speaker of the day. The clear tones of her voice were heard in all parts of the spacious hall. The speaker proceeded to consider her subject, which she designated by the new word, clairvoulance, or clear thinking, a faculty which she declared constituted an epitome of spiritual science. At once the audience became deeply interested in the subject, and paid the closest attention as the lecturer proceeded to illustrate the modus operandi by which spirits come en rapport with mortals and are enabled to communicate with them, and explained how this would be improved by impressing the mind through the method of what she termed *clairvoulance*. We shall print a report of the address.

The singing by the choir was excellent. "Snarkling Waters" and "The Inspired Speaker" were from the Spiritual Harp. The closing piece was a new song by Dr. J. P. Ordway, and many think it one of the best by this popular musical composer. It was rendered with fine, effect by the quar-tette, accompanied by Dr. Ordway on a Steinway grand piano. The first verse reads as follows:

I'Dear mother kiss' dres weet good-by, When years ago I left my home; Her angel spirit's ever nigh, As through this changeful world I roam. Can I forget that parting kiss, Or anxious look and loving eye? No I no! to me 't is hours of bliss That mother kiss'd me sweet good by " That mother kiss'd me sweet good-by."

Next Sunday

Mrs. Daniels closes her present engagement here. She will finish up the interesting theme commenced in her first discourse. We will here suggest to those who attend these meetings, that they can procure tickets any day or evening at the Music Hall office. By so doing they will not have to wait in the crowd at the ticket office the day of the meeting, as is often the case.

The Work of Subscribers.

Our old patrons are actively and effectively at work, each endeavoring to obtain one or more new subscribers, and thus circulate the Banner of Light and the teachings of Spiritualism more generally in all parts of the land, for which we mest sincerely tender them our thanks. We give below a continuation of the list of names of those who have sent us one or more new subscribers: W. T. French sends \$3 for a new name; J. T. Colburn \$7,50, Mrs. U. Thomas \$3, W. L. Foote \$3, James Morrow \$3, D. W. Myers \$3, E. R. Spurrier \$3-each sends a new subscriber; J. S. Mosley also sends a new name; Mr. N. W. Conant sends \$3 as a Christmas present; E. Waln sends his second new subscriber; James Glover, ing to lectures. \$3 for a new subscriber.

We are under obligations to Hon, Benjamin F. Butler for public documents.

20th and 21st, for choice of officers for the ensuing year, &c. The sessions were well attended, and the usual necessary business transacted: many good speeches were made. Mr. William White (of the Banner of Light) was reëlected President: Phineas E. Gay, of Boston, and J. C. Bowker, of Lawrence, Vice Presidents; Dr. H. B. Storer, Corresponding Secretary; Miss Abbie K. T. Rounseville, of Middleboro', Recording Secretary; John Wetherbee, Treasurer. One from each county was chosen to act in conjunction with the officers, as an Executive Committee. A further report of the proceedings will be given in our next issue.

Savage Life Under the Equator.

Mr. Paul B. Du Chaillu, the famous explorer of Equatorial Africa, and author of several exceedingly interesting works on the same, will deliver a course of three lectures, descriptive of his adventures among " Wild Beasts and Wild Men," on the afternoons of Wednesday, Feb. 3d, Saturday, Feb. 6th, and Wednesday, Feb. 10th, in the Upper Horticultural Hall, Boston. The course is intended for the special benefit of the boys and girls of this city, and each adult attending is therefore expected to be accompanied by a boy or girl. Here is an excellent opportunity for the youth of the city to obtain much interesting information. Tickets for the course \$1.00 each.

Vineland, N. J.

Our correspondent, Dr. L. K. Coonley, informs us that "the discourses of C. Fannie Allyn have . been very popular this month-attracting the largest audiences ever assembled in the hall of the Friends of Progress to hear Sunday lectures. The Trustees have been requested, by a unanimous vote, to give Mrs. Allyn testimonial evidence of appreciation. She is engaged to lecture the two following Sundays. The two first Sundays of February we are to be favored by the young trance speaker, Willie F. Wentworth."

Notice to Subscribers.

As the present volume of the BANNER is nearing its close, we desire those of our patrons whose. term of subscription then expires, to renew at once. By so doing they will confer a great favor. We hope none will erase their names from our books, as we need their aid to-day more than ever. Ours is the cheapest paper of the kind for the price in the United States, as it contains a great amount of reading matter, printed on minon and nonparell type.

"Philadelphia Spiritual Union."

A new society has been organized in Philadelphia, called the Spiritual Union. Lyceum No. 3 is connected with this society, and is called the "Philadelphia Spiritual Union Lyceum." Meetings are held at Washington Hall, corner of Spring Garden and Eighth streets, every Sunday. The morning is devoted to the Lyceum, and the even-

We learn from Mr. Carpenter that the Children's Lyceum in Stoughton is well attended and in a prosperous condition.

JANUARY 30, 1869.

Gone Home.

Bela Marsh died at his residence on Harrison Avenue, in this city, Wednesday morning, Jan. 20th, after a lingering illness of one year, at the ripe age of seventy-one years and eleven months. Mr. Marsh was widely known, and highly respected. His business was that of a publisher and book-seller, and for the last twenty years he dealt almost exclusively in spiritual literature, He will be missed by thousands of Spiritualists. He was a firm believer in the Spiritual Philosophy, and knew whither he was going.

Our friend Lysander Spooner, Esq., who knew Mr. Marsh intimately, pays him the following just tribute:

Having had very intimate relations, both or Having had very intimate relations, both of business and friendship, with Mr. Marsh for more than twenty years—more intimate, prohably, than any other person not of his own family—I feel it a duty, as well as a pleasure, to speak of his character. He was certainly one of the best of men; innately and scrupulously kind, conscien-tions and inst. a man who poror are a just course men; innately and scruppiously kind, conscien-tious and just; a man who never gave just cause of suspicion that he would, from any possible motive, knowingly do a wrong to the person, property, reputation, or feelings of any one. But he was not merely a man of principle; he was give a man of principles. He was a wise, think-ing, reasoning, philosophical man. He talked so with a out approximation with a chout himsulf that little, and especially so little about himself, that persons not intimate with him did not learn how thoughtful and wise a man he was. He had clear ideas on many of the most important subjects reideas on many of the most important subjects re-lating to the welfare of mankind, and he devoted his life and property to the promulgation of those ideas. He did not publish books merely to make money, but also to do good. He published none except such as he thought would do good. As a natural consequence he made very little money, but did a great deal of good. With very small pecuniary means, he has—I think I may say un-doubtedly—done more to spread far and wide new, useful, reformatory, radical, and even revolutiondoubtedly-done more to spread far and wide new, useful, reformatory, radical, and even revolution-ary ideas, on a great variety of subjects, than any other book-publisher in the country. Reformers of the most ultra kinds, in morals, politics and religion, who could get their books published by nobody else, all flocked to him. They knew that he was neither afraid nor ashamed to publish anything that was right, whether it were popular or unpopular. And if he did not publish every-thing of that kind that was worthy of publication, it was not because he did not wish to publish it, but because his means did not admit of his doing so. And yet, although he was in principle and but because his means did not admit of his doing so. And yet, although he was in principle and in action a reformer and a radical, and a thorough one, instead of being—as so many reformers are accused of being—harsh, or defiant, or combative, or narrow, or bitter, or ambitious, he was singu-larly kind, modest, calm, quiet and undemon-strative. In short, he was simply humane and conscientious—sincerely and deeply so—with a mind that looked beneath the surface and beyond the moment, and saw the truth, had faith in it, and pledged himself to it. The peculiarity of his publications made his character widely known to those who did not know him personally. And those who did not know him personally. And many, very many, I doubt not, in distant parts of the country, who never saw him, will, when they hear of his death, not only feel that they have lost a friend, but that mankind have lost a friend. And such feelings will be just, because he was a friend, solf-sacrificing, faithful and true, to all mankind, to humanity, and liberty, and justice, and truth.

We have no occasion to say of such a man. "Peace to his soul." We know that such men have peace. He had it here, and we have no fears that he will not have it equally and, we hope, more than equally, hereafter. He had it here, bemore than equally, hereafter. He had it here, se-cause he had not only kept a good conscience to-ward both God and man, but also because he had faith in both God and man. His faith in God was no selfish or senseless superstition that God would make any special favorite of him, or his sect, in this life, or any other. It was a rational conviction that God's ways with his creatures ware those of impartial window nod coordness to were those of impartial wisdom and goodness to-ward all. He had, therefore, no fears for his own desting, or that of his fellow men, either in this world or the next. He had faith in his fellow men, because he had no sour or self-righteous men, because he had no sour or sentrighteous bigotry to separate him from them, or to induce him to misinterpret the nature that God had given them. He had faith in them, because he had a soul large enough, a heart warm enough, and an eye clear enough, to enable him to look on

ALL SORTS OF PARAGRAPHS.

IF The Annual Report of Mr. A. E. Carpenter, State Missionary, shows what energy and perseverance can accomplish. He has received in money over a thousand dollars, besides disposing of spiritual books and taking subscriptions for spiritualistic publications. The great majority of the Spiritualists of Massachusetts feel that the Local Societies, the Children's Lyceums, and the State Association should each be placed on a permanent financial basis, before allowing their spare funds to be absorbed in another direction; hence the successful efforts of Mr. Carpenter. The report will appear in our next issue.

IF As we have received no manuscripts from Mrs. Willis the present week, we presume she is still sick. Under these circumstances we are obliged to apologize to our readers for a suspension of her story. Hereafter we shall not commence the publication of a continued story until every line of the manuscripts is in our hands.

"Thoughts on the Hereafter," by F. V. Powers, an essay, is accepted and will appear soon

There are a thousand and one things which are needed by persons living at a distance from the great commercial centres; but which they either cannot obtain at home, or only at exorbitant prices. Spence's Great American Purchasing Agency (which is advertised in another column) at once, by a bold stroke, aims to bring the goods, wares and merchandise, and also the prices of New York City, to every man's door. We are confident that it will receive the liberal patronage due to all bold and original enterprises and efforts to supply the wants of the people.

Impracticable men are continually pushing forward schemes which they feel confident are practical, but which, nine times in ten, prove entirely futile. Such men are simply enthusiasts. They think the globe would cease to turn on its axis were they blotted out. Yet even such men are useful.

FREE SPEECH IN CAMBRIDGE,-A few Sundays ago, Rev. A. W. Stevens, pastor of the Leestreet Unitarian Society, Cambridge, preached a sermon so very liberal in sentiment; that some of the new holders doubted his theological soundness. A meeting was called and fully attended. when the matter was freely discussed for two hours, and resulted in resolutions being passed indorsing the pastor and pledging the Society in the maintenance of "freedom of speech and freedom of thought," by a vote of thirty-four to six of the pew holders. Mr. Stevens is a "radical," and he appears to have carried his Society with him. Will the courts put an injunction on his preaching "such heretical doctrine," as in the case of Mr. Abbott, of Dover, N. H.?

PUBLIC CIRCLES .- Mrs. Ford and Mrs. Hatch, trance mediums, hold public circles every Thursday and Sunday evenings at No. 8 Harrison Avenue. Miss Severance, usually controlled by an Indian Spirit-child, calling her name "Sunlight," will also be present at these séances.

A NEWLY DEVELOPED MEDIUM .- We are informed that Miss Susan Taylor, fifteen years of age, daughter of Mr. Charles Taylor, of Salem, Mass., has recently become developed as a trance medium. Before private audiences she has of late given discourses and poems which, in point of ability and intelligence, it is said, were far beyond her normal capabilities.

The daily papers chronicle volcanic cruptions in the moon, observed by M. De Crety, a French savan. The facts were reported to the Academy and an eye clear enough, to enable him to look on them as they are, and to see that their weaknesses, errors, mistakes, and passions even, were far enough from being proofs of any intrinsic or hopeless depravity, or of any natural, inherent aversion to truth and goodness. He therefore had faith in them as they now are in this world; enough faith in their everlasting improve-ment. And he felt that his great duty in this life was to help on that improvement. We have no cause to mourn at his departure, except as nature cause to mourn at his departure, except as nature was projected from a volcanic crater located in compels us to mourn at our separation from one the Western hemisphere of the moon. Our spirit

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weathercock, the New York Herald, which has, of late, had so many favorable notices and decent the undersigned personally and solely responsible for the reports as to somewhat alarm the Spiritualistic feame. Respectfully, Geo. D. Bnows, Editor." reports as to somewhat alarm the Spiritualists | same. for fear of its" entire conversion to the subject, which would greatly deteriorate its quality in the country at large. Some of the city people have long, or always, treated it candidly, and are entitled to the respect of its members, and will not be forgotten in the days of its popularity which are evidently near at hand.

The public mind seems to be at last satisfied that what could not be killed nor silenced by the churches and the ridicule of the press and the bar-room rabble, aided by bulls of the Pope and threats of the prison and asylum, and which has steadily gained in spite of them all, until it has become a power in the land, and has gained its defenders in the highest ranks and best classes of society, must have truth and merit in it.

Twenty years in these days of rapid advancement are equal to a century or more in the early days of Christianity, and the general intelligence of the country is more favorable to Spiritualisin than to any irrational and inconsistent theory or fanaticism. Mormonism has to go mainly to Europe for converts, and convert them by the breadand-butter promises of a rich and new country. Methodism gains its votaries mainly from the children and the warm-hearted sinners who could nominations; and Catholicism gains its worshiners, by birth and training, through its charities of the poor and deserted little ones, with a small per cent. of the sediment of Protestant churches while Spiritualism gains its votaries almost entirely from the advanced and liberalized minds of all classes.

We are expecting very soon to see the old clockface of the New York Observer turn its so long-stationary dial-plate around toward us, and strike. When it learns that some of the Spiritualists are rich, it is bound to notice them, for it has an atonement for the rich, but believes firmly in the total depravity of the poor.

Execution of a Criminal.

Our duty as a journalist, rather than pleasure Boston Music Hall Spiritual Meetings. or profit, prompts us to sometimes read the statements of murderous executions performed by officers of justice under sanction of law and approval of Christian gosnel, one of the most revolting | Mr. L. B. Wilson, Engagements have been made with able penitent and warning Christian, who was by circumstantial evidence fully proven guilty of the horrible crimes for which the jury and judge justified themselves for sentencing him. The terrible fear of death and hell (for he believed in hell) which ever haunted him, induced him to stoutly deny his guilt, in hopes to get his sentence commuted, and get a longer time for repentance and preparation. The case was too revolting for human mercy, even from the merciful Gov, Fenton. and when he found his only chance was in an appeal to the higher court, he applied to Jesus. and as he said, and the priest seemed to confirm. got wholly and fully forgiven, confessed the murder part of the charges, and left a warning voice and dying advice to all others not to do as he had done. After several attempts to commit suicide and a most terrible state of. excitement, from which he had to be reduced by bleeding, he was at length executed under the influence of chloroform, by whom, or whose order, the account does not say; but it was this improved feature of executing this terrible old barbarous act that induced us to notice the case at this time. We are in hopes that chloroform and Christianity will both be administered hereafter in all such cases, for we believe both are improvements on such persons and scenes. While our pen is in the subject, we will leave with it two or three questions for reflection. 1st. If he was truly converted and forgiven and his heart changed, so he was a Godfearing and man-loving being, was he not fit to live? 2d. If he was fully forgiven by a power that had a right to forgive and pardon him, was it not a crime to hang him, as it would be to hang any other innocent man, or as it would be to hang Jeff. Davis, or any other pardoned person. who had been considered guilty and pardoned? 3d. Do Christians in this country approve of punishing converted sinners for the sins committed before conversion, and for which they have been forgiven, and if so, what value is there in such forgiveness, or what assurance that any different rple of action will prevail on the other side of the **River of Death?**

they come from the unconscious operation of the human mind? Perhaps. But who is hold enough to hazard an assertion which is destitute of even analogical support? Do they come from disem-bodied spirits? Certainly the evidence all points that way, and greatly predonderates in favor of that transmittion." explanation."

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LIGHT.

The Illuminati.

This is the name of a new and spicy little paper just started at Rochester, N.Y., which sets out with some of the best objects and principles wo have seen on the face of any new paper in a long time, and which we hope it will be able to aid to complete success. We give its own words, and endorse so far its principles:

endorse so far its principles:
"We shall not deal in metaphysical subtleties or transcendental speculations, but in that which concerns all men—the ideal, only as the perfection of the real; the beautiful, only as the summit of the trao. Believing, absolutely and without reserve, that 'all persons born into this world have a common origin, and a common dealiny, as the Bace of Man, and are entitled to a common freedom of person and of conscience,' we shall maintain the *right of resistance to lyramy*—lin whatever form—in Italy or France, Poland or Hungary, Irelaud or India, Crote or Paragaay, wherever there is earth to stand on or air to breathe.
We shall admit the right of the Protestant to worship according to the light that he has; the Roman Catholic to practice his own form of devotion; the Holrow to conscientionsly follow the footsteps of Moses; the Mussulman to still forbear to tread on a printed or written thing, lest it contain the name of God, and to worship All his Prophet; the Celestial to burn his Joss effering to Foh and the Lama; and to the Hindo—his old-time physical and will not deny the sad satisfaction of eating hasheesh to-day in the presence of Brahma, and bowing beneath his friend the Juggernaut tomorrow, to be crushed with the lesser worms of our common mother earth. non mother earth. We shall demand the *right* of suffrage for every human

The Columbian (Pa.) Spy says "the Spiritualists of New York are said to be rapidly increasing in numbers." This may be the news in Pennsylvania and many other parts of the country, but it is well known in this city, even among its enemies. One of the sure evidences is to be found in the tone of the city papers, and especially in that nonvers

One more Evidence.

An old and esteemed friend, and one we have known from boyhood, and also as a soldier, writes us as follows: "My wife has been bedridden sixteen months, and had to be lifted in my arms like a baby. I carried her to Dr. Newton on a bed, and in five minutes he had her on her feet; in ten minutes she walked across the room, and in twenty minutes took his arm and walked out in the street; she has gained over since very slowly." There are people in this day, as in Jesus' time, who would not believe if one rose from the dead. To such, testimony is of no account, but others believe and are saved.

On Saturday evening, January 9, that silent visitor, Death, came noiselesly in at the upper windows of 544, above our office, and left the imprint of his icy lingers on the heart of Mrs. Place, the colored lady who has most honestly and faithfully served as janitor for the building for some time past. She was the stoutest and apparently the healthiest person in the large building, and has ever most faithfully performed the not find congenial sympathy among the other de- hard work devolving upon her post. In this sudden call of a soul to a better world, several children have lost a faithful and devoted mother, and many friends a worthy companion; but she still lives.

> DF A very handsomely printed card, done in colors and bronze, large size, of the Banner of Light, giving price, etc., will be sent free to any address where the paper is sold, on application to William White & Co., 158 Washington street, Boston. Societies should have this card in their respective halls, and lecturers should call attention to it. Now is the time to use every effort possible to get the Banner of Light before the public. We hope our friends everywhere will bear this in mind.

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BUNDAY AFTERNOON, AT 21 O'CLOCK,

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Enter, PA., Nov. 14, 1868. Enter, P.A., Nov. 14, 1868. Un, STILLWELL,—Dear Sir: In consideration of the eminent ability and strict honor exhibited in the treatment of many of my felends, as well as my own case. I take abecian pleas-ure in this act of simple justice, knowing the odium attached to most physicians who advertise, by their less ambitious brethren. I therefore certify that I have known you person-ally for nearly two years, and know you to be an educated, skillful and homest physician, descrying of all confidence. Sincerely yours, MARGARETS, CLARK.

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whom we have so long known as so wise and good and useful a man, and so sincere and faith-ful a friend. Instead of mourning unreasonably at his departure, we ought rather to be thankful that he was permitted to live so long, and to do so much good to ourselves and others, and that he has left behind him the example of a character in which there is nothing to be concealed, regretted, or condemned, and so much to be reverenced and imitated.

Movements of Lecturers and Mediums.

Dr. W. Persons, according to the Texas papers, is meeting with great success there in healing the sick by "the laying on of hands."

A. A. Wheelock, Ohio State Missionary, is to hold a discussion soon with Prof. Craft, of Farmington Seminary.

Dr. R. G. Wells, of Lowell, has gone to Beaufort, North Carolina, and can be addressed there for the future.

Mrs. Eliza Clark Woodruff's address is Battle Creek, Mich.

Mrs. Juliette Yeaw speaks in Dorchester, Jan. 31

Mrs. Nettie Colburn Maynard, having in a great measure recovered her health, is ready to resume tower of Freedom for many years, and the fruits her place in the lecturing field. For the present of its labors are observant to day in the dying she would prefer engagements within reasonable struggles of priestoraft, their rallies at Horticultudistances from her home. Address White.Plains, Westchester Co., N.Y.

A. E. Carpenter will speak in Eastham, Wednesday, Jan. 27th; Brewster, 29th; Barnstable, Sunday, 31st; Osterville, Feb. 1st; Yarmouth, 3d; North Dennis, 4th; Sandwich, 7th.

Our Publications.

The Boston Post says: "The disciples of Andrew Jackson Davis will be glad to learn of another work emanating from his curious mind, 'The Present Age and Inner Life-Ancient and Modern Spirit Mysteries Classified and Explained,' which is published at the Banner of Light office.'

The New York World, speaking of another new work, "The Harvester," recently issued by us, says: "Dedicated to Science, the unwritten law of God. The book is the result of much reflection on what is best known as the religion of humanity, and is positivism diluted."

We have in Press.

And shall soon publish, a new work entitled 'THE GOSPEL OF GOOD AND EVIL." It is written with rare ability, and will command an extensive sale. It will be printed on tinted paper, and hound in Leveled boards.

Charlestown.

Dr. John H. Currier lectures before the First Spiritual Association of Charlestown the last Sunday in January and the first two in February, and Thomas E. Moon the last two in Feb ruary.

We have favorable accounts from the West.'in regard to A. S. Hayward, the spiritual healing medium, now located in Chicago, Ill. One very important phase of his mediumship is, we understand, the successful cure of insanity.

· ____

friends have a full knowledge of the facts in the case, and have given a sketch of their investigations, which we shall in due time publish in the Message Department.

"As IT SHOULD BE .- The birthday of the patriot, Thomas Paine, is to be celebrated, in different parts of the country, on the 29th inst.

We thank, in behalf of the angels, Mrs. Jennie M. Anderson for the beautiful bouquet of flowers which she placed upon our circle-room table recently.

When is a woman called an old maid? When she is a virgin (verging) near forty.

The New York Observer thinks there is no college more sectarian than Harvard, and that the Unitarian is one of the narrowest sects in Christendom. That's hitting the nail plump on the head.

No wonder the Boston Investigator is hated by Old Theology. This sheet has done its duty well. It has been a faithful sentinel upon the watchral Hall to the contrary notwithstanding. Humanity must and will be disenthralled, and we extend the right hand of fellowship to all such Liberals, wherever located, who have the good of the down-trodden masses at heart.

Lyceum Entertainments.

The First Children's Progressive Lyceum, of Boston, will give their third entertainment at Mercantile Hall, Wednesday evening, February 3d. The exercises will be more varied than heretofore. A dramatic association has been formed in connection with the Lyceum, and on that occasion will present "The Hunter's Daughter," a petite opera, in one act, and the "Spectre Bridegroom." Mr. Wolcott, the scenic artist, who is a member of the company, will pay particular attention to scenery, &c., required for the production of these pieces, and the Committee will spare no pains in their efforts to make this entertainment the most successful of the season...

In addition to the above, a series of Tableaux are in preparation, and all who patronize it will

go away well satisfied that it was "good for them to be there."

Tickets, 25 cents. Reserved seats, 35 cents. Can be procured of either member of the Committee: Daniel N. Ford, Miss M. A. Sanborn, Miss M. F. Haynes, G. W. Metcalf, Miss E. Fessenden, or at the Banner of Light office.

A GRAND LYCEUM MASQUERADE

Will be given at Nassau Hall, on Thursday evening, February 11th. This will be one of the finest parties of the season. Those desirous of attending will find subscription lists in the hands of D. N. Ford, Miss M. A. Sanborn, 686 hands of D. N. Ford, Miss M. A. Sanborn, 686 Washington street, Miss E. Fessenden, 66 Carver street, M. T. Dole, Charlestown, and Hattie Teel, Cambridgeport. Music, Hall's full quadrille band.

We do not believe in the forgiveness of sins, nor in the death penalty.

Yielding.

Almost every day we see new evidence that both pulpit and press are yielding to the accumulating evidence of spirit-life and intercourse. We clip the following candid acknowledgment from a well written notice and review of the Planchette's Diary, given in the Liberal Christian, by Rev. J. W. Chadwick:

"The communications given are more curious than valuable to the general reader. Though some of them may have been of use to Miss Field and her friends, their chief utility comes from the internal evidence they afford of the source of

of which has recently taken place at Rome, N. Y., normal, tranco and inspirational speakers. Season tickets on the body of Henry Carswell, the converted, (securing a reserved seat), \$2,00; single admission, ten cents. Tickets obtained at the Music Hall office, day or evening, and at the Banner of Light office, 158 Washington street. Mrs. Cora L. V. Daniels will lecture Jan. 31.

Spiritual Periodicals for Sale at this Office :

THE LONDON BFIRITUAL MAGAZINE. Frice 30 cts. per copy. HUMAN NATURE: A Monthly Journal of Zolstie Science and Intelligence: Published in London. Price 25 cents. THE RELIGIO-PHILOSOFHICAL JOURNAL: Devoted to Bjirit-ualism. Published in Chicago, Ill., by S. S. Jones, Esq. Single copies can be procured at our counters in Boston and New York. Price 8 cents.

ico. Price \$1,50.

Terms, \$5 and four three-cent stamps.

ANSWERS TO SEALED LETTERS, by R. W. Flint, 105 East 12th street second door from 4th avenue-New York. Inclose \$2 and 3 stamps.

THE BOND OF PEACE.—The only Radical Peace Paper in America. Published monthly by E. James & Daughter, No. 600 Arch street, Philadelphia. \$1,00 per annum.

THE BEST PLACE-The CITY HALL DINING Rooms for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays. C. D. & I. H. PRESHO, Proprietors. J2.5w

MISS M. K. CASSIEN will sit for spirit an-swers to sealed letters. Terms \$2,00, and 4 red stamps. Address, 24 Wickliffe st., Newark, N. J.

MATHILDA A. MCCORD, 933 Brooklyn street, St. Louis, Mo. keeps on hand a full assortment of Spiritual and Liberal Books, Pamphlets and Periodicals. Banner of Light always to be found upon the counter. Aug/ l.

Agents wanted for MRS. SPENCE'S POSITIVE AND NEGA-TIVE POWDERS. Printed terms sent free, postpaid. For address and other particulars, see advertisement in another Jan. 2.

Spiritual and Reform Books. MRS. H. F. M. BROWN, AND MRS. LOU. H. KIMBALL,

137 MADISON STREET, CHICAGO, ILL., Keep constantly for sale all kinds of Spiritualist and Refor Books, at Publishers' prices. July 18.

Francisco, Cal., keeps for sale a general variety of Spir-itualist and Reform Books at Eastern prices. Also Planchettes, Spence's Positive and Negative Powders, etc. Catalogues and Circulars mailed free.

BE YE HEALED of whatsoever Disease ye have by the GREAT SPIRITUAL REMEDY, MRS. SPEN OF'N PONITIVE AND NEGATIVE POW DERS, Nenda brief description of your disease to PROF, PATION SPENCE, M. D., Box 6817, NEW YORK CITS and those mysterious, wounder-working Fowder's will be mailed to you, post paid. 1 box \$1. 6 boxes \$5. Jan 2.

HITCHCOCK'S HALF-DIME MUSIC

BELIEVING that whatever tends to amuse and instruct, to cultivate and dovelop the mind, or to elevate the char-acter and diversify the nature of Home enjoyments, is ever welcome to the American People-this series is respectfully presented. Our object is to enable all classes-rich and poor -who have a desire for Music, to become possessed of all the popular productions of the day, without incurring an almost webbing astrongeneous prohibiting expense. The price of each Number will be FIVE CENTS. The follow-ing are

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" 7. I really don't think I shall Marr	vClaribel.
 7. I really don't think I shall Marr 8. Praise of Tears. "Flowrets Bloc 	ming.
Winds Perfuming."	F. Schubert.
4 9. Champaigne Charlie	
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" 11. Genevieve Waltz	••
" 12. Come littler, my Baby, my Darl	ing "
" 13. The Danish Boy's Whistle	Graff.
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MYSTIC WATER . FROM DAVID'S WELL.

Till'S water is a preparation of ininerals of Nature's com-pounding, discovered by inspiration, at a depth of one hundred and one feet and six inches below the surface of the Earth, and contains all the Subjustes. Carbonates and other compounds of minerals most hereded to restore health to the weak and dehill ated system, which cannot be accomplished through medical ald.

weak and dehilitated system, which cannot be accomplished through medical aid."
 This water will restore Consumptive ones to health, if drank before the lungs become ulcented; it will also cure disease of the litert, if used in their early stages of develop-ment. For the cure of Dyspepsia, Constination, Nervois Dis-ases, Genoral Debility, Liver Compliants, Diseases of the Kidnoys; and most other disarrangements of the system, it will prove almost universally successful.
 This medicine being of Nature's preparing, needs no quack-ery to provids wirtue, as the operative principle when drank will saisfy every one who drinks of it that Nature can de more toward the restoration of health than all the quack medicines can ever do by the ald of man.
 Price 35, 50 per box, containing one dozen quart bottles.
 The Medicine to direct to 3144 MARKET STREET, FIIIIA-DELFIIIA, PA.

MRS. S. A. WATERMAN, Psychometer, Clair-the public that she will answer letters (scaled or otherwise) on business, to spirit friends, for tests, medical advice, or seck-ing light upon the sublime truths of Spiritualism, and make Psychometric Examinations of Geological specimens and

other objects. Those wishing Delineations of Character, Medical Exami-nations and Prescriptions, or other personal information, should enclose separately the person's autograph or lock of

hair. Short letters, \$1 and 4wo red stamps; Brief delineations and lengthy fettors, \$2 and three red stamps; lengthy delinea-tions, tests, examinations of specimens, &c., \$5 and four red stamps. MRS. S. A. WATERMAN, Box 4193, Boston, Mass. Jun 30.

Jan. 30.

DIVORCE.-Legal Divorces obtained without publicity, in any State, for any good cause, valid any-where. Advice free and confidential. R. W. PEARSON, Counselor at Law, 53 State street, Room 19, Boston, Mass. Jan. 30.-2w*

MRS. FORD and MRS. HATCH, Trance and Healing Mediums, 8 Harrison Avenue, Boston, Mass. Hours, 9 to 12 and 2 to 5. Circles Thursday and Sunday even-ings. Admission 25 cents.

ANY COMMUNITY WISHING a good reliable Healer of age and experience to locate among them, may address (without delay), "MEDICUS," Box 765, New Albany, Ind., stating prospects int business dec.

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N28. **Special Notices.**

Business Matters.

MRS, E. D. MURFEY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 5wJ2;

COUSIN BENJA'S POEMS are for sale at this of

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West 15th street, New York.

J9.

LIGHT. OF BANNER

Message Department.

EACH Message in this Department of the BANNER OF LIGHT we claim was spoken by the Spirit whose name it bears, through the instrumentality of Mrs. J. H. Conant,

Mrs. J. H. Conant. While in an abnormal condition called the trance. These Messages indicate that spirits carry with them the charac-teristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undo-veloped state, eventually progress into a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive -no meter. -no more.

The Banner of Light Free Circles.

These Circles are held at No. 158 WASHINGTON STREET, nom No. 4. (up stairs.) on MONDAY, TUESDAY and THURS-DAT AFTERNOOSS. The Circle Room will be open for visitor DAY AFTERNOOS. The Greek toom will be open for Crists after which time no ono will be admitted. Scats reserved for strangers. Donations solicited. Miss. COSANT receives no visitors on Mondays, Tuesdays, Wednesdays of Thursdays, until after six o'clock P.M. She

gives no privato sittings.

Bouquets of Flowers.

Visitors at our Pres Circles-those who are so disposed and can afford it-are requested to donato natural bouquets of flowers, to be placed on the table. - It is the earnest wish of our angel friends that this be done, for they, as well as mortals, are foud of beautiful flowers, emblematical as theyare of the divine attributes of creation.;

Invocation.

Thou Soul of the morning and the evening, thou shepherd of every soul, we hear the evening, flou shepherd of every soul, we hear thy voice in its stillness and power, and would follow wherever thon mayst lead. We know thou wilt bear the weak and tender lambs of thy bosom, and will call every wanderer to its home again. Thou wilt wash every soul clean of its stains, and bring all out into perfectness and beauty, yet we turn to out into perfectness and beauty, yet we turn to thee with our petitions. Our prayers are ever rising like perpetual incense before thee, because we are weak and thou art strong. We are but parts of thy wondrous whole. We cannot under-stand thee. In our ignorance we sometimes fear that we wander from thee; but when holding communion with reason, we know thou art with us forever, and thy love will not forsake us. Thy power and thy wisdom will be our shield eternally. Be with us in our prayer, and guide us to ask only for those things which are for our good, withholding all that would bring us to darkness, to doubt, to that place of fear wherein the soul sometimes stands trembling before the magnitcence of thy power. Oh, grant that we may dis-turb mo chord of this harp of a thousand strings, but, attuning all to harmony, may our lives be one perpetual hymn of praise to thee. May our duties be done, and well done; but if we should fall in duty, oh, beat us with many stripes, if need be, till we find the way again and walk therein. We would remember in our prayer all who have need of prayer. We would not forget those who by fraud have obtained places of power in the land, and who, in their wickedness, are beating with many stripes the weak and beipless till nations are in despair and the angels well their faces. Oh, remember these, and sting with remorse their inner lives till every seed of evil shall be destroyed and they shall stand before thee in gaments of white. Lead us by thy wisdom to-day and forover. Guide us by the yore till we are willing to love all thy children. Teach us to love even that which is unlovely. Give us strength for the crosses which come to us day by day, and with-hold no cross because of our weakness. Call out the inner powers of our being and make us strong in theo. Our Father who is wisdom, and our Mother who is love, we know that thou dost oc-Alother who is lave, we know that thou dost oc-cupy all space and all form; we know that thou hast been, and art, and ever will be; therefore our own immortality, because we live in thee, is se-cure to-day and forever. Amen. Oct. 22.

Questions and Answers.

CONTROLLING SPIRIT.-If you have proposi-tions to offer, Mr. Chairman, we are now ready to QUES.—Why do our military commanders in

the West prevent the publication of news from the Plains, while the troops are in pursuit of Inthe dians?

dians? ANS.—The reason why must be apparent to every reasoning, philosophical mind, to every mind, at least, that is unbiased by prejudice, or, to use a homely phrase, has no axe of its own to grind. Injustice over seeks to yell its deeds, and will make use of all possible means to do so, Gens. Sherman and Sheridan well know that the course they are pursuing is unjust to the last de-gree. But political policy is in the ascendency with them. They are duped to a certain extent. But, when we turn to view them on the other hand, we find that they are led on by that false light which often is held out to tempt men in high places. They love power and place. And these men would sell their Saviour for less than thirty pieces of silver. You may ask why it is that they have gained their position, why God, in his infinite widdom, suffers such men to hold places of trust and power on the earth. Offences, I answer, must needs come, but woe unto those by whom they Q.-Will women in the flesh ever attain an

Q.—Can you give me any information concern-ing what the Democrats intend doing with Seymour and Blair?

A .- Your question provokes a smile among your audience, yet it should not. It is certainly by no means an unreasonable question. Judging from the signs of the times, we should say that they might possibly be digging their graves, pro-paring their funeral sermons—we could not say. It may not be so. It is pretty hard to correctly measure the political status of any party in these days. Each one fluctuates between this and that political opinion. To day they stand here, to morrow they are wherever their political interests carry them, having no balance wheel, nei-ther having the compass of justice; and because they do not; those who do carry that compass find it very hard to get their bearings. Oct. 22.

Brig.-Gen. Charles R. Lowell.

It would be utterly impossible for me to de-scribe my feelings on being able to return, and in human life. A sense of the wisdom and beneficence of God, the great over-ruling spirit, falls so

cence of God, the great over tuting spirit, falls so closely around my spirit that I am led to wor-ship because of the privilege of return. No more death—no separation- between the world of spirit and the world of matter. We, having only passed away beyond the reach of physical sight, the sense of hearing, still are a person reality and power in the midst of our

world. I did not know where I was going. I went out somewhat clouded. The mists of reli-gious prejudice and the logs of ancient supersti-tion were around me, but the sun of infinite wisdom very soon dispelled them, and the morning of the heautiful spirit-world shone upon my spirit. At first, I felt a sense of rest stealing over me, and a pure satisfaction seemed to possess my spirit. I felt satisfied with myself and my surroundings, till I was roused from that quiet state by the disturbed condition of the minds I. had left that were dear to me in the flesh. When the news of my change reached those who were dear to me, the tempest of sorrow began to reach, like great waves, my spirit, and recalled me into active life. I then reasoned in this way: If it is true that I can sense their sorrow beyond the grave, surely, surely there is no separation be-tween the two worlds. Why may I not go to them? - But the law, stern and invincible, stares me in the face. I must master it ere it could be or would be my servant. It bows down in hum-ble submission to the little child, but the little child must be its master. So I sought in vain without the law to reach my friends, to find the full, and to day I stand nearer to them. To day I seem to live in a stronger atmosphere than ever before. I feel sure that I can sweep away their prejudices, that I can lift them out of the fog, and show them somewhat of the reality of the world after death. I would not appeal to their curi-osity. No. It would be blasphemy. I would appeal to their reason and to their love, to those deep under-currents of the soul. To those I would make my appeal, and not to that curiosity that would come to try to peer beyond the veil, simply because it is something perhaps, to some minds, new. But I ask my friends, in the name of God, their God and mine, to hear me, and to answer: to listen to the voice within their own souls that says continually these things may be true. Oh hear the voice that will guide you out of all religious darkness into religious light. I am, or was, Brig. General Charles R. Lowell. Oct. 22.

James Gardner.

What is it? What day is it? [Thursday, Oct. 22d.] I-I may be a little too fast-I may have come too soon, but I have been so successful in getting here, I think not. I was a seaman on bond the schooner Emily, from Pictou, bound for New York. Last Saturday we capsized, a few miles off Cutty-hunk, and every soul per-ished-we went down, vessel and crew. No news has yet reached our friends on land, but when we are due in New York and are not there, then fears first will be entertained for our safety, and in course of time a knowledge that we must and in course of time a knowledge that we must have foundered at sea. I was a medium myself, and felt I should meet some disaster, but I knew vhat ames Gardner, my name. have a bothor in Obio, and I have one in Massachu-setts. I was led by a strange fatality to Picton. I have no relatives there. When the truth of what I have given you is verified, believe that I, at least, had the power to return after death and communicate intelligence known to none on the earth. Oct. 22. earth.

sir, register me, first, thing of all, as Cyrus Haw-kins, from Augusta, Maine. Want a description of myself? [Yes.] All right. Six feet two inches and a half. [Pretty good.] So I say, pretty good. Weight, average, one hundred and ninety-four pounds; running from that up to two hundred and ten. Eyes dark grey. Hair dark brown, straight, still. Whiskers good shure— thickor then yours.

brown, straight, stin. Whisters good shife-thicker than yours. Now, you see, Major-General, I hail from the 10th Maine, and I want all due honors paid me, 'cause I'm a private. Privates do n't claim it here, you know, but when they get orders to go aloft they change their tactics. The bow goes according to honor-rank, not according to rank according to honor-rank, not according to according to honor-rank, not according to rank on the muster-roll. See here, register me as in the market for return, the first thing. Second, as bound to come whenever I feel like it, in some way or other, anyway. If I can do it with the approbation of friends and foes, so much the bet-ter. If I can't, I'm armed with as good a battle-axe as man over had, and am stronger than I aven more where I was here and shall go right ever was when I was here, and shall go right through their stone walls of prejudice, and if they get hurt do n't blame me. I do n't belong to the fighting rank—understand that—though some of my friends thought I did when I was here, and cence of God, the great over ruling spirit, fulls so closely around my spirit that I am led to wor-ship because of the privilege of return. No more death—no separation- between the world of spirit and the world of matter. We, having only passed away beyond the reach of physical sight, the sense of hearing, still are a present reality and power in the milst of our chauge to us. The fortunes of war closed up the scene of my earthly life on the 20th of Oct., 1861. We were then in action at Cedar Creek. I was preserved by state of the case is, I want to come back and The fortunes of war closed up the scene of my earthly life on the 20th of Oct., 1861. We were then in action at Cedar Creek. I was preserved by the great preserving power in the universe, till intreen horses were shotunder me; I had mounted whether I would or no I was obliged to answer the summons, and follow the unseen and unknown guide into that unknown world. I had not made murable for mean and intermet of the transformer and the transformer again. Good-by, Capitain, General, or whatever Determine the service of the transformer again. Good-by, Capitain, General, or whatever Determine the service of the transformer again. Good-by, Capitain, General, or whatever Determine the service of the transformer again. Good-by, Capitain, General, or whatever Determine the service of the transformer again. Good-by, Capitain, General, or whatever So, you see, you may expect to hear from me again. Good-by, Captain, General, or whatever you are, till I come again. Oct. 22. you are, till I come again.

Scance conducted by Theodore Parker; letters answered by William Berry.

Invocation.

Almighty Spirit of good and evil, soul of light and soul of darkness, parent of all that ever was, that is, or ever shall be; thou who in thy wisdom doth perceive all our thoughts; thou who canst understand all things, and whose life is in all form, who doth occupy all space; thou eternal alone with mouthed utterances, but with that deep worship that belongs to the soul. We would tune our harp of a thousand strings in harmony tune our harp of a housand strings in harmony with thy great and wondrous laws, and over chanting praises to thee, by our deeds, by our thoughts, we would live ever near thee. We thank thee that we believe that all lesser good will be finally changed to greater good; that all kinds of darkness, whether of ignorance or of crime, will finally be changed into wisdom's light; that all the robes that humanity in its various phases doth wear, will finally be changed into robes of righteousness and ruth. Wo thank theo that in the midst of all the desolation that is everywhere exhibited, with changing form and changing thought, there is a germ that will per-fect itself in wisdom, giving thes honor and glory. We thank these that behind the curse there is thy We thank thee that behind the three there is any love, thy wisdom, that will change the curse to a thing of beauty. We thank thee that behind all the darkness of human life, of whatever form, thy light of wisdom, justice, mercy and love, is heaming forever and forever, guiding the soul out of the lower condition of life into the higher and more perfect; guiding it from ignorance to wisdom, from sin to all that is good and perfect; guiding it up, forever up the steeps of life, till it shall finally stand upon the mount of transfigu-ration and talk with thee face to face. Oh wondrous presence which we cannot measure, oh di-vine life which we cannot solve, we bring thee our offerings of prayer and praise, and we know thou wilt bless them. In all our dealings with thee thou hast been kind and loving, wise and merciful. Even when we have walked through the shadow, thy strength hath sustained us. Even when persecution, like great waves, rolled over our human life, then thou wort with us. Thy still, small voice whispered to our souls, "Come up higher. If thou art persecuted thou art not destroyed. Though thou art cast down thou art not forsaken." Still we hear thy voice

thou art not forsaken." Still we hear thy voice wherever we go. Still we learn something more of thea, and are more willing to hear thy voice. Oh grant that we may be able to teach all our fellows to love thee well, to serve thee well, and not alone to serve thee with mouth utterances. but with deeds of love, with kindly thoughts of charity to one another. May their hands ever he open to friendship, to truth, to justice. May mercy never be absent from them, and may they

First, my name, which was Edward P. Hopkins; second, my birthplace, Williamstown, Mass.; third, the year of my birth, 1843; month, Septem-ber. When this civil war first began its work with my country, I had just entered the senior class at Williams College. I had just entered upon my senior year. I struggled for some time against my feelings with regard to going to war. I folt that my country had need of all who were able to aid her, and I ought to be willing to fore-go all pleasure: I ought to lay down the book and

able to aid her, and I ought to be willing to fore-go all pleasure; I ought to hay down the book and take up the musket. It was a matter of con-science with me. So finally I entered in the First Massachusetts Cavalry. I went in '63. I served but a short time, for in a sharp contest with a squad of the enemy's cavalry, about fifteen miles from Richmond, on the 11th of May, '64. I was shot and rounded and duch ware scon

64, I was shot and wounded, and died very soon-in a very few moments, I think. Just as I was

passing out of the body, I saw, or thought I saw-I thought then I did, I know now that I did see-

so straightway I went to work to see if I could return, and found that the great highway between

the two worlds was thronged constantly; coming and going, coming and going, ascending and de-scending like the angels upon Jacob's ladder. Some who return have joyous faces, others come back in sadness, because they have been rejected

by their friends, because they have knocked and the door has not been opened. I hope I shall not

be found among the latter class. There are special reasons why I desire to come

into communication with those I have left, and one of the most prominent of all is that my

able to shed the light. They would be able to able to shed the light. They would be able to do much good through a belief in this glorious, heaven born philosophy. And to them I would say, I have prepared myself in this beautiful spirit-world with weapons sufficiently sharp-if you will only meet mo in close combat-to cut off

taneous sympathy in every soul-the kind that will find a home even in the sonl of a child. I do believe, from observation, and because of an inner feeling, that it is right that every family should institute some kind of religious training for the young minds that are growing up in this garden of the Lord. Every mind, every soul, every intelli-gence is horn with religious ideas. There they are, and all you have got to do is to bring them out, train them carefully. Be to these little buds what the husbandman would be to the fruits and flowers. Find out what the natural tendency is, and then assist it in the natural tendency is, sible means. Q.-Is selfishness an evil? A.-No, a positive good: first, for the preserva-tion of self; second, for the preservation of your kind. To preserve sourself is, to a certain extent, bud then the mean the mean and we will earth. to preserve all with whom you deal. In a sense, you are inseparably connected with all earth. Cott. 26.

Anna Elizabeth Garland.

Edward P. Hopkins. I have made several attempts to reach my friends through this process, but I have been thingsthat we need to persevere in in order to suc-this may be one of them, and set I have pressed through the clouds of ignorance that have suc-rounded my spirit, and at last find myself able to speak in this way. I was totally ignorant of these things hefore my death, having no faith in them whatever. I, of course, had heard of the "monstrous delusion" of Spiritualism, and such these things to to reach my friends, and let the monstrous delusion" of Spiritualism, and such these there to reach my friends, and let them intense desire to reach my friends, and let them after death, and still better, that those who occup that life are permitted, through a wise providence, to return to those who remain on the earth, com-municating with them through a wise providence, to return to those who remain on the earth, com-municating with them through a wise providence. Some are reached through a bis beotwork on the earth, com-through another, some through a li. I am avara-through another, some through a li. I am avara-fore I have furnished myself with a few that be-fore I have furnished myself with a few that be-fore I have furnished myself with a few that be-fore I have furnished myself with a few that be-fore I have furnished myself with a few that be-fore I have furnished myself with a few that be-fore I have furnished myself with a few that be-fore I have furnished myself with a few that be-fore I have furnished myself with a few that be-fore I have furnished myself with a few that be-fore I have furnished myself with a few that be-fore I have furnished myself with a few that be-fore I have furnished myself with a few that be-fore I have furnished myself with a few that be-fore I have furnished myself with a few that be-fore I have furnished myself with a few that be-fore I have furnished myself with a few that be-fore I have furnished myself with a few that be-fore I have furnished myself

Theodore Byalie.

I want to send some word to my mother, if I can. My name is Byalle, and I lived in Buffalo. My mother used to call me Ted, and my father, My mother used to call me Ted, and, my father, too, but he is here now. My name was Theodore. My father is here, too; and my mother do n't know that we can come back. I died of the diptheria. I got better once, and then I got sick and died. And I want mother to know I would n't come back again, if I could, to live. I did want to come, back again, if I could, to live. I did want to come, have a homesick, and wanted to come, but since father got here I do n't want to go. He and I have gay times. He takes me now where he goes. Did n't used to: used to say that sometime when I grew older he would take me on to the continent to see how much I'd loarned. Tell mother we 'ye been, will you? and that I could tell her all about it if I was only talking with her. And fa-ther, too—father was sorry he did n't know that he was going to die when he did, hecause if he had he should have left things different, and she would n't have had so much trouble about it. He feels very I thought then I did, I know now that I did see— a friend that I was sure was in the spirit-world. He seemed to be extending his hands to me, as if he was just ready to aid me, to bear me up. I did not sense death at the time; did not think I was dying, but my vision was opened before I had passed out of this earth-life. In contemplating this, after I had become free from the body, I said, now if that person can return, why not I? So straightway I went to work to see if I could have had so much trouble about it. He feels very bad about it, but he will help her all he can-wants her to know that he does help her, and does go home. I reckon I won't stay any longer.

[How old were you?] I am eleven now. [How Libow old were yol?] I him eleven now. [How long since you passed away?] Two years, mister. Did n't know folks were sick when they cyme back here—did n't know they got the diptheria again. Shan't come any more. [You won't feel it next time.] Shan't I? [No.] Do you die when you go out? [No.] Do you feel bad when you go? [No.] Oct, 26.

Scance conducted by Theodore Parker; letters answered by George A. Redman.

MESSAGES TO BE PUBLISHED.

Tuesday, Oct. 27. --- Invocation; Questions and Answers; Flishn Hammond, of the ship "Delta," died at Valparaiso, to his wife and brother; Aunt Betsey Hammond, of Hartford, Conn.; Sam. Fellows, of Kansas.

you, will only meet me in close combat—to cut off the heads of prejudice and error, with regard to this philosophy. Meet me where I can talk with you; meet me where my spirit can exchange with Conn.; Bam. Fellows, of Kansas. Monday, Nov. 9. — Invocation; Questions and Answers; Georgo F. Davis, First Licut. 4th Mass. Cavairy, Co. L; Jamos L. C. Morris. of Boston, Mass., died in Nan Francisco. to his brother, William : Nellie C. Hamilton. of Nashua, N. H.; Edward Harris, of Boston—shot by Indians in Kansas—to his bord hor Whomas. you those tides of sympathy and love that are brother Thomas. only found running between congenial spirits. It would be impossible for me to tell how intensely

Tuesday, Jan. 12. - Invocation; Questions and Answers Adelaide Lewiston Harper, of New York, to her friends James Hamilton Smith, to his cousin; Emma Vance, of Cin innati, to her mother. Thursday, Jan. 14.—Invocation; Questions and Answers; Neille Adams, to her mother, in New York City; Capt. Alfred R. Harris, 2d South Carolina, Co. H, to his family; Dennis D'Leary, to his wife, in Ba.timore, Md. Monday, Jan. 18. – Invocation; Questions and Answers; Monday, Jan. 18. – Invocation; Questions and Answers; Mary Taylor Euin, to William Ocilvie Euin; Frank Jones Henry Lampere, to his brother, Frederic Lampere, in New York City; Lieut. William D. Sedgwick; Ella Trainer,) Worcester, Mass., to her mother. IJ

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equal position with man?

A.—There are two ways of answering that ques-tion. One is that they have already attained it and always have held it. Another is that they will obtain it and hold it in the estimation of all men in the future. Q.-Are we to have another war with men of

Southern principles? A.—That war which is supposed to be ended is,

in reality, in action to day just as much as it ever was. A spirit of dissatisfaction is abroad in the land. The Southern men feel it, and yield to its influence. Northern men are not exempt from it. The great. West feels it. The furthest East trem-The great West leels it. The furthest East frem-bles before it. Everywhere this spirit of war, seems to be present. And it should tell you one great truth; it should bring it home to your hearts with power. And it is this—that you are not right, that there is a great and monstrous wrong existing amongst you, and, because there is, these seeds of discord are constantly being thrown out, Receipt of discord are constantly heing thrown out, North, South, East and West. Remove all cause for discord, and this effect will cease. You have not done it in your late war; you are not doing it in the present, and it is my opinion that the wine-press will be again set in violent motion ere you will fee where the evil lies, and be willing, every one of you, to put your shoulders to the wheel.

One of you, to put your should era to the wheel, Q.—Do our spirits take a form or body in the spirit-land? If so, what kind of form is it? A.—Spirit, as such, has power over all form. It permeates all matter and molds all matter ac-cording to its degree. The human organization expresses just as much of the indiman organization it is capable of expressing, and no more. But, mark you, spirit ever expresses through form, and whatever type of form is most needed by the spirit that has cast off the human form, the body physical, will be adopted by that spirit. You are told of a spiritual body, and you are correctly told. There is such, having all the capacities of the physical body, and more; possessing all the so-called instincts of the physical body, and more; possessing all the more. There are hands, feet, a brain and lungs— all the various organs are there in spirit, and others, because the spirit, as it rises, demands a different form to express itself in its risen state. Here it does well through the human; yonder it does better through the spirit form, and the higher does better through the spirit-form, and the higher the spirit rises in the scale of matter—now, mark yon, in the scale of matter, for matter and spirit cannot be divorced, they tell you that the spirit always expresses itself through matter, and they tell you correctly—now, then, as it rises through matter, it calls upon matter to change constantly, to answer to the requirements of the risen spirit. So do not suppose that you will always retain precisely the semblance of this newslas form, for precisely the semblance of this physical form, for

precisely the semolance of this physical form, for I tell you that you will not. \mathbf{Q} .—How is it that Planchette writes such blas-phemy? It says only the wicked spirits come back to us and communicate—that the good ones are in heaven and do not return. Is it so? A.-How is it that wicked men and women

A.—How is it that wicked men and women uter blashhemy? How is it that the oath trembles upon the lip so often? Why is it that you are often shocked by such expressions through other forms than the Planchette? Can your querists answer? No, we venture to say, they cannot. There are what is called undeveloped spirits, un-clothed of the firsh, as there are such that are clothed in the firsh. There are persons in our life that take pleasure in just such kind of manifesta-tions, and, whenever and wherever circumstances are favorable to them, there they will come. are favorable to them, there they will come.

Marie Estrande.

Pardon, Monsieur; I was acquainted with these Pardon, Monsieur; I was acquainted with these things before my death. I made a promise I would come to this place, should it be possible; I would announce myself from here. I have been in this country only nineteen years-my-self and my sister. Our brother came with us, but shortly returned. It will be nineteen years the coming month since we first landed in New York. And, Monsieur, it is fifteen years since I first became acquainted with these things. They were familiar household words with me and my sister. We believed in the return of the spirit, and also in the nower to communicate with those here in the body. I lived much of the time, Mon-sieur, in New York, but after the close of the war my sister and myself found it well to go to New Orleans. There we should find a better way to support ourselves, for we had not much to de pend upon beside our own exertions. There was a dispute, and some trouble in our own country, about some property that was left, and we, not being there, were defrauded, and therefore lived in this country, sometimes in straightened circumstances.

Monsieur, my last words to my sister were: "] shall come if I can;" and all this while since my death she has watched, but I have not the power death she has watched, but I have not the power to come till to day. Now her faith will be strength-ened, and her hands, that have been weak for months, will receive new strength, and, Monsieur, she will be glad, more than glad, because I have come, not because I may aid her in her way of living here, but because I may add strength to her faith and make her more parfect in the

her faith, and make her more perfect in that. She would know how it is with her brother. He is living in Marseilles, well and bappy. Sometimes thinks that he will come to this country again, but she need not expect it.

I would have said many things before death but I was so very weak I had not the power. I saw spirits-the spirit world was sometimes ver clear to me. I should have told many things if I had had the power. I knew what was said to would say to my sister, "I shall watch over you and shall be no more absent from you in an and shall be no more absent from you in spirit, than we have been absent from each other in spirit and body for the last nineteen years.". We were always together, and the change that I have passed through is one great affliction to my sister. She lives like a deserted flower over which the cold blasts have blown. Nearly all the petals have fallen to the ground. But by-and-by, in the beautiful garden of the hereafter, it will rebloom. and he more beautiful than ever before. This may be numbered by thousands and tens of thousands. We used to sometimes hear, Monsieur that our place was crowded with spirits; and so the out place was clowded with spinis; and so it was. Then there came times when we would doubt, and think we were mistaken. I would have my sister know it is not so. We were not mistaken. Great crowds do collect about those persons who believe in their coming, and more about those persons who have the power to ald them to come.

My sister's name, Annette Estrande; mine Marie Estrande. I will have no trouble, Monsienr, in getting this to my sister, because she will look every week, and will be ready to re-ceive it. Farewell, Monsieur. Oct. 22.

Cyrus Hawkins.

behold thee in all thy works as their father, their mother, full of wisdom, full of love, never guiding astray, but leading steadily out of darkness into light. Amen. Oct. 26.

Questions and Answers.

QUES.-What is the mystery of godliness? ANS.-To me, true godliness is no mystery whatever. It only becomes such in consequence of the \mathbf{v} eil of priestly craft that has been thrown around it, of the various cloaks with which it has been clothed. Godliness is in itself natural and simple. It buddeth out in childhood, it blossometh in mature age, and its ripe fruit we behold in old age—and in childhood also we behold the fruits of godliness. Perpetual apringtime, a summer, au-tumn and winter belong to godliness. It holds within itself all the sensors of life—embraces all, and as I before remarked, is in its simplicity not

at all mysterious. It was said in olden time, by certain priests, that God manifested only to such as he had selected as agents from the foundation as he had selected as agents from the foundation of the world. Upon them he shed his dews of in-spiration. They exhibited his thoughts, ex-pressed his life, and were godly men. But there were certain mysteries, church mysteries, that were ever veiled from the common people. No common eye was permitted to peer beyond this priority well. It was covered with priority core priestly veil. It was covered with priestly ceremonials, with all the devices of prisstly craft, and was closely concealed within the external church was closely concealed within the external church garb, so that none, not even the priests them-selves, paused to consider that this mystery of godliness consisted only in the external, while the internal was natural, simple, dwelling in the heart of the child, budding in the flower, running in the stream, murmuring in the ocean, burning in the skies-everywhere is godliness manifest, but nombore writing even the priority error

but nowhere mystified except by priestly craft. Q.—Will Baron Von Humboldt come and ex-plain the cause of the earthquakes in South America? I think that in his earth-life he traveled A metric of the first in the first of the set of the s

ture be precisely the same? Would it not contain as much truth? This measuring wisdom by names is a very foolish process. I leave your question unanswered, because I am unable to question unanswered, because I am unable to answer it. I cannot tell whether he would come or not.

Q.-Which has the greatest influence on our children, socially, morally and spiritually-the nature that they receive from us, or the example we, as parents and guardians, set before them in every-day life?

A.-It is very hard to determine which will take the lead. Some have ante-natal conditions very strong. Nature points in a certain direction, and will not be turned any other way. Others fluctu-ate in accordance with surrounding conditions, sometimes here, sometimes there. It is always safe, and the very best course to pursue, to place a child under the best possible influences, because a child under the best possible influences, because their minds are plastic. They take our influences and impressions very readily, and there im-pressions last all their lives. They may outgrow the external of them, but they are important to the life in the form. The first impression it is very hard to change; so have a care, you who have little ones, that their surroundings be as near what they should be as you can make them. Place them, if you are able to, in a sphere of wis-dom and love. Do this, and love and wisdom will court the attendance of justice, and the little ones will hardly be brought up except aright.

Q.-Should not every family institute some reg-ular religious exercise and training among the members of their household? A.-Yes, they should, but not that kind of ar-

How do you do? I'm a Down-Easter, so of bitrary religious training that the past has known, course you won't expect much from me. Now, By no means. But that kind which finds spon-

anxious. I am to overcome all the prejudice that now bars me from communion with those I have left. I know that I must accommodate myself to the law, and through that, by the stern, invincible process I must gain success, if at all. If it should be that my friends are not ready for these truths, I must bide my time and wait till they are, and I must blue my time and wait till they are, and praying beaven that I should soon find them ready I would go back to my home in the spirit-world and wait. Son of Prof. Hopkins, of Wil-liams College. Good day, sir. Oct. 26.

Joseph Dennett.

How do you do? My name, Joseph Dennett, from Hillsboro', N. H. I am a private, sir, from the 11th N. H. Did you ever go to war? [I never did any fighting.] Never did any fighting! Well, did you go to find any? [I started once.] De-serted? [No.] Backed out? [No, they closed up the war before I got to the field.] I have a particular dislike for those people who are al-ways talking about what should be done by the soldiers and the officers of the army, but who never start out of the chimney-corner toward never start out of the chimney-corner toward having it done. If you are one of those kind people, do n't want to have anything to do with you. It's all very well to stay at home and point out what ought to be done, and quarrel over things that aint done, but never lift your finger toward anything.

Well, I'm here to get some sort of message to my brother Jim, if I can. Do n't know how it will set, but then I'd like to have him know that I am. set, but then I d like to have him know that I am, alive, and that things go about right with me here, and that I died as a soldier and I come back as a soldier; and I do n't know whether I shall be a soldier to all eternity or not, but I reckon not, because they say in course of time-well, yes, time, because it belongs to you and you have to talk about it-that all wars will be done away with, so you see you won't need any soldlers.

I did n't know much about these things, but I ave learned the way about as quick as most anybody: I know some come back before their bodies are buried, but the majority don't get round for some time. Now what I want is to reach my brother, to get him to take a kind of common sense view of some of my earthly mat-ters, and some of his own spiritual matters, too, because my spiritual matters are all right now. I'll be satisfied with any sort of A just measurement of my affairs here; so he need u't be at all afraid to rush the thing through, and close up. And as debts brought in that he don't know anything about, say to him, from me, that I owed no man living more than ten cents. I took care of those matters before I went to war, so he need n't be at all afraid. If he sees fit, why let the law take its course—I'll he satisfied even with that way. But course—1 in he satisfied even with that way. But-if he is round these parts any time, just go to one of these persons—mediums, are they?—[Yes]— and give me a call, and I 'll be there to settle these things myself, tell him; a good many things he don't know, though he thinks he knows some-thing about 'em. Tell him, by the way, that fa-ther says if he was back here and could live his ble or begin he should be't do into and did he life over again he should n't do just as he did, be-cause now he do n't believe as he did. I always said if there was any such thing as spirits know-ing what is going on among their people here on the earth, I thought some of 'em would be almighty dissatisfied with what they 've done, and he would be among the number. I was right. He thought he would be perfectly satisfied with what he did for the Lord. Well, the fact is, the davil is more In want than the Lord—a good deal—he is the needy one of the two; better put breeches on him and let the Lord take care of himself, because he and let the Lord take care of nimeelf, because ne is big nough to. What I maan by that is, these poor cusses—beg pardon 1 said it; pow. and can't belpit—folks that you call evil, had folks, they need the help—better build houses for them. than for the Lord. 'You do, I know; prison-houses; but not that kind. I mean hospitals to take care of poor

Obituaries.

Cohituary notices sent to us for insertion must not make over twenty lines in any one case; if they do, a bill will be sent, at the rate of twenty cents per line for every additional line so printed. Those making a less number published gratuitously. The pressure of other matter upon our space compels us to adupt this course.]

Passed on to the Summer-Land, Dec 18th, 1868, from the residence of her son-in-law, Daniel Bush, Esq., Corunna, Mich., Mrs. Laura Wheelock, wife of John Wheelock, aged 75 vears.

Alter, Mrs. Latrs which ock, who of boint whouse, and a to years. For years an earnest Methodist, she finally, with her hus-band, in the thening autumn of their earch-life, cameto a full knowledge of the bleast gaspel of Spiritualism. In which, in full consciousness and most confident joy, she gladly we loam-ed her last, yet most glorious change, which would bring her safely o'er the silent, "mystic river." Conscious to the last, she many limes assured the dars once whose faithfully watch-ed her last, yet most glorious change, which would bring her most besultini flowers, just over on the other shore, while many spirit friends and relatives, whom she plainly recog-nized, came to great and welcame her arrival to the summy mother, and faithful friend. For half a century, this vener-able couple "weathered the stormy sea of life together." Are they finally separated now? All Uncle John, Spirit-ualism tiels you no! She has only gone hefore. Rorrow not, then, for her departure. How more than fay and sharing and the dust revered member, and sharing largely in, the sunshine of her loving heart, we bid thee, our dear Laura, a hopeful, a loving, but a short adleu; soon we shall meet, for we too have learned That the silken vell which divides us so,

That the silken well which divides us so, Is only a shadow named Death below. A. A. WHEBLOCK.

Passed on, Nov. 10th, 1868, from material darkness to spirituai brightness, Mr. Hiram Marble, of Dungeon Rock, Lynn.

Mass. Guided by clairvoyants Mr. M. has for years been engaged in the attempt to discover a traditional cave, which has gained for him the name of "The Excavator." A firm Spiritualist, he was respected by many (some of whom were his religious opponents) for his adherence to his faith, his perseverance and he was respected by many (some of whom were his religious opponents) for his atherence to his faith, his perseverance and his invariable pleasant demeanor, even when treated with mental scom. Mrs. M. Gould, of Lynn, gave pleasant services at the Brock. At the Universalist church at Charlton, Mass., Nov. 12th, (according to the request of Mr. M.) funeral ser-vices were given by Mr. G. A. Bason, of Boston, and the writer. The earthly temple of our old friend has left our sight, but the once he loved on earth mourn not, for they know he has joined his tenderly loved wife and son. May he often return to cheer the minds of his faithful son and daugh-ters; and pive such unmistakable tokens of his presence to his friends as shall overturn the rocks of doub, pour. light, into dom, while the skeleton form of supersition decays to give dom, while the skeleton form of supersition decays to give of happiness from many; be entombed past resurrection. January, 1889.

GONE UP HIGHES.-Slias Underwood, of Danville, Vt., was released from his body, Dec. 22d, aged 46 years.

released from his body. Dec. 22d, aged 46 years. His body was found in his sleigh as he was about to leave his slster's residence for his home. While he had the impres-sion that he might go with the heart discase, as a lovely daugh-ter and a member of his fether's family had done, he was cheer-ed with he bellef that he should again return. This hope he ther-labed for more than eight years, having been led to investi-gate by first hearing the lectures through your correspondent, who was called upon by his previous request to any words of comfort to his wife and children, who mourn not as those who have not this hope. His two remaining sisters, although the had often to like head this wish carried out, as he had often to like head offst. Mas, A. P. BROWA. Translated to the higher Hig in Heammenton N. J. Dec.

Translated to the higher life, in Hammonton, N. J., Dec.

Translated to the higher life, in luminouton, and set 30th, Russell Ellis, aged 74. Born in Boston and reared in New England, Bró. Fills em-bodied the activity and perseverance of a true New England er, which, carried into his Apiritualism, made him ever active and efficient in the cause of the reformation while in the East, in California, and in this his last field of unerulreas. The so-clety here muss ever bleas his memory: individuals think of him with smuthens of grattinde, and angels rights at, his ad-him with smuthens of grattindes, and angels rights at, his ad-tended by a large bacourse of hiends; the services conducted by Bro. J. M. Pechles and the writer. Hammonion, N. J., Jan. 1869.

JANUARY 30, 1869.

Mediums in Boston.

AURA HASTINGS HATOH, Inspirational Medium, will give Musical Séances every Monday, arday, Wednesday and Thursday ovenings, at 8 o'clock, at Kintrege place, opposite 69 Friend st., Boston. Terms 25 cts. Jan. 16. 49

MRS. M. E. BEALS,

TEST,

Basiness, and Medical Clairvoyant Medium.

Onice hours for private sittings, 9 A. M. to 6 P. M.

Free Circles

Every Wednesday and Friday, at 3 P. M.

Evening Circles greet, Tuesday, Friday and Sunday ovenings, at 8 o'clock.

4:5 1-2 WASHINGTON STREET, 425 1-2

DR. MAIN'S HEALTH INSTITUTE,

AT NO. 226 HARBISON AVENUE, BOSTON.

AT NO. 220 HARMESON A PEACO, HOSTON, 1008E requesting examinations by letter will please en-close \$1.00, a lock of hair, a return postage stamp, and the sidness, and state sex and age. 13w-Jan. 2.

MRS. GRIDLEY (formerly Mrs. Spafford,) has returned to Boston, after an absence of a year, and given rooms at No. 44 Essex street, where sho will be pleased presume her sittings, in answor to the earnest solicitations of performer patrons. Hours from 10 to 12 A. M., and 2 to 5 P.M. jm. 30.-UW*

MARY M. HARDY, Test and Business Me-dium, No. 93 Poplar street, Boston, Mass. Soaled let us answered by enclosing \$2.00 and two red stamps. Circles Justaday and Sunday ovenings. ISw-Nov. 21.

SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) 13w*-Jan. 2.

Miscellaneous.

MR. AND MRS. A. B. SEVERANCE, No. 402 Sycamore street, Milwaukee, Wis.

OBED GRIDLEY, M. D.,

"Tille Celebrated Naturepathic Physician," office 44 Es-sex street, Boston. All diseases of a curable nature trated. Chronic Rheumatism, Neuralgia and Catarrh cured. Br. Gridley possessos a *remarkable gifl* for describing the loca-tion and nature of diseases, also for prescribing remedies for their removal. Office hours from 10 A. M. to 4 P. M. Jan. 30.-lw*

MRS. HATTIE E. WILSON,

TRANCE PHYSICIAN, HAS returned to the city, and would be happy to meet her friends at her rooms, No. 27 Carver street, few doors from Boylston street, Boston. 2w*-Jan. 23.

A. S. HAYWARD

HAS taken rooms at 178 W. Washington street, Chicago where he will use his POWERFUL SPIRIT MAGNETIC GIF to heal the sick. tf-Jan. 2.

ANNIE DENTON CRIDGE continues to

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 Since the commencement of this Magazine Jan'y 1, 1862), it has received the most flattering commendations and eulogiums from scores of subscribers, and the Grand Lodges of California, tormscores of subscribers, and the Grand Lodges of California, Gonnecticut, Indiana, Maine, Maryland, Tenneysee, and others, have endorsed and recommended it to the patronage of all the brethren throughout their respect ive jurisdictions. Mile the GRAND LODGE OF THE UNITED STATES, and recommended to the patronage of all the brethren throughout their respect ive jurisdictions, while the Fraternity at large, and recommendent to the next to the prateronage of a state of the States. Specimen conjust will be sent, postage prepaid, on receipt of 20 cents each. Address. JOIN W. OKIL, Address. JOIN W. OKIL, Specimen conjust of the States.

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Western Items and Etchings.

REV. A. J. FISHBACK, formerly a Universalist clergyman, has recently spoken with marked success, for three months, to the society of Spiritualists in Sturgis, Mich. During January he lectures in Hamilton Hall, Port Huron.

MRS. H. F. M. BROWN, appointed by the "American Association of Spiritualists" a missionary for the South, has concluded not to move in that direction. Letters received from that seetion do not warrant her in so doing. Early in the spring she turns her face Californiaward. Gladly will she be greeted upon the Pacific Coast.

SOLOURNER TRUTH, the " Lybian Sybil," born a slave in the State of New York, more than eighty years since, and emancipated in 1827, has been lecturing in the Unitarian Church, Detroit, Mich. She is a remarkable woman, of strong religious nature, original eloquence and humor, and gifted with a weird imagination. Declaring she has seen and talked with God, she describes him very accurately. Partially clairvoyant, she evidently has seen her guardian angel, as Moses saw his, calling the same Jehovah.

REV. C. L. BALCH, Universalist clergyman of Janesville, Wis, and son of Rev. Wm. S. Balch, of Galesburg, Ill., is reported by the "Now Corenant," in connection with glaring inveracities, to have said:

"He never would administer the sacrament again, for he considered it ' Tom Foolery.' Afterwards he offered to administer the sacrament for Miss Tupper. He said that ' there was no infalliblo Christ, and we must call no man Master but God,' He boasted that he could say and do as he pleased, for he 'had a letter of fellowship from Illinois State Convention in his breeches pocket.

REV. ROBERT COLLYER, Chicago, is exceedingly anxious to have the pews all free in the "Unity Church," recently crected. To this, however, the aristocratic portion of the congregation strenuously object. Will the scriptural Jehovah tako notice, and arrange seats in the New Jerusalem accordingly?

/ A. B. FRENCH is meeting with eminent success in his lecture efforts before the First Society of Chicagoan Spiritualists. Always practical, there are few, if any, abler exponents of the Spiritual Philosophy.

MISS C. R. DE EVERE is giving great satisfaction to Spiritualists and such inquirers as convene each Sunday in Crosby's Hall, Chicago, Her tests of spirit-presences are said to be absolutely wonderful. Leaving the rostrum, she walks about in the audience, describing spirits. giving their full names, and also the circumstances preceding their departure to spirit-life. Lola De Leithgrow, a bright, joyous French spirit, passing to the shining shores of immortality when but eight years of age, is frequently her inspiring genius. Miss De Evere's life has been chequered, and even marvelous.

REV. A. D. MAYO, Unitarian, gives us this paragraph in the Liberal Christian of January 9th: "I fully recognize the doctrine of expediency, both in private and public life. It is a doctrine recognized by every religion that ever prevailed, and taught distinctly by all the great expounders of Christianity."

Exactly! Thanks for the confession. "Expeis the animus of the shorter unwritten diancy " catechism of all conservative Unitarians. It is equally the doctrine of the Jesuits. Some of the

copies we have purchased of her are doing a good work in Southwestern Missouri, for which - as well as for the small pittance it requires to purchase them—she will remain ever grateful.

E. HOVEY. Infialo, Mo., Jan. 3, 1869.

Milwankee, Wis.

EDITORS BANNER OF LIGHT-The Children's Progressive Lycoum here gives greater signs of success in the future than at any period of the past. Harmony and universal good will, that basis of sure success, seem to prevail triumphant. At their recent annual election they reelected their old Conductor, Mr. T. M. Watson. by a unanimous vote. This, besides the presentation of a gold slide, with charm attached and an appropriate inscription thereon, speaks eminently in his behalf, as one who is not only efficient as presiding officer, but who has gained the good will of all. The other officers elected for the present year are Bettie Parker, Guardian, Dr. T. J. Freeman, Musical Director, G. A. Taylor, Librarian, Louisa Bright, Treasurer, and Otto Severance, Guard. These are now serving their first term of office in a manner that does them great credit, for they strive not only to be orderly and systematic in their-duties, but cheerful, kind and obliging, making all who visit the Lyceum feel that it is good for them to be there. I am happy to know that so many of our Lyceum members throughout the land are becoming cognizant of the fact that to make the Lycoum cause a success, concert of action and brotherly and sisterly love one toward another must prevail. The disposition among a few of our prominent ones to "rule or ruin" has been the bane of our existence. With such a feeling we can get no assistance from good spirits, either in or out of the form; but with the deep, heartfelt feelings of good fellowship, and an aspiration to gain rich gems of truth, we have the sympathy of bright and beautiful angels, and then our success will far exceed our highest anticipations.

The music for the gymnastic exercises and marches of this Lyceum is furnished gratuitously by the Severance and Williams celebrated Quadrille Band. Sunday, Jan. 10th, on being called upon to sing before the Lyceum, I-assisted by Mr. Watson and Dr. Freeman-used selections from the "Spiritual Harp," which were well received and loudly encored. They did not, however, get a repetition, but a "fresh gem" every time, which resulted in the sale of several copies of the Harp. Bro. Watson, the Conductor of the Lyceum, and for twelve years a member of the Continental Vocalists, expresses himself eminently plensed with the Harp. He says it is the music book for Spiritualists. He is one of the which is continually making in their several spheres of purbest singers in the land, and his judgment will have considerable influence over the thousands the ripest thoughts of men who are full of the important who have known him as a member of that justly celebrated troups of concerters. He says the book contains more first-class poetry and more really fine, moritorious music, than any that has within his knowledge been presented to the public.

Bro. J. L. Potter spoke to a full house in the healer has few, if any, superiors in this country. So much for Milwaukee.

Now a word for Chicago. The Liberal and Spiritual Association hold regular meetings in Crosby's Music Hall. Miss Clair R. DeEvere is giving tests in the morning and lecturing in the evening to crowded audiences. Miss DeEvere is controlled by the little French spirit, "Lola," and thus far has not been known to make a single mistake. She is the most remarkable test medium I ever saw.

We have used the Spiritual Harp exclusively for the last four months at the lectures here. The Harp is destined to be the hymn and tune book for spiritual meetings in the future, as the "Psalms Life" have been in the past. Nearly every magazine, however, which cannot help it on with the

lent" or the" Superannuated." The few thousand | until the nations shall be but Groups in the great World's Lyceum, we do firmly believe. Now, let ns remain receptive to the unimpassioned sugges-tions of the gool and wise who have preceded us tions of the good and wise who have preceden us to the Higher Life, and who from the fullness of their experience and the screenity of their position MAY—when the proper time and conditions are reached in the progressive work—entrust to our care another precious germ of future practical achievement. Let us not hasfily "rush against the thick bosses" of Destiny, and drown these quiet inspirations in the din of anxious strife.

New Publications.

PUTNAM'S MAGAZINE for February gives the reader sixteen additional pages, and has a table of contents which any over of current literature ought to be satisfied with. Mr. Tuckerman contributes an article on the Ass in Life and Letters; Mr. Clarke has one on Work, Wages, Combinations. &c. : Mr. and Mrs. Stoldard offer graceful verses, carrying fine fancies and pretty concelts, along with tenderest sentiments; Mr. Richard B. Kimball continues his romance of To-Day; Mrs. Rebeeca Harding Davis has a paper of Men's Rights, which is of courso well worth reading; Edmund C. Stedman contributes an article on the Gallows in America; Stedman and Bayard Taylor review the state of literature at home and abroad; Sinclair Tousey has a characteristic and thoroughly readable paper, ontitled A Business Man in Rome ; and other good things remain on the list which we have not occupied the space with enumerating. Putnam comes out remarkably strong in this issue, and is spiced and seasoned to sult an epicurean appetite in letters.

THE GALAXY for February evidences the fresh influx of vigor that has entered into its life and conduct. Mrs. Edwards leads off with the story of Susan Fielding; Justin McCarthy writes of Queen Victoria and her Subjects; Dr. Draper shows up Coffee and its Adulterations in New York ; Eugeno Benson continues his series of analytic and descriptive sketches of the prominent New York journalists, this time discussing Parke Godwin; Mr. E. C. Stedman has some pretty verses on Violet Eyes; Richard Grant White entertains and instructs us with a timely paper on the Grammarless Tongue; and, besides other good tales and essays, the Galaxy Miscellany yields a fund of engaging reading; which is fitly followed and rounded up by Drift Wood and the Nebulae of the editor. We commend this new number of the Galaxy throughout. The rapid increase of its circulation proves its popular merits.

LIPPINCOTT'S MAGAZINE for February offers the following table of contents: Beyond the Breakers - An American Novel, Part II; A New Legend; Mr. Thackeray; New Wind in Old Bottles; My Chalet; The Price of a Dream; The Phenomena of Memory; American Artists in Rome; Over Yonder; The Secret Agent in Foreign Parts; Southern Reconstruction: A Philadelphia Magazine in 1775; and the usual editorial miscellany. It is an undoubted number in respect to attractiveness and real literary finish and worth. THE ATLANTIC for February opens a table of contents to the view which is calculated to titillate the most experienced literary palate. One novel feature about the Atlantic is, its engaging the services of the most eminent men in science as well as letters, to set forth the peculiar progress suit. By this means the people are secured the reading of subjects they discuss. We get permanently valuable papers in this way on history, on biography, on criticism, on poetry and literature, on science, on housekeeping, on morals, on art, on physiology, on travel, on invention and discoveryon everything. The conception in its proper execution is calculated to exalt the repute even of a leading magazino above anything previously attained. The February number of the Atlantic has articles of which some of the titles are evening. Dr. Freeman, the Musical Director, is as follows, whose contents will thus be more than hinted : a stanch supporter of the spiritual cause, par- Our Postal Deficiencies; Competative Housekcoping; Charles ticularly the Lyceum; is a genial soul, and as a Bandslaire, Poet of the Malign; Consumption in America; Ritualism in England; The New Education; Birth of the Solar System ; Tribute of a Loving Friend to the Memory of a Noble Woman; Our Four Servants; and the Literary Notices. This is a strong and rather compact number, excellent for winter reading.

> PETERSON'S LADIES' NATIONAL MAGAZINE for February opens with an enticing steel-plate picture, and is followed with the monthly colored fashion plate, and the bewildering patterns that catch the female ove. The letter-press is light and sparkling, and a new novel is begun by Mrs. Ann S. Stephens. There is a liberal supply of recipes and domestic hints, with comments on an interesting variety of subjects.

ONWARD, the new juvenile magazine of Mayne Reid, and published by Carleton of New York, is crammed in respect of contents which ought to satisfy the hungriest youthful readers. There is a decidedly sensation element in

ly brilliant soprano tones in the highest and most difficult passages of his vocal performances. He is calling the attention of many persons to his neculiar mediumship.

We have also the Davenport Brothers and William M. Fay, with their astounding manifestations, who are satisfying a large class of inquirers who were over asking us to afford them the means of personal investigation. Mrs. Lanston, Mrs. Hull, Mrs. Ferree, Mr. and Mrs. Heron, and sev eral other more private media are quietly doing a great and good work in our midst. Notwithstanding the separation of a second society from ours, in the spring, we have already fully accomblished our former membership; and the sister soelety (I understand) is in a condition of prosperity under the ministrations of Brother Forster.

Our Conferences are exceedingly interesting and increasingly prosperous. Our free platform is generally gratifying, and persons of various faiths meet with us, not for the purpose of obtaining victories over each other, but of eliciting truth. Our Children's Progressive Lyceum is also in a flourishing condition.

With earnest wishes for the emancination of all men from the slavery of ignorance and for the wide spread influence of the Banner of Light, I am faithfully yours for truth and humanity,

JOHN MAYHEW. Washington, D. C., Jan. 10, 1869.

Labor Reform in New England.

A CONVENTION will assemble at 10 o'clock A. M., and continue, day and evening, through six sessions, in the MERONAON, TRENORT TEMPLE, BOSTON, WEDNESDAY and FUURSDAY, JANUARY 37th and 28th, to explain and enforce the unified the fit of Neuronay down and compute THURSDAY, JANUARY 27th and 28th, to explain and enforce the principles of the NATIONAL LARGE UNION and organizo a New England Labor Reform League. Communications and contributions may be sont to E. H. HEYWOOD, WonOgs-TER, or H. L. SATTON, "Workingmen's Institute," No. 3 Tremont Row, Boston. Among the speakers expected are Wondell Phillips, Hon. J. G. Abbott, A. W. Phelps of New Hayen, E. H. Heywood, Mrs. E. L. Daniels, Prof. William Donton, Ira Steward, S. S. Neator Jeagh Warren Goarron W Sacuto Fee, Partor Pilla

circulation; and, if unable personally to attend the Convention, to send us their expressions of good will, collect funds in their various localities, and forward all possible aid in the great struggle for the redemption of labor.

E. H. MEYWOOD,	
E. D. LINTON.	Committee
MRS. E. L. DANIELS,	Committee
IRA STEWARD,	of
GEORGE E. MCNEIL,	
W. S. GOBS.	Arrangements.
II. L. BAXTON,	

Convention of Speakers and Mediums.

Convention of Speakers and Mediums. A Quarterly Convention of Speakers and Mediums will he heid at Avon Springs, N.Y., fuesday and Wedne,day, Feb-ruary 16th and 17th, next, commencing at 10 e'clock A.M. Arrangements have been made with 18ro. Whaley, of the Avon Water Cure, to board, at one dollar per day, such of those in attondance as cannot be entertained by friends. Brothers and sisters, we extend to you all a cordial and fra-ternal invitation. L. tue assemble on this occasion, and par-ticipated free and luarmonious communion with our angelic guardians and guides, and thus help to roll on the majestic car of this new Spiritual Dispensation. J. W. RAYER, F. I. CLUM, FRANCIS LICE.

Illinois Missionary Bureau.

HITTED IS MISSIONARY BUTCAU. Harvoy A. Jones, President. Mrs. H. F. M. Brown, Vice President. Mrs. Julia N. Marsh, Secretary. Dr. S. J. Avory, Treasurer. Missionarites at Large-Dr. E. C. Dunn, Rockford Ill., P. O. box 1000; W. F. Jamieson, editor of The Spiritual Ros-trum, drawer 5006, Chicago, Ill. Bocicties wishing the services of the Missionaries should addross thom personally, or the Secretary of the Bureau. All contributions for the Illinois State Missionary cause will be acknowledged through this paper each month. Contributions to be sent to Mrs. Julia N. Marsh, No. 92 North Dearborn street, Chicago, Ill.

SPIRITHALIST MEETINGS.

CHIGAGO, ILL-Library Hall.-First Society of Spiritual-ists hold mootings every Sunday in Library Hall, at 10³ A. M. and 7³ P. M. Ohldren's Progressive Lyceum meets immedi-ately after the morning service. Speakers engaged :-A. B. Freich during January; Dr. II. P. Fairfield during April and May.

May. Crosby's Music Hall.—The Liberal and Spiritual Association hold meetings every sunday at 103 A. M. and 73 P. M. In Cros-by's Music Hall, Opera House Hullding, entrance on State street. J. Spottlawo, President. Speaker engaged: -- Miss Clair R. Do Evere during January. MILWAURER, WIS.—The First Society of Spiritualists hold meetings every Sunday in Bowman's Hall, at 102 A. M. and 73

JANUARY 30, 1869.

New Books. SECOND EDITION.

THE SPIRITUAL HARP, The new Music Book for the Choir, Congregation and

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By J. M. PEEBLES and J. O. BARRETT. E. H. BAILEY, Musical Editor.

E. H. BAILEY, Musical Editor. Tills work has been prepared for the press at great expense and much mental labor, in order to meet the wants of spiritualist Modelies in every portion of the country. It reced only be examined to meet commendation. The growing interests of Spiritualism demanded an original singing book. Everywhere the call was loud and carnest. The authors have endeavored to meet this domand in the beauting fit of the Spiritualism demanded an original care, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritual Philosophy, set to the meet this domand. In the spiritual Philosophy, set to the meet cheerful ant popular music, it is doubless the most attractive work of the kind cost many times the price of the book. These are very choice, sweet and aspiring. Among them may be mentioned "Spark-ling Waters," "Bail On," "Angel Watcher's Berende," "The leasant," "Sail On," "Angel Watcher's Berende," "The Song that I Love," "Maternity," "Translation," "Bufting film a Moument," "Where the Bouggit by every as choice compliation of original and concerts, sende," "The Song that I Love," "Maternity," "Translation," "Bufting the Bay the Interfore, will be apuggit by every family of liberal thought, irrespective of religious spicing, and the social cienting and the spice of the book. These are very choice, sweet and aspiring. Among them may be mentioned "Spark-Home Pleasant," "Sail On," "Angel Watcher's Berende," "The Song that I Love," "Maternity," "Translation," "Bufting the another, is the price of the Book as and the Bearth, "Make Wither," "Gentle Npirit," "I Stand on Meenory's Golden Shore," & C. The Harp, therefore, will be apuggit by every family of liberal thought, irrespective of religious speciation, as a choice compliation of original and eclectic songs for the social circle. Although not specially prepared for the Lyceum, yet its massical charb, have been heartily supplied with a rich yariter

as a choice compliation of original and celectic songs for the social circle. Although not specially prepared for the Lyceum, yet its musical claims have been heartily supplied with a fob variety of music appropriate for children. Lot its heavenly harmo-nics be sung in all our Lyceums throughout the country. The authors have also arranged an ALDSINGING STRIM for the congregation. Hence, every spiritual family every speaker, medium and friend of Spiritualism, should have the Harp, not only for the hume circle, but for public meetings, that all may partick together of the feast of soul. It becomes the more needful because of the "Sliver Chain Recitations" Introduced in an improved form, under the title of "Spirit Echoes," containing statements of principles uttered by the wise and good of different nges, arranged in classified order, with choruses and chants intersporsed, thus blending music with reading in most inspiring effect upon speaker and con gregation.

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original "expounders of Christianity" not only taught the dogma of "expediency," but avowed it right to " lie for the glory of God." This scheming, pious-toned "expediency" will legitimately justify all the devilism of earth. Spiritualists prefer principle to policy or expediency.

That ably conducted Unitarian periodical, the Liberal Christian, comments as follows upon the Universalist papers of the country:

They are pitched to the level of the mass of uneducated readers, rather than the tastes and needs of a cultivated class, and generally are so filled with the sect, so saturated with its spirit, filled with the sect, so saturated with its spirit, so mortgaged to its interests, claims and ad-vancement that they scarcely reflect the thought and life of the Clurch at large or the age. The sect bristles in overy paragraph and shows itself in every sentence and sentiment, so that readers who care little or nothing for the Universalist denomination, but a great deal for the Universalist denomination, but a great deal for the Universalist is sentiment and idea, flud very little in thein that is satisfying or helpful. They would gain immensely /in popular interest and influence. upon the community at large were they less sec-tarian and more Christian, with less of their or-ganization and clique and more of ideas."

Eastward.-Mr. and Mrs. A. C. Woodrnff.

. Mrs. Woodruff, (formerly Mrs. Clark,) having discontinued her missionary labors in Michigan, will leave, with Mr. Woodruff, for New York about the middle of February, via Toledo and Cleveland:

Friend Woodruff is a sound and-logical lecturer. Mrs. Woodruff has been long and favorably known to the public as an excellent speaker. They will accept engagements to speak by the way on Sundays and week-day evenings. Address A. C. Woodruff, Battle Creek, Mich.

Sturgis, Mich.-C. B. Lynn.

This society of Spiritualists, in Sturgis, composed of so many substantial men and women, is, at present, enjoying the lecture services of our young brother Lynn. This is his third engagement. Could more be said in his favor? In a communication, just received, he says:

"The friends are beginning to realize that per-"The friends are beginning to realize that per-manent settlements are absolutely necessary to secure increasing audiences and promote the in-terests and sympathies of the community, until at last they shall ripen into the beautiful harmo-nies of love. $\bullet \bullet \bullet$ Spiritualists are feeling for their solid men and women (speakers) both morai-ly and intellectually."

Illness of Mrs. Waisbrooker.

DEAR BANNER-Permit a word in behalf of our good sister, Lois Waisbrooker, whose ill health, for several months, has unfitted her for the arduous work she has, for a number of years, so faithfully and so efficiently performed.

She has given many of her best thoughts in her "Spiritual Tracts," and, more recently, in her argument for "Woman's Suffrage." These are documents which should be scattered broadcast over the land. They do lasting credit to the head

piece is a " gem." Yours for the truth, Milicaukee, Wis, Jan. 12, 1869. A. WELDON.

From the Ohio Spiritualist. The College Movement.

MESSES. EDITORS—Your valuable paper, from the first, has been in a measure pledged to the foundation of a College where the children of liberalists might receive an education, and not at the same time be forced to listen and subscribe to dogmas which we have already learned have exerted a pernicious influence on our own lives. At the same time I deeply feel that the Local and State Cause should first be supported, and not one cent withdrawn from them until there is a surplus. I fear the movement, as at present started, is like building a dome before the founda-tions are laid. If the very blood is withdrawn from the Local. Societies, and they languish, there will be no need for a College or anything else of a national

no need for a College or anything else of a national character. You.cannot have a coufederacy until you have societies to unite. I ask any one who thinks of subscribing to the College Fund, to pause and ask himself this ques-tion: Will the money I subscribe do more good if given to the Local Society, or State Association, or toward a College I know not where to be lo-

cated, how to be managed, or how controlled? It is claimed that \$4,000 have alrendy been pledged to the College Fund in the State, Four It is claimed that \$4,000 have already been pledged to the College Fund in the State, Four thousaud dollars, while most of the Lyceums are without libraries, in debt, and struggling for ex-istence. Why, half this sum would give them all excellent libraries, furnish them all with papers, pay off-their indebtedness, and give them an irre-sistible impetus. What do the subscribers to this College Fund expect? A person may give five dollars for a membership, and vote the same as one who has subscribed a thousand dollars. It one who has subscribed a thousand dollars. It looks to me, Messes. Editors, like a leap into the dark. I say, with the earnestness of a heart de-voted to the work, before we give to a College, or an "American" Association, let us see that our home institutions are not living at a poor, dying rate. If we have their treasuries overflowing, let the surplus go to any good cause; but at present for us to talk of raising money to build a College that must cost in the end a round half-million; while our own Societies are suffering for pecuni-ary aid, is—foolishness. SUBSCRIBER.

January 1, 1869.

January 1, 1869. It is true that we earnestly advocated the es-tablishment of the proposed College. We still consider it highly desirable. But there are other interests, more precious still, which MUST NOT be sacrificed. If either must be abandoned for a time, let it be the College, we say most unhesi-tatingly. It is a pity that local interests, the country over, cannot be sustained, and the other movement also forwarded. There can be no ques-tion, however, as to which is primarily important, and should be conserved and advanced, if even at the expense of what is much to be desired. Let us not lose what we have, is our engerness to attain those things, which can have no true basis without the increase of present possessions. Without the increase of present possessions. We do not say, drop the College scheme; but

We do not say, urop the Conege scheme; but we do say, while it is perhaps right that those en-gaged in its advocacy should make it their object of paramount interest, the Spiritualists of the dif-ferent States should see to it that such local wants as our correspondent refers to are first met. Let the former be strictly subordinated to the latter, and no one donate a hundred dollars to that Institution until he has given at least one-fourth this amount to the Lyceum in his own neighborhood.

The Societies and Lyceums that have sprung as well as to the heart of woman. I ask, most re-spectfully, but urgently, of our liberal minded friends, to remember the widows and fatherless in their afflictions, and, especially, such as do not wish to be numbered on the lists of "The Indo-

iles or their elder counselors. Capt. Reid brings ou day much of his own experience and observation as a eler on its pages.

MOORE'S RUBAL NEW YORKER has been removed to York for publication, and been greatly enlarged, am and improved. It enters on the New Year with mu ergy, bringing to the public eye the productions of a corps of superior special and general contributors. not full to make its way all over the country from its ent central place of issue. We wish it the success its merits have carned.

John L. Shorey comes out fresh and bright with his seny" for the New Year, in which the rare editoria and taste of Miss Fanny P. Seaverns is, as usual, con ous. Better wood cuts than print for the pages of this monthly for the very young, cannot be found for the ing. They are perhaps the goms and jowels of the Yet there is nothing in its line that surpas zine. reading matter, with its beautiful, open type for young oves. In fact, pictures, reading, editress and ishers seem to have all come together by the happ chances for the delight of the little ones, who were ne -catored for before.

THE MANUFACTURER AND BUILDER is the name of monthly candidate for public favor, and is publish Western & Co., New York. It is devoted to industria gress in all its branches. The first number contains full body of excellent articles, of real value to the gaged in mechanical or general industrial pursuits. for such a monthly, if well conducted, ought to be for

Mr. K. P. Kidder has published a useful little man the secrets of Bec-Keeping, which is a practical trea every department of bec-culture and management Bee is served up in all his works and ways, with such suggestions, rules, and recitals of personal experies will inevitably attract the attention of those who present in the bec-keeping occupation, or contempl pursuit. We commend Mr. Kidder's exhaustive tree this important theme to general consideration.

THE LADY'S FRIEND, for February, a magazine dev literature and fashion, is received from A. Williams & is beautifully embellished, and well filled with choice ing matter.

Spiritual Matters at the Capita

the month of December. The lecture on the tion, chosen by the audience, "What evi have we of a future life?" was reported, and the bands of Bro. White, our Vice President will forward it if you desire it. The hal largely overthronged during her ministra and another such a feast of good things wou generally desired, when opportunity may occur. Bro. N. Frank White is with us

the present month, delighting crowded and

outhful	meetings every Runday in Bowman's Hall, at 104 A. M. and 73 r. M. George Godfrey, Chairnan. Speaker engaged:	ASTROLOGER AND PSYCHOMETRIST.
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