LIGHT. WINE TELENTH CLEA RI. PHILOSOPH

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Literary Written for the Banner of Light. STARVING BY INCHES.

BY REBECCA J. MASON.

CHAPTER VII-CONTINUED.

After Squire Graves and Susan had become somewhat accustomed to the domestic life of a city house, Mrs. Jones took them out to walk. It took thein hours to go the length of a street-so much to see, so much to ask about. Dry good stores were perfectly bewildering, as they may well be, even to those who frequent them. They did not see where the goods came from, who could over buy them, and Susan shrank from handling them, saying "they were too good to be touched." Then the markets, large and small, the places of husiness which they were permitted to enter, the boarding-houses, the lodging-houses, the churches, the theatres, all at first drew forth no emotions, save of wonder. The Squire inquired for Long-Wharf, asking if the piece of cannon still remained there which his father used to hitch his horse to when he brought vegetables to market.

Then, too, the domestic machinery of the city entertained them greatly. The milk being brought in cans every morning; the ashes and swill being removed weekly; the streets being lighted, as well as the houses-all they could do was to gaze at these things until they became familiar. At first, they could not sleep nights; at the sound of every bell they were out of hed like a flash, expocting to see flames all around them; for a fire was something ontirely unheard of in their town. After a while they began to recover their poise, and wished to see the inside as well as outside of thipgs.

Mrs. Jones thought it best to let them become a little accustomed to the noise and confusion, the strange sights and sounds, before she carried them into the heart of things. So it was not until some time after their arrival, that she asked them to take an early walk with her, one pleasant morning.

They left the house at half-past six. Mrs. Jones made her way in the direction of the business part of the city. The shops were just being opened, and the Squiro and his daughter saw, with surprise, that the streets were thronged, carly as it was, with men and women, who were hurrying along an a rapid rate. Some were well dressed some were poorly clad. There were men and women and girls. Young women, chatting boys gally, who had never known care; and young women, too, with faces full of care. Young women, and women no longer young, with shabby dress, and a tired, weary air, as though unrefresh ed by sleep; and many of them were unrefreshed by sleep, for they had toiled so far into the night that their few hours of restless slumber had been of little benefit to them.

Susan and her father looked upon this moving mass and inquired who they were, why they friends resided, she should become his wife. The were out so early, why in such haste, and where girl hesitated long before she would consent even

they were too bewildered by the splendor around menantment. they were too bewildlered by the splendor around them for words. They looked at the brilliant lights, at the elegant frescoes, at the magnificently dressed people, holding little tunnels up to their eyes, at their spangled fans, sparkling like, diamonds. At length Susan ventured to whisper to Mrs. Jones:

"I should think these folks would be ashamed to set here all dressed up like this, and know that them other women don't have half enough to. wear, nor victuals enough to eat."

Mrs. Jones said nothing, but placed an operaglass in Susan's hand, and told her to look about. She was delighted at finding the little tunnel could draw the faces so near her she could almost hear them breathe; and, handing it to her father. she leaned back absorbed in listening to the low. sweet strains of the music. Yes; when she got back, Jane should have a plano. The lights were turned down, the curtain rose, and the music grow more wild and weird than before. As the actors appeared one after another upon the stage, they were dazzled by the splendor of their attire. Their trailing dresses, their glistening jewels, their hand. some faces and graceful motions were all overpowering. The play was "Macheth," and Susan fairly shricked when she saw the gleaming dagger.

"Don't be afeared; it's nothin' bift make b'lieve," whispered her father.

At length the curtain dropped for the last time, and the audience rose to go. Susan and her father had been nearly deafened by the immense applause, and were thankful it was over. They could not yet tell whether they had enjoyed it as much as they did one of their quiet prayer-meetings, for they had completely lost themselves in the brilliancy and newness by which they were surrounded. The next day-they were to take a quiet drive in the suburbs, which Mrs. Jones thought would be the needed tonic.

CHAPTER VIII.

All this time the young men in Ashley lind been hard at work. They had bought lumber, had hauled stone, and had had a grand raising of be frame of Lyceum Hall. The day of the raising Mr. Holt had given them a public dinner at his tavern. They worked hard to finish the building by the first of November, for when John Collins went to Bamford he was to engage one or two sneakers to come out there in the course of the season. In the absence of Squire Graves and Susan, Mr. Dobbs had ample opportunities for improving his acquaintance with Jane. They were none of them any great hands at letterwriting, therefore but one communication had passed between them since their separation. True. Mr. Dobbs did not come to the house, but he took long walks with Jane every day, and she had engaged to marry him. She knew her father and Susan would never consent, and she resolved to become Mrs. Dobbs without their consent. Mr. Dobbs proposed an elopement, telling Jano that as soon as they reached New York, where his

attire, a/neatly fitting suit of gray, free from flounces, and dainty cuffs and collar. Her hat was removed, and you saw an intellectual, carnest face, a good head with fair brown hair plainly parted and combed from off the brow. This lady was Dr. Lydia Saunders.

"A woman doctor! why, that beats all," whispered Susan.

"I know a number," answered her friend. " After the meeting, if you like, I will make you acjuainted with her."

Dr. Saunders told the large audience how deeply her sympathics had been moved in behalf of the workingwomen, through her own observation. There were heart-rending cases she had seen with her own eyes, of want, of broken health, of misfortune, of despair. She, being a woman, knew truly a woman's life. There were noble men who were not ashamed that their mothers were women. There were men, also, who looked upon woman as an inferior being, as naturally legraded, totally depraved. There were those, she knew, in that same room, who had no faith in woman. She thought the morals of men were first to be purified, then they would have a higher estimate of woman. Then, when they should look upon women with respect, even with a deference amounting almost to reverence, they would be willing to accord them equal rights and privileges. Then the now vulgar capitalist, whose only basis was money, would become the noble, the unselfish, the Christian gentleman. Then woman would receive just, fair, liberal compensation for her labor, be it what it may. She claimed that if a woman did the same work as well as a man she should have the same rate of pay. Why should a thorough book keeper, because she is a woman, receive only eight dollars a week, when she goes as early, stays as late and keeps the accounts as correctly as a man, and a man for the same work receives twenty and twenty-five dollars a week? So in all departments of labor. She knew a store where the girls, smart, experienced and efficient, saleswomen, received only seven eight and ten dollars a week, while behind the same counter was a man-clerk selling braids and trimmings (what work for a grown man!) and receiving fifty dollars a week. People's abilities are too often measured by their success. A woman, or a man either, may be very talented, may work day after day at mental or manual labor. and yet not succeed. Such peopla pass unnoticed. Why is it? Another, coarse of there, while a in the possession of wealth, may work not half so diligently, and everything they touch turn to child often saw beautiful boings when she was gold. Why is it? Ay, why is it? Look, my brothers, look, my sisters, you that are well cared for and sheltered, look deep into these things, and, if we cannot aid with money, let us aid with words to Susan. of kindness, with deeds of kindness; and remem-

"Oh, woman, pale with want ! thou dost not know That on thy lot much thought is spent in heaven !" And Dr. Saunders left the platform.

The Squire and Susan both told Mrs. Jones that things was a great deal worse than they 'd any idee on."

There were various other speakers. Philan-

After dinner, Alico played and sang for them, and the little Edna-the darling little Ednacame with her beloved pussy, and elimbed into Susan's lap. In all her life, Susan had never seen so fair a child. Her fair, sweet face, her litthe loving ways, won their way at once, and tears, which seldom came to Susan Graves, filled her eves as sho listened to her childish tones. She thought of her dead mother, with her gentle, quiet ways; she thought of herself, rough, hard, and stern, except to those who knew her well. and then she thought how a sweet face, looking into hers, and a dear voice, to call her mother! would have softened and toned down the rough edges in her unture. Susan Graves sat long with the child, folded in her arms, and at last the little one, tired with play, dropped off to sleep. Susan would not suffer her to be removed, and Mrs. Motion humored her mood.

Meantime, the Judge was gaining ground with Squire Graves. At first, the Squire felt a little shy in such grand company, but he found the Judge, to be a sensible, social man, "not a bit stuck up," as Susan said, and was soon talking at ease with him, and the liking was reciprocal. The Judge had to be at his office for an hour, and invited the old gentleman to accompany him, Alice Vane was to speak in the evening, for she felt she,could not do enough in this cause. The conversation turned upon the subject uppermost* in their minds, and Alice related to Susan some

of her own experience. "Why, Miss Vane!" exclaimed Susan, Vyou don't mean a lady like you ever went hungry?" Then Alice Vane told Susan all that we know so well.

It was an impressive sight-Susan, with her head thrown back, the sleeping child and her favorite in her arms, her face completely changed by emotion -- none who looked upon Susan Graves at that moment would have called her hard and stern. They had talked far into the afternoon, and felt that they must hasten, or they would not be in time for the speaking. Judge Morton and the Souire were to meet them at the hall. As Susan moved to place the sleeping child upon the lounge, she opened her eyes, and, throwing her arms round Susan's neck, said :

'Let me kiss you, Aunt Susan, 'cause 1 know you 're good," and she kissed her again and again. "While I was asleep, mother, I saw a beautiful lady standing close right up to Aunt Susan. Is that a dream, mother?"

"Yds, darling," replied her mother, for the asleep.

"Well, but was n't it Aunt Susan's mother? Have you got any mother?" she asked, turning

"I've got a dear, darling mother," she went on, as Susan did not reply. "Have n't you got any little daughter, or anybody to love you?"

Here Susan broke down entirely, and the little one tenderly wiped away the tears and kissed her again, ""cause she had made her feel so bad."

" But you'll love me just the same, won't you, Aunt Susan? I did n't mean to make you feel bad." "Ves, you angel," whispered Susan, as she rose

"Father, do you mean the little house on the hill?" asked Susan.

NO. 19.

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"Yes," answered her father. "I've got a little house, on risin' ground, that aint o' no mortal use to me, right in the middle of a two acro lot, and that woman shall go there and live the rest of her days. She's welcome to it, land and all. It's no use 'n our havin' so, much more 'n we can use; and I guess, Susan, we can throw in the whitefaced cow, and Dick, the now pig."

Dr. Braine grasped the generous hand still resting on the table, and poured out his thanks. The little Edna came round and asked the Squire if she could take Kyley and Gip, and go and son the white cow and Dicky pig.

" Yes, you blessed, pretty creater, you," said he, aking her in his big arms. " Miss Morton, do come out next summer, and bring this little creeler, and her live stock; and all of ye come; 1 guess there's room 'nough in the old house; any way, there's room 'nough in the old man's heart for all of ye."

They sat round the table until this for meeting, discussing and planning the removal of Dr. Braine's patient into the country. It was arrauged that the Squire should call, with the Dogtor, and afterward, Susan and the other ladies. Mrs. Atherton, the doctor's patient, was a poor woman, who had always been poor since her marringe. Hor girlhood had been passed in a contented and plentiful home. Her husband was an intelligent mechanic, but had met with an accident the first year of their married life, which had disabled him from following his occupation. Why is there no provision for such families? He was sick a long while, their living consumed all they had, and at his death she was destitute. Always delicate, she began to full rapidly. At was thus Dr. Braine first found her.

When the party arrived at the hall in the even ing, the speaking had already commenced. A young lady, slight built, and fragile looking, with spirituelle face, was talking in a silvery voice to a large audience, who listened profoundly. She was extremely youthful, not over twenty, and when our friends entered, she was telling the people how, although her life had been so short, and

so rounded out with happiness, how deeply she had, from earliest childhood, sympathized with the suffering, the unforturnate, the degraded; that she had dedicated her life, long or short, as might be, to their cause; how she would work for them and with them, be among them and of them, even unto the end. That was Edith Rollins. Here Squire Graves was seen to rise and remove his overcont. Susan looked at him anxiously. He deliberately walked up on the platform. Susan held her breath. Her father before a public audience, in a great city! Would they laugh at him? But the Squire knew his ground. No one laughed at him, although his grammar was not according to Murray. The man had a bearing and a presence that commanded respect. He drew forth his red bandanna and wiped his face. That was one of his habits. He then began:

" Mr. Chairman, and Men and Women-This is the fust time I ever come to one o' these meetin's. I 've lived sixty years, and to day I 've sot here and heered things said that's made my blood bile. For sixty years I 've had plenty, yes, more 'n a plenty, and it makes my blood bile to know there's gals and women, and far's I know men, that don't have 'nough, that don't have clothes 'nongli to wear, nor victuals 'nough to eat, and have to live as I 've heered 'em tell to day. It's a burnin' shame, and I'm ashamed on 't, for one. To think we've lived so many years, many on us. and had 'nough, and other folks a starvin'! I hope God'll forgive me for not doin' anything, and won't bring it up agin me at the judgment, for I did n't know nothin' about it. It's an awfulthing, feller creeters, to know there's a woman or gal, or man either, a'most dyin' o' want, and go right by like the priest and the Levite. 1 don't see how ye can come here fixed up so mice, and go home and sleep in your beds knowin'some folks had to go to hed without their suppor. You're most all on ye pretty well dressed, and I should think yo'd feel a little ashamed on it. S'pose ye jest put your hand in your pockets now, all on ye that's able, and hand out all ye can spare right here on the table. I'll do all 1 can to night, and I'll keep a doin' jest as long as the Lord spares me. We 've all got more land out our way 'n we want to use, and when I go home I'll git the folks together, and we'll talk it over and see what we can do 'bout gittin' some o' these women folks away into the fresh air. Now I beg on ye not to go home till you 've done all ye can to night, and keep a doin'. Ye must remember there's a day o' judgment comin', and everything that's writ down in the Lamb's book o' life 'll bo brought to light. Don't have no brother or sister a cryin' out agin ye that ye knowed they did n't have 'nough to keep 'em alive, and yo never raised your hand to help 'em." And the Squire, wined his face and sat down, while the house rang with cheer upon cheer. As the Squire left the platform he laid a hundred dollar bill upon the table, and many menand women among the audience did likewise. They were not all hundred dollar bills, but they gave according to their ability, and at the close of the meeting the treasurer reckoned up four thousand dollars. This money was, some of it, sent, in various sums, to different persons who were in sore need, to help keep them more comfortable until the committee could concert measures to place them where they could support themselves independent of all aid. The old man in his conscientiousness, his simple country talk, had charged the whole audience with fresh vitality. Many of them had never looked upon the subject before as a matter of conscience, and they did feel somewhat mortified at having such home truths thrust so earnestly and plainly into their faces.

their destination? Were they out to take an early train? Alas! many of them were out for an early train! Many of these little ones should have taken a train far later in life.

Mrs. Jones explained to her friends that these men and women did the work in shops, in stores, in offices.

"But, Miss Jones, where do they all live?" asked the Squire.

"These are the women I have told you something of," replied the lady. " Few of them have homes. Most of them live in boarding-houses and lodging-houses."

"What are lodging-houses, Miss Jones?" asked Susan.

"They are houses fitted up with a great many chambers, where a girl can hire a room all ready furnished, and so have a place to live and sleep in, and buy bread and pies at a bake-house; or get up and go out to her breakfast in some saloon."

"What sort of places are saloons?" they both inquired.

"Here we are, close by one. Let us go in, for once, and take a breakfast, and then you can judge." And they all went in and seated themselves at a small table.

The Squire and his daughter just tasted their coffee, but could eat nothing. It made them heart sick to see these women thus crowding into a public saloon; and then to see the feeble breakfasts they ate. Susan said she could not churn a pound of butter on what they called a breakfast.

"And just see the little stingy mess of blue milk," said she, as she emptied the creamer into her coffee.

They left the saloon, with no desire to repeat their experiment.

Remember, that many women come from a plentiful home, as did the Squire and his daughter; and can you wonder at the broken health, the weary, homesick feeling that must necessarily follow such sudden changes and conditions? Mrs. Jones proposed to her friends that they should go out and walk from six to seven o'clock, that evening, so as to see those same people returning from their work. They did so; and Susan noted that the gay, laughing girls seemed as light-hearted as in the morning, while the tired ones dragged more heavily; for now and then they met the same faces.

They had been invited to a theatre for that evening, and the Squire and Susan had, at first, some scruples about going, as Susan said, "they bein' church members;" but not having the remotest idea of what a play could be, supposing it must be something like their own plays at huskings and quiltings, they at length decided to go; Susan remarking that: "She guessed she knowed enough to behave herself and not get into no scrapes, wherever she went"

When they entered the gorgeous amphitheatre,

to think of it; but she had become so thoroughly infatuated with this man that in the end she decided to leave home and friends and join her life to his. Jane did not consent to this step without great reluctance, and many an hour of misgiving. What would her father say to return and find her gone?-for they had arranged to leave the week before the family returned-and Susan, too, would be dreadfully worried. But Mr. Dobbs assured. her his love would be all-sufficient and ever unfailing, and the innocent girl believed him.

Jane had conveyed her simple wardrobe, a piece at a time, to the man for whom she was leaving her childhood's home, and he had packed it all in his one trunk, for the most of his he carried on his person. She was to leave on a Thursday morning at break of day-he was to forward the luggage the day before to the next station-and her father and Susan were expected on the Monday after. She had delayed going till the last moment, for it was hard to leave her old home. After Squire Graves and his daughter Susan had become refreshed by quiet drives in the quiet suburbs of the noisy city, they were impatient to attend some of the meetings of which, as Susan said. "the half had not been told them." The Squire and herself had noticed in their various walks that many of these girls that worked in shops and stores were not only well, but even handsomely and fashionably dressed; wore double skirts, Grecian bends, flowers, bracelets and all the paraphernalia of women of wealth and style.

could afford such dress. "My dear Susan," replied Mrs. Jones, "there are two classes of workingwomen: the comfortable class and those who are not comfortable. The comfortable class do not depend on their daily labor for a support. Many of them have homes, are well brought up and tolerably educated. Their fathers cannot afford to give them expensive finery, and, being intelligent, they can command better pay, and so they enter shops and stores and printing-offices solely to have the means of dressing finely. Many girls, also, are tired of a quiet life at home, and will work in a crowded city for the excitement of it. They have told me so themselves."

They asked Mrs. Jones how it was possible they

" But, Miss Jones, do you think that is right?" asked Susan.

"Very far from right! The poorer class of girls will try to dress as well as their companions, for these young ladies do not like to walk through the street with a shop-mate shabbily dressed. There must come a great reform in woman's dress, for I know girls who will not wear an untrimmed gown through the street.'

The next morning after this conversation they were to attend a "Woman's Convention." The party went early so as to hear the opening speech. The meeting was to be opened by a lady of position, culture and wealth. Susan noted her plain | nality of the old Squire and his daughter.

sisters. Men of large benevolence and clear con- as they entered the hall, and beckoned them to a sciences, who felt constrained to lift up their volces in behalf of women who had to toil by day, the afternoon the speakers were to be the workand often into the night, and then could not keep their heads above water. Why? Because their employers, as a general thing, are only moneyed girls and elderly women-some of them not commen. One emiñent humanitarian has told us about going into a fine and showily furnished house, and the only vulgar thing therein was the of want and suffering that were there unfolded. master of it, These employers usually are shrewd. The thought uppermost in their minds was, How mon of business, men deficient in heart, in conscience, even in culture. The possession of wealth does not make a man coarse, vulgar, selfish and little. "Can the Ethiopian change his skin or the leopard his spots?" So no amount of wealth will make a man, or woman either, conscientious, respectful, courteous and benevolent. It is generally this class of men who oppose woman's voting, woman's interest in all things, in the way of progress-vulgar rich men and vulgar well-todo men.

Squire Graves and his daughter listened with the deepest interest to all that was said. Presently two ladies came in who took the unoccupied seats next Mrs. Jones. Mrs. Jones looked up as they seated themselves, and in a moment her hand was warmly grasped. It was Mrs. Morton whom Mrs. Jones had known in more prosnerous times. She was truly glad to meet her former friend, and at once introduced her adopted daughter, Alice Vane. Mrs. Jones, in turn, precordially received by the two ladles. When the suggest, and much to hear. Dr. Saunders told friends returning home with her to dine.

ton, but, upon meeting with reverses, she had Dr Brame also invited Squire Graves to ride moved to an obscure country town, and thus they had lost sight of each other. Susan and her father were welcomed like old friends, and the trio urged to remain at Judge Morton's the rest of their stay. They were overjoyed to find the Mortons knew John Collins. "The heavenly man!" as Susan said, "to think he knowed sich grand to live in the country, and dig round in the what would Jane and Becky and Leander and all | fresh stuff to live on." the other folks say when she got home and told 'em she'd been livin' in the house with a Judge? But, one thing, she guessed Susan Graves knowed how to behave herself if she was goin' to set at the table with a Judge! She knowed what was they had good country air, a little cottage, and a what!"

Mrs. Morton thought they had better rest a few hours, and not go in to the afternoon session be fore three o'clock, and hesides, she wanted to talk Twho could help round, and they might be made with her guests. Her heart went out warmly to (into a smart family. No use in taking medicine; ward Susan and her father, for she divined at it only hurts her.' once their noble natures. The Judge was delighted to meet Mrs. Jones again, and was fairly taken captive by the kind-heartedness and origi-

thropic men, who looked upon women as their to prepare for the meeting. The Judge saw them seat. The speaking had already commenced. In ingwomen themselves; and Susan and her father were both amazed and touched to see young fortably clad-go up on the platform and state their condition; they were shocked at the recitals could people have such wealth of dress, and let. these women suffer? The Squire told the Judge he could n't account for it."

"No, my friend," replied Judge Morton, " that is not a matter of surprise. The people's conscience is asleep, torpid--conscience has not been educated; the few who have a conscience are ready to do to their uttermost."

After the meeting the party made their way to the platform, as Mrs. Morton wished to present her guests to Lydia Saunders and Dr. Brame. whom she had discorned amid the crowd. They each gave a cordial hand to Susan Graves and her father, and it was arranged that they should accompany the Mortons home to tea.

The little Edna flew into the parlor to meet them, where Gip lay fast asleep under a table, and Kyley comfortably curled up in a large work-basket, for these family pets followed the child's every step."

The conversation at the ten-table was brisk and sented Squire Graves and his daughter, who were animated, for there was much to toll, much to intermission came Mrs. Morton insisted upon the Susan she would take her on her rounds among her patients the next day, and she could see life Years before Mrs. Jones had known Mrs. Mor- in different forms from all her past experience. with him in the morning, for he wished to cultivate his acquaintance.

'But I can't for the life of me see how you 're goin' to git out o' this tangle," said the Squire. Seems to me there's too many folks in this city. Why, if them gals was mine, I should want 'em folks, and never put on no airs nuther! And ground, and have plenty o' cow's milk and good

"That is one point we are just beginning to agitate," replied Dr. Brame; " the city is altogether overcrowded. We want to get these women out of it. They would rally yet, many of them, if lot of ground of their own. I have a patient now-a woman in decline-who could be saved by 'free air and sunshine.' She has three boys.

"Yes, and I've got jest the place for that woman and her three boys," said the Squire, bringing his fist down on the table with a banga favorite gesture of his, when in earnest.

Alice Vane made the closing speech. She said she stood there as a brand plucked from the burning; that she knew this strata of human need

> 4.1

OF LIGHT. BANNER

and woo existed; that she herself had once i sick feeling which must come over a woman the walked through this fiery furnace; that she knew there were noble souls in that very hall who tiung out their wealth with liberal hand; that she knew the value of money in this cause, but money was not all in all. The two-great forces were, conscience and education. These two elements would be the leaven which should work through all grades of society, which should level all to their proper condition. Without the child be frained with tender conscience, there can be no hope of mercy or justice in its grown life. Without education, no grown child could turn its thought or hand to trade, to science, to art, to agriculture, to any skilled labor, thereby bettering his time. Rome was not built in a day. The emancipation was not brought about fill after years of toil, and, in the end, fighting and bloodshed. The men who were mobbed then, to day had testimonials given thege. We had taken vast strides in progression, in the state, in the church, in social life. Wo men were no longer laughed at upon the platform. Women of wealth, position, culture, were coming forward every day, to lecture, to speak, to advo cate the right upon all subjects, moral, intellect: ual, religious, political. That was a great step gained. The next would be women in the halls of Legislature. Yes; even at Washington.

2

Alice Vane ceased speaking, and went over to her friends. Susan way so, delighted she could have almost made a speech herself. It was now late, and the audience dispersed, to assemble in the morning. John Collins was expected to be in the city that day, and the party were to return to Ashley. Mr. Collins could not leave until Wednesday afternoon, but by traveling all night he could reach Bamford on Thursday evening-not, howover, in season for the meeting.

CHAPTER IN.

When the party returned, to Judge Morton's, they found John Collins waiting to meet them. He had just arrived, had been to the hall, but found the growd pouring out, and so had resolved to a wait them at Judge Morton's. He was a young man for whom the Judge had formed a sincere friendship; and since John Collins's ordination, they had kept up a correspondence. Hence, the minister was invited to meet his parishioners, and remain himself at the home of the Morton's. They sat and talked far into the night, as Mrs Jones. the Squire and Susan had so much to ask about Anna and Jane, Becky and Leander, and the farm and the cattle, the new hall, and many other things.

They did not know that on that very morning, Jane had gone noiselessly over the stairs, out at the gate, while the stars were yet shining, had been met by Mr. Dobbs, (who had made a feint of leaving the day before with his luggage, and walked away quietly with him into her unknown future. No; they knew nothing of that-of the cloud that, no bigger than a man's hand, was spreading over their home to overwhelm them. They knew not that Anna Jones had closed her school-room, and, with Becky and Leander, were searching the house, were searching the garden. the burying ground, all in valu. They knew not that, at that moment, Jane was as far from home as themselves, on her way to New York. No; they would have one more night of rest, one more day of enjoyment before the cloud should burst.

The next morning they rose early, as Mrs. Jones and Susan had some shopping to do, which would occupy a part of the day. Then they were to attend the meetings. John Collins was to speak in the evening. Saturday there was to be more sight-seeing, Sunday, music "and a sermon," Monday, the cars for Ashley,

At ten o'clock, they entered the hall, and found it well filled. The meeting was not yet called to order, and they had time to look about. Some were talking, some reading, some of the women were knitting. Susan liked that, and said, "if she was used to sich meetin's she would carry hers." The chairman rose and called the meeting to order. Silence reigned, and a workingman arose and took the platform. He had but few words to say, but wanted it understood that the system of long hours of labor, small rates of wages, high prices of living, were all sources of discouragement to the laboring man. He had no time for rest, for reading, for recreation; it was

first time she finds herself alone in a lodginghouse. Who knows when she goes in or out, whether she be sick or well, how she gets her meals, how she lives? Who takes any interest in her whatever? She painted the moral influence of living alone, uncared for. How a woman, living in this way, grew desponding, discouraged, and finally sick. How, with all her striving, if she could not keep soul and hody together after long weeks of toil, she would long to lie down anil die, and how impossible it was that this continued perplexity of mind should not affect them physically. The speaker said she would not occupy much time. She wanted those who lived in lodging houses to come forward and make their wn statements.

These women did come forward, many of them, and told the plain, straightforward story of their daily life. None of them liked that mode of living; it was not like home, they said. Not like home! No, there is no place to a woman like her knowledge a power by which we put the material own home. She may find friends, kind friends, but there is no place like home. It is a sad sight to see a homeless woman or child. Why must it be? Nations speakers occupied the time, most of them women. At last John Collins rose. He was the last speaker. It was already nine o'clock and he would not detain them long.

an interest; to see the hour had come, and the woman, also; to see woman on the platform, in the speaker's desk; that old conventionalities were broken down; that it was no longer a shame for woman to speak in public; that he saw them as God, the stupendous question will arise, though I loctors, as lecturers, and he hoped soon to see should be enflowed with even almighty power to them in the pulpit. He would open his pulpit to them, even if the next day he behurled from its top. It was quite time the condition of the workhad enriched himself at the cost of their lives long enough. Let him take his ill-gotten gains light of our earthly life grows dim, and to those and expend it for their welfare-if they would ac-A voice: We don't want it. He was cept it: glad to hear that; he liked independence. He knew it was hard to battle with poverty and sickness, and most of those battles are fought by wemen, even delicate, feelde women? He bid them take courage, to bear bravely on. Strong men and women would fight for them, even as they had once done for the black people. 'He would, work with his pen, with his voice, time, money yes, he would give himself to this cause.

There were various matters of business to be settled that night, and it was late before the convention closed. At each session large contributions were made. The convention was a success. Our friends returned home, and after a little chat -for it was later-retired to rest

I To be in wated in our selet 1.

Written for the Banner of Light ON THE OTHER SIDE.

BY 1. 0. BAND

We go our way in life too much alone We hold ourselves too much from all our kind : Too often are we deaf to sigh and moan ; Togoften to the weak and helpless blind Too often, where distress and want abile We turn and pass upon the other side

The other side is trodden smooth and worn By footsteps passing billy all the day ; Where lie the bruised ones who faint and mourn Is seldom more than an untrodden way Our selfish hearts are for our feet a guide. They lead us all upon the other side

It should be ours the oil and wine to pour Into the bleeding wounds of stricken ones To take the smitten, and the sick and sore, And bear them where the stream of blessing runs. Instead, we look about, the way is wide, And so we pass by on the other side.

Ob, friends and brothers, gliding down the years, Humanity is calling each and all, In tender accents, born of grief and tears

God bids you listen to the thrilling oalt ! You cannot, in your cold and setfish pride Pass guiltless by upon the other side Madison, Wis., Dec. 1, 1889.

Notes of a Worker.

brive Byssee-Through your columns permit Mrs. Lawyour hospitable readers, who have so kindly contributed to

The Lecture Room. THE SOUL AND ITS QUESTIONINGS. FOURTH LECTURE BY EMMA HARDINGE, Music Hall, Boston, Sunday, Dec. 26th, 1869

Reported for the Banner of Light.

WHITHER AM I BOUND? This is the question which the soul, in every age and overy clime, has reiterated. This is the question which of all others presses home the nearest, and with the most imperative urgency upon the human mind, involving as it does all that is important in man's ciernal wolfare. What if we learn how fearfully and wonderfully we are over space, and even learn to realize the methods the Creator in controlling them, and make our universe beneath our feet? We may understand that though we count but as units in the grand scheme of human existence, still we never lose the actual fact of our personal individuality; that we live forever, each one as a Godlike identity; that and systems-which think not-mightier than the

endowed with an immortal spirit. We are the "I am " of being; and yet, although we may realize all this, rejoice in the glorious brotherhood of man, and the divine fatherhood of around us another star in the material world is darkened?

These are questions which must be answered. destiny. In the day of our great sorrow, calamity and failure, how earnestly do they press home upon us; entrance, when our loved ones depart from us, prison; that he had descended to the dark realm mortality; all else sinks into insignificance before it.

The more we reflect upon the nature of human action, the more to we find in it notes of instinctstores of learning are laid up, with a hope of applying them to the uses of the future. The mothe only failure in the universe.

ance of immortality from the demonstrated pres- are imperishable and eternal; that in all forms of

and probation for the soul also, the absolute necessity of perfect purity, before we can enter upon those higher conditions of spirit life which we are accustomed to call heaven. This doctrine, too, recognized the kindly alliance which man sustains with all creation, and inculcated tenderness toward the lower creatures. The universality of this belief may be traced by the scholar through all the beliefs of the Orient, except amongst the Jews. We find no trace of it in the Old Testament; but then, its pages contain no proof of immortality at all, and though the Christian world bow down before the Bible, and affirm it to be a revelation direct from God, we repeat, the Old-Testament contains no direct teaching of the soul's immortality, and only vaguely infers that there were sects amongst the Jews who did enmade? What if we comprehend our lordship tertain such a belief. In the New Testament Christ the spirit not only taught the immortality of creation, until we, ourselves, can model after of the soul, but also that our immortal existence was fashioned by the deeds done in the body. The central idea of his doctrine was ever that the kingdom of heaven is within us, and is born of our own pure acts and thoughts.

There are two points to which, in connection with his teachings, we would call your attention: In the very moment when the parting spirit of we are larger and grander oven than suns, stars the gentle Nazarene might have truly beheld the realities of the hereafter to which himself and his He was glad to see so many there; to see such whole universe of matter, because we alone are dying associates on the dreadful cross of martyrdom were hastening, he uttered to the penitent thief those memorable words, "To-day shalt thou be with me in Paradise."

The theology of Christianity teaches that Jesus did not ascend into heaven till the third day. Where then was that Paradise in which the sufrule and govern my earth whilst yet its inhabit- ferers were to meet on the first day-ay, even on ant, how do I know if this knowledge exists he. the very day when their mortal eyes were forever youd the grave? Are the glorious beams of in- closing upon earth. All commentators upon Orling classes was brought to light. The employer tollect quenched in the sarcophagus of the tomb? ental beliefs declare that the ancients believed Do we lose these transcendent powers when the Paradise was an intermediate state; a realm where the discipline of human life wasestill continued, and the pilgrim soul passed from sphere to sphere, in the fulfillment of its progressive

> Again: one of the companions of Jesus-Peter -implies, in the epistle ascribed to him, that they knock at the door of our hearts and demand [Jesus went and preached to disobedient spirits in importunately questioning whither they have of punishment for crime to feach and instruct its gone? Mankind has reiterated the question of suffering inhabitants. Can we suppose that he that philosophy which purports to interpret the whose meek and gentle heart could so hardroblems of life; but, alast it is only life present. Iy brook the sight of sorrow that he wept at Philosophy cannot follow life's issues into the the tomb of Lazarus, could go to that region of realm of spirit. And yet, says philosophy, we he- gloom for the alloviation of woe, and work hold eternity written upon every form of matter; in vain? If the wretched spirits in prison to the passing seasons whisper, "we will come whom Jesus preached were incapable of reform again;" the sighing winds of winter, the burning and progress, would be have mocked them with beams of summer, all return with every recurring his teachings? Wherefore did Christ descend to season; the mournful voices of autumn, as they teach the spirits in prison at all? The fact that sing the requiem of the flowers and bloom that he is said to have done so is in itself a gospel of are passing away, still whisper, "Another year progress and hope. And yet Christianity affects we shall come again." Eternity is written with to deny the belief in progress hereafter. Is not burning tingers in the blue heavens; the stars such a denial but the shadow of a dark, manwhich have disappeared from the gaze of the as- | made theology? a reflection of the cruel and savtronomer, live still in space. All things return in "age belief that preaches of a God of infant conreconstructed beauty; but the most beautiful of demnation, total depravity and endless punishall, the form that we have best loved-must the ment? How should we rejoice that at last the noblest works of God-man-perish, then, and Babylon of theologic mystery has fallen, the dark leave us alike uninstructed of his fate, and com- | pall which superstition, bigotry and ignorance fortless? the sweet vibrating tones of love, are has woven around us is rent in twain, and the they bushed forever beneath the waving grass of ¹ gloom of the grave is converted into the sunlight the silent tomb? And these questions are for the of immortal life. The testimony, however, which living as for the dead: Whither am I bound? is given by the very lips of the founder of. Chris-What is my fate and destiny? All other subjects tianity himself concerning the existence of Paraof living interest cluster around the theme of im- dise or a mid region of progress, is one of the strongest points which the Scriptures of the Jews afford concerning the soul's destiny hereafter.

I shall now refer to the general features of agreement in which the spirits of the nineteenth ive preparation for the future. We build for to- century answer the question, Whither am I bound? morrow; we gather riches for to-morrow; all our And first we must consider the spirits' teachings concerning the nature and locality of the spiritworld in which the hosts of returning intelliment we call the present is gone ere we can gences, who are now in our midst, claim to be number its gifts. If there is no to-morrow for dwelling. Whilst they speak to you in many vathe soul-no hereafter for the spirit, then is the ried tongues, whilst they give you widely differsoul-the great governing power of humanity-- ent information concerning their individual conditions, there are certain specialities in which all I do not propose to reiterate now the evidences communicating spirits agree. They affirm that of the soul's immortality; I do not press home all creation witnesses of three and only three be an BASNER--Through your columns permit Mis. Law-this question upon those thinkers of the nine- primitive elements; these they call matter, life teenth century who have received the full assurJANUARY 22, 1870.

country, and it is of this element, the life principle, that the spirit-world and all it contains is composed. Age after age have the temples. nalaces, houses, cities and villages which man has built flourished, decayed and passed away from human ken, but their forms still remain, and are perpetuated in the soul's world, which permeates this globe. Even now upon its surface the soul of all things is quivering and throbbing in every existing form. The mortal eye beholds not the real existence, for that is the invisible life; the outer form is but the mold in which it is represented. Within is the spirit, which in the disintegration of death becomes the permanent and essential being. Thus, then, as the generations of material forms decay, their essences remain, and form the constituent elements and things of the spirit country. Thus of the generations of man whom age after age you have seen depart; millions after millions passing through the silent gates of death into what you have deemed the oblivion or sleep of death. We know now they neither sleep nor even pass away from you! The garment drops off, and as it falls the living spirit stands in the realities of the interior soul or spiritworld-the soul-world, that permeates every form of matter, and after the transformation of mortal

death becomes the second sphere of existence. It would seem, from the various communications that have been given by spirits during the last twenty years, that there are various ascending spheres or states in which the soul dwells; that whilst all the forms of earth have passed into this spirit-country, there are great diversities in its conditions. It is difficult for man to comprehend the character of that immortality which includes the vast and almost illimitable freight of human life that has passed from earth during past ages. except we remember that law of matter which proves that the finer penetrates the grosser and denser almost to infinity.

Surrounding this earth are various strats of atmosphore filled with spaces, the extreme extenuation of which you cannot follow to any ultimate point. By analogy, therefore, you may apprehend how the sublimated existences of spirit-life permeate the realms of space, and how, in like manner, the finer and more attenuated realms of spirit-life permeate the denser, and that in multiform conditions beyond man's nower to calculate. Again, there is one law of physics which deines the conformation of this spirit-world-it is this: That as the finer particles of matter radiate outwards by centrifugal action, so do the finer particles of the spiritual element fly off from the centre, until, during countless ages, they have formed zones around the central sphere, encompassing it with myriads of refined and ever-refinng belts of atmosphere.

We must now briefly notice the condition of that soul-world which lies nearest and is most intimately connected with this earth. This spirit sphere is that which, in point of progress, you may call the second. Remember that all forms of matter are permeated by the soul-world, and it requires no actual distance, in point of space, to define different spheres. As the elements of life pervade every part of matter, so does the soulworld penetrate all space; yet in point of proximily, the second sphere of mortal existence is immediately within this earth, and is, in fact, a duplicate of earth, differing only in its states of mind-for to the inhabitants of this sphere, it is dark and comfortless, and unlighted by the beams of that physical sun which constitutes the life of this planet. In the spirit world death effects this stupendous change, namely, that whilst here all you possess you acquire from the external, in spirit-life every object you behold, and the entire of your possessions and surroundings are outwrought from within.

And, again, these surroundings are made un from the deeds and thoughts which have fashioned the soul in its earthly pilgrimage. In a word, those who live in this soul-world are merely the dwellers on the threshold of our own; they are the spirits of those who have not done with earth. whose earthly mission has not been fulfilled. Here they have to learn that stupendous lesson of spiritual existence, which teaches that God has given to every creature on this planet a work to do-no matter how small or how large.

This work, entrusted to us by the Great Spirit, must be performed through two methods-the one, the love of self, the impulse that makes us guard the integrity of our being, the other the love of our neighbor, the higher but equally imperative feeling which should impel us to regard his rights as our own, himself as an equal participator with us in all the privileges which God has bestowed upon us. In a word, the law of life is the law of love-that love that includes self and the neighbor alike. What but love to the creature is love to God, exhibited in acts of kindness to his creaturo?

constant toil and poor pay. He did not get up to complain; he wanted fair play. What he asked for the laboring man, he asked for the laboring woman. The condition of the laborer, man or woman, was all wrong. He wanted it made right.

Other speakers followed in the same strain. Through the intermission there was music and singing; also speeches by many who dropped in at their noon-hour.

In the afternoon, the meeting was opened by Lydia Saunders. Susan had been round with this lady among her patients, and had witnessed scenes of want and suffering she had thought could not exist; for a physician sees much wrotchedness that other eyes are blinded to. Miss Dr. Saunders painted some heart rending scones of poverty she had witnessed in her career. as physician; and of sickness, owing mainly to that poverty. She spoke of the remedles. First, of convenient, comfortable houses, that were not all up and down stairs, for half-sick, feeble workingwomen. Government was rich enough to appropriate funds for building purposes. If it had not enough for benevolence, and pleasure also, cut off some of its pleasures, its official visits, its excursions, its public balls and dinners. She had known one of her patients to receive two dollars a month for groceries, while the city fathers sat down to a hundred-dollar dinner. Where was the public conscience? Asleep! in a deep, narcotie sleep! It needed sharp and pungent remedies to awaken it from its death-like trance; else it would surely die.

Other ladies took the floor: those who suffered, those who sympathized. Speeches were made plans suggested. The subject was hydra-headed. Point alter point presented itself. The leaven was fermenting the whole lump. But finally the meeting was brought to a close. The evening sossion would close the convention. It was growing dark, and a drizzling rain had set in. Slowly the people left the hall, for many had joined together in groups, and were still eagerly discussing the subject. Our friends hastened along through the falling rain, to refresh themselves previous to the evening session, to which all looked forward with interest.

The Squire and Susan expressed themselves highly pleased with all they heard., The Judge told them that many men and women on the platform were the leading people in the city, and it was they who had first taken the matter in hand. It was his opinion this thing would be brought to a happy issue.

At half-past seven they were again in their scats. The hall was packed on this last evening Susan and her father wondered where the people all came from. There were many more women and girls than through the day. The opener, a well-known lady of rare ability, referred to lodging-houses. She spoke of the cheerless, home-

our physical comfort, by opening to us their hearts and homes, during the past year, which has been devoted almost entirely to missionary labor, independent of any party, sect or association.

Looking over our diary for the year just closed, we find that we have given one hundred and twelve evening leetures, intersporsed with readings, original songs and music, for which we have received, by voluntary donations from the audiences, about \$7(0), or an average of \$6:25 per night. Besides this, we have taken active part in a great many grove meetings, conventions, &c., without receiving any money ansi leration for our services. We have published and circulated many thousands of our original reform songs, tracts on tobacco, temperance, &c.

Our work has been mostly 'in Ohio, Pennsylvania, New York, New Jersey, and, during the past four months, in Massachusetts. We have lectured in churches nearly all th, time, and have quite often been the guests of the minis ter's and member's families; but in every case we have tound that the reflected rays of Light from the Banner which found that the reflected rays of Lightfrom the danner which radiate weekly over all the enlightened world, have found their way, though often grossly perverted, until the facts are now quite generally admitted that spirits of mortals continue to exist, and that they can, and do, communicate, under favorable circumstances. We could mention many most remarkable manifestations of spirit power and con-trol that have been related to us by pastor's wives and dea-con's doughters. Sometimes we almost conclude that the best and/clearest domonstrations and evidences of what Softing them really is and of what it has in store for us.

best and/clearest demonstrations and evidences of what Spiritu lism really is, and of what it has in store for us, have not yet been revealed. In fact, we have seen enough lately to convince us that the public scances of the most popular physical media do not surfaces much that remains obscure orknownonly in select circles. While we have abundant evidence, that our beautiful be-lief is steadily increasing, yet we find in many phaces the Societies, and also the Lyceums, are not well sustained; and we are naturally led to ask the cause. While we fully sym-nathize with every effort in the direction of organization, for Societies, and there the accounts are not very sustained, and we are naturally led to ask the cause. While we fully sym-pathize with every effort in the direction of organization, for the benefit of labor of the practical duties of life, we have come to regard pure and undefied Spiritalism as the "leaven that is to leaven the whole" mass of mankind withvithout becoming of itself an isolated movement.

without becoming of itself an isolated movement. At least, for the present we find ourselves, impelled to, work in an independent way in the great field of reform, as advocates al every cause that looks to the welfare of man-cind, "testifying to the whurehes" concerning the great splittual traths pertaining to "temperature in all things," hereditary predisportions, and the conditions of human ampinys

Knowing from many years of experience as an intinerant somewhat how to sympathize with some late writers in your solumns, perhaps a thought or suggestion may be of some ervice to the struggling missionary. The agent should be fully assured in hissown mind that he has a prior appoint-ment to his work from the power and spirit of truth, a "call" which he can safely trust if needs he, to go forth "without, money or scrip in purce," confiding in the promise that waith he can safely trust if needs he, to go forth "without, money or scrip in purce," confiding in the promise that waith uprightly." In the next place he should not imagine, because he has a "mission," that he must be constantly waited upon by angels and mortals and make no efforts of his own to secure success. The people are now yery anx-lous to hear a truly inspired speaker on almost any subject. Let any person not destinate of talents as a public teacher take some popular theme and become master of it, having something really beneficial for the people, and there will be no lack of hearers. Some of the most successful Lyceum lectures, both men and women, are doubtiess under nore or less direct spirit control, even though they may be un-conscious of or unwilling to own the 'great source of all power and success. Knowing from many years of experience as an intinerant

power and succe-s. ' Plea-e make it known to your numerous intelligent read-ers that we are in the field, enlisted for life under the gloers that we are in the new, enjisted for the under the go-tions Banner of Light, to battle with the powers of darkness and ignorance, armed with the sword of truth, feeling fully and ignorance, armed with the sword of truth, feeling fully assured of final victory as our great reward. Working for human welfare, we only ask our incidental expenses and a contribution at the close of the lectures. Tell the good people on the Cape that we feel a call to visit the fishermen syon, seeking after followers of the golden rule. Address, B. M. LAWEENCE, M. D. Quincy Point, Mass., Jan. 1st, 1870.

ence of the immortals themselves with the be- being they exist, and that all varieties of being that which attempts to solve the question, Whith-

er am I bound? To answer this, I know that the modern Spiritualist can gaze through the open gate of the hereafter, and that his eyes have been permitted to look down the shining corridors of eternity. It is true this most blessed privilege has only been accorded to the few exceptional persons the nineteenth century give in their testimony from every land of civilization, our part is on bewitness of many thousands, whose testimony has collusion impossible, to rehearse the generalities of the answer which the immortals themselves have brought to the mighty query, Whither am I bound?

The first link of evidence in which we find a response, is in the soul's own intuitive recognition of its immortal nature, and the warnings of must follow the results of earthly action. Another of the witnesses concerning the soul's destiny hereafter, is to be found in the universality of the belief which prevailed ere Bibles were written or creeds invented-in the wise and beneficent doctrine of eternal progress.

In ancient times the universal belief of mankind was, that this earth was a probationary state, wherein the soul was compelled to pass through conditions of preparation for the hereaf-

The doctrine of metempsychosis, or the transmigration of souls, prevailed throughout the East. But, repulsive as that doctrine appears to you now, it originated in the philosophical belief that overy human being was, to some extent, allied to the animal creation; that the passions, which are inherent in the human form, are represented in the various individual existences of the animal kingdom; and that those who preserved, in a marked degree, those tendencies that distinguish the lower creatures must, of necessity, return to earth at death, and inhabit the form whose attributes the spirit exhibited.

This idea was based on the belief that earth was the only sphere of probation for the soul of man hence we perceive that these views, although originating in the recognition of man's material nature, and his alliance with the animal kingdom, nevertheless, take its peculiar shape from ignorance of the grander vistas of a progressive hereafter, which the spheres of the modern spiritperceptions of the Divine economy implied by a

lievers in spirit-communion. I need but consider | can be resolved back into these three primal elements; that matter is the passive, unintelligent element moved upon; life-with its dual attributes of attraction and repulsion-permeates all matter; spirit, the universal, active, powerful, governing element, controls and animates both the others, and is known by its attributes of will or mind. All this science admits, but she adds known as mediums; nevertheless, as the seers of that, if these elements are primaries, they are never exhibited apart-wherever we behold the form of matter, there it is permeated by life; that half of those who are not thus highly favored by matter and life take their highest forms through immediate intercourse with the revelators of the the chemistry of atoms in man, but that is all. spheres-to offer you a summary of the knowl- Spirits proclaim that these three elements do edge that has been gleaned and attested by the exist apart, and that they are three original, primal, and yet separate, existences, forming the been rendered under circumstances that rendered preat trinity whom, in totality, theology blindly worships as God. They claim that whilst the forms of matter exist, as long as life inheres in them, that life exists without the form of material things. The walls around you, the floor beneath your feet, the garments you wear, all things you call inanimate-these are, in reality, permeated by the element of life. The cohesion that exconscience that compensation and retribution ists in the particles of this fabric maintains its integrity only by virtue of the life within it. The day shall come when the garment waxes old, when the particles of matter shall cease to cohere, and the scattered atoms become a thing of death and dust; the form crumbles, but the life remains forever.

What is our witness? Spirit affirmations and clairvoyance. The eye of the spirit, embodied and disembodied, not only reveals the fact that there is life in me, but that when I undergo the transformation of death all that made me the real man has passed away with the spirit; all the attributes of matter remain in the crumbling dust; weigh the form, and you shall not detect a difference that would turn the scales against a single hair; nothing has passed of matter, and yet the man is dead. Where is the life? Oh scientists, ye who claim that matter is eternal-that there is no such thing as annihilation, how can you account for the absence of the solemn mystery of life? for the sudden departure of that magnetic force or cohesion which bound together the atoms of the now crumbling form? The eye of clairvoyance perceives, moreover, every form that even in the dead past of long ago has ever existed. We call these perceptions mere images. What are images? Are they not the shadows of that which now has or else has had an existence? Each shadow predicates a substantial origin — each image a reflection from a reality. But let us glance at the claims which the spirits make concerning the nature of the spirit-country. They ual philosophy describe. Limited as were the assert that all that has ever been born of matter dies and gives back its material part to earth belief in the metempsychosis, the central idea again, but that the real force, which is the life embodied a recognition of the law of progress | essence, remains an entity forever in the spirit-

Whenever the spirits of men on earth have realized that dual law, and have striven to follow its injunctions; whenever through the action of universal love to all men the soul has performed its mission fully on earth, then, and then only, does death come as the liberating angel, carrying us up to the mountains of transfiguration; and though we may stand like the " man of sorrows," despised and rejected of men, the garments of heavenly whiteness, which human love has woven around us, will prove our wedding robe of passport into; the realms of the glorious land we call heaven. It is failure only in this divine element of human love that renders so many spirits more dwellers on the threshold, dwellers in that sorrowful realm where they must remain until all life's unfulfilled duties are performed. Within this world of unblessed spirits are the various grades of crime, whose wretched types ourselves have daily seen in life's darkest scenes. Their surroundings correspond with the passions that possess their souls; hence, they live in darkness-selfish, icy cold, or anger's burning heat-sensual filth, or brutal degradation, just as their own deformed spirits create the images that are projected from within. You shrink from this repulsive picture, but have you ever asked yourselves what should be the hereafter for the sensnalist, the miser, the murderer, tyrant or hypocrite? What for those who have misused the talents God has entrusted to them in any directionwho have wasted life, and made of their souls a shipwreck? Oh, believe the spirits-all such are dwellers on the threshold, and must continue the life they have led down on earth-for to earth they are bound in chains themselves have forged. till time, remorse and progressive effort shall bring deliverance, and send them upward and onward. Each is in the sphere himself has made, but yet let it be remembered that even in this subere of retribution, God's punishments are all reformatory-his penalties not as the vengeance man takes upon his fellowman, but are methods of discipline, instruction, and incentives to progress.

Mourn not for the dwellers on the threshold, even whilst you liston to the voices of these unhappy spirits, and learn why they suffer, and why they call upon you to search into the realities of their miserable condition. To gain strength and instruction from you, and, in return, inform you of the storn realities that follow as in-

BANNER OF LIGHT.

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and hence you, too, may become the Christlike preachers to the disobedient spirits in prison, whilst they shall gain from you the sympathy and guidance which false theologies and false conditions of society have deprived them of.

I shall but briefly refer to those brighter lands beyond this sphere of darkness. The sphere in locality next above the earth is inhabited by the radiant souls of little children, cared for by those blessed and purified spirits who have been deprived on earth of the joys of paternal life, but who still yearn for the sweet parental office.

In this bright realm there is no sin, and hence no darkness, sorrow, pain, or grief. The purity and innocence of its child-like people, the tender love of the teachers, and the unconsciousness of sin or woe in the pupils, make of this Summer-Land a realm of eternal bloom and beauty, a home of love, a land of light, and a heaven where sorrow enters not.

Beyond this blessed sphere is found the realms of intellectual lore, or the spheres of knowledge. Here the glorious master-minds of earth still pursue the themes they loved, and continue the vast research for light, commenced on earth below; here all the great arcana of creation are unfolded. the mysteries of space displayed, and the spirit revels in the eternal panorama of God's universe, forever.

And still beyond this sphere, and beyond again, are worlds of life, where live the martyrs, sages, heroes, and earth's best and truest spirits, who, through suffering and the purgatorial fires of human griefs, have purged away all sin, and from their shining spirits outwork that glorious kingdom of which our finite mortal sense can form no other comprehension than to deem it Heaven; and whilst our highest conceptions of heaven fail to realize the exceeding glory to which the good, the pure and beautiful of earth have risen, spirits still rehearse the tale of higher spheres, higher and grander still.

We may not, even in thought, follow the soul in its celestial flights beyond the dim conceptions which we, as mortal beings, entertain of earthly happiness; enough for us to know that progress is eternal, and that in the Father's many mansions our spirit's aim and flight will meet no let or hindrance, save our finite capacity for never-ending bliss-no pause in that eternal pilgrimage through realms of light and glory where there shall be no sun, no moon nor stars, but God himself shall be the light of the beautiful kingdom forever and forever. It is enough for us to know that he is there-that his hand conducts us through the spaces, and opens the glories of eternity to every soul! It is enough for us to know that, in obedience to his mandate of Progression, angel-voices are calling, "Come up higher!" from every shining sphere to which our feet are bound!

SPIRIT PHOTOGRAPHY.

EDITORS BANNER OF LIGHT-I have been looking a long time for some of the large brained, intellectualized correspondents of your paper to give some philosophical ideas relative to spirit photography. To me this comparatively new phase of mediumship is intensely interesting, and I earnestly desire to know whether man in his present state of intellectual development is capable of comprehending the chemical process by which spirits are enabled to produce their likenesses upon the artist's sensitized plate.

The evidence in favor of the genuineness of spirit photography in the celebrated Mumler trial compelled that wise court to admit the claim of its supporters, and Mumler survived his mild persecution, and is no doubt thankful that he does not live in the days of Socrates, Jesus, or Galileo; and I see by the Banner that this "bold innovator" is still a willing instrument in the hands of angels for producing photographic likenesses of those who no longer dwell in "nerishable bodies of flesh."

The people of the Hoosier State have two or three recently developed spirit artists, who bid fair to become as successful as Mumler. One of them, Mr. A. D. Willis, of Crawfordsville, I met while engaged in healing the sick in that city a few weeks since, and had an ample opportunity to witness the modus operandi in the management of this end of the wires which connect its

evitable results of an ill-spent life, are the pur-poses of communion with these unhappy spirits; and hence you hav become the Christ-are the living, they alone whom thus we call the dead.'

Some of the lookers on relate amusing incidents which have occured at Mr. Willis's gallery, showwhich have occured at Mr. Willis's gallery, show-ing in some instances a very limited conception on the part of some of the Christian backwoods-men of the invisible spirit-world. One young man entered the gallery with a very cautions step, and in a low deferential voice asked, " is this yer the place whar they sell photographs of dead folks?" And on being told that the likeness of one's spirit friends were sometimes produced, he replied, "Well, now, Mister man, if you do n't ask too high I 'll take a dezen tintypes of my grand-mother. You see, I'm a sort of a believer in this yer thing about ghosts and spirits, and I jest be-lieve you can get me up a right smart pleture of the old woman, and I mean every one of the family shall have a good square tintype." Mr. Willis is now producing a great many very time spirit pletures. His rooms are constantly thronged with persons who are anxions to obtain the likeness of some dear friend. As yet but a small percentage of pletures are recognized, I think about one in ten. A distinct spirit ple-ture is developed upon the plate in a least three out of every four sittings when that result is do-sired. I understand that Mr. Fisher Doherty, of Orawfordsville, one of the oldest Spiritualists in the State and a noncer, an carnest worker in ing in some instances a very limited conception

sired. I understand that Mr. Fisher Doherty, of Orawfordsville, one of the oldest Spiritualists in the State, and a pioncer, an earnest worker in every reformatory movement for the past twenty-five years, is making arrangements to travel with Mr. Willis through Indiana and Ohio, lec-turing and giving exhibitions of spirit plot graphy by the oxy-calcium light. They intend to stop three or four days in each town, operating in the callers of some arrist in the place during the day gallery of some artist in the place during the day, and lecturing and exhibiting spirit pictures. D. is a very interesting lecturer, and will no doubt accomplish a great amount of good, which is his only aim and object. Mr. Willis is a confrued Spiritualist, and is making a commendable effort to acquaint himself with the teachings of our divine Harmonial Philosophy. Wherever our worthy brothers may go in the exercise of their spiritual gifts, may they receive a cordial welcome from Spiritualists and all who love to witness the spread of truth. I hope many more spirit artists will be develop-ed soon, so that every Orthodox in our land may receive the likeness of an angol friend whenev-D, is a very interesting lecturer, and will no doubt

er they sit for a picture of themselves. If any riend wishes for more facts in relation to Mr. Willis's experience in spirit photography, I should be pleased, to respond to their inquiries, My Western addres is Delphi, Ind., care of Dr. & W. Back E. W. H. Beck. G. W. KEITH, M. D.

Written for the Banner of Light.

WAYE-VOICES .- No. 4.

EV LITA BARNEY SAVLES.

Who can boast beauties to rank with the sea"?

labor and persevering effort have, in their opinion. Ight that lingered there did not once remind us of the dim placed its success beyond a reasonable doubt and secured substantial benefits to that noble class of nation of a morning without clouds. The soft radiance that self-sacrificing workers, willing martyrs for truth, who leave the endearments of family and home behind them for this crussdo of freedom in her bolind them for this crusado of freedom in her sacred cause, and, in the face of want, persecu-tion and obloquy, with Brave hands and unfalter-ing steps, have advanced our glorious banner to a respectable and commanding position in the do-mains of heary-headed error, the empire of superstitious bigotry, blind intolerance and perishing and tottering creeds of a rapidly decaying theology And now, impelled by a sense of duty, to the

And how, impelled by a sense of duty to the eause and the dignity of the Empire State and her thousands of Spiritualists, we have added to our cares and labors this last enterprise, deemied essential to the progress of truth and respect for our position in the sisterhood of States. Spiritualists of New York, we make no complaint. We do not believe that this appeal to you will be in yate. We cannot believe that you will suffer God's holy cause to languish for the support it deserves; that you will stand complacently by desorters ; that you win scann compared ty py and behold with indifference the struggle of your devoted brothren in the death grappic with the

Nevoted brethren in the death grapple with the old enemy of truth, of progress and reform, stag-gering under the pressure of burdens heavy to be borne, and yourselves not touch them with the end of your fingers, thus bringing dishonor upon manhood and a binsh upon human nature. But whether with or without your aid, the work must go on. Those who have so long borne the heat and burden of the day, with an unfailing trust in the merits of our cause, will still press onward. We have enlisted for life; we have counted the cost; we have provided no ratreat in some comfortable soft cushioned pows, and live or die, stand or fall, we will work on and ever, conscious that if human aid fall, and if our friends desert us, God and his holy angels will witness the struggle and bring us out conwill witness the struggle and bring us out conquerors in the end.

It is the mission of Spiritualism to give government and law, religion and literature, to the world. It is the John the Baptist preaching in the wilderness of errors the approx preaching hing dom of God, the prophetic stone cut out of the mountain without hands, smithing the image, and bringing it down in fragments upon the ground, the kingdom which the God of liceven will set up, which shall never be destroyed, which shall not be left to other people, which shall hreak in pieces and consume those kingdoms and shall stand forever. P. I. CLUM, President, Rochester, N. Y., 1870.

COMING OF THE SILENT MESSENGER.

At the close of the twenty-first day of December, 1860, Miss Nottle A., daughter of Francis and Mary F. Hauze, departed this life from the home of her widewed mother, in Newark, N. J., at the age of twenty-one years, one month and three days.

Miss Hauze was for many years a great sufferer, but her long and terrible trial never destroyed the native sweetness of her disposition. She was not spoiled by the fashionable follies and artificial tastes of modern society. When uninfluenced by foreign agents her mind was serene and her temper singularly placid. All the shades of feeling, of which she was capable, were pure as the springs of life in childhood : and the waters of a clear lake among the mountains are not more peaceful and transparent than were the currents of her natural life.

At the age of four years she was a child of great promise -extremely beautiful in form, feature, color and expression ; radiant with health and possessed of rare intelligence. At that time the family occupied an old house which had been standing nearly a century. Several generations had lived and loved, and suffered and died in that house, of whose socret history we have no knowledge. The common mind may not comprehend their relations to that place, but Longfellow has said:

"All houses wherein men have lived and died Are haunted houses,"

The old house to which we refer was not likely to be an exception to the post's rule; nor are we at liberty to infer this from the experience of Mr. Hauze and his family. They had not been long in the old domicile when one night the parents were summoned by a cry of terror to the bedside of Nettle. They found the child apparently waking from ; nightmare with the impression on her mind that a frightful personage was about to bear her away from home. Several days clapsed before she recovered from the immediate effects of the fright; and even when the more manifest consequonces of her dream had gradually disappeared it was still observed that she slowly declined in health and seemed to lose her native buoyancy of feeling. It is possible that the painful apprehension excited by the vision disturbed the normal relations of the spirit to the body, or that it otherwise so jarred and shattered a delicate nervous system as to forever interrupt the harmony of its functions. Of one fact we are assured : from that time forward she was subject to spasmodic attacks, which at first were regarded by the family and their physician as a peculiar phase of catalepsis."

By degrees the physiological phenomena were somewhat modified, and at length the psychological aspects of the case began to attract the attention of those who were constantly with her. She was manifestly influenced by invisible intelligences with whom she conversed. She also professed to see them with the same clearness that she discerned the material forms within the range of natural vision. Nettic often predicted the recurrence of her attacks with remark. able accuracy from information apparently derived from spiritual sources. Her visitors were not always such a she was disposed to welcome. On the contrary, she was frequently annoyed by their presence, and especially by their manners and conversation. Their forms were clearly revealed and their voices distinctly audible. The spirit-utterances she was obliged to hear were often reported to her attendants in language far more expressive than select. At times she controverted the views they entertained or contradicted their assertions with impressive emphasis. Occasionally, when seated, her chair would be rocked for some time with considerable force, and without any visible agency of her own. At other times, when she was walking about the room, her feet would be suddenly fastened to the floor so firmly that the combined strength of two persons was insufficient to lift her or otherwise change her position. In the autumn of 1861, in one of her violent fits, Nettie fell out of her chair into the fire, and the coronal portion of her head was seriously hurned. This did not, however, appear to intensify the symptoms of her disease, nor did, it render the periods of obsession either more frequent, prolonged or otherwise aggravated. When in a state of mental entrancement she would walk about the house without no ticing any one in the body; at the same time she conversed familiarly with beings invisible to all but herself. If her supra-mortal guests were of a disagreeable character the patient was liable to be cauricious and somewhat irritable : but when they left, and Nettie was allowed to return to a formal state of mind, the natural amiability and gentleness of her disposition and manners were fully restored. About one year ago, and after the case of Miss Hauze had been abandoned by many physicians, the writer was called to visit her professionally, and for a short time she was un-der the writer's treatment. At first her symptoms were considerably allovlated, and for several weeks the attacks wore less frequent and violent. . But circumstances having relation to the patient, and our own conviction that the case was incurable by any means at our command, combined to interrupt the course of treatment, and for some nine months the writer had not visited Miss Hauze. During all that time the patient continued to suffer and the powers of life and voluntary action steadily declined. When she was self-possessed she never murmured at her lot; but with surprising patience, and the sweet submission of a Christian martyr, she waited for the solemn yet joyful hour of her emancipation. At length it came at the evening twilight of a bleak December day-and the nother and grandmother of Nettle wopt over a pale form that was voiceless as the ravo. Respiration had ceased and the heart was still. Othervise the appearance of what remained of Nettle was not less life-like than before. The complete separation of the spirit from its mortal restraints must have occurred some time after. At the termination of the third day the limbs were flexible; there were no signs of decomposition, and she still appeared like a gentle invalid in a peaceful slumber. The outward functions of life were all suspended on Tuesday evening, but the burial was deferred until the following Sunday afternoon. Even then the color of the isce was unchanged, and the features preserved their natural form and expression. The whole appearance was simply indicative of a state of profound and almost blissful repose. While the body was cold as marble, it was transparent and beautiful as an alabaster shrine. Death was there. but he was arrayed in white robes, and there was no dark-

bonefit of mediums and speakers, and with much hess about the door of the open sepalehre. The peculiar nation of a morning without clouds. The soft radiance that glorified overy feature could only have been surpassed by the light of an immortal transfiguration."

 They wonderful is Death, The wakener of the soul ! His eyes no full of sleep, His heart is full of love, His houch is full of peace. Gettly the languid motion Of over puble subsciences. Of every palse subsides, Gliding from out the body we have worn, Without a jar to break The mystle stial to thermony, that winds, With sense dissolving music, through the soul, We are at liberty."

No one was ever more tenderly cared for than Nettle. Everything that promised to alleviate her sufferings was earnestly sought for and faithfully applied. And when medical science and maternal affection could suggest nothing more, the angel of death -mercifally came to her relief. If foud friends deplore their loss, the generous soul fluds a suitable compensation in the sacred peace and the immortal Joy of the liberated spirit. To-day the mourners almost sink beneath the waves of present anguish-as water-lilles droop and disappear in the angry floods-but to-morrow they will look up again, and be comforted by the reflection that the precious object of their tender solicitude and constant care is at rest. Far above the clouds that darken the vision of the earthly pilgrim she has found true freedom and insting repose. S. B. BRITTAN, M. D.

LITTLE BAREFOOT AND THE ANGEL.

Little Barefoot, little Barefoot, Little Barefoot, Bittle Barefoot, Whither wanderest thou? The tear is frozen on thy check, The sleet upon thy brow; The cold which 'round the corner sweep's To catch thy solbiding breath; Where art thou going, little Barefoot? "Sadly on, to death,"

Little Barefoot, little Barefoot, Little Barefoot, little Barefoot, Why to death art going? 'I 'm weary of the cold, cold stones, An' of the winds a-blowing.'' Where's thy mother, little girl?--'Father beat and skilled her.'' Where 's thy father?--' In the jail---Woe to us poor childer,''

Little Barefoot; little Barefoot, Is there none to pity ? "None, to give me shoes or bread,

None, to give me knows or bread, In this gluterin' city;
 "Hind the gluss I sees the gold— It makes me hold my breath;
 I darn't clutch il—going downward-Sadly on, to death."

Little Barefoot, little Barefoot, Stumbling toward the river, The dark tumult of the waves Makes thy small form shivers Sinless have of sinful times,

High thy solding breath, 1 will lift thee, soothe thee, bear thee-Gladly on, to death.

LIST OF LECTURERS.

fTo be useful, this list should be reliable. It therefore 120 be inserting, this has another be reliable. It therefore bebooves Boclethes and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. Should any name appear in this list of a party known not to be a lecturer, we desire to be so in-formed.]

J. MADISON ALLEN, Ancora, N. J.
G. FARNIE ALLEN, Ancora, N. J.
G. FARNIE ALLEN, Millspeak in Willingantic, Conu., Jan. 23 and 30; in Bridgeport. Conu., during Tchruary; in Charles-town during March; in New York Everett Rooms) during April. Will answer calls to speak week evenings. Address as above, or Stoneba, n. Mass.
J. MaDison ALEXANDER, inspirational and trance speaker, Chicago, III., will nower calls to South Chark street. Chicago.
HADRING AKELAY, M. D., 191 South Chark street. Chicago.
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HADRING AKELAY, A. D., 191 South Chark street. Chicago.
HADRING AKELAY, A. D. 191 South Chark street. Chicago.
HAR, A. ADAME, Inspirational, box 277, Fitchburg, Mass.
HAR, H. A. MURLET, Care J. Stolz, M. D., Dayton, O.
RUY, J. O. BARBET, Gienbenlah, Wis, Mass. Annu N. BERNHAR, Inspirational speaker, 112 Hud-son street, Boston, Mars.
MUB, SARAH A. BYRERS will speak in Stafford, Conn., dur-ing January in Marblehend. Mass., during February, Per-manent address, 78 Forms street. East Cambridge, Mass., MES, NKLEE J. T. BURGHARM, Elm Grove, Colerain, Mass., ADDEL, BALAC, Inspirational speaker, Chicago, III., care R. P. Journal.
BAY, BARARD, Battle Creek, Mich.

MRS. NELLES, T. BRIGHAM, FIIn Grove, Colerain, Mass. ADDR E. BALLOU, Inspirational speaker, Chicugo, III., care R. P. Journal.
REV, DR. BARNARD, Battle Creek, Mich.
DR. A. D. BARTON, Inspirational speaker, Boston, Mass. JOSKET BAKER, Janesville, Wis.
MIS, F. BURK, Inspirational speaker, box 7, Southford, Conn.
WH. BITSH, ESQ., 163 South Clark street, Chicago, II.
MRS, M. A. C. BROWN, West Randoloh, VI.
MRS, A. P. BROWN, SI. Johnshury Centre, Ind.
WK. BRYAN, Joox 53, Camden P. O., Mich.
M. C. BENN, Inspirational speaker, Duxbury, Mass.
Z. J. BROWN, Inspirational speaker, Duxbury, Mass.
J. M. CHONN, J. Cacheville, Yoot Co., Ca.,
H. HICKFORD, Inspirational speaker, Richmond, Wis.
HERNY BARSTOW, Inspirational speaker, Richmond, Jowa, DR. J. H. CUMPER, 39 Wall street, Boston, Mass.
J. M. CHONTE, TRANG, and Inspirational beckner, A. H. HARWER, J. M. CHONTE, THEN, Street, St. Louis, Mo.
ALE CUMPER, 39 Wall street, Boston, Mass.
J. M. CHONTE, TRANG, and Inspirational beckner, M. E. Hartwell, WARRER CHASE, EX, Caro Bonner of John, Moston, Mass.
J. M. CHONTE, TEX, Caro Bonner of John, Moston, Mass.
J. M. CHONTE, TEX, Caro Bonner of John, Moston, Mass.
JER, ANNER, CARNELER, Caro Bonner of John, Boston, Mass.
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JER, ANNER, J. CLARVE, Strenger and Quere, Boston, Mass.
JER, ANNER, J. CLARVE, Strenger and Bonner of John, Boston, Mass.
JER, CHARK, BURVER, CHARME,

RS, ARCHY CAMPOLL, Falthayen, Mass. K. COOKLEA, Newburyport, Mass. P. COWLEA, Newburyport, Mass. P. COWLEA, Newburyport, Mass. R. COUCKER, Inspirational speaker, Fredoria, N. Y. RS, AFC COUCKER, Inspirational speaker, Status, New York, R. J. F. COLLS, ITAICE speaker, West Harwich, Mass. RS, HETTER CLARK, Inspirational Speaker, Yineland, How J. COLMUN, Champilo, Henneph Co., Minn. Isa EMMA, CHANWICK, Inspirational Speaker, Sturies, Mich. a., ELZ, C. CRANE, Inspirational Speaker, Sturies, Mich. a., ELZ, C. CRANE, Inspirational Speaker, Sturies, Mich.

MORES HULL, will speak in Washington, D. C., during April. Address during January and Febriary, 78 Fourth avenue, New York, permanent address, Hohart, Ind. D. W. HULL, insolational and normal speaker, care Banker et Loid, Boston, Mass. Muss. M. S. Towssenson HUANTARY, Hubaron, Mass. Muss. J. Alurenos, drawer No. 5986; Chicago, HL. Annanya H. Stantos, Chicago, HU. Manalian James, Pressantville, Venango Co., Pa., box 34. S. S. Jonssen, Ewa, Chicago, HU. Hawyay, A. Josze, J. Fey, can occasionally speak on Sundays for the filends in the vicinity of Systamore, HL, on the Spirit-ual Philosophic and reform movements of the day. Wu. H. Jounsters, Origr, Pa. Dur, F. Johneson, Deviner, Yustianti, Mich. Dur, C. W. JACESS, Daveng, Kendall Co., III, Gronark Arres, Davien, O. O. P. KELLONG, Fast Trombull, Ashtabula Co., O. Muss. Flaxes History, Kastano, C.

DE, C. W. AARESON, ONNERS, Kendall Co., III, GEORGE KATES, DAYON, O.
O. P. KELLORG, East Troinshull, Ashtahula Co., O.
MES, FRASK BEDE KNOWLES, Inspirational speaker, Kala-introp, Migh.
GROUGE F. KITREIDER, Burdalo, N. Y.
MES, M. J. KITR, BOSTENICK Lake, Mich.
CEPHAS B. AFSE, ROSPIRATIONAL Speaker, 9 Mingston street, Cardiolown, Mass.
MARY, F. LOSENON, Inspirational speaker, 9 Mingston street, Cardiolown, Mass.
MARY, K. LOSENON, Inspirational speaker, 50 Montgomery street, Jersey Ulty, N. J.
J. S. LOVELAND, Monimouth, HI.
MIR, F. A. LOURS WILL ANSWER and Inspirational speaker, 50 Montgomery street, Jersey Ulty, N. J.
J. S. LOVELAND, Monimouth, HI.
MIR, F. A. LOURS WILL ASSWERT, Taunton, Mass.
MIS, A. L. LANIERT, trance and Inspirational speaker, 959 Washington street, Boston, Mass.
H. T. LEGUNARD, URANG, M. D., VAN WILL, Independent Infasion-arics, Quincy Point, Mass.
D. M. LAWRENER, M. D., VAN WILL, Independent Infasion-arter, Juncy MANDE, Mashington, D. C., P. O. box 507, DR. G. W. MOREILL, Jul., trance and Inspirational speaker, Buston, Mass.
M. JOHEN MATHEW, Washington, D. C., P. O. box 507, DR. G. W. MOREILL, Jul., trance and Inspirational appeaker, Boston, Mass.

DE G. W. MOERIEL, J.R., trance and inspirational speaker, Boston, Mass. MRS. ARNA M. MIDDLEBROOK, box 778, Bridgeport, Conn. MRS. SARAM HELEN MATTIEWER, Quinet, Mass CHARLES S. MARSH, Schultrance speaker. Address, Wons wor, Juneau Co., Wis-PROF. R. M. M'CORD, Centralis, HI. EMBA M. MARTS, Inspirational speaker, Birmingham, Mich. JARES, B. MORRISON, Inspirational speaker, Box 378, Haver-Bill, Mass

PEOF, R. M. M'CONED, Centralia, III.
 EMBA M. MARTS, Inspirational speaker, No. Conway, N. H.
 JARS B. MORRISON, inspirational speaker, No. Conway, N. H.
 W. M. SCEL, trance speaker, 23 Kuiland Speaker, No. Conway, N. H.
 W. M. SCEL, trance speaker, 23 Kuiland Speaker, No. Conway, N. H.
 W. M. SCEL, trance speaker, 24 Kuiland Speaker, No. Conway, N. H.
 W. M. SCEL, trance speaker, 35 Kuiland Speaker, No. Conway, N. H.
 W. M. SCEL, trance speaker, 36 Kuiland Speaker, No. Conway, N. H.
 W. M. SCEL, trances MAYS und, White Plains, N. Y.
 Mus, N. STIE COLARD, Needham Vinevards, Mass
 Mus, N. SCHE, Tance Speaker, Joliet, Will Co., 10, J.
 W. MATTRUWS, lecturer, Heyworth, McLeon Co., 11, DR, JAMS MORRISOS, lecturer, Mellenty, H.
 M. M. MARTS, I. K. Windsor street, Hartford, Cons. J.
 W. VAN NAME, trance Speaker, Joint, Hartford, Cons. J., W. VAN NAME, trance, Elmira, N. Y., ears J. H. Mills
 C. Norkwon, Inspirational speaker, Deerfield, Mileh, Mus, L. H., PEREISS, trance speaker, Kanaas City, Mo. J.
 M. VAN NAME, trance, Cambridge, Souetset Co., Me.
 WILLAW C. Pike, Inspirational speaker, Deerfield, Mich, Mus, L. H., PEREISS, trance speaker, Sanaas City, Mo. J.
 M. WANA, M. L. POINS, M. D., Lecturer, Adrian, Mich, Miss, L. H., PEREISS, Trance speaker, Sanaas City, Mo. J., W. Child, Hondon, N. J.
 GEORGE A, PEDICE, Inspirational point, Souetset Co., Me.
 WILLAW, C. Pike, Inspirational speaker, Deerfield, Mich, Miss, J. R. Mark, ANA, M. L. POINS, M. M. J. Lecturer, Adrian, Mich, HERWY PACKARD, MT Dorchester st., W. Y., South Roatos, J. Evy Chie, Mark, Mass, M. L. POINS, M. D., Lecturer, Adrian, Mich, REWY PACKARD, MT Dorchester st., W. Y., South Roatos, J. L. WANA, L., Marker, Park, Irance speaker, South Hanover, Mass, A. A. POED, Inspirational speaker, Bothard, Aleh, Miss, A. P. An

Int. H. and ALGINDA WILDTAF SLADT, Kalamazon, Mich. MRS, FANSIE DAVIS SHILL, MIROD, Mass.
 MRS, S. SLIGHT, Ioot of Auborn atreet, Cambridgeport.
 MRS, S. SLIGHT, Ioot of Auborn atreet, Cambridgeport.
 MRS, S. SLIGHT, Ioot of Auborn atreet, Cambridgeport.
 MRS, S. J. SWABEY, normal speaker, Noank, Conn.
 MRS, ADDIE M. STLYKNS, traice speaker, Wentworth, N. H.
 MRS, NELLE SHITL, Impressional speaker, Sturi & Mich.
 MISS, M. S. SLENKS, Instructional, Union Lakes, Mind.
 Jose et al. STRY, Structure, Traine speaker, Boston, Mass.
 MRS, N. J. F. NWARS, Instructional, Union Lakes, Mind.
 Jose et al. STRKS, Barnalle, Yt.
 SELAN, VAS SIGKE, Greenbosh, Mich.
 ATMELS, S. MANDAR, Stalem Atreet, Portland, Mo.
 MRS, LAURA, SHITH, BASIC MARKER, Schemettaly, N. Y.
 MRS, LAURA SHITH, BASIC, Cal., Converting, M. Mchand, Mo.
 MRS, LAURA SHITH, BASIC, Cal., Convert Bundag evening, J. W. SEYNER, INSTITUTE, Cappey Lectures, In Mechanic's Hall, Post street, Son Francisco, Cal., Cover Sundag evening, J. W. SEYNER, INSTITUTE, Capter, Cal., Cover, Bundag evening, J. W. SEYNER, AND FRANKS, Inspirational speaker, Byron, N. Y. E. D.
 MRS, MARK, M. THORTON, Inspirational speaker, 161 St.
 MRS, MARTIE TON, Son Francisco, Cal.
 MRS, MARTIE TON, Son Francisco, Cal.
 MRS, MARTHE THANGO, CONWAY, MASS.
 MRS, MARTHE TONDAY, Providence, R. L.
 MRS, MARTHE TANKOS, OWARY, MASS.
 MRS, MARTHE TONDAY, Providence, R. L.
 MRS, MARTHE TONDAY, Providence, R. L.
 MRS, MARTHE TANKOS, CONWAY, MASS.
 MRS, MARTHE TANKOS, CON

lowa. DANEE WHITE, M. D., hox 2507, St. Louis, Mo. MRS, MARY E. WITHER, Rolliston, Mass. N. FRANK WHITE, lot Fourteenth Attect, Washington, D. C. WM. F. WRATWORTH, Schenetady, N. V., hox 231, A. B. WHITING, Alldon, Mich. MRS, HATTLE E. WILLOUT will speak in Marblehead, Mass., hrough the month of January. Address, 36 Carver street, loston.

Boston. Dn. R. G. WELLS, trance speaker, Beaufort, N. C. MRS. N. J. WILLS, 75 Windsor street, Cambridger MISS. N. J. WHLLIS, 75 Wind-or street, Cambridgeport, MASS MISS N. J. WHLLIS, 75 Wind-or street, Cambridgeport, MASS MISS ELVIER WHERLOCK, normal speaker, Janesville, Wis. A. A. WHLLIS, Marseilles, III. DR. J. C. WHLSY, Burlington, Iowa, REV. DR. WHLSY, Burlington, Iowa, REV. DR. WHLSY, Burlington, Iowa, REV. DR. WHLSY, Inspirational speaker, State Center, Ia. WARRES, WOOLSON, Inspirational speaker, Rock Grove City, J. G. WHLSY, Inspirational speaker, Rock Grove City, Mass, J. WILLY, M. S. Hannibal, Oswego Co., N. Y., box 4L; ELLIAR WOOLSON, Hapitational speaker, Leelle, Mich. A. C. apd Miss, ElLAC, Woolney, Eagle Harbor, N. Y. Miss, J. LIETTE, YEAW will speak in Lowell, Mass., Jan, 23 Mass, J. M. S. LIAC, March 6 and 20. Address, Northboro, 24

In safety and peace you may rest. Brilliant, and warm, and clear, Shall my depths be when you come;

Come to my beautiful home ! Walch Hill, Conn., August.

NEW YORK.

State Organization of Spiritualists. This Association having made arrangements for missionary labor in this State, have appointed that eloquent champion of the Spiritual Philosophy, Bro. Dean Clark, also Bro, A. C. Woodruff and Mrs. Eliza Woodruff, well known and efficient laborers in the cause of humanity, notices of whose engagement have heretofore appeared in the Banner of Light, missionaries for the State of New York, and who have already entered upon the performance of their duties; it has now become necessary to provide means sufficient for the successful prosecution of this enterprise, and to sustain these worthy and devoted laborers in this great work of philanthropy and love. For this purpose we now ask the aid of the Spiritualists of the State, and others who may feel disposed to assist in so noble an undertaking, to come promptly forth in the spirit of true manhood, of benevolence and our pure heaven-born religion, and contribute of their means a free offering to the support of this true cause of human-ity and of God. We also respectfully and earnestly invite you to become members of our organization, and fur-ther strengthen us with the influence of your names, and the small sum of one dollar, the es-tablished fee for membership, which is also, by our Constitution, devoted to missionary purposes, and in return receive the benefits which wilk ac-crue to you by reason of being permanent mem-bers thereof bers thereof. These contributions may be remitted to J. W Seaver, Esq., at Byron, Genesee County, N. Y., the Treasurer of the organization and Chairman of the missionary committee. The sums thus reof the missionary committee. The sums thus re-ceived will be promptly acknowledged, and names entered in the book of records. And now, dear friends, in the sacred name of humanity and the cause consecrated to freedom, we appeal to you as *Spiritualists*—Spiritualists not in name only but in the very depths of your nature and your own consciousness—to give us your support. The cause to us is sacred; it should be so to you. To us it is everything; we doubt not but your esteem for it is not less than ours. Many of you have been favored with an abun-dance of the wealth of earth, and with your dear ones clustering around you are living in the en-joyment of happy homes, hallowed by love, made pleasant by ample means. You have hitherto, in a great measure, been exempt from the cares and burdens of the support and advancement of our cause in this State, while many of your brethren cause in this State, while many of your brothen with but slender means have for years contrib-uted in proportions hardly justified by their cir-cumstances, have devoted not only of their means but of time and talents, so essential for their own support, toward the support of lecturers in the field, of organizing and maintaining societies and Lyceums for the children, dear "buds of immorawnue the secret leaked out, and the cry of hum-bug was upon the tongue of every professed Christian in the little city, and "crucify him! cru-cify him!" was no doubt the sentiment of their repenerated hearts; but the Spiritualists at once knew the origin of this strange phenomenon, and like true brothers they stood by him in this trying hour, and did all in their power to shield him from the poisonous breath of Christian intolerance and barbarism, and so the work went

Sapphire, and purple, and blue. Orange, and lilac, and green, And down in my depths are all delicate shades Of colors that ever were seen.

Goms of the rarest are mine, Pearl drops, and amber, and gold ; Corals so glowing, and corals so white, And sca-shells all burnished, I hold.

Fishes of sunniest hues. With eyes full of scintillant light, Disport them and play all the beautiful day, At home in my waters so bright.

Mino is a roving life,

Violet, amber, and green,

Amethyst, scarlet, and gold-

And half of them never were told.

A changeful, vacillant life ;

I bring them here your presence to cheer, And lavish them at your feet.

In my ocean-waters calm;

Returning you safe from harm.

Reposing your head on my breast ; Trusting securely, for calm broodeth now.

Living and glowing, translucent and bright,

I bring the far-famed breath of the East, With odorous incense rife.

I go to the sunny South,

Its tropical airs to greet ;

Come. Love, and bathe in me.

I'll lave your form in my yellow waves,

Trust to the buoyant wave.

rude machinery with the finer of the spiritual "behind the scenes," and also to learn the histo-"behind the scenes," and also to learn the histo-ry of the artist's development, as well as that of his experiences in general prior to receiving this new and beautiful gift. Mr. Willis is a native of Indiana, and so far as I could learn has always borne the reputation of being an honest, truth-ful, industrious young man. Notwithstand-ing the limited advantages the small towns' in this State afforded in his boyhood days for ac-miring an education be succeaded in gaining a quiring an education, he succeeded in gaining a pretty thorough knowedge of all the branches which were then taught in the common schools, and for several years performed successfully the part of pedagogue in the county districts in Montgomery County. About six years ago he learned the art of photography, and has ever since carried on the business in Crawfordsville, with a degree of success that has made it suffi-clently remunerative to afford himself, his wife and child, the indispensable things of this life, food, raiment and shelter. Up to the first of last July he had never noticed any unusual phelast July he had never noticed any unusual phe-nomenon in connection with his profession. At that time he began to experience peculiar sensa-tions while standing at the camera, and when he wentinto the "dark room" to develop the picture he would find the plate had the appearance of having been smoked, and soon after he dis-covered the faint shadow of a human form up-on the plate at the side or back of the sitter, which had the effect of frightening Mr. W, and arousing in him feelings of superstition to an which had the effect of fightening Mr. W, and arousing in him feelings of superstition to an alarming extent. Mr. W. is a member of an Orthodox Church—a soul-aleeper—and thought this must be the work of the devil, who had come to torment him for some sin which he had come mitted, although he was not conscious of having mitted, although he was not conscious of having been the author of any crime for which justice could inflict so severe a punishment, so he prayed often and fervently that this cup might pass, and what he then believed to be ghosts and demons might be driven back to their home infernal, and no longer permitted to interrupt him in his laudable attempt to please big notting of them. interrupt him in his laudable attempt to please his patrons by producing good pictures of them-selves, and of themselves only. But his prayers were of no avail, for those whom he and his brethren in the church had believed were sleep-ing their last sleep would, against his will and pleasure, his prayers and threats, still persist in giving evidence that they still live by appearing as before upon the picture plate beside the sitter. For several weeks he suc-ceeded in keeping the facts from the public eye by destroying every plate whereon the impression by destroying every plate whereon the impression or spirit forms could be traced, before coming out of the dark room, and in some instances after repeated failure to obtain a picture without the spiritual result he would say there was some trouble with his chemicals, and would advise his customers to go to some other artist; but after awbile the secret leaked out, and the cry of humincolerance and barbarism, and so the work went on, and every day the spirit pictures appeared ificing and devoted individuals, by labors and more distinctly, and many a sorrowing heart was filled with joy unspeakable by receiving a picture of some dear friend who bad "crossed the

Migs Exista CHAD WICK, insulrational speaker, Vineland, N.J., box 272. Miss, Ediza C. CRANE, Insulrational speaker, Sturgis, Mich., are J. W. Elliott, drawer 36. Mass D. CHADWICK, trancespeaker, Vineland, N. J., box 272. DR, H. CHADWICK, Trancespeaker, Vineland, N. J., box 272. DR, H. R. CHADWICK, Trancespeaker, Vineland, N. J., box 272. DR, H. H. CHANYALI, P. O. box 178, Bridgeport, Conn., Miss Anklath H. Colaw, trance speaker, Provide, Ind., Irat H. CHATIS, Hartford, Conn. Miss, Cartis, Hartford, Conn., Miss, Cartis, Hartford, Conn., Miss, Cartis, M. C. Wallaw, trance, Hillsboro', Bridge, N. H. Du, JAMES COOPER, Belleiontaine, O., will lecture and ake subscriptions for the *Homer of Light*. Miss, AMBETTA F. CROSS, trance speaker, Bradford, Mass, Phys. U. DANKLAS, Chartmouth-place, Boston, Mass, Phys. B. DANKLAS, Chartmouth-place, Boston, Mass, Phys. B. DANKLAS, Chartmouth-place, Boston, Mass, Phys. B. DANKLAS, Chartmouth-place, Boston, O. (GROBG, DUTTON, N. D., West Landolph, YL DE, E. C. DUNN, Rockford, Hil, Miss, AONE P. DAVIS, (Drimerly Addie P. Madget,) White nall, Greene Co., H. Miss, ADNES M. JAVIS, (1994) Main street, Cambridgeport, Ms Miss, Diverson, Nue, box 461. Miss, ADNES M. JAVIS, 404 Main street, Combridgeport, Ms Miss, Diverson, Nue, Jox 461. Miss, ADNES M. JAVIS, Works, Hormerly Addie T. Miss, AONES M. JAVIS, 404 Main street, Combridgeport, Ms Miss, Diverson, Nue, Jox 461.

Boston, J.Lawrence, Kam., box 461
Miss, Pritschild, Dorr speaks in Madison Mills, Me., one-ourth of the time. Address, Reudall's Mills, Me.,
Miss R. E. Dickston, inspirational, Vineland, N.J., box 291.
Miss G.Lari R. Dickwinz, Inspirational speaker, Chicago, II., caro J. Spettigue.
PAASE DWIGHT, Montanh, Iowa.
DE, T. M. DRUMOND, lecturer, Taliahassee, Fla.
A. C. EDMINDS, locturer, Newton, Lowa.
Thu, H. E. EMERY, Inspired Construct, Conn.
THOMAN GALES FORSTER, 22 Spring How, Baltimore, Md.
Mas, C.ARA A, FFELD, lecturer, Newton, Me.

A. C. EDBINDS, Ioculter, Newton, Jowa.
 DR. II. E. EMERT, Icculter, Nouth Coventry, Conn. Thomas Galass Porster, 22 Spring Row, Baltimore, Md.
 Mass, C. LARA, A. FIELD, Icculter, Newnort, Me.
 Annerw, T. Foss will speak in Harvich, Mass., Jan. 24 and Jo. Address, Marchester, N. B.
 REY, A. J. FIBHACK, Sturgis, Mich.
 MRS, CLARS, Marchester, N. B.
 REY, A. J. FIBHACK, Sturgis, Mich.
 MRS, C. Martin, E. Martin, Mass., Mass.
 REY, J. FANCIS, Ogdensburg, N. Y.
 G. FISH, Hammonton, N. J.
 MRS, M. Houmonton, N. J.
 MRS, M. Houmonton, N. J.
 MRS, M. LOUISE, FRENCH, trance and Hashirational speaker.
 DR. H. P. FAIRFELD will speak in Lynn, Mass., during Jan.
 MRS, M. LOUISE, FRENCH, trance and Hashirational speaker.
 DR. H. P. FAIRFELD will speak in Lynn, Mass., during Jan.
 MRS, A. M. J. FRENCH, Inspirational speaker, Deerfield, Mich.
 A. B. FRENCH, Ann Arbor, Mich.
 MRS, A. M. J. FRENCH, Inspirational, Statick, Mass.
 MRS, A. M. J. FRENCH, Martinal speaker, Deerfield, Mich.
 A. B. FRENCH, Ann Arbor, Mich.
 MRS A. M. J. FRENCH, San Francisco, Cal.
 GEORGE A. FULLER, Inspirational, Natick, Mass.
 Mass ALMEDIA B. POWER, Inspirational, Sextonville, Rich-land Co., Wis, care F. D. Fowler.
 MRS, A. M. J. FRENCH, Mass.
 Rev. J. GRENCH, L. Belvidere, III.
 MRS, A. J. FRENCH, Jonelin Street, Boston, Mass.
 Rev. J. GRENCH, L. Belvidere, III.
 MRS, LAURADE & FORCE GORDON will receive calls to lecture on Woman Suffrage in the Pache States and Territories.
 Address, Princeion, Mo.
 MR, J. G. GIERS, Princeion, Mo.
 MR, J. GRUES, Princeton, Mo.
 MR, J. GRUES, Princeon, Mo.
 MR, J. GRUES, Princeon, Mo.
 MR, J. GRUES, Pri

Nice, New York. KERBET (BAYES, Richmond, Ind. Miss Julia J. Humbard will lecture in Salem, Mass., Feb. 6 and 13. Address for the present, care Mrs. Frank Tyler, 14 Bostonstreet, Salem, Mass. Fermanent address. Fortsmouth, N. II., box 155.

New York. E. ANNIE HINMAN, Agent Connecticut State Association of Spiritualists. Fermanent address, Falls Village, Conn.

Mass. Mas, FANNER P. You'no, tranco speaker. Address, March-go, III., care Miss II. II. Carltón. Mic. & Mus. Wh. J. You'no, Bojse City, Idaho Territory.

Married

th Trumbull, O., Jan. 1st, by Mr. O. P. Kellogg, Mr. James Burthurt to Miss Augusta Flich, both of Thompson, O.

Passed to Spirit-Life:

From North Ablington, Mass., Jan. 24, Maria M. Hollis

From North Ablington, Mass., Jan. 24, Maria M. Hollis, aged 23 years. Truly a glorious change! Long prayed for and gladly wel-comed was the entrance of the gentle and loving Maria into the Summer-Land. A tell believer in Spirituation, she was conscious of the presence of her many spirit riteneds, nearly all of whom had passed on before her, tictura of the same disease, consumption. She saw her spirit alsters repeatedly during her illness, and joyfully went with them and her dar-ling little boy, that waited her coming, saying to her impoand, that she would dearly love to stay and care for him and ther base still in the hody, but disease prevented her, and sha wanted to ge. Beloved by all who knew her, the friends filled the honse on the funeral occasion, the services of which were performed by the writer. A. E. Camparate, and

From near Janesville, Lassen Co., Cal., Dec. 1st, Zeruah F Smith, whe of Jonathan Smith, aged 31 years.

Smith, wife of Jonathan Smith, aged 31 years. Mrs. Smith, was born in Eucliden, Me, on the 27th day of February, 1828; married Sept. 24th, 1819, and went to Califor-nia in 7888. She was attacked with rheumatism in 1850, and never saw a well day after. During the last seven years sho never walked a step, her limbs were so drawn up, and her joints were ensitied and stiff. She suffered everything hur 'd ath during the time, and that relieved her at last. Mrs. Smith was a firm believer in the Spiritual Fhilosophy, and a cliervoyant-medlum for cleven years. She gave a great many tests long to be remembered, seeing and describing spirits. She was-loved by all who knew her, and leaves a large circle of friends to mourn her loss. A FRIEND.

From Barre, Mass., Dec. 3d, Miss Nancy Brigham Hawes, aged 55 years.

aged 35 years. One by one friends are passing on to spirit-life, to meet loved ones gone before. Our sister has gone. Her work in earth-life is now finished. Of a kind and happy disposition, her life was as one continual sacrifice for the good of others. But while we miss her, why should we grieve, for she lives, is with us still, as a ministering spirit, to unfed the beautiful realities of the Spiritum l'billosophy, of which she was a be-liever for many years. liever for many years.

Prom Dover, N. H., Dec. 31, Hosea Clark.

Mr. C. passed to the kind of rouls with the happy bellef that he could, under proper conditions and circumstances, return again and hold sweet converse with his carthly friends—a true development of Christianity.

From Petersham, Mass., Dec. 29th, Cristopher N. Peckham, son of Joel and Mary Peckham, aged 28 years and 8 months.

[Notices sent to us for insertion in this department will be charged at the rate of thenty cents per line for every line ex ceeding thenty. Those making thenty or under, published gra tuitously.]

A Two Days' Meeting at Newburgh, O.

H. L. Clark of Cleveland, and U. P. Kellogg of Ashtabula Co., will hold a spiritual meeting at the Town Hall, in the village of Newburgh, O., on Saturday and Sunday, Jan. 22d and 234. A cordial invitation is extended to all to come and hear of the beauties of the Harmonial Philosophy.

Q. L. GLEASON, Sec'y.

Boston street, Salem, Mass. Termanent address, Fortsmouth, N. B., box 455. JARES H. HARRIS, box 99, Abington, Mass. WM. A. D. HUMK, West Ride P. O., Cleveland, O. ZELLA S, HASTINGS, inspirational, East Whately, Mass. J. D. HASCALL, M. D., Waterloo, Wis. LYMAN C. HOWK, inspirational, East Whately, Mass. J. B. HASCALL, M. D., Waterloo, Wis. LYMAN C. HOWK, inspirational speaker, No. Olarendon, Yt. DR. F. B. HOLDEN, inspirational speaker, No. Olarendon, Yt. DR. J. N. HODDES, trance, 9 Henry street, East Boston, Ms. Miss. J. N. HODDES, trance, 9 Henry street, East Boston, Ms. Miss. J. A. HORTON, 18 yirstional, Owensville, Cal. Dr. M. HURKER HOLTONTON will speak in Norwalk, O., during, January, February and March. Miss. A. L. HAGER, inspirational, Mount Clemens, Mich. CHARLES HOLT, Warren, Warren Co., Pa. Miss. A LARDNOB lectures in Philadelphia during January in February in Washington in March in New York; in April In Boaton. Permanent address, 229 East 60th street, New York.

OF LIGHT. BANNER

and woo existed; that she herself had once walked through this fiery furnace; that she knew there were noble souls in that very hall who slung out their wealth with liberal hand; that she know the value of money in this cause, but money was not all in all. The two great forces were conscience and education. These two elements would be the leaven which should work i through all grades of society, which should level all to their proper condition. Without the child be trained with tender conscience, there can be no hope of mercy or justice in its grown life. Without education, no grown child could turn its thoughtor hand to trade, to science, to art, to agriculture, to any skilled labor, thereby bettering his condition. This would necessarily be the work of time. Rome was not built in a day. The emancipation was not brought about till after years of toil. and, in the end; fighting and bloodshed. The menwho were mobbed then, to day had testimonials given them. We had taken vast strides in progression, in the state, in the church, in social life. Wo Women of wealth, position, culture, were coming forward every day, to beture, to speak, to advocate the right upon all subjects, moral, intellect: ual, religious, political., That was a great step. gained. The next would be women in the halls of Legislature. Yes; even at Washington.

2

Alice Vane ceased speaking, and went over to her friends. Susan was so delighted she could have almost made a speech herself. It was now, late, and the audience dispersed, to assemble in the morning. John Collins was expected to be in the city that day, and the party were to return to Ashloy, Mr. Collins could not leave until Wednesday afternoon, but by traveling all night he could reach Hamford on Thursday evening-not, howover, in season for the meeting.

CHAPTER AN.

When the party returned to Judge Morton's, they found John Collins waiting to meet them, He had just arrived, had been to the hall, but. found the growd pouring out, and so had resolved to a walt them at Judge Morton's. He was a young, man for whom the Judge had formed a sincere riendship; and since John Collins's ordination they had kept up a correspondence. Hence, the minister was invited to meet his parishioners, and remain himself at the home of the Morton's. They sat and talked far into the night, as Mrs Jones the Squire and Susan had so much to ask about Anna and Jane, Becky and Leander, and the farm and the cattle, the new hall, and many other things.

They did not know that on that very morning, Jane had gone noiselessly over the stairs, out at the gate, while the stars were, yet shining, had been met by Mr. Dobbs, (who had made a feint of leaving the day before with his luggage, and walked away unletly with him into her unknown future. No; they knew nothing of that-of the cloud that, no bigger than a man's hand, was spreading over their home to overwhelm them. They knew not that Anna Jones had closed her school-room, and, with Becky and Leapder, were searching the house, were searching the garden, the burying ground, all in vain. They know not that, at that moment, Jane was as far from home as themselves, on her way to New York. No: they would have one more night of rest, one more day of enjoyment before the cloud should burst.

The next morning they rose early, as Mrs. Jones and Susan had some shopping to do, which would occupy a part of the day. Then they were to attend the meetings. John Collins was to speak in the evening. Saturday there was to be more sight-seeing, Sunday, music "and a sermon," Monday, the cars for Ashley.

At ten o'clock, they entered the hall, and found it well filled. The meeting was not yet called to order, and they had time to look about. Some were talking, some reading, some of the women were knitting. Susan liked that, and said, "if she was used to sich meetin's she would carry hers." The chairman rose and called the meeting to order. Silence reigned, and a workingman arose and took the platform. He had but few words to say, but wanted it understood that the system of long hours of labor, small rates of wages, high prices of living, were all sources of discouragement to the laboring wan. He had no

sick feeling which must come over a woman the first time she finds herself alone in a lodginghouse. Who knows when she goes in or out, whether she be sick or well, how she gets her meals, how she lives? Who takes any interest in her whatever?" She painted the moral influence of living alone, uncared for. How a woman, living in this way, grew desponding, discouraged, and finally sick. How, with all her striving, if she could not keep soul and body together after. long weeks of toll, she would long to lie down and die, and how impossible it was that this continued perplexity of mind should not affect them physically. The speaker said she would not occupy much time, She wanted those who lived in lodging houses to come forward and make their own statements.

These women did come forward, many of them, and told the plain, straightforward story of their daily life. None of them liked that mode of livhome' mon were no longer laughed at upon the platform. own home. She may find friends, kind friends, but there is no place like home. It is a sad sight, to see a homeless woman or child. Why must it Various speakers occupied the time, most of thein women. At last John Collins rose. He was the last speaker. It was already nine o'clock and he would not detain them long.

He was glad to see so many there; to see such an interest; to see the hour had come, and the woman, also; to see woman on the platform, in the speaker's desk; that old conventionalities were broken down; that it was no longer a shame for woman to speak in public; that he saw them as doctors, as lecturers, and he hoped soon to see them in the pulpit. He would open his pulpit to them, even if the next day he bo hurled from its top. At was quite time the condition of the work-ing classes was brought to light. The employer, had enriched himself at the cost of their lives long enough. Let him take his ill-gotten gains and expend it for their welfare-if they would accept it. A voice: We don't want it. He was glad to hear that, he liked independence. He knew it was hard to battle with poverty and sickmess, and most of those battles are fought by wemen, even delicate, feeble women! He bid them take courage, to bear bravely on? Strong men and women would fight for them, even as they had once done for the black people. He would work with his pen, with his voice, time, moneyyes, he would give binselt to this cause.

There were various matters of business to be settled that night, and it was late before the concention closed. At each session large contributions were made. The convention was a success. Our friends returned home, and after a little chat -for it was late prefired to rest

[Tabe constraind master and

Written for the Banner of Light ON THE OTHER SIDE.

BY L. B. BANET

We go our way in life too much alone We hold ourselves too much from all our kind; Too often are we deaf to sigh and moan , Togoften to the weak and helpless blind Too often, where distress and want abide We turn and pass upon the other side

The other side is trodden smooth and warn By footsteps passing idly all the day : Where lie the bruised ones who faint and menry Is seldom more than an untrodden way Our selfish hearts are for our feet a guide. They lead us all upon the other side

It should be ours the oil and wine to pour Into the bleeding wounds of stricken ones" To take the smitten, and the sick and sore. And hear them where the stream of blessing runs Instead, we look about, the way is wide,

And so we pass by on the other side. Ob, friends and brothers, gliding down the years, Humanity is calling each and all, In tender accents, born of grief and tears

God blds you listen to the thrilling call' You cannot, in your cold and settish pride Pass guiltless by upon the other side Madison, Wis., Dec. 1, 1869.

Notes of a Worker.

Fran Bassne-Through your columns permit Mis, Lawrence and myself to return our heartfelt thanks to many of readers, who have so kindly contributed to your hospita

The Vecture Boam. THE SOUL AND ITS QUESTIONINGS. FOUBTH LECTURE BY EMMA HARDINGE,

Reported for the Banner of Light.

WHITHER AM I BOUND?

This is the question which the soul, in every age and every clime, has reiterated. This is the question which of all others presses home the nearest, and with the most imperative urgency upon the human mind, involving as it does all that is important in man's eternal welfare. What if we No, there is no place to a woman like her knowledge a power by which we put the material universe hencath our feet? We may understand that though we count but as units in the grandscheme of human existence, still we never lose the actual fact of our personal individuality; that we whole universa of matter, because we alone are endowed with an immortal spirit.

We are the "I am " of being; and yet, although we may realize all this, rejoice in the glorious be with me in Paradise." brotherhood of man, and the divine fatherhood of God, the stupendous question will arise, though I should be endowed with even almighty power to youd the grave? Are the glorious heams of intellect quenched in the sarcophagus of the tomb? light of our earthly life grows dim, and to those around us another star in the material world is darkened?

These are questions which must be answered. In the day of our great sorrow, calamity and failure, how earnestly do they press home upon us; fore it.

The more we reflect upon the nature of human action, the more to we find in it notes of instinct- pgreement in which the spirits of the nineteenth ive preparation for the future. We build for to- century answer the question, Whither am I bound? morrow; we gather riches for to-morrow; all our And first we must consider the spirits' teachings stores of learning are laid up, with a hope of applying them to the uses of the future. The mo- world in which the hosts of returning intelliment we call the present is gone ere we can gences, who are now in our midst, claim to be number its gifts. If there is no to-morrow for dwelling. Whilst they speak to you in many vathe soul-no hereafter for the spirit, then is the soul-the great governing power of humanitythe only failure in the universe.

of the soul's immortality; I do not press home all creation witnesses of three and only three this question upon those thinkers of the nine- primitive elements; these they call matter, life teenth century who have received the full assur- and spirit. They claim that these three elements auce of immortality from the demonstrated preshomes, during the past year, which has been devoted almost | ence of the immortals themselves with the be- being they exist, and that all varieties of being lievers in spirit-communion. I need but consider | can be resolved back into these three primal elethat which attempts to solve the question, Whith-Looking over our diary for the year just closed, we find er am I bound? To answer this, I know that the modern Spiritualist can gaze through the open gate of the hereafter, and that his eyes have been permitted to look down the shining corridors of eternity. It is true this most blessed privilege has only been accorded to the few exceptional persons known as mediums; nevertheless, as the seers of that, if these elements are primaries, they are the nineteenth century give in their testimony never exhibited apart-wherever we behold the from every land of civilization, our part is on behalf of those who are not thus highly favored by matter and life take their highest forms through immediate intercourse with the revelators of the the chemistry of atoms in man, but that is all. spheres-to offer you's summary of the knowl- | Spirits proclaim that these three elements do edge that has been gleaned and attested by the exist apart, and that they are three original, priwitness of many thousands, whose testimony has mal, and yet separate, existences, forming the been rendered under circumstances that rendered collusion impossible, to rehearse the generalities of the answer which the immortals themselves have brought to the mighty query; Whither am I bound? The first link of evidence in which we find a. response, is in the soul's own intuitive recognition of its immortal nature, and the warnings of conscience that compensation and retribution must follow the results of earthly action. An other of the witnesses concerning the soul's destiny hereafter, is to be found in the universality of when the particles of matter shall cease to cothe belief which prevailed ere Bibles were written or creeds invented. In the wise and benefit death and dust; the form crumbles, but the life recent doctrine of eternal progress.

and probation for the soul also, the absolute necessity of perfect purity, before we can enter upon those higher conditions of spirit-life which we are accustomed to call heaven. This doctrine, too, recognized the kindly alliance which man sustains with all creation, and inculcated tenderness In Music Hall, Hoston, Sunday, Dec. 26th, 1869. toward the lower creatures. The universality of this belief may be traced by the scholar through all the beliefs of the Orient, except amongst the Jows. We find no trace of it in the Old Testament; but then, its pages contain no proof of immortality at all, and though the Christian world bow down before the Bible, and affirm it to be a revelation direct from God, we repeat, the Old Testament contains no direct teaching of the soul's immortality, and only vaguely infers that learn how fearfully and wonderfully we are there were sects amongst the Jews who did enmade? What if we comprehend our lordship tertain such a belief. In the New Testament over space, and even learn to realize the methods Christ the spirit not only taught the immortality of creation, until we, ourselves, can model after i of the soul, but also that our immortal existence ing; it was not like home, they said. Not like the Creator in controlling them, and make our was fashloned by the deeds done in the body. The central idea of his doctrine was ever that the kingdom of heaven is within us, and is born of our own pure acts and thoughts.

There are two points to which, in connection with his teachings, we would call your attention: live forever, each one as a Godlike identity; that In the very moment when the parting spirit of we are larger and grander oven than suns, stars the gentle Nazarene might have truly beheld the and systems-which think not-mightier than the realities of the hereafter to which himself and his dying associates on the dreadful cross of martyrdom were instening, he uttered to the penitent thilef those memorable words, "To-day shalt thou

The theology of Christianity teaches that Jesus did not ascend into heaven till the third day. Where then was that Paradise in which the sufrule and govern my earth whilst yet its inhabit- ferers were to meet on the first day-ay, even on ant, how do I know if this knowledge exists be- the very day when their mortal eyes were forever closing upon earth. All commentators upon Orlental beliefs declare that the ancients believed Do we lose these transcendent powers when the Paradise was an intermediate state; a realm where the discipline of human life was still continued, and the pilgrim soul passed from sphere to sphere, in the fulfillment of its progressive destiny.

Again: one of the companions of Jesus-Peter -implies, in the epistle ascribed to him, that they knock at the door of our hearts and demand Jesus went and preached to disobedient spirits in entrance, when our loved ones depart from us, prison; that he had descended to the dark realm importunately questioning whither they have of punishment for crime to teach and instructits gone? Mankind has reiterated the question of suffering inhabitables. Can we suppose that he that philosophy which purports to interpret the whose meek and gentle heart could so hardproblems of life; but, alas! it is only life present. It brook the sight of sorrow that he wept at Philosophy cannot follow life's issues into the the tomb of Lazarus, could go to that region of realm of spirit. And yet, say's philosophy, we be- gloom for the alleviation of woe, and work hold eternity written upon every form of matter; in vain? If the wretched spirits in prison to the passing seasons whisper, "we will come whom Jesus preached were incapable of reform again;" the sighing winds of winter, the burning and progress, would be have mocked them with beams of summer, all return with every recurring his teachings? Wherefore did Christ descend to season; the mournful voices of autumn, as they teach the spirits in prison at all? The fact that sing the requisin of the flowers and bloom that he is said to have done so is in itself a gospel of are passing away, still whisper, "Another year progress and hope. And yet Christianity affects we shall come again." Eternity is written with to deny the belief in progress hereafter. Is not burning fingers in the blue heavens; the stars such a denial but the shadow of a dark, manwhich have disappeared from the gaze of the as- 1 made theology? a reflection of the cruel and savtronomer, live still in space. All things return in age belief that preaches of a God of infant conreconstructed beauty; but the most beautiful of demination, total depravity and endless punishall, the form that we have best loved-must the iment? How should we rejoice that at last the noblest works of God-man-perish, then, and Babylon of theologic mystery has fallen, the dark leave us alike uninstructed of his fate, and com- pall which superstition, bigotry and ignorance fortless? the sweet vibrating tones of love, are has woven around us is rent in twain, and the they lushed forever beneath the waving grass of gloom of the grave is converted into the sunlight the silent tomb? And these questions are for the of immortal life. The testimony, however, which living as for the dead: Whither am I bound? is given by the very lips of the founder of Chris-What is my fate and destiny? All other subjects | tianity himself concerning the existence of Paraof living interest cluster around the theme of im. dise or a mid region of progress, is one of the mortality; all else sinks into insignificance be- strongest points which the Scriptures of the Jews afford concerning the soul's destiny hereafter.

I shall now refer to the general features of concerning the nature and locality of the spiritried tongues, whilst they give you widely different information concerning their individual conditions, there are certain specialities in which all I do not propose to reiterate now the evidences communicating spirits agree. They aftirm that are imperishable and eternal; that in all forms of ments; that matter is the passive, unintelligent element moved upon; life-with its dual attributes of attraction and repulsion-permeates all matter; spirit, the universal, active; powerful, governing element, controls and animates both the others, and is known by its attributes of will or mind. All this science admits, but she adds form of matter, there it is permeated by life; that great trinity whom, in totality, theology blindly worships as God. They claim that whilst the forms of matter exist, as long as life inheres in them, that life exists without the form of material things. The walls around you, the floor be neath your feet, the garments you wear, all things you call inanimate-these are, in reality, permeated by the element of life. The cohesion that exists in the particles of this fabric maintains its integrity only by virtue of the life within it. The day shall come when the garment waxes old, here, and the scattered atoms become a thing of mains forever. What is our witness? Spirit affirmations and clairvoyance. The eye of the spirit, embodied and disembodied, not only reveals the fact that there is life in me, but that when I undergo the transformation of death all that made me the real man has passed away with the spirit; all the atmigration of souls, prevailed throughout the tributes of matter remain in the crumbling dust; weigh the form, and you shall not detect a difference that would turn the scales against a single that every human being was, to some extent, al- hair; nothing has passed of matter, and yet the lied to the animal creation; that the passions, man is dead. Where is the life? Oh scientists, ye who claim that matter is eternal-that there is sented in the various individual existences of the no such thing as annihilation, how can you ac count for the absence of the solemn mystery of life? for the sudden departure of that magnetic force or cohesion, which bound together the atoms of the now crumbling form? The eye of clairvoyance perceives, moreover, every form that even in the dead past of long ago has ever existed. We the only sphere of probation for the soul of man; call these perceptions mere images. What are images? Are they not the shadows of that which now has or else has had an existence? Each nature, and his alliance with the animal king- shadow predicates a substantial origin - each dom, nevertheless, take its peculiar shape from | image a reflection from a reality. But let us glance at the claims which the spirits make concerning the nature of the spirit-country. They ual philosophy describe. Limited as were the assert that all that has ever been born of matter perceptions of the Divine economy implied by a dies and gives back its material part to earth belief in the metempsychosis, the central idea again, but that the real force, which is the life embodied a recognition of the law of progress essence, remains an entity forever in the spirit-

country, and it is of this element, the life principle, that the spirit-world and all it contains is composed. Age after age have the temples; palaces, houses, cities and villages which man has built flourished, decayed and passed away from human ken, but their forms still remain, and are perpetuated in the soul's world, which permeates this globe. Even now upon its surface the soul of all things is quivering and throbbing in every existing form. The mortal eye beholds not the real existence, for that is the invisible life; the outer form is but the mold in which it is represented. Within is the spirit, which in the disintegration of death becomes the permanent and essential being. Thus, then, as the generations of material forms decay, their essences remain, and

form the constituent elements and things of the spirit country. Thus of the generations of man whom age after age you have seen depart; millions after millions passing through the silent gates of death into what you, have deemed the oblivion or sleep of death. We know now they neither sleep nor even pass away from you! The garment drops off, and as it falls the living spirit stands in the realities of the interior soul or spiritworld-the soul-world, that permeates every form of matter, and after the transformation of mortal

death becomes the second sphere of existence. It would seem, from the various communications that have been given by spirits during the last twenty years, that there are various ascending spheres or states in which the soul dwells; that whilst all the forms of earth have passed into this spirit-country, there are great diversities in its conditions. It is difficult for man to comprehend the character of that immortality which includes the yast and almost illimitable freight of human life that has passed from earth during past ages. except we remember that law of matter which proves that the finer penetrates the grosser and denser almost to infinity.

Surrounding this earth are various strata of atmosphere filled with spaces, the extreme extenuation of which you cannot follow to any ultimate point. By analogy, therefore, you may apprehend how the sublimated existences of spirit-life permeate the realms of space, and how, in like manner, the finer and more attenuated realms of spirit-life permeate the denser, and that in multiform conditions beyond man's power to calculate. Again, there is one law of physics which deines the conformation of this spirit-world-it is this: That as the finer particles of matter radiate outwards by centrifugal action, so do the finer particles of the spiritual element fly off from the centre, until, during countless ages, they have formed zones around the central sphere, encompassing it with myriads of refined and ever-refining belts of atmosphere.

We must now briefly notice the condition of that soul-world which lies nearest and is most intimately connected with this earth. This spirit sphere is that which, in point of progress, you may call the second. Remember that all forms of matter are permented by the soul-world, and it requires no actual distance, in point of space, to define different spheres. As the elements of life pervade every part of matter, so does the soulworld penetrate all space; yet in point of proximity, the second sphere of mortal existence is immediately within this earth, and is, in fact, a duplicate of earth, differing only in its states of mind-for to the inhabitants of this sphere, it is dark and comfortless, and unlighted by the beams of that physical sun which constitutes the life of this planet. In the spirit-world death effects this stupendous change, namely, that whilst here all you possess you acquire from the external in spirit-life every object you behold, and the entire of your possessions and surroundings are outwrought from within.

And, again, these surroundings are made up from the deeds and thoughts which have fashioned the soul in its earthly pilgrimage. In a word, hose who live in this soul-world are merely the lwellers on the threshold of our own; they are the spirits of those who have not done with earth, whose earthly mission has not been fulfilled. Here they have to learn that stuper dous lesson of spiritual existence, which teaches that God has given to every creature on this planet a work to do-no matter how small or how large

This work, entrusted to us by the Great Spirit, e nerformed throu

time for rest, for reading, for recreation; it was constant toll and poor pay. He did not get up to complain; he wanted fair play. What he asked for the laboring man, he asked for the laboring woman. The condition of the laborer, man or woman, was all wrong. He wanted it made right.

Other speakers followed in the same strain. Through the intermission there was music and singing; also speeches by many who dropped in at their noon-hour.

In the afternoon, the meeting was opened by Lydia Saunders. Susan had been round with this lady among her patients, and had witnessed scenes of want and suffering she had thought could not exist; for a physician sees much wrotchedness that other eyes are blinded to. Miss Dr. Saunders painted some heart rending scones of poverty she had witnessed in her career as physician ; and of sickness, owing mainly to that poverty. She spoke of the remedies. First, of convenient, comfortable houses, that were not all up and down stairs, for half-sick, feeble working women. Government was rich enough to appropriate funds for building purposes. If it had not enough for benevolence, and pleasure also, chr off some of its pleasures, its official visits, its excursions, its public balls and dinners. She had known one of her patients to receive two dollars a month for groceries, while the city fathers sat down to a hundred-dollar dinner. Where was the public conscience? Asleep! in a deep, narcotic sleep! It needed sharp and purgent remedies to awaken it from its death-like trance; else it would surely die.

Other ladies took the floor: those who suffered, those who sympathized. Speeches were made, plans suggested. The subject was hydra-headed, Point after point presented itself. The leaven was formenting the whole lump. But finally the meeting was brought to a close. The evening sossion would close the convention. It was growing dark, and a drizzling rain had set in. Slowly the people left the hall, for many had joined together in groups, and were still eagerly discussing the subject. Our friends hastened along through the falling rain, to refresh themselves provious to the evening session, to which all looked forward with interest,"

The Squire and Susan expressed themselves highly pleased with all they heard. The Judge told them that many men and women on the platform were the leading people in the city, and it was they who had first taken the matter in hand. It was his opinion this thing would be brought to a happy issue.

At half-nast seven they were again in their seats. The ball was packed on this last evening Susan and her father wondered where the people all came from. There were many more women and girls than through the day. The opener, a well-known lady of rare ability, referred to lodging-houses. She spoke of the cheerless, home-

our physical comfort, by opening to us their hearts and entirely to missionary labor, independent of any party, sect or association.

that we have given one hundred and twelve evening lecures, interspersed with readings, original songs and music, for which we have received, by voluntary donations from the audiences; about \$7(+), or an average of \$6,25 per night. Besides this, we have taken active part in a great many grove meetings, conventions, de., without receiving any money consideration for our services. We have published and circulated many thousands of our original reform songs, tracts on tobacco, temperance, &c.

Our work has been mostly in Ohio, Pennsylvania, New York, New Jersey, and, during the past four months, in Massachusetts. We have lectured in churches nearly all, the time, and have quite often been the guests of the minister's and member's families; but in every case we have found that the reflected rays of Light from the Banner which To that the reflected rays of Lightfrom the Denner which ridiate weekly over all the enlightened world, have found their way, though often grossly perverted, until the facts are now quite generally admitted that spirits of mortals continue to exist, and that they, can, and do, communicate, under favorable circuinstances. We could mention many most remarkable manifestations of spirit power and con-trol that have been related to us by pastor's wives and dea-con's daughters. Sometimes we almost conclude that the best and clearest demonstrations and ecdences of what Spiritic lism really is and of what it has in store for us, have not yet been revealed. In fact, we have, seen enough lately to convince us that the public scances of the most popular physical media do not surpass much that remains obscure or known only in select circles. While we have admidant evidence, that our beautiful be-lief is steadily increasing, yet we find in many places the Societies, and also the Lyccums, are not well sustained; and we are naturally fell to ask the cause. While we fully sym-pathize with every effort in the direction of organization, for the benefit of labor or the practical duries of life, we have come to regard pure and undefied Spiritualism as the "leaven that is to leaven the whole" mass of markind with-without becoming of itself an isolated movement. A tleast for the present we find ourselves impelled to work in an independent way in the great field of reform, as advocates of every cause that looks to the welfare of man-kind, "to-stifying to the churches" concerning the great spiritual truths pertaining to "temperance in all tilings". idiate weekly over all the enlightened world, have found

ideitual truths pertaining to "temperanze in all things, hereditary predisporitions, and the conditions of human harpines.

hereditary predisportions, and the conditions of human harpiness. Knowing from many years of experience as an intinerant somewhat how to sympathize with some late writers in your columns, perhaps a thought or suggestion may be of some service to the struggling missionary. The agent should be fully assured in his own mind that he has a prior appoint-ment to his work from the power and spirit of truth, a "call" which he can safely trust if needs be to go forth "without meney or serip in purse," confiding in the promise that nothing really necessary shall "be withheld from them that wate uprightly." In the next place he should not imagine, because he has a "mission," that he must be constantly waited upon by angels and mortals, and make no efforts of his own to feeure success. The people are now very anx-lous to hear a truly inspired speaker on almost any subject. Let any person not destitute of talents as a public teacher take some pepular thome and become master of it, having something really beneficial for the people are fixed upon take of barrers. Some of the most successful Lyceum lectures, both men and women, are doubless under more or leas direct spirit control even though they may be unor less direct spirit control even though they may be un-con-clous of or unwilling to own the great source of all ower and succest

power and succest. Diease make it known to your numerous intelligent read-ers that we are in the field, enlisted for life under the glo-thus Banner of Light, to battle with the powers of darkness and ignorance, arneed with the sworl of truth, feeling fully assured of final victory as our great reward. Working for human welfare, we only ask our incidental expenses and a contribution at the close of the fectures. Tell the good people on the Cape that we feel a call to visit the fishermen wen beswing sfore followers of the golder subs. soon, seeking after followers of the golden rule B. M. LAWRENCE, M. D.

Quincy Point, Mass., Jan. 1st, 1870.

In ancient times the universal belief of man kind was, that this earth was a probationary state, wherein the soul was compelled to pass through conditions of preparation for the hereaf ter

The doctrine of metempsychosis, or the trans-East. But, repulsive as that doctrine appears to you now, it originated in the philosophical belief which are inherent in the human form, are repreanimal kingdom; and that those who preserved. in a marked degree, those tendencies that distinguish the lower creatures must, of necessity, return to earth at death, and inhabit the form whose attributes the spirit exhibited.

This idea was based on the belief that earth was hence we perceive that these views, although originating in the recognition of man's material ignorance of the grander vistas of a progressive hereafter, which the spheres of the modern spiritthe love of self, the impulse that makes us guard the integrity of our being, the other the love of our neighbor, the higher but equally imperative feeling which should impel us to regard his rights as our own, himself as an equal participator with us in all the privileges which God has bestowed upon us. In a word, the law of life is the law of love-that love that includes self and the neighhor alike. What but love to the creature is love to God, exhibited in acts of kindness to his creature?

Whenever the spirits of men on earth have realized that dual law, and have striven to follow its injunctions; whenever through the action of universal love to all men the soul has performed its mission fully on earth, then, and then only, does death come as the liberating angel, carrying us up to the mountains of transfiguration; and though we may stand like the "man of sorrows," despised and rejected of men, the garments of heavenly whiteness, which human love has woven around us, will prove our wedding robe of passport into the realms, of the glorious land we call heaven, it is failure only in this divine element of human love that renders so many spirits more dwellers on the threshold, dwellers in that sorrowful realm where they must remain until all life's unfulfilled duties are performed. Within this world of unblessed spirits, are the various grades of crime, whose wretched. types ourselves have daily seen in life's darkest scenes. Their surroundings correspond with the passions that possess their souls; hence, they live in darkness-selfish, icy cold, or anger's burning heat-sensual filth, or brutal degradation, just as their own deformed spirits create the images that are projected from within. You shrink from this repulsive picture, but have you ever asked yourselves what should be the hereafter for the sensualist, the miser, the murderer, tyrant or hypocrite? What for those who have misused the talents God has entrusted to them in any directionwho have wasted life, and made of their souls a shipwreck? Oh, believe the spirits-all such are dwellers on the threshold, and must continue the life they have led down on earth-for to earth they are bound in chains themselves have forged, till time, remorse and progressive effort shall bring deliverance, and send them upward and onward. Each is in the sphere himself has made, but yet let it be remembered that even in this sphere of retribution, God's punishments are all reformatory-his penalties not as the vengeance man takes upon his fellowman, but are methods of discipline, instruction, and incentives to progress.

Mourn not for the dwellers on the threshold. even whilst you listen to the voices of these unhappy spirits, and learn why they suffer, and why they call upon you to search into the realities of their miserable condition. To gain strength and instruction from you, and, in return, inform you of the stern realities that follow as in-

BANNER OF LIGHT.

evitable results of an ill-spent life, are the pur- river," and the astonished artist and Ortholox poses of communion with these unhappy spirits; and hence you, too, may become the Christ- the dead." like preachers to the disobedient spirits in prison, whilst they shall gain from you the sympathy and guidance which false theologies and false conditions of society have deprived them of.

home of love, a land of light, and a heaven where sorrow enters not.

Beyond this blessed sphere is found the realms of intellectual lore, or the spheres of knowledge.

sages, heroes, and earth's best and truest spirits, who, through suffering and the purgatorial fires of human griefs, have purged away all sin, and from their shining spirits outwork that glorious kingdom of which our finite mortal sense can form no other comprehension than to deem it Heaven; and whilst out highest conceptions of heaven fail to realize the exceeding glory to which the good, the pure and beautiful of earth have risen, spirits still rehearse the tale of higher spheres, higher and grander still.

We may not, even in thought, follow the soul in its celestial flights beyond the dim conceptions which we, as mortal beings, entertain of earthly happiness; enough for us to know that progress is eternal, and that in the Father's many mansions our spirit's aim and flight will meet no let or hindrance, save our finite capacity for never-ending bliss-no pause in that eternal pilgrimage through realms of light and glory where there shall be no sun, no moon nor stars, but God himself shall be the light of the beautiful kingdom forever and forever. It is enough for us to know that he is there-that his hand conducts us through the spaces, and opens the glories of eternity to every soul! It is enough for us to know that, in obedience to his mandate of Progression, angel-voices are calling, "Come up higher!" from every shining sphere to which our feet are bound!

SPIRIT PHOTOGRAPHY.

EDITORS BANNER OF LIGHT-I have been looking a long time for some of the large brained, intellectualized correspondents of your paper to give some philosophical ideas relative to spirit photography. To me this comparatively new phase of mediumship is intensely interesting, and I earnestly desire to know whether man in his present state of intellectual development is capable of comprehending the chemical process by which spirits are enabled to produce their likenesses upon the artist's sensitized plate.

The evidence in favor of the genuineness of spirit photography in the celebrated Mumler trial compelled that wise court to admit the claim of its supporters, and Mumler survived his mild persecution, and is no doubt thankful that he does not live in the days of Socrates, Jesus, or Galileo; and I see by the Banner that this "bold innovator" is still a willing instrument in the hands of angels for producing photographic likenesses of those who no longer dwell in 'perishable bodies of flesh."

The people of the Hoosier State have two or three recently developed spirit artists, who bid fair to become as successful as Mumber. One of them, Mr. A. D. Willis, of Crawfordsville, I met while engaged in healing the sick in that city a few weeks since, and had an ample opportunity to witness the modus operandi in the management of this and of the wires which connect its 'rude machinery with the finer of the spiritual "behind the scenes." and also to learn the histobehind the scenes," and also to learn the histo-ry of the artist's development, as well as that of his experiences in general prior to receiving this new aud beautiful gift. Mr. Willis is a native of Indiana, and so far as I could learn has always borne the reputation of being an honest, truth-ful, industrious young man. Notwithstand-ing the limited advantages the small towns in this State afforded in his boyhood days for ac-quiring an education. he successed in gining a In this State afforded in his boyhood days for ac-quiring an education, he succeeded in gaining a pretty thorough knowedge of all the branches which were then taught in the common schools, and for several years performed successfully the part of pedagogue in the county districts in Montgomery County. About six years ago he learned the art of photography, and has ever since carried on the business in Crawfordsville, with a decrae of success that has made it suffia degree of success that has made it suffiwith a degree of success that has made a share ciently remunerative to afford himself, his wife and child, the indispensable things of this life, food, raiment and shelter. Up to the first of last July he had never noticed any unusual phelast July he had never noticed any unusual phe-nomenon in connection with his profession. At-that time he began to experience peculiar sensa-tions while standing at the camera, and when he wentinto the "dark room" to develop the picture he would find the plate had the appearance of having been smoked, and soon after he dis-covered the faint shadow of a human form up-on the plate at the side or back of the sitter, which had the effect of frightening Mr. W. and arousing in him feelings of superstition to an alarming extent. Mr. W. is a member of an Orthodox Church-a soul-sleeper-and thought this must be the work of the devil, who had come to torment him for some sin which he had comto torment him for some sin which he had com-mitted, although he was not conscious of having been the author of any crime for which justice could inflict so severe a publishment, so he could inflict so severe a punishment, so he prayed often and fervently that this cup might pass, and what he then believed to be ghosts and demons might be driven back to their home infernal, and no longer permitted to their home infernal, and no longer permitted to interrupt him in his hadable attempt to please his patrons by producing good pictures of them-selves, and of themselves only. But his prayers were of no avail, for those whom he and his brethren in the church had believed were sleep-ing their last sleep would, against his will and pleasure, his prayers and threats, still persist in giving evidence that they still live by appearing as before upon the picture plate beside the sitter. For several weeks he suc-ceeded in keeping the facts from the public eve beside the sitter. For several weeks no succeeded in keeping the facts from the public eye by destroying every plate whereon the impression of spirit forms could be traced, before coming out of the dark room, and in some instances af-ter repeated failure to obtain a picture without the spiritual result be would say there was some trouble with his chemicals, and would advise his customers to go to some other artist; but after customers to go to some other artist; but after awbile the secret leaked out, and the cry of hum-bug was upon the tongue of every professed Christian in the little city, and "crossed the clip him!" was no doubt the sentiment of their regenerated hearts; but the Spiritualists at once knew the origin of this strange phenomenon, and like true brothers they stood by him in this trying hour, and did all in their power to shield him from the poisonous breath of Christian on, and every day the spirit pictures appeared more distinctly, and many a sorrowing heart was filled with joy unspeakable by receiving a picture of some dear friend who had "crossed the

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roul-slasper was compelled to believe "they are the living, they alone whom thus we call

Some of the *lookers on* relate anusing incidents, which have occurred at Mr. Willis's gallery, showing in some instances a very limited conception on the part of some of the Christian backwoodsfalse conditions of society have deprived them of, I shall but briefly refer to those brighter lands beyond this sphere of darkness. The sphere in step, and in a low deferential voice asked, "Is beyond this sphere of darkness. The sphere in locality next above the earth is inhabited by the radiant souls of little children, cared for by those blessed and purified spirits who have been de-prived on earth of the joys of paternal life, but who still yearn for the sweet parental office. In this bright realm there is no sin, and hence no darkness, sorrow, pain, or grief. The purity and innocence of its child-like people, the tender love of the teachers, and the unconsciousness of sin or woe in the pupils, make of this Summer-Land a realm of eternal bloom and beauty, a home of love, a land of light, and a heaven where

a small percentage of pictures are recognized, I think about one in ten. A distinct spirit pic-ture is developed upon the plate in at least three out of every four sittings when that result is de-sired. I understand that Mr. Fisher Doherty, of of intollectual lore, or the spheres of knowledge. Here the glorious master-minds of earth still pur-sue the themes they loved, and continue the vast research for light, commenced on earth below; here all the great arcana of creation are unfolded, the mysteries of space displayed, and the spirit revels in the eternal panorama of God's universe, forever. And still beyond this sphere, and beyond again, are works of life, where live the martyrs, areas, hereas and eavily best and truest spirit.

and technique and and end will no doubt accomplish a great amount of good, which is his only aim and object. Mr. Willis is a construed Spiritualist, and is making a commendable effort to acquaint himself with the teachings of our divine Harmonial Philosophy.
Wherever our worthy brothers may go in the exercise of their spiritual gifts, may they receive a cordial welcome from Spiritualists and all who love to witness the spread of truth.
I hope many more spirit artists will be developed soon, so that every Orthodox in our land may receive the likeness of an angel friend whenever er they sit for apleture of themselves. If any friend wishes for more facts in relation to Mr. Willis's experience in spirit photography, I should be pleased to respond to their inquiries. My Western address is Dolphi, Ind., care of Dr.
W. H. Beck. G. W. KEITH, M. D. G. W. KEITH, M. D. E. W. H. Beck.

> Written for the Banner of Light. WAVE-VOICES.-No. 4.

BY LITA BARNEY SAYLES. Violet, amber, and green, Amothyst, scarlet, and gold-

Who can boast boauties to rank with the sea? And half of them never were told.

- Sapphire, and purple, and blue, Orange, and lilac, and green,
- And down in my dopths are all delicate shades
- Of colors that ever were seen. Gems of the rarest are mine, Pearl drops, and amber, and gold;

Corals so glowing, and corals so white, And sea-shells all burnished, I hold, Fishes of sunniest hues.

With eyes full of scintillant light, Disport them and play all the beautiful day, At home in my waters so bright.

- Mino is a roving life,
- A changeful, vacillant life ; I bring the far-famed breath of the East,
- With odorous incense rife. I go to the sanny South,

Its tropical airs to greet : • I bring them here your presence to cheer, And lavish them at your feet.

- V Come, Love, and bathe in me, In my ocean-waters calm ; I'll lave your form in my yellow waves, Returning you safe from harm.
- Trust to the buoyant wave, Reposing your head on my breast : Trusting securely, for calm broodeth now.

In safety and peace you may rest, Brilliant, and warm, and clear, Shall my dopths be when you come: Living and glowing, translucont and bright,

Come to my beautiful home! Watch Hill, Conn., August.

NEW YORK.

State Organization of Spiritualists. This Association having made arrangements for missionary labor in this State, have appointed that eloquent champion of the Spiritual Philosophy, Bro. Dean Clark, also Bro. A. C. Woodruff and Mrs. Eliza Woodruff, well known and efficient laborers in the cause of humanity, notices of whose engagement have heretofore appeared in the Banner of Light, missionaries for the State of New York, and who have already entered upon the performance of their duties; it has now become necessary to provide means sufficient for the successful prosecution of this enterprise, and to sustain these worthy and devoted laborers in this great work of philanthropy and love. For this purpose we now ask the aid of the Spiritualists of the State, and others who may feel disposed to assist in so noble an undertaking, to come promptly forth in the spirit of true manhood, of benevolence and our pure heaven-born religion, and contribute of their means a free offering to the support of this true cause of humanforing to the support of this true cause of human-ity and of God. We also respectfully and carnestly invite you to become members of our organization, and fur-ther strengthen us with the influence of your names, and the small sum of one dollar, the es-tablished fee for membership, which is also, by our Constitution, devoted to missionary purposes, and in return receive the benefits which will ac-crue to you by reason of being permanent memcrue to you by reason of being permanent mem-These contributions may be remitted to J. W. Seaver, Esq., at Byron, Genesee County, N. Y., the Treasurer of the organization and Chairman of the missionary committee. The sums thus received will be promptly acknowledged, and names entered in the book of records. And now, dear friends, in the sacred name of humanity and the cause consecrated to freedom, we appeal to you as *Spiritualists*—Spiritualists not in name only but in the very depths of your nature and your own consciousness—to give us your support. The cause to us is sacred; it should be so to you. To us it is everything; we doubt not but your esteem for it is not less than ours. Many of you have been favored with an abun-dance of the wealth of earth, and with your dear ones clustering around you are living in the en-joyment of happy homes, hallowed by love, made pleasant by ample means. You have bitberto, in pleasant by ample means. You have hitherto, in a great measure, been exempt from the cares and burdens of the support and advancement of our cause in this State, while many of your brethren with but slender means have for years contrib-uted in proportions hardly justified by their cir-cumstances, have devoted not only of their means but of time and talents, so essential for their own support, toward the support of lecturers in the field, of organizing and maintaining societies and Lyceums for the children, dear "buds of immor-tailty," consecrated to the work of angels here

labor and persovering effort have, in their opinion, placed its success boyond a reasonable doubt and secured substantial benefits to that noble class of secured substantial benefits to that noble class of self-sacrificing workers, willing martyrs for truth, who leave the endearments of family and home behind them for this crusado of freedom in her sacred cause, and, in the face of want, persecu-tion and obloquy, with brave hands and unfalter-ing steps, have advanced our glorious banner to a respectable and commanding position in the do-mains of hoary-headed error, the empire of super-sitions biory-blind intelerance and perishing stitions bigotry, blind intolerance and perishing and tottering creeds of a rapidly decaying theol-

ogy. And now, impelled by a sense of duty to the cause and the dignity of the Empire State and her thousands of Spiritualists, we have added to our cares and labors this last enterprise deemed essential to the progress of truth and respect for our position in the sisterhood of States. Spiritualists of New York, we make no complaint. We do not believe that this appeal to you will be in

unfailing trust in the merits of our cause, will still press onward. We have enlisted for life; we have counted the cost; we have provided no retreat in some comfortable soft cushioned pews, and live or die, stand or fall, we will work on and ever, conscious that if human aid fail, and if our friends desert us, God and his holy angels will witness the struggle and bring us out conquerors in the end.

querors in the end. It is the mission of Spiritualism to give govern-ment and law, religion and literature, to the world. It is the John the Bapilst preaching in the wilderness of errors the approaching king-dom of God, the prophetic stone cut out of the mountain without hands, smiting the image, and-bringing it down in fragments upon the ground, the kingdom which the God of Heaven will set in, which shall never be destroved, which shall up, which shall nover be destroyed, which shall not be left to other people, which shall break in pieces and consume those kingdoms and shall stand forever. P. I. CLUM, President. Rochester, N. Y., 1870.

COMING OF THE SILENT MESSENGER.

At the close of the twenty-first day of December, 1869, Miss Nettle A., daughter of Francis and Mary F. Hauze, departed this life from the home of her widewed mother, in Newark, N. J., at the age of twenty-one years, one month and three days.

Miss Hauze was for many years a great sufferer, but her long and terrible trial never destroyed the native sweetness of her disposition. She was not spoiled by the fashionable follies and artificial tastes of modern society. When uninfluenced by foreign agents her mind was screene and her temper singularly placid. All the shades of feeling, of which she was capable, were pure as the springs of life in childhood ; and the waters of a clear lake among the mountains are not more peaceful and transparent than were the currents of her natural life.

At the age of four years she was a child of great promise -extremely beautiful in form, feature, color and expression ; radiant with health and possessed of rare intelligence. At that time the family occupied an old house which had been standing nearly a century. Soveral generations had lived and loved, and suffered and died in that house, of whose secret history we have no knowledge. The common mind may not comprehend their relations to that place, but Longfellow has said:

"All houses wherein men have lived and died Aro haunted houses."

The old house to which we refer was not likely to be an exception-to the poet's rule; nor are we at liberty to infer this from the experience of Mr. Hauze and his family. They had not been long in the old domicile when one night the parents were summoned by a cry of terror to the bedside of Nettie. They found the child apparently waking from a hightmare with the impression on her mind that a frightful personage was about to bear her away from home. Several days clapsed before she recovered from the immediate offects of the fright : and even when the more manifest consequences of her dream had gradually disappeared it was still observed that she slowly declined in health and seemed to lose her native buoyancy of feeling. It is possible that the painful apprehension excited by the vision disturbed the normal relations of the spirit to the body, or that it otherwise so jarred and shattered a delicato nervous system as to forever interrupt the harmony of its functions. Of one fact we are assured: from that time forward sho was subject to sparmodic attacks, which at first were regarded by the family and their physician as a peculiar phase of catalepsis.

By degrees the physiological phenomena were somewhat modified, and at length the psychological aspects of the case began to attract the attention of those who were constantly with her. She was manifestly influenced by invisible inelligences with whom she conversed. She also professor to see them with the same clearness that she discerned the material forms within the range of natural vision. Nettie often predicted the recurrence of her attacks with remark able accuracy from information apparently derived from spiritual sources. Her visitors were not always such as she was disposed to welcome. On the contrary, she was frequently annoyed by their presence, and especially by their manners and conversation. "Their forms were clearly revealed and their voices distinctly audible. The spirit-ut terances she was obliged to hear were often reported to her attendants in language far more expressive than select. At times she controverted the views they entertained or con tradicted their assertions with impressive emphasis. Occasionally, when seated, her chair would be rocked for some time with considerable force, and without any visible agen cy of her own. 'At other times, when she was walking about the room, her feet would be suddenly fastened to the floor so firmly that the combined strength of two persons was insufficient to lift her or otherwise change her position In the autumn of 1961, in one of her violent fits, Nettic fell out of her chair into the fire, and the coronal portion of her head was seriously burned. This did not, however, appear to intensify the symptoms of her disease, nor did, it render the periods of obsession either more frequent, pro longed or otherwise aggravated. When in a state of mental entrancement she would walk about the house without noticing any one in the body; at the same time she conversed familiarly with beings invisible to all but herself. If her supra-mortal guests were of a disagreeable character the patient was liable to be capricious and somewhat irritable; but when they left, and Nettle was allowed to return to a normal state of mind, the natural amiability and gentleness of her disposition and manners were fully restored. About one year ago, and after the case of Miss Hauze had been abandoned by many physicians, the writer was called to visit her professionally, and for a short time she was un der the writer's treatment. At first her symptoms were considerably alloviated, and for several weeks the attacks were less frequent and violent. But circumstances having relation to the patient, and our own conviction that the case was incurable by any means at our command, combined to interrupt the course of treatment, and for some nine months the writer had not visited Miss Hauze. During all that time the patient continued to suffer and the powers of life and voluntary action steadily declined. When she was solf-possessed she never murmured at her lot; but with surprising patience, and the sweet submission of a Christian martyr, she waited for the solemn yet joyful hour of her emancipation. At length it came at the evening twilight of a bleak December day-and the mother and grandmother of Nettle wept over a pale form that was volceless as the grave. Respiration had ceased and the heart was still. Otherwise the appearance of what remained of Nettie was not less life-like than before. The complete separation of the spirit from its mortal restraints must have occurred some time after. At the termination of the third day the limbs were flexible; there were no signs of decomposition, and she still appeared like a gentle invalid in a peacoful slumber. The outward functions of life were all suspended on Tuesday evening, but the burial was deferred until the following Sunday afternoon. Even then the color of the face was unchanged, and the features preserved their natural form and expression. The whole appearance was sim ply indicative of a state of profound and almost blissful repose. While the body was cold as marble, it was transparent and beautiful as an alabaster shrine. Death was there, Dew Jorg. BANKAN, Agent Connecticut State Association of Dath was arrayed in white robes, and there was no dark. Spiritualists. Permanent address, Falls Village, Conn.

benefit of mediums and speakers, and with much | ness about the door of the open sepulchre. The seculiar |

ness about the door of the open sepulchre. The peculiar light that lingered there did not once remibed us of the dim phosphoresence of decay. It was like the first-paid allow of the dim phosphoresence of decay. It was like the first-paid allow of the dim phosphoresence of decay. It was like the first-paid allow of the dim phosphoresence of decay. It was like the first-paid allow of the dim phosphoresence of decay. It was like the first-paid allow of the dim phosphoresence of decay. It was like the first-paid allow of the dim phosphoresence of decay. It was like the first-paid allow of the dim phosphoresence of decay. It was like the first-paid allow of the dim phosphoresence of decay. It was like the first-paid allow of the sould the black the theore, different is fall of beach. The wakener of the sould dec. If the sould like heart is fall of beach. The wakener of the sould dec. If the sould decay. If the hanged motion of a very puble saleddee. If the heart is fall of peace. If the dim phosphoresence of the sould decay. If the hanged motion of a very puble saleddee. If the heart is fall of peace. If the heart is theart is the heart is the heart is the heart i vala. We cannot believe that you will suffer if fond friends deplore their loss, the generous soil for the support it deserves; that you will stand complacently by and behold with indifference the struggle of your devoted brethren in the death grapple with the water-lilles droop and disapeer in the angry flows -but devoted brathren in the death grapple with the old enemy of truth, of progress and reform, stag-gering under the pressure of burdens heavy to be borne, and yourselves not touch them with the machood and a blush upon human nature. But whether with or without your aid, the work must go on. Those who have so long borne the heat and burden of the day, with an unfailing trust in the merits of our cause, will LITTLE BAREFOOT AND THE

LITTLE BAREFOOT AND THE ANGEL.

Little Barefoot, little Barefoot, Whither wanderest, thou? The tear is freen on thy check, The sleet upon thy brow: The cold whild 'round the corner sweeps To catch thy solbling breath; Where are then calling little barefoot? Where art thou going, little Barefoot ?. "Sadly on, to death."

Little Barefoot, little Barefoot,

- Little Barchon, fittle Barchon, Why to death art going? "I 'm weary of the cold, cold stones, An' of the winds a-blowing." Where's thy mother, little girl?— "Father beat and killed her," Where's thy father?—"In the jall— Where's thy father?—"In the jall—

- "Little Barefoot, little Barefoot,
- Stumbling toward the river, The dark tunnil of the waves Makes thy small form shiver. Sinless babe of sinful times,
- Somess habe of sinful times, Hugh thy solding breath, I will lift thee, southe thee, bear theory Gladly on, to death.

LIST OF LECTURERS.

[To be useful, this list should be reliable. It therefore behaviors Bocieties and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. Bhould any name appear in this list of a party known not to be a lecturer, we desire to be so informed.1

J. MADISON ALLEN, ABCORD, N. J. C. FANNIF ALLEN, MIDSORN, IN Willimmathe, Conn., Jan. 23, and 20; in Bridge port, Conn., during Tebruary; in Charles-town during March; in New York (Everet) Rooms) during April, Will answer calls to speak week evenings. Address as above, or StoneQuan, Mass. J. MADISON ALEXANDER, Inspirational and trance speaker, URABINOT ALEXANDER, Inspirational and trance speaker, HIARDISON ALEXANDER, Inspirational and trance speaker, HIARDISON AKELY, M. D., 191 South Clark street, Chlengo; HL, betures on Laws of Life, Temperance, and Reform and Progressive sublects.

- 10. Joeffures on Laws of Life, Temperature, and Reform and Propressive subjects, MRS, N. A. ADARS, inspirational, hox 277, Fitchburg, Mass. HARRISOR ATGIR, Charles City, Iowa. MRS, N. K. ASDROSS, trainee speaker, Delton, Wis. DR. J. T. ABOR, box 2001, Rochester, N. Y. MARY A. AMPHLATT, care J. Stolz, M. D., Dayton, O. Riv, J. O. BARRETT, Glenheindh, Wis. MRS, H. F. M. BROWS, P. O. box A32, San Francisco, Cal, MRS, A. MNY N. UNSNIAM, inspirational speaker, 112 Hud-son streed, Boston, Mass. MRS, SARAH A. BYRESS will speak in Stafford, Conn., dur-ing January in Marbielenah, Kass, during February, Per-manent address, 57 Spring street, East Cambridge, Mass, ARRS, State, J. Burdiel, Eim Grove, Colerain, Mass, ADDIV, L. BALLOV, Inspirational speaker, Chicago, 111, care R. P. Journal.
- MIRG. NELLEJ. T. HUGHAM, EIM Grove, Colerain, Mass. A DUIK L. BALLOU, Inspirational speaker, Clickago, 11L, care R. P. Jonendi,
 REV. Du. BARNARD, Baltie Creek, Mich.
 DR. A. D. BARTON, Inspirational speaker, Boston, Mass. JOSEFI BARCH, JANESHIE, WIS.
 MIRS. F. BURM, Inspirational speaker, Boston, Mass. JOSEFI BARCH, JANESHIE, WIS.
 MIRS. F. BURM, INSPIRATIONAL SPEAKER, BOSTON, MASS. JOSEFI BARCH, JANESHIE, WIS.
 MIRS. F. BURM, INSPIRATIONAL SPEAKER, BOSTON, MASS. JOSEFI BARCH, JANESWIE, WIS.
 MISS. A. P. BUROWN, St. Johnsbury Centre, Vt.
 MIRS. A. P. BROWN, St. Johnsbury Centre, Vt.
 MIRS. A. P. BROWN, St. Johnsbury Centre, Vt.
 MIRS. K. BARLEY, DOX 382, LaPorte, Ind.
 W. BINAR, F. JAN BERLENE, DM West Eith at, New York, DR. JAMES K. BALLY, DOX 382, LaPorte, Ind.
 W. BINAR, F. JAN BERLENE, DM WEST Eith at, New York, DR. JAMES K. BALLY, DOX 382, LaPorte, Ind.
 W. BINAR, J. AN GARDARD, BORAKER, ALMOND, WIS.
 HENNY BARSTOW, INSPIRATIONAL SPEAKER, ALMOND, WIS.
 HENNY BARSTOW, INSPIRATIONAL SPEAKER, ALCHAMON, MASS, A. P. BOWAN, D. Cherkville, Yono Co., Ch...
 J. H. HUCKTOND, Inspirational speaker, Charlestown, Mass, A. P. BOWAN, D. Cherkville, Yono Co., Ch...
 J. H. HUCKTOND, AND SCHARD, MASS, CARE MESS, MARSTON, MASS, A. P. HOWAN, MASS, CARE MESS, CARE MESSION, MASS, J. M. CHARK, PARTON MASS, CARE MESS, MOKAN, MASS, A. CHARKS, CHARKE, 473 NOTH SPIRATIONAL Feeture. Address from 50 Poplar st., BOSTON, MASS, CARE MESS, MASS, M. ALBERT E. CARENTER, CARE BOMMER of Lepthene Mession, MASS, J. M. CHARK, BATASON AVENC, INSPIRATIONAL FEETURE, MISSON, MASS, MIRS, ANSTE M. CARVER, TRACE SPICKER, Chienford, MASS, DEA, ALBERT E. CARENTER, CARE BOMMER of Lighth, Boston, MASS, DEA, A. R. CHILDS WILL FUTHER A CONVENT, MASS, D. C. ALLES F. CHARK & DETTIONAL SPEAKER, FredoRIA, N. Y. MISS, ALGUSTA A. CHARKER, DERTON, MASS, J. P. COW

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DR. G. W. MORRILL, JR., trance and inspirational speaker, Boston, Mass. MBR. ANNA M. MIDDLEBROOK, box 778, Bridgeport, Conn MBR. SAR OI HELEN MATTHEWR, QUINCE, Mass CHARLES S. MAMBH, Scul Itance speaker, Address, Wons Woo, Juncati Co., Wis, PHOF, R. M. M'CORD, Centralia, III, EMIA M. MARTIN, Inspirational speaker, Birmingham, Mich. JAMER B. MORRIBON, Inspirational speaker, box 378, Haver-bill, Mass.

 JAMER B. MURLINSON, Implicational speaker, Distribution, Mich.
 MAR, P. H. MASON, Implicational speaker, No. Conway, N. H.
 O. W. MARUEL, Trance speaker, Multand Square, Boston, P. C. MULLS will answer calls to lecture in the vicinity, or
 New York CHY. Address, Holmken, N. J.
 MREN, EXTTRE COLUMN MANY AND, White Plains, N. Y.
 MREN, TAMOZISE MODUR, Needham Vineyaria, Mass
 MREN, MASNAH, MOREL, TARANE SPEAKER, JOHCH, WIL CO., 11, D.
 J. W. MATTHEWS, Jecturer, Heyworth, McLeon Co., 11, D.
 J. W. MATTHEWS, Jecturer, Heyworth, McLeon Co., 11, D.
 J. W. MATTHEWS, Jecturer, Mellenry, 11, M. C., ANSSAN, MOREN, TAMOZISE, MODUR, Neuror, Mellenry, 11, M. J. L. MASSELLD, Implicational, hos 137, Clyde, O.
 M. H. C. MARTIS, L3 Windson street, Hardroff, Conn.
 W. W. C. MARTIS, KI Windson street, Hardroff, Conn.
 W. W. C. MARTIS, KI Windson street, Hardroff, Conn.
 W. W. C. MARTIS, KI Windson street, Hardroff, Conn.
 W. W. C. MARTIS, KI Mindson street, Kamsas Uity, Mo.
 M. PERRISS, Hommonou, N. J.
 GOOGE, A. PERRISS, Trance, Cambridge, Somerset Co., Me.
 WIELAW C. TINE, Howing Amas, Co., N. Y.
 H. PERRISS, Interfer speaker, Sacramento, Cat.
 M. WELL, CHARD, LTANDER, Jox 108, N. Y., South Booton, Minete, Ind. Jox 108, N. Y.
 MING, L. B. PAYSE, Trance speaker, Soctamento, Cat.
 MUSA AND C. TINE, Trance speaker, Soctamento, Cat.
 MUSA AND C. PERRIS, Trance speaker, Soctamento, Cat.
 MUSA AND C. PERRIS, Trance speaker, Soctamento, Cat.
 MING, J. PEYNER, Trance speaker, Soctamento, Cat.
 MING, A. PERRIS, Trance speaker, Soctamento, Cat.< hill, Mass. MR, F. H. MASON, Inspirational speaker, No. Conway, N. H.

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7. J., DOX 272. MISS, ELIZA C. CHANE, inspirational speaker, Sturgis, Mich., arc J. W. Elliott, drawer 36. Miss, D. CHADWIGK, Irance speaker, Vineland, N. J., hox 272. Du, H. H. CHADWIGK, Irance speaker, Neukonst, Jone 272. Du, H. H. CHADWIGK, Irance speaker, Penville, Ind. Miss, AMELIA H. Conay, trance speaker, Penville, Ind. Ina H. CHATS, Harthord, Com., Miss, AMELIA H. Science, Sci

Ins II. CURTIS, HARthord, Conn. MRS, CARRIE M. CUSIMAN, trance, Hillshoro' Bridge, N. H., DR, JARES COOFER, Bellelontaine, O., will lecture and ke subscriptions for the *Biomer of Light*. MRS, MAUBETA F. CHOSS, trance speaker, Bradford, Mass. Mrs. F. L. DANIETA S, Duritmonth place, Boston, Mass. Proc. W. DENTON Wellesiv Mass.

Mgs. E. L. DANIKES, 6 Dartmouth place, Boston, Mass. PROF. WJ. DENTOS, Weilesly, Mass. Muss Lazzig Dortes, Pavillon, 57 Fremont street, Boston, HERNY J. DURGH, Inspirational Speaker, Cardington, O. GROMGE DITTON, M. B., West Randolph, VL DR. E. C. DENR, Rockford, JH. Muss, About, P., Dyvin, (formerly Addie P. Mudget,)-White Muss, About, P. Divins, (formerly Addie P. Mudget,)-White

A freene Co., ill. , Aoxes M. DAvis, 403 Main street, Cambridgeport, Ms , Aoxes M. DAvis, 403 Main street, Cambridgeport, Ms , E. B. DANIORTH, M. D., trance speaker, (formerly of m.) Lawrence, Kan., box 401.

n.) Lawrence, Kun., hox 40. , Durstitla, Dury speaks in Madison Mills, Me., one-of the time. Address, Kendall's Mills, Me., S. E. Dickson, Ingeirational, Ymeiand, N. J., hox 201. I. CLAIR R. DREVERS, inspirational speaker, Chicago, vol. Sweither Bergers, Statemark, Statemark, Chicago, S. S. Statemark, Stat

fourith of the time. Address, Kendall's Mills, Mer.
Muss E. DICKSNO, Inspirational, Ymeiend, N. J., box 201, Mirss CLAIR, R. DEEYERR, inspirational speaker, Chicago, III., carof. Spetificue.
PRANK DWIGHT, Mortana, fown.
PRANK DWIGHT, Mortana, fown.
DR. T. M. DRUMDE, beturer, Tollahanszee, Fla.
A. C. EDRUNDS, beturer, Newton, Iowa, DR. T. M. DRUMDE, beturer, Tollahanszee, Fla.
M. B. E. EDREW, lecturer, Newton, Iowa, DR. T. M. DRUMDE, beturer, Newton, Iowa, DR. H. E. EDREW, lecturer, Newton, Iowa, Mirs, CLAIR, A. FIELD, lecturer, Newford, Mass.
MR. CLAIR, A. FIELD, lecturer, Newford, Mass.
MR. CLAIR, A. FIELD, lecturer, Newford, Mass.
REV. J. J. FISHMARK, Nurgic, Mich. Mass., Jan. 21, and au. Address, Manchester, N. H.
REV. J. J. FISHMARK, NURGE, Mich.
MRS, FANNIE B, FELTON, HOUTH Malden, Mass.
REV. J. J. FISHMARK, NURGE, NURGE, Nurgit, Mich.
MRS, FANNIE B, FELTON, HOUTH Malden, Mass.
REV. J. FISH, Haumonion, N. J.
J. REN, M. LOUISE, FRENCH, trance and inspirational speaker.
J. Wave attreet, Washington Village, South Hoston, Mass.
JDR. H. P. FARFIELD will speak in Lynn, Mass., Juni Mass., JOX 215: permanent address, Aneora, Gamden Co., N. J.
CHARKES D. FARLED, Solf Frances, Col.
GEORGE A. FULLER, Inspirational, Sextonville, Rich, A. M. J. FERERE, Son Francisco, Col.
GEORGE A. FULLER, Inspirational, Sextonville, Rich-Ams, M. M. J. Fowtzer, Inspirational, Sextonville, Rich-Ams, M. J. FOWLER, Inspirational, Sextonville, Rich-Ams, M. J. FERE, Son Francisco, Col.
GEORGE A. FULLER, Inspirational, Sextonville, Rich-Ams, G. MUREY, LAW, UMASS, MISS ALIZA HOW & FULLER, Inspirational, Sextonville, Rich-Ams, G. D. 2123, Sin Francisco, Col.
MENELIZA HOW & FULLER, Inspirational, Ran Francisco, Cal.
M. M. J. FERNER, Son Francisco, Col.
MISS ELIZA HOW & FULLER, Inspirational, Ran Francisco, Cal.
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ess, box 2123, San Francisco. Cal. Lui Guavya, Inspirational speaker, Berlin, Mich. J. G. Guava, Inspirational Mo. Gauva and Lecturer, 148 South 7th st., Williamsburg, N.Y. L. P. Guigas, Inspirational, box 409, Fort Wayne, Ind. IN P. Guingas, Inspirational speaker, 35 Greenwich ave-s, F. W. Gause, Inspirational speaker, 35 Greenwich ave-MRS.

John P. Grin, Lawrence, anasz, whi answer can so reclude Nus, F. W. GADE, inspirational speaker, 35 Greenwich ave-ne, New York. KERSEY, GRAVES, Richmond, Ind. Miss Julia J. HUBBARD will lecture in Salein, Mass., Feb., and 13. Address for the present, care Mrs. Frank Tyler, 144 ionion airect, Salem, Mass. Permanent address, Portsmouth,

11. hox 455. JANES II. HARRIS, hox 89, Abington, Mass. WM.A. D. HUME, West Hido P. U., Cleveland, O. ZELLA S. HASTINGS, inspirational, East Whately, Mass. J. D. HAGALL, M. D., Waterloo, Wis, LYMAN C. HOWE, Inspirational, hox 89, Fredona, N. Y. Amos Hirver, trance speaker, Cold Water, Mich. Jrg. J. N. HOLDEN, inspirational speaker, No. Clarendon, Vt. Jrg. J. N. HODES, trance, 9 Henry street, East Boston, Mss. Muss. S. A. HORTON, 24 Wamesht street. Lowell, Mass. Mus. J. HORTON, 24 Wamesht street. Lowell, Mass.

MRS. S. A. HORTON, 24 Warnesit street. Lowell, Mass. MRS. R. A. HORTON, 24 Warnesit street. Lowell, Mass. MRS. J., HUTCHAON, Inspirational, Owenaville, Cal. DE. M. HENRT HOLGONTON will speak in Norwalk, O., during MRS. A. L. HAORE, Inspirational, Mount Clemens, Mich. CHARLES HOLT, WARTEN, WARTEN Co., Pa. MRS. EMAN HANDING lectures in Philadelphia during Jan inty: In February in Washington; in March in New York; In April in Boston. Permanent address, 229 Esst 60th street, Te Avyry Unward.

Ioston.
 DR. R. G. WELLS, transce speaker, Beaufort, N. C.
 Mus. N. J. WILLIS, 75 Windsor street, Cambridgeport, Mass
 Mus. N. J. WILLIS, 75 Windsor street, Cambridgeport, Mass
 Mus. R. L. VILLIS, Marseilles, HJ.
 MIS, S. A. WILLIS, Marseilles, HJ.
 DR. J. C. WILSER, Marshilles, HJ.
 DR. J. C. WILSER, Marrielles, HJ.
 N. D. WILSER, Marshilles, HJ.
 N. D. WILSER, Marshilles, HJ.
 M. WILSER, Marshilles, M. J. (Bashings, N. Y.
 S. H. WORTNER, Inspirational speaker, Rock Grove City, Flord Co., Iowa.

Iowa. DANEL WHITE, M. D., box 2567, St. Louis, Mo. MRS. MARY E. WITHER, Holliston, Mass. N. FRANK WHITE, 161 Fourteenth street, Washington, D. C. WM, F. WERTWORTH, Schenberdaly, N. Y., box 231, A. R. WHITER, Allow, Mich. MRS. HATTE E. WILLOW will speak in Marblehend, Mass., through the month of January, Address, 36, Carver street, Boston.

J. G. WHITNEY, Inspirational speaker, Rock OROVO CIDY, Muy, D. A. WHITIAWA, Hannibal, Oswego Co., N. Y., box H. ELLIAR WOODWORTH, Inspirational speaker, Leadle, Mich, A. C. and MES, ELIZA C. WOODWIFF, Eacle Harbur, N. Y. Miss, of LIETTE YIZAW will speak in Lowedl, Massa, Jan. 23 and 30; in Leondaster, Match S and 20. Address, Northboro', Mass.

Marsa, Marsa, Frankar, T. YOUNG, trance speaker. Address, Maren-go, H., Crart Miss H. H. Carlton, M. A. Miss, WM. J. YOUNG, Boise City, Idaho Territory,

Married

In Trumbull, O., Jan. 1st, by Mr. O. P. Kelloge, Mr. James Hurlburt to Miss Augusta Fitch, both of Thompson, O.

Passed to Spirit-Life:

From North Ablugton, Mass., Jan. 34, Maria M. Hollis, aged 23 years.

aged 23 years. Truly a glorious cliange! Long prayed for and gladiy wel-comed was the entrance of the gende and loving Maria into the Summer-Land. A full believer, in Spiritualism, she was conactous of the presence on her many spirit friends, nearly all of whom had passed on hefore her, victures of the same disease, consumption. She saw her spirit siters repeatedly during her fillness, and Joyfully went with them and her dar-ling fittle boy. That waited her coming, saying to for hushand that she would dearly love to stay and eare for him and their babe still in the body, but disease prevented her, and she wanted to go. Beloved by all who knew her, the friends hiled the house on the fineral occasion, the services of which were performed by the writer. A. E. CAULENTER.

From near Janesville, Lassen Co., Cal., Dre. 1st, Zerugh F. mith, whe of Jonathan Smith, aged 31 years.

Smith, whe of Jonathan Smith, aged 31 years. Mrs. Smith was born in Eucliden, Me, on the 77th day of February, RSS; married Sept. 21th, 545, and went to Califor-nia in 1883. She was attacked with rheumatism in 1890, and never walked a step, her limbs were so drawn up, and her joints were ossified and still. She suffered everything burd talk-during the time, and that relieved her at last. Mrs. Mutth was a firm believer in the Spiritual Philosophy, and a clairvoyant medium for eleven years. She gave a great many tests long to be remembered, seeing and describing spirits. She was loved by all who knew her, and leav s a large circle of friends to mourn her loss. A FRISD. to mourn ber loss.

From Barre, Mass., Dec. 34, MISS Noney Brigham Hawes, aged 55 years.

aged 35 years. One by one friends are passing on to spirit-life, to meet loved ones gone before. Our visiter has gone. Her work in earth-life is now finished. Of a kind and happy disposition, her life was as one continual sacrifice for the good of others. Bit while we miss her, why should we grieve, for she lives, is with as still, as a uninstering spirit, to unfold the beaulful realities of the Spiritual Philosophy, of which she was a be-liever for many years.

From Dover, N. H., Dec. 31, Hosea Clark.

Mr. C. passed to the land of souls with the happy belief that he could, under proper conditions and circumstances, return igain and hold sweet converse with his earthly friends - a true hevelopment of Christianity. H. C.

From Petersham, Mass., Dec. 29th, Cristopher N. Peckham, on of Juel and Mary Peckham, aged 28 years and 8 months.

(Notices sent to us for insertion in this department will be harged at the rate of ticenty cents per line for every line ex ceeding theaty. Those making hernty or under, published gra tuitously.] :

A Two Days' Meeting at Newburgh, O.

H. L. Clark of Cleveland, and O. P. Kellogg of Ashtabula Co., will hold a spiritual meeting at the Town Hall, in the village of Newburgh, O., on Saturday and Sunday, Jan. 22d and 231. A cordial invitation is extended to all to come and hear of the beauties of the Harmonial Philosophy.

Q. L. GLEASON, Sec'y.

The Second Edition of Emma Hardinge's New Book--Apologetic.

To the friends who have already ordered, or RERES FOR SALE THE BANNER OF LIGHT AND who desire to purchase my new work, the " History of Modern American Spiritualism," I beg to say that the first edition, produced on Dec. 30th, of last year, is now exhausted, all but about twenty copies, which can only be sent out singly. Being quite unprepared for the rapid absorption . of this edition, I had not secured the immediate issue of the second. It is now in active progress, however, and I am in confident liope of being able to fill one thousand orders by the middle of this month.

send in their orders, either to myself, the Banner of Light office, or their most accessible agency without delay.

I pledge myself to the fulfillment of every de mand within the shortest possible period that can be required for the production of any book in the same irreproachable style of typography as the first edition.

I thank my personal friends most cordially for their ready and cordial patronage, but still more for the number of highly flattering and generously appreciative acknowledgements I have received by letter, of the value which they set upon this marvelous and immense record. If I take this public method of answering those numerous. and truly welcome compliments, it is because my timois limited, my correspondence unmanageable, and my right hand crippled and almost useless.

I have still one word of additional explanation to offer. When I fixed the price of my book at \$3,75, and promised to mail " single copies free,". was not then in a position to calculate the expenses of my work. I have arrived at last at that somewhat alarming point, and the result is my recognition of the fact, that my book is immensely expensive, and the chances of ever making it romunerative entirely dependent on the extent of its sale, and the continued interest at present manifested in its pages by those who have perused them--whilst I carnestly entreat every Spiritualist, in justice to the blessed immortals, and inrecognition of their wonderful deeds and the inighty battle they have fought, to read aloud to their families and lend to their friends this record -and whilst, by still keeping the book at its present price, I am willing to make any and every sacrifice I can to promote its sale. I am neither willing to print fresh editions in one single jota a less beautifully finished style, nor can I afford to keep on losing by its distribution, hence I must kindly state that I cannot any longer pay more postages, and consequently orders for single copies must include the postage, (fifty cents,) and express orders of four books and upwards must be paid for at the purchaser's cost.

I beg to add, that as soon as I have collected sufficient to pay for larger editions, I shall print them, but in the meantime, my friends, the book trade, and agents, may feel assured that no further delay shall occur in the fulfillment of future. orders. EMMA HARDINGE. 229 East outle street, New York, 1870.

Honor to those to whom it is Duc. The liberality shown toward Spiritualism by many of the Unitarians in Massachusetts, is worthy of the broad platform which the radical branch of that church claims to occupy. Of late I have betured in several of their churches, which have been courteously granted to me in which to advocate Spiritualism. The elergy of this denomination, as well as church members, have come out to listen, and have treated my presentation of the subject with the most respectful attention. In South Brookfield, not only was I granted a free use of the new and elegant church there for an afternoon and evening lecture, but the minister kindly opened the services by an invocation. I listened to his morning's discourse, and I am happy to say that I never heard a better statement of a free, pure and natural religion, in my life. He spoke of the permicious influence of a false authoritative theology as represented by those who call themselves Orthodox, in terms of just rebuke, and showed clearly that the teachers of such doctrines were largely distionest. His words were bold and earnest, calling upon the people to seek the truth everywhere, and accept only those teachthemselves to the highest instincts of the soul, the clearest analysis of reason. When a person takes this position-I care not whother he is labeled Unitarian, Spiritualist, or Atheist-he proves himself to be a man, which is infinitely better than to be a minister, or the representative of any creed or faith under the heavens, In Haverhill I heard a young Unitarian minister discourse upon the subject of "licaling the Bible in our public schools." It was indeed refreshing to hear-from a Christian pulpit-such keen-edged words of truth that cut the rotten logic of sectarianism to the very core, as fell from the lins of this young man. He did not besitate to criticise the Bible, nor its worshipers, in language that could not be misunderstood.

J. BURNS, PROGRESSIVE LIBRARY, 15. Southampton Rose, Ricomsturg Square, Holborn, W. C., London, Eng.

OTHER SPIRITUAL PUBLICATIONS EP. The Bunner of Light is issued and on sale



I will, therefore, kindly solicit of my friends to OFFICE 158 WASHINGTON STREET, ROOM NO. 3, UF STAIRS.

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TF For Terms of Subscription see eighth page. All mall natter must be sent to our Central Office, Boston, Mass.

. . . . LETHER COLUT. LEWIS B. WILSON. ASSISTANT.

All business connected with the editorial department of this paper is unler the exclusive control of LUTHER COLET, to whom letters and communications must be addressed.

An Unexpected Lift.

We cannot lose a moment in transmitting our sincere thanks to the Kausas City News, for copying our appeal, made a short time since, for assistance in defraying the current expenses which the furnishing of spirit communications free necessarily involves. Our obliging contemporary may not really have intended all the good he is likely to accomplish, though that is neither here nor there; but in trying to smother the appeal of the Banner in some unfriendly remarks of the Missonri Republican, he unwittingly neutralizes the effect of the commentary, and gives us an effective lift besides. We hope we shall always be ready to return our thanks for kindnesses done unintentionally, as well as such as are done on purpose.

Now as to the strain of remark in which the Republican (of St. Louis) chooses to indulge toward our Free Circle and Message Department, we assure our critic that he goes astray purely, through ignorance of the subject on which he presumes to enlighten others. He takes for granted that it is money that is wanted in order. to pay the communicating spirits for their messages. Nothing could be further from the truth. There is no danger that these communications will wholly cease if they are not paid for, because they do not come at all for that reason. As any publisher of a modern newspaper can easily conceive, these messages, in order to be spread abroad among the hungry souls that receive them, must first be printed. Printing requires such elements as office-rent, type, ink, composition, paper, and press-work; so that this weekly page and more of spirit communications received by the thousands of readers of the Banner, really costs its publishers money-extra money, over and above the regular expense of the paper Then the medium herself must manage to subsist, in order to be in the right condition for transmitting these communications, and a regular amanuensis must also be secured, and, of course, paid, to take down the words as they fall from the medium's lips.

Besides this, the Banner of Light has, from the first, thrown open its Circle Room to the public, so that it is entirely and wholly free to all. By this means large numbers of people have been refreshed spiritually, and numbers more have been converted to the beautiful and elevating faith which is rapidly making the world free. In order to accommodate this coming and going throng of daily visitors, the Circle Room must he of ample dimensions, properly furnished and duly cared for. To rent such an apartment in a city like Boston costs a good deal of money. As we do this for the convenience and good of the public, we cannot conceive that the benefited public have any serious objection to aid us. They ought not to have, at any rate. And it was simply to notify them, in an earnest and urgent way-which the case really requires-that if they would continue the system of a Free Circle, they ings, no matter where found, that commended must come forward promptly with assistance for it-that we penned the appeal over which the Missouri Republican affects so much merriment Would it he as ready to attempt it in the case of an experiment in its own immediate neighborhood; to defray the expense of a free church! We think not. Then this is all ignorance, and the narrow prejudice that springs from it. There is no more in our plain and frank appeal to Spiritualists, who, of course, are solicitous for the widest practical spread of the truth, than might be looked for without any depreciating comments in the case of a church; and in view of the wrong which both the Republican and the News would have done us if they could, we beg them to speak again on this subject, and this time out of hearts purged of prejudice and minds enlightened by our recital of the facts. As for the Free Circle itself, we are constrained to renew our urgent calls for instant aid in its support, and to express the hope that the large body of Spiritualists in the country, many of them possessing abundant means, will

The Davenports.

OF

BANNER

in recent issues of the Banner of Light we presented accounts of the so-called "expose" in Boston of the physical manifestations occurring in the presence of the Brothers Davenport. Such paltry imitations cannot shake the character of these celebrated mediums; their reputation for honesty and fairness of dealing, and wonderful exhibition of spirit powers, have become too widely known, in the old world and new, to meet with injury at the hands of those who seek to reap pecuniary profit, or temporary popularity, at their expense.

In order to thoroughly fortify our previous remarks, we propose to give our readers a few extracts from several works which have from time to time appeared, bearing upon the evidence of reliability on the part of these gentlemen. T. L. Nichols, M. D., in his book entitled "Supramundane Facts in the Life of J. B. Ferguson, A. M., LL.D.," uses the following language:

"The manifestations in presence of the Davenports and Mr Fay, it is also to be observed, have been but little, if at all, affected by the numbers, the character, the incredulity, or even the conduct of the auditors and spectators. They have been witnessed by hundreds, and, some cases, thou-sands of persons, and at the University of Oxford, which can furnish the noisiest congregation ever seen or heard on this play, when the two sets to the set for the set. this planet, when it was as useless to talk as in a typhoor the manifestations proceeded without the slightest interruntion."

After referring to the biography of the Davenports, written by himself (Nichols), in which a statement prepared by Mr. Ferguson was to be found, the author remarks that, at his suggestion, he (Ferguson) had arranged another account for his present work, giving more recent facts, and then adds:

"Rycry worl of this statement is literally true, and all he important facts can be attested by the sworn testimony, required, of hundreds of intelligent and honorable Eng-simmen, fand Americans also, whic cannot for an instant a supposed either so weak and ignorant as to be deceived, or so wicked as to lead themsolves to a base impos-ture. Mr. Ferguson says:

ceived, or so wicked as to lend themsolves to a base impos-ture. Mr. Ferguson, says: "The Brothers, Davenport and Mr. Wm. Fay have in my presence been relieved, without any action of their own, or the aid of any mortail, from every form of fastening which could be devised by hundreds of persons, sallors, riggers, skilled artizans, and others, in the cities of New York, New England, Canada, and England, and I am fully warranted in saying that there is no method of fastening ever devised, from which they cannot be relieved, without the slightest active effort on their part, or by any one present." In hundreds of instances, after being so loosed, by a force and intelligence sufficient for the work, they have been

and intelligence sufficient for the work, they have been again bound, without nortal aid, and usually in a more thor-

and intelligence sufficient for the work, they have been again bound, without mortal aid, and usually in a more thor-ough an't perfect manner than by the most skillfol commit-tees choren for that purpose. While thus bound, hands and feet immovable, without the possibility of any action on their part, and enclosed in a caldnet in full riew of the spectators, and without the possi-bility of deception by confederates or otherwise, it have heard in the caldnet as many as six musical instruments playing together a snecession of flye tunes, while at the same time two hands were displayed at an opening, and heavy blows were heard upon the sides, back and floor of the cablent. The doors of the cablent have all been thrown open while the music was stiff sounding, the instruments were seen to be thrown out with force upon the floor, while they took no active part in the concert to which all had listened. It would take three or four parts of hands, at the lowest estimate, to play upon the various instruments. The only hands belonging to living human beings in the caldnet were two parts bound together too firmly to allow them to participate in the performance. In these cases the time occupied in opening the doors and examining the young men bound in and to the cablenet, does not exceed two seconds from the full action of the instru-ments, so that there is not the shadow of a possibility that if they could have gain out of their fastenings they could have relared to the me."

if they could have got out of their fastenings they could have returned to them.""

After referring more at length to the rapidity with which the manifestations were produced. Mr Ferguson states that he had "on humerous occasions invited gentlenien well known to the audience, and of the highest character in England, (and also in America.) to enter the cabinet and be seated between the persons bound," and that these gentlemen had testified that "they felt the pressure of what seemed human hands, from head to foot;" and "that their (the wit nesses') requests were immediately complied with, the instruments being played near their feet, in their laps, or on their heads as they desired." "This placing a witness in the cabinet," says Mr. Ferguson, " removes the last reasonable doubt respectfurther says:

"In the presence of from two to three persons to two or dawned, and the cheering voice of our philosophy three hundred, and on hundreds of occasions, when two of speeds with resurrecting power to the hearts of have been bound to their chairs, and all the other persons an enfranchised humanity. present so held or secured as to remove the possibility of collusion. I have seen and heard musical instruments movcollision, I have seen and heard musical instruments mov-ing through the air over areas of from five or six to thirty or forty feet diameter, sometimes with immense velocity, producing strong currents of air, making circular or eccen-tric movements which have been compared to the dights of bats or swallows, sometimes passing high above the heads of the company, sometimes playfully gamboling at their feet, often gently tapping, and in a few cases violently strik-ling persons present. Two currents due to the source of the sourc

into prison-and all for proving that the human race were not like the "perishing beasts of the field." They were arrested and fined in Mexico, New York; in Phoenix, in the same State, they were also arrested, and, after brief preliminaries, were thrown into jail in Oswego, in which they remained during a brief period. While there the jailer, having expressed his willingness to witness a test of spirit-power-

LIGHT.

"He [the jaller' adjusted iran handcuffs to the boys' wrists, and made them fast to the iran bars in the door of the cell. A trumpet furnished for the occasion was then placed back into the cell, beyond the possible reach of the diums, their hands being fastened in an elevated position the handcuffs to the iron, bars of the cell-door, the boys standing in the cell. The cell was then made dark by a cloth being put up at the bars of the door; then the trumpet was taken from the back part of the cell, where it had just been placed, and brought to the bars of the door, and beat-en upon them; and a volve speck through the trumpet familiarly, holding an intelligent conversation with us who stored without the door of the cell, in relation to the circum-stances under which we had come to the jail, stating to it. Briggs, who was present, that he would not have the friends outside get excited as if we were to be let out of the jail immediately: that there was a purpose to be executed in by the handcuffs to the iron bars of the cell-door, the boys immediately: that there was a purpose to be executed in relation to our coming to the prison, and that we were to remain there."

As they had been confined for a principle they refused to pay the fine, but remained till the expiration of their time, when they were released; their companion, Luke P. Rand, being aided to. escape the night previous, under the following circumstances:

"Be it known to all people, that in the seventh month, A. D. 1859, we the undersigned, were imprisoned in the common fail in the city of Oswego, N. Y., on account of propagating our religious principles, through oral and phys-ical representations, and that after twenty-nine days of our confinement, at evening, when we were all in our prison-room together, as we had just been locked in by the failer, we having truly answered to his call, a voice spoke and said, "Rand, you are to go out of this place this night. Put on your coat and hat; be ready." Immediately the door was thrown open, and the voice again spoke, and said 'Now wedk quickly out, and on to the aftic window yonder, and let thyself down by a rope, and life from this place. We will take care of the boys. There are many angels present, though but one speaks." The angelic command was strictly obeyed. That this, and all this did absolutely occur in our pres-ence, we do most solemnly and positively affirm before God and man. If a the artis place that the other that the off the theory of the t "Be it known to all people, that in the seventh month

LCKE P. RAND. Subscribed and sworn before me this first day of August.

550. (Signed) JAMES BARNES, Justice of the Peice, Subscribed and sworn before me by William Davenport, Subscribed and sworn being in, this fifth day of August, 1859. WILLIAM H. H. DAVENPORT.

Their history has been one of stirring excitement, but they have maintained through it all an honored place in the minds of those with whom they have come in contact.

It having been again asserted that the Davenports are not Spiritualists, and claim only to be successful jugglers, we re-publish the following letter received from them and published by us at the time specified in its date:

the time spectrue in its data: "Deta BANNER-Defore leaving Europe, rumors from time to time reached us from this country, that many of the American newspapers, taking the cue from their equally truth-loving brethren of the English press, were represent-ing us as having 'given up all pretensions to being spiritu-alists,' and that we simply claimed to be skillful jugglers. Now, these statements, as ridiculous as they are false, we treated with silent contempt, thinking them unworthy of notice.

we did believe that our career as mediums for the past fourteen years was sufficient answer to all such reports; but we find that these statements, which are being daily repeat. we find that these statements, which are being daily repeat-ed by the press, taken in connection with the trencherons and disgraceful conduct of certain physical mediums, are having an influence not only with the general public, but with many simple minded Spiritualists. It is singular that any individual, skeptic or Spiritualist, could believe such statements after fourteen years of the most bitter persecu-tion and violent opposition, culminating in the rlots of Liv-erpool. Huddersfield, and Leeds, where our lives were placed in miniment peril by the fury of brutal mobs, our property destroyed, and where we suffered a loss of seventy-flue thou-sand doilars, and allice ause we would not renounce Spiritusand dollars, and alliec auso we would not renounce Spiritu-alism, and declare ourselves jugglers, when threatened by the mob, and urged to do so. In conclusion, we have only to say, that we denounce all such statements as hase false houds. IRA FRASTUS DAVENCORT. WM. H. DAVENPORT

Buffalo, N. Y., Ocl. 23, 1608.

Nothing could be plainer or more to the point, and those who have again raised this accusation bave nothing left but to abandon the contest. Thus the air-drawn lines of prejudice break ever by their own tension, bringing no trouble to any i save those who strive to suspend from them the thick curtains of ignorance and bigotry, that the ing fraud, jugglery or collusion." The writer morning sun of truth may not awaken the drowsy sleepers of our time. But a grand era has

Important Theological Movement.

One of the most important movements that has ever taken place in the theological world is now secretly, but none the less surely, in progress, says the New York correspondent of the Boston Post.

Music Hall Spiritual Meetings.

ENGAGEMENT OF THOMAS GALES FORSTER. Next Sunday, Jan. 23d, Thomas Gales Forster, the well known and highly popular trance-speaker, will commence a series of inspirational discourses in this city, in the regular Music Hall Course of Sunday afternoon lectures. When Mr. Forster lectured here two years ago Music Hall was filled with some of the most intelligent people of Boston and vicinity, who were well pleased with the words of wisdom that flowed from his lips. Mr. Forster has just closed an engagement in Philadelphia, and a correspondent assures us that his lectures were the ablest over given there by his controlling spirit.

In a private note to us Bro. Forster says: "You inquire as to my health. I still have neuralgia occasionally, although the attacks are neither so protracted nor so frequent. My general health I think is better than it has been for many years. I have had a great deal of mental anxiety, however, since I saw you, which has aged me in appearance very much. You may expect, therefore, to see quite an old man outwardly, but inwardly younger than when you knew me. My experiences, I trust, have proven a beneficial education. Some one has said: Man never begins to think until he is well nigh afraid to hope. Properly understood, this is true, for all sorrow has its hidden good and all tears a dewy benison, when we retlect upon the hand that sends them and their mission. I hope I have properly appreciated mine, and that, although the body may tell of the wear and tear of time, still the spirit is younger and healthier."

On Sunday, Jan. 9th, Daniel W. Hull leotured to a good audience.

The Peabody Funeral Car.

As soon as it was decided that the remains of the late George Peabody were to be transported over the Eastern Railroad from Portland, the company selected a car of the latest pattern, and Col. William Beals, of Boston, was sent for to complete the decorations. The car is carpeted in black and green, and is draped throughout with black and white alpaca. The interior of the roof is hung with gracefully drooping folds of alternate black and white, blending near the ends of the car with the colors of the American and English flags, and tastefully ornamented with rosettes and festoons. Between the roof and the tons of the windows is an elaborate succession of pleasing designs, and the drapery of the windows is looped back with white rosettes and tassels, leaving an aperture of a diamond form. The ends of the car are petitioned off with heavy black curtains, relieved with white folds and rosettes, and partly looped back with white cords. The doors are draped outside and in, the upper half matching the decoration of the windows. In the centre of the car is a magnificent dais, ten feet long, covered with black velvet, festooned with silver hullion fringe, tassels and rosettes, and bound with heavy silver lace. The effect of the interior, as seen from the doorway, is very solemn and imposing, and reflects great credit upon the designer. The exterior is draped at the sides and ends, and is in harmony with the interior. Two other cars are to be decorated less elaborately for the funeral cortege, and the train will be drawn by the splendid engine, "Geo. Peabody,"

Temperance and Vigor.

There comes from California an account of a gentleman living in that State, who is now sixtyfour years of age, who has not tasted liquor, wine, tea, coffee or tobacco for thirty-five years of that time, and recently stepped off on a short walk of fifty-five miles, which he finished in twenty hours and fifty minutes, part of the distance being traveled in pitchy darkness and in a strange country, and, therefore, with shorter steps. When this (old) gentleman had accomplished his feat he was just as fresh as ever, and ready to return by the way he came. All his sustenance on the journey was a little parched Graham flour. Now here is a case of a man who has really lived while he lived. He is as youthful and springy at sixtyfour as most men are at thirty and thirty-five? And it all comes of a proper regimen and regular and healthy habits. All of us can compass as much if we desire, and possess brisk spirits, a

A young minister from Northboro', in conversation with me, stated, without equivocation, that the Bible was no more deserving of credence than other ancient history; and that the New Tes'ament account of Jesus was by no means reliable.

In Ware, the use of the Unitarian Church yestry, a new and commodious huilding, was given me, and the young minister attended the lecture. I had no conversation with him, but was told that he was one of the best of men, being thoroughly liberal in his religious views. Many of these nity to know the truth of spirit intercourse.

are vastly more free and unbiased in their relikind.

ed, the expression of their religious feelings will that is peculiar to Christianity. be tempered and shaped under the influence and guidance of their spirit friends, until the glad gospel of Spiritualiam will be heralded in words of love, and sung in tones of joy, from every pulpit A. E. CARPENTER.

Jewish Reforms.

The editor of the New York Jewish Times deministers are avowed Spiritualists, and preach it livered a lecture on Saturday evening, Jan. 8th, from their pulpits, while many others are honest in that city, in which he expounded very fully the investigators, who are improving every opportn- doctrines held by the Jewish reformers. It would

not suffer the vital influence of such an institu-

tion to be cramped or diminished, by withhold-

ing the means necessary to its ample support.

seem that the changes almost reform the Hebrew As a whole, the Unitarians in Massachusetts religion out of sight. The tenets may be stated very briefly. The reformed Jaws reject the idea gions opinions than any other denomination, and of the inspiration of the Scriptures, and indeed the radical wing are just as liberal as the ad- the notion of any supernatural revelation, and vanced Spiritualists. They are working hand in believe only in the God of Nature and the God of hand with us, and 1 feel that the day is not far dis- | humanity. The only revelation accepted by them tant when they will join us in heart as well. They is the general history of the race. They do not are laboring bravely, nobly, to break down the believe in the restoration of the nation to the Holy sectarian walls that narrow creeds have reared, Land, and to power under a prince of the House unfurling to the eye of the world the glorious, of David, but say that the object of the religion is standard of their faith, which is ours as well, to spread the knowledge of the one God through-"God our Father, and our brothers all man, out the whole earth. The notion of a personal Messiah is also unhesitatingly rejected, and the

I stated in my last report that there was not a lidea is substituted that the Hebrew nation is the single place of meeting owned by the Spiritual- Mossiah. In addition to these changes they proists in the Commonwealth; there is no need of pose to discard all prayers and ceremonies foundany if the doors of the churches are opened, and led on the idea of animal sacrifice, to admit the the pulpits are made free to our use. It will be equality of women, to acknowledge the validity an easy matter, if we can thus get the attention of modern laws of marriage and divorce, and in and ears of the people, to teach them the natural fine to abandon every distinguishing characterisfact of spirit intercourse. When this is once learn- tic of the old religion, without accepting any tenet

"Modern American Spiritualism."

The first edition of this great work is exhaustand choir in the land. We need build no places of worship, for it shall come to pass that all shurches will be our churches, for all men shall come to hear and beed the voices of the choiring angels, our friends, as they sing, "Peace on earth, and good will toward men." A E CLUMNTER ed, owing to its rapid sale; but the second edition stances. The fault of the delay was not ours.

ng persor a present Two guitars often fly in this way manner in different parts of the room, both is an ting rapid-iv as they go, while a bell and tambourine are sounding. The flight of the instruments can be clearly seen by placing

The flight of the instruments can be clearly seen by placing upon them a little phosphorated oil. More inexplicable and astounding than any fact I have yet mentioned in this connection, perhaps, is the following, which I have observed hundreds of times, and in which I cannot by any possibility be mistaken. The young men are fairly tied, their wrists being tied together, and also to the chairs in which they are seated. The knot at the wrist is easiled with scaling-way, to place the silpnum or purpland harry tiel, their wrists being tied together, and also to the chairs in which they are seated. The knot at the wrist is sealed with scaling way, to place the slipping or untying of the rope beyond a suspicion of possibility. Then, in an in-stant, in the twinking of an eye, with the velocity of thought, in no appreciable time, the coat of Mr. Fay is re-moved from his body, it (the coat) and the knots and seal remaining inter. Here is what natural philosophers will call a physical impossibility, yet I have seen it hundreds of times, and it has been seen by thousands. I may say hun-dreds of thousands of persons. By the flash of a match in my hand I have seen the coat figure the flash of a match in my hand I have seen the coat share been instantly ex-mined. To remove any doubt of the marvelous character of this fat, the coat of some person persent, bent for the purpose, has been just on in the same way; under the same circumstances, and with a lightning-like rapidity, which of itself would uot be humanly occusions, not only have coats been removed or put on in the same way in define of all or-dinary ideas of possibility and the laws of matter, but the walkcoat deno of the Brothers bavenport has been instant-ity removed while his hands were tied together and his coat remained upon him. In this case there could be no ques-tion of the fact since the light was struck instantly exremained upon him. In this case there could be no ques-tion of the fact since the light was struck instantly, and his ont seen in its place,"

Mr. Ferguson also states:

"Furthermore, I have in their presence had articulate and audible conversation with a voice which was not theirs, and audible conversation with a voice which was not theirs, nor that of any living person. With this voice, or the intel-ligent power of which it was the expression, I have con-versed as a man talks, with his friend, while the power or being from which the voice proceeded, made its presence and reality known to me by other physical manifestations. I have seen large dining tables, with all the dishes for dinner, raised from its inches to two feet in the air, no one alding in the slightest degree, and not a dish being removed from its place, while all present were touched by hands while the table was elevated, and before and after. In railway carriages, when in company with the Broth-ers Davenport and Mr. Fay, in passing through dark tunnels. I have been manipulated all over my body by hands seem-ingly human, sometimes, unexpectedly, at others at my re-quest, when no one present could have touched me without my knowledge.

quest, when no my knowledge,

my knowledge, It would require a volume to describe the various tests applied by myself and others, which have proved to me and them, beyond the possibility of doubt, that all these occur-rences were without the active agency of these young men, but that they may the work of destorous infullions they. but that they were the work of dexterous, intelligent pow-ers, usually invisible and impaipable, but who could, under certain circumstances, make themselves heard, seen, and felt. In the full exercise of all my senses. I have heard, folt, and seen all that I have stated, and much more of a kindred nature."

And this is the record presented by Rev. Mr. Ferguson, who is an accomplished gentlemanwhich "cometh by observation" in the field of actual life experience. It is of no use for the secnlar press to cry out "humbing," for at each pre. ! charged at the door for further remuneration. tended "solution" of the monted question, another and more difficult problem is instantly presented by the invisible world-

The Brothers have been subjected to the most violent opposition: mob law has sought their destruction, even in England, whose people affect to wonder at the excitability of the American temperament; in the United States they have been

It is nothing less than a restoration of the Catholic canon law to this country. The recent trouble in Chicago will recall the fact that as at present constituted, priests are really liable only to their bishops for infractions of the discipline and rules of the Church. They can appeal from a bishop's decision, it is true, but the prosecution of such an appeal would be attended with so much difficulty and expense, that generally submission would be the best policy. The ecclesiastical government at Rome is so conservative in its principles, that no other presumption except that the priest is wrong can be entertained, and it has, therefore, been found impossible to obtain a fair presentation of the merits of cases in dispute. By the requirement of the canon law, whenever a complaint is made by one official against another, the latter is entitled to a fair and impartial trial by a jury of his peers. The verdict of this jury, like that of a court martial in military life, can be approved or rejected at headquarters, but the instances are seldom in which any objection is made to its requirements. The law provails in many countries in Europe, but, because America has hithorto been regarded as a missionary land, it has not yet extended here. At the meeting of the Catholic Council in Baltimore, in October, 1866, the subject was proposed and several Bishops went to Rome in advocacy of its adoption before the Pone. Their urgent solicitations were met with the cool reply that the United States would not be in a proper condition for its introduction before the lapse of at least twenty years. With this the Bishops returned home, but did not relax their efforts. The pending session of the Ecumenical Council affords them another opportunity, which they are determined to make use of. A simultaneous meeting of the clergy of the dif-

ferent States has been resolved upon, and measures will be taken for a vigorous prosecution of the work before the meeting at Rome is conclud-

Mr. William E. Leonard writes from Goodrich, Ontario, Canada, inquiring if some good lecturer residing on our side of the line will visit that place a man of unimpeachable character, well-versed and deliver a series of lectures on the philosophy in the knowledge of the schools, as well as that of Spiritualism. He says the few Spiritualists there are willing to pay the railroad fare, and entertain the speaker free, and a price would be

The Morning Hour.

Only those who rise with the day know how fresh, beautiful and pure is that first hour when light is poured anew over the earth, and all objects are bathed in its blessed influences. This is the hour for the spirit to catch a new inspiration, and grow strong, beating its wings as if it would threatened, assaulted, waylaid, shot at, thrown ascend to the very heaven which is its destiny.

cheerful and contented temper, and every other desirable thing, if we will but practice that simple temperance which is the parent of a perpetual vigor, freshness and peace.

Drinking Calls.

The more reputable of the public journals of New York felt compelled to confess, with shame and regret, that the use to which the recent occasion of New Year's was put so outraged every sense of social decency as to make the propriety of observing the day at all a serious question. New York was drunk on New Year's day-is their expression. What a disgrace to any community professing civilization! Can this outbreak of passions last so as to become a settled feature of our social life? Is there no pleasure to be had save in rum? Can men make themselves agreeable in no company without being under the stimulus of strong drink? This account of the conduct of people in the metropolis is little less than disgusting. We wonder how it is, that in such a city of churches and preachers, with such enormous sums paid yearly for the support of an Orthodox gospel, there should result a spectacle at which self-respecting human nature hangs its head in mortification.

Paying off Pensions.

We would like to see the widows of the land receiving their annual dole from the Government, in small requital of their husband's patriotic services, without having to pay heavy toll each time to lawyers and other agents who happened to procure their original pension papers. The latter ought to consider that they had done their work, and should charge nothing afterwards. It costs them nothing to receive these small sums of money from the Government yearly, and hand them over to their owners. And they should be ashamed to take anything more. But to make the matter plain and easy, it is proposed in Congress that pension money shall be paid direct in postal money orders. We earnestly hope the plan will be carried out.

Back Numbers Wanted.

We are short of No. 16 of the present volume of the Banner of Light (dated Jan. 1, 1870), and are much in need of copies of that issue. Those who do not keep a file of the paper and are willing to spare said number, will greatly oblige us by mailing the same to " Banner of Light, Boston, Mass." Need not put on a postage stamp.

Convenient Eating House.

The dining saloon of the Messre, Presho, Nos. 10, 12 and 14 Court Square, is one of the best managed and most convenient resorts to replenish the inner man we wot of in the city. . Strangers would do well to give them a call.

ed. Canada.

BANNER OF LIGHT.

A Spiritual Warning.

We are continually seeing in the secular press notices of incidents like the following, which we clip from the Boston Sunday Herald of Jan. 9th, inst. The surprise which is uniformly manifested by the public at such occurrences is wholly unnecessary to those who will perceive the truth of the earth unseen" bring to us those premonitions soul against shocks which might otherwise he hard to bear:

A SINGULAR EXPERIENCE .- The Auburn (N. Y.) Advertiser publishes the following statement, with the remark that from its knowledge of the gentleman by whom the account is given, it is

The propage of the provide the propage of the propa botel a little earlier than usual, and made his cus-tomary arrangements for the night, but just as he a singular sensation, and heard a voice, appar-ently very near, and as plainly and distinctly as though it issued from the throat of a human, pro-nounced the words, 'Your mother died to day,' and with the words came an assurance that the approximation of the though the double the double. He announcement was indeed too true to doubt it. He arose in the morning after having passed a sleep arose in the morning after having passed a sleep-less night, and made immediate preparation for a journey home. As he started for the depot, he met a boy with a telegraph dispatch in his hand, and calling him to his side he asked if the message was not for him-giving the name—and sure enough it was from his family, confirming the truth of the announcement of the unseen in-formant, that his mother had died the day pre-vious at Auburn. He had received no intimavious at Auburn. He had received no intimation but that she was enjoying her usual health, nor had there been anything to excite in the slightest degree his apprehensions for her safety, until the occurrence of the incident related."

How Unitarians Regard Christ.

Here are statements on this point from two distinguished clergymen of the denomination, and it will be seen that they differ as widely with each other as with any other denomination. Rev. Mr. Hepworth, Dr. Osgood's successor in the Church of the Messiah in New York, says, in a recently published communication on the observance of Christmas:

"The Unitarians believe so fully in the providential mission and the divine character and au-thority of Christ, that they would be strangely recreant to their own faith were they to ignore this pivotal day. Though they helieve that Christ was not God, and base their helief on the reiterated assertions of the Saviour himself, they yet ro gard him as a final authority in all religious matters, as a heing sent by the Father on a special mission, and as one to whom they are indebted for what makes this life beautiful, and opens up the glories of immortality."

To this the Rev. John W. Chadwick, minister of the Second Unitarian church in Brooklyn, replies as follows:

"There is one word in this statement, and only one, that needs correction, and that is the word 'the' with which it begins. In place of 'the' write 'some' and the statement will be perfoctly true; but in its present form it is very far from being so. For it implies a uniformity of be-lief among Unitarians concerning the person of Jesus which does not exist. Unitarians are only agreed in this matter in a belief that Jesus was not (ied. They differ widely as to what he was, I am fully persuaded that very few of them 'regard him as a final authority in all re-ligious matters;' that a large majority of them regard the response of their own reason, con-science and faith to his and all other revelations as the 'final authority.'"

Mechanicsburg, Pa.

A correspondent informs us that Mrs. H. T. Stearns, State Missionary, lectured in Mechanicsburg, Sunday evening, Jan. 9tb, in the Union Church, to a full house. It was a good thing to test public opinion, and shew that the people are anxious to learn something of the Spiritual Philosophy. The few avowed Spiritualists in town were very much gratified with the able and instructive lecture of Mrs. Stearns. Others listened with rapt attention. The truths uttered furnished food for thought and discussion, and good results will follow. Those under the ban of Church discipline are alarmed at the innovation of free thought in their midst.

For two years past Mr. Samuel Myers and Mr. Andrew Seifert, both gifted with the healing power by "the laying on of hands," have graand strengt efit the afflicted, and been very successful. This labor of love has gained for them such notoriety and increase of patients that they will hereafter devote their time to the sick, but will require pay from those who are able. The poor will be as kindly dealt with as heretofore. Gradually but surely the cause of Spiritualism is gaining ground everywhere.

New Subscribers.

Since our last issue we have received eightyfour new subscribers to the Banner of Light, procured by the following named previous subscribers: J. L. Torrey, one; E. Edgerton, one; Nath'l Brooks, one; H. E. Ober, one; F. O. Warner, one; Samuel Whalley, one; J. M. Frost, one; A. Perry, the matter, which is that the spirits who "walk one; R. M. Dolliver, three; Mrs. L. L. Richardson, one; Mrs. H. C. Alton, one; Henry Lovish, of the great strokes of fate, thus forewarning the one; Mrs. S. Clark, one; T. J. Davidson, one; G. A. Bacon, one; G. G. Berry, one; Mrs. A. Strong, one; O. G. Daniels, one; James Shackleton, one; M. B. Still, one; Mrs. M. Bradley, one; Goodeve & Elliot, one; Amos Dresser, one; Warren Chase, one; R. H. Alien, one; D. Kelley, one; N. Robinson, one; S. C. Williams, two; E. Dimick, one; James Mason, two; E. Perry, one; Joseph Ramsay, one; Dr. C. S. Woodruff, one; Wm. Hobson, one; S. O. Ettinger, one; R. K. Bickford, one; I. P. Jones, three; E. S. Loper, two; F. M. Wheat, one; W. Chase, one; A. Chamberlain, one; P Pelton, one; E. B. Sanborn, one; Nathan Bond, one; F. W. Tallmadge, one; L. Peck, one; Hiram Craig, one; Charles Lufkin, one; J.S. Bernard, one; N. W. Eaton, one; E. F. Ruggles, one; D.

Horning, one; A. E. Carpenter, two; E. Tisdale, one; H. Snow, one; P. Rivey, one; Wash. A. Danskin, two; D. Taggart, one; Z. Carey, one; W. S. Moon, one; Dr. A. B. Williams, one; David Diehl, one; G. F. Ordway, one; C. E. Barnum, one; J. M. Sanderson, one; Aaron B. Mott, one; A. Taylor, one; J. C. Goddard, one; William D. Spiller, one; H. Thorn, one; Joseph A. Collins, one; E. E. Searles, one; E. W. Lane, one; Mrs. E. White, one; Mrs. L. E. Hall, one.

Spiritualism in Boston and Vicinity-, BOSTON.-The Children's Progressive Lyceum held its regular meeting at Mercantile Hall, Sunday morning, Jan. 9th. One hundred and twenty-five members, officers and leaders were present. The exercises consisted of declamations by young men and misses, music and singing, and the usual Silver-Chain recitations and marches

An interesting session. A preliminary meeting for the institution of a new Lyceum was held under the auspices of the "Boylston Spiritualist Association," at the hall No. 8 Boylston street, Sanday afternoon, Jan. 9th. Quite a number of adults and children were present. A partial organization was effected, after which the audience resolved itself into a general conference, and brief addresses were made by various speakers, when the meeting adjournod.

CHARLESTOWN .- The Lyceum met at Wash ington Hall, Main street, Sunday morning, Jan. 9th. In addition to singing and marches, some very interesting readings were given by the various groups, declamations by two boys and two girls, and a poetic recitation by Mr. Janes; exercises closed with wing movements.

On Sunday afternoon, Jan. 9th, Dr. A. H. Richardson spoke at Union Hail, Main street, and in the evening Rev. Rowland Connor addressed the Spiritualist Society at the same hall. Subject: The present use of the Bible."

CHELSEA.-Daniel W. Hull addressed the Spiritualists of Chelsea at Granite Hall, corner Fourth street and Broadway, Sunday evening, Jan. 9th, on the subject of " Progression."

Movements of Lecturers and Mediums. Horace Seaver, Esq., lectures in Granite Hall, Obersea, before the Spiritualists, Sunday evening next.

Mrs. Laura H. Hatch has returned from New York, where her musical scances were very satisfactory, and resumed her public scances at her residence, No. 10 Appleton street.

Dr. Dake, the analytic healer, has opened offices in Powers's Building, Rochester, N. Y. The Doctor, after an absence of fifteen months, returns to his former home, where he was first developed as a medium. His career in the West has been eminently successful, and stands without a parallel.

Daniel W. Hull speaks in Putnam, Conn., Jan. 23d; in Salem, Mass., Jan. 30th; in Leominstor, Feb. 13th and 27th.

Julia B. Dickenson, of Vineland, N. J., magnetic healer and clairvoyant, is spending the winter at Florida Corn Spring, Florida

ALL SORTS OF PARAGRAPHS.

WHT See the SPIRIT MESSAGE DEPARTMENT on our sixth page. It is interesting.

EF Wm. Baker writes: "I wish you a happy Now Year, and manifest my sincerity in that direction by introducing to you two new subscribers for the Banner of Light. Both are liberal supporters of our beautiful philosophy."

BF Mrs. ElizeD. Valentine, of Natick, Mass, informs us that George A. Fuller, of that place, a Spiritual Periodicals for Sale at this recent graduate of the Natick Academy, has become developed as a medium. He is a young man of excellent reputation, and takes a deep interest in the Spiritual Philosophy. He is controlled by a class of intelligent spirits, and promises to be a shining light in the pathway of progress. He should be encouraged and brought out in the leeturing field.

The Massachusetts Anti-Slavery Society will hold its Thirty-Sixth Annual Meeting on Thursday, Jan. 27th, at the Horticultural Hall, in Boston. The sessions will begin at ten o'clock A. M and continue throughout the day and evening.

Alluding to chignons, Mrs. Clover said: "A girl now seems all head." "Yes, till you talk to her," growled Mr. Clever.

Mr. Warden Haynes makes a pretty good show ing for the Mass. State Prison the past three years. The profits for that period amount to \$78,548. Is there another institution of the kind in the country which can equal it?

" Boys," asked the teacher of an infant Sunday school class, "did you over see an elephant's skin?" "Yes, sir, I did," piped a little fellow away down at the foot. "Did you, Robert? Where was it?" " On an elephant, sir."

GROWTH OF BOSTON .- Forty stone buildings were erected in this city last year, costing \$2.321. 000; 529 brick buildings, costing \$7,067,000; 742 wooden buildings, costing \$2,568,100; total, 1311 buildings, costing S11,956,400.

Four years ago there was a solitary woman studying medicine at the University of Zurich; instant relief. now there are sixteen who are earnestly pushing their studies there unmolested.

The work entitled "Artificial Somnanibulism " has been received, and will be noticed in our next.

THE NEW ENGLAND LABOR REFORM LEAGUE. --Its Annual Convention will be held in Boston, Liberal Literature, Including all the Splithas Papers and Sunday, Jan. 23d, in Trowbridge's Opera House, Magazines, Photographs, Parlor Games, Golden Pers, Staand Monday, Jan. 24th, in This Melonaon. William Denton, Mrs. E. L. Daniels, E. H. Heywood, Mrs. M. E. B. Albertson, John Orvis and many others will speak.

Ohio, entered upon its third volume the first of January, enlarged to a quarto form of eight pages of five columns, and improved in typographical appearance. It is devoted to the social and political economy of woman.

Why is a man who never lays a wager quite as bad as one who does? Because he's no better,

Dr. George C. S. Choate, who for the past sixteen years has been the Superintendent of the State Lunatic Hospital at Taunton, has resigned that position, his resignation to take offect early in the coming spring.

THE DEGRADATION OF EGYPT. - A COTTOspondent of the New York Tribunc writes:

epondent of the New York *Tribunc* writes: "In Exypt I saw for the first time a misery among the people that I could not endure. Heaven knows there is enough of it in Europe. A man need not leave London to find it; nor can be escape it in any city nor country. I had seen Ireland—you know what that is; I had seen French villages, where men and women work sixteen hours a day on two meals of bolled greens; I had spent three months in Spain, the most wretched country of Europe, and counted greens; I had spent three months in Spain, the most wretched country of Europe, and counted one afternoon in the main street of Madrid, half a mile long, a hundred and forty-seven horrible beggars. But in Egypt it is oltrusive and op-pressive, and at last intolerable. Till you have seen Egypt, you have no conception of what pov-erty is—the poverty which weighs not on individ-uals as a consequence of idleness, or misfortane, or work of work—but the noverty which is the or want of work-but the poverty which is the heritage of a whole race of patient, industrious men and women."

A firm faith is one of the best divinities; a good.

Peace Convention in Hoston. The Massachusetts Italical Frace Society will hold a meet-ing at the Meionaon. (Tremont Temple,) on Weinwaky, dan. 26th, (the day preceding the New England Anti-Slavery Con-vention,) afternoon and evening, commencing at 2 o'clock precisely. Distinguished advocates of reform are expected to address the meeting. All friends interested in the cause are contially invited to attend. Lyastorn S. RICHARDS, Precident, Mars. S. Jask, HACCH, Scoredonna, HENN, C. WHENT Peace Convention in Boston.

HATCH, V Receptorial, HENRY, C. WRIGHT, E. D. DRAFER, B. J. BUTTS, MRS. HARNET N. GREENL, and others,

Office : .

THE LONDON RFIRITUAL MAGAZINE. Price Solets, per copy. HUMAN NATURE: A Monthly Journal of Zolatis Beferco and Intelligence, Published in London, Price 25 cents, THE RELIGIO-PHILOSOPHICAL JOURNAL: Devolod to Bpiritunlism. Published in Chicago, Ill., by S. S. Jones, Req. Price 8 cents,

THE LYCEUM BANNER. Published in Chicago, Ill. Price THE AMERICAN SPIRITUALIET. Published at Clevoland, O. Price 6 cents.

Business Matters.

Miss. E. D. MURREY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York, - 4 w. J15.

JAMES V. MANSFIELD, TEST MEDIUM, answers Bealed letters, at 102 West 15th street, New York, Terms, 85 and four three-cent stamps.

ANSWERS TO SEALED LETTERS, by R. W. Flint, 105 East 12th street- second door from 4th venue-New York. Inclose \$2 and 3 stamps. J22

Mus. Anny M. LAFLIN FERREE, Psychome-trist. Psychometric readings, \$3,00; Directions in development, \$3,00; Personal directions, \$5,00. Address, Sacramento, Cal.

MRS. S. A. R. WATERMAN, box 4193, Boston, Mass., Psychometer and Medium, will answer letters (sealed or otherwise) on business, to spirit friends, for tests, medical advice, delineations of character, &c. Terms \$2 to \$5 and three 3-cent stamps. Send for a circular. J15.

التجهيد وجهانا NEGLECTED COUGHS AND COLDS—Few are aware of the importance of checking a Cough or "Common Cold," in its first stage; that which in the beginning would yield to a mild remedy, if neglected, soon preys upon the Laugs. "Brown's Brownhial Troches," or COUGH LOZENCES, afford unstant rollef.

Special Notices.

WARREN CHAME & CO., No. 827 North Fifth street, St. Louis, Mo., Keep constantly on hand all the publications of Wm. White & Co., J. P. Mendum, Adams & Co., and all other popular tionery, &c.

Herman Snow, at 310 Kearney street, Ban Francisco, Oal., keeps for sale a general variety of Spir-Itualistand Reform Books at Eastern prices. Also The Woman's Advocate, published at Dayton, Powders, etc. The Binner of Light can alway be found on his counter. Catalogues and Circulars malled free. May 1.--tf

Notice to Bubscribers of the Banner of Light. —Your attention is called to the plan we have adopted of placing figures at the end of each of your names, as printed on the paper or wrapper. These figures shand as an index, show-ing the exact time when your subscription expires : *t. c.*, the time for which you have paid. When these figures corre-spond with the number of the volume and the number of the paper itself, then know that the time for which you paid has expired. The adoption of this method renders it unnecessary for us to send receipts. Those who desire the paper continued, should renew their subscriptions at least as early as three weeks before the receipt-figures correspond with those at the left and right of the date.

ADVERTINEMENTN.

Each line in Agate type, twenty cents for the first, and fifteen cents per line for every subse questinsertion. Paymentinalicasesia advance.

For all Advertisements printed on the 5th page, 30 cents per line for each insertion.

Advertisements to be Renewed at Conlinued Rates must be left at our Office before

AND

44 A FTER trying three M. D.s and one bottle of Wizard A Oll, and one other prescription, my life's filterunatian kept growing worze all the time, until alte took Mrs. Spence's Positive Fowders, which cursel her enlarged joints, and now she is well and hearity. We also gave the Positive Fowders to our little granddaughter at the age of two weeks old for Fits, and it has been the smartest little thing you eversaw up to yesterday, when it was taken with the Searlet Fever, for which we gave it the Positive Powders, and this morning it is quite well."-(Mokes Harthend, Pen Yann, N. F., to Prof. Spence.)

THE UNIVERSE: A RADICAL WEEKLY JOURNAL

5

Religious, Social, and Political Reform REMOVED FROM CHICAGO TO NEW YORK.

THE above Weekly, which has attracted much attention throughout the country, for its marked catholicity and tearless presentation of the views of the most radical thinkets, has been removed from Chicago to New York.

Among the more important articles published in the first Issue for 1819, or soon to appear, are the following :

POLICY IS REGARD TO DIVORCE EAST AND WLST: by Robert POLICY IN REGISTRY TO DIVORTE EAST AND THEFT OF ADDRESS IN THE ADDRESS IN A STATE ADDRESS INTO ADDRESS IN A STATE ADDRESS IN A STATE ADDRESS IN Fairs printer in the Attra Life; by Anna Kimball, M. D. ... Childown is the Attra Life; by Anna Kimball, M. D. ... A HATTRE HOLSE IS BROOKLYS: A Ventrant, History or My Ows Experience; by Fleanor Kirk.

SUBSCRIPTION TERMS. #3,09 per year, in advance, *.* New York City subscribers supplied through the Letter-

Carriers, (postage prepaid by the publisher.) \$3,20 per year. On puts received by Newsdealers.

PREMIUMS FOR SUBSCRIPTIONS. To any one sending us (at one time) two new subscriptions for one year, with \$6,88 for the same, or a renewal for one year and one new subscription,) we will send, postage paid, ither one of the following books :

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Jan. 22. New YORK CITS. **1870.** "STAR SPANGLED BANNDER." In the opening of a new year is the time to subscribe for your year's rinding. For only 75 etc. you can have the charged paper and the corder a whole year, is the particle engraving. "EYANGELINE." This closent particle engraving. "EYANGELINE." This closent is locker size, 40 hours of the sould a whole year, is the is locker size, 40 hour commons, spage. The 'BANNM' is locker size, 40 hour commons, spage. The 'BANNM' is locker size, 40 hour commons, spage. The 'BANNM' is locker size, 40 hour commons, spage. The 'BANNM' is locker size, 40 hour commons, spage. The 'BANNM' is locker size, 40 hour commons, spage. The 'BannM' is locker size, 40 hour commons, spage. It is the 'Bann' for the 'Bann' for the 'Bann' for particle and paper does not please you, we will efform going money. Now is the The 'Diversis, for a whole year-suports Engraving BAYES. Common securits, Address Har. Iw-Jan. 22.

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A CO., Binstale, S. H. WILBORT'N COD LIVER OIL, AND LIMEZ-WILBORT'N COD LIVER OIL, AND LIMEZ-THE fields of persons who have been restored form con-tion, ard the grateful partices thomselves, have, by recom-moniforgit and acknowledging its wonderful efficacy, given the article a vast popularity in New England. The Cod Liver OII is in this combination robded of its implement taste, and is rendered doubly encilve in being coupled with the lime, and is rendered doubly encilve in being coupled with the lime, which is itself a restorative original to heal and reform the distance lenge. A. H. WILLING, NO. 49 Court street, Boo-tion, is the proprietor. Solid by all druggists. Iw-Jan. 22.

SOMETHING NEW!

TWC Million Copies of the Annual SHARE4PERIAN AL-MANA' for 1870 will be viewn away, and in order that the distributing may be inside as rapidly as possible, I should deem it a favor to send, propaid, ten or fifteen copies to any person who will judicionsity distribute them in his locality, one of its features are the Seven Agree of Man's Life, illus-trated in a masterly manner. Address, DR, O. PHRLPB BROWN, No. 21 strand street, dersey City, N.J. Jan. 21.-2016

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upon are handled with care and great ability. The emi nent author in his introduction, says : Man has various means and, aver us by and through which he may and does obtain knowledge, the most obvious of which are those facultles of the mind known as the five ienser.

THREE DOCTORS $\mathbf A$ WIZARD.

19 M. ou Tuesdays.

 \mathbf{A}

Consistency's a Jewel.

The Investigator's anonymous writer, " Radical," closes his communication in that paper of the 12th inst., as follows:

"Whatever commendable there may be in the views of Spiritualists—and that there is much, no one can well deny—I think they err when they try to build up their doctrine on the foundation of Christian theoleur eighter burded more than a Christian theology eighteen hundred years old, and the weakest part of which is the supernatural basis on which it rests."

On the same page of that journal, another writer on the Spiritual Philosophy also closes his article in this wise;

article in this wise; "The Investigator is accomplishing much toward intellectual freedom. There is a great deal of sound reason in it, and I advise Spiritualists to subscribe for the paper, and so help on the liberal element, though there should he some things to me objectionable. Anything that combate old theology ought to be encouraged."

Poisoned Candy.

There are many complaints affoat concerning the injurious, and even the deadly substances which, it is alleged, are mixed with the candy that is consumed by every one. The list of stuffs worked into the sweet mixture is actually appalling. On reading it, one questions the safety of ever tasting another piece of candy until he knows of a certainty of what it is compounded. What will not the greed for money lead men to do!

Extraordinary Spiritual Phenomena.

We shall print in our next issue a communication from D. A. Eddy, Esq., of Cleveland, Ohio, giving the particulars of the manifestations witnessed at the scances of Mrs. Harriet Thackerberry, in that city. Among the remarkable feats performed was the photographing of the spirit faces shown in the aperture of the cabinet, much to the astonishment of every beholder, skeptic as well as believer.

Lizzie Doten's New Book.

A great mistake arises in the minds of many, who only judge of this book from the title. They decide at once that the purpose of the story is to present and defend the objectionable ductrines of free love and affinity;" but whoseever reads this simple, natural and truthful relation, will be convinced entirely to the contrary, and will entertain no doubt as to its high moral influence.

J. Madison Allen, having returned from the West, will make a few engagements for the coming spring and summer months, with societies located within easy reach of Boston. Address, during January and February, at Ancora, N. J.

Dr. Geo. Dutton is to speak in Snowsville, Vt., Sunday, Jan. 30th.

Theatre Preaching.

The popularity of this practice only goes to show that so-called "consecrated" places for public worship are not what draw the multitude. or do the most good. There is but comparatively a very small number that attends upon church where the prices for seats are high, the congregation is sliced up by efforts at selectness, the preacher is fine, and the atmosphere wanting in the sympathetic tone. Those will go right along, and need no urging to go oftener than they do. But it is the masses who are to be met and benefited, if any; and these are to be reached where they are, in places which they are wont to frequent. Hence the modern practice of taking the pulpit into the theatre. Spiritualists long ago accepted the suggestion as their own, and have been teaching everywhere in halls where the people are wont to assemble. They set the fashion of free preaching, and the rest find they have to come into it.

The Tyler Reporter publishes a card from J. W. Davenport, M. D., of Henderson, thanking Dr. W. Persons for curing his daughter of hip disease, spinal affection, headaches and bleeding at the nose. The young lady had been a great sufferer for about eight years, and her disease had baffled the skill of her father and other M. D.s. The editor of the Reporter, in alluding to the above and other cases, says: "Dr. Persons certainly is master of this great healing power, and his services are invaluable to hundreds of persons suffering with certain diseases." The Doctor appears to he doing a good work in Texas, healing by the laying on of hands. He is to remain at Tyler for a number of weeks.

Texas.

Thanks, Friends.

In response to our recent call for aid to enable us to sustain the Message Department of this paper, we gratefully acknowledge the receipt of twenty dollars from Mr. William Jarvis, of California; also ten dollars from Mr. Isaac Keith, of West Sandwich, Mass. Will more whole-souled Spiritualists come to the rescue?

We would also thank L. Grasmuck, M. D., for the efforts he is making to extend the circulation of the Banner. God bless you, and all such sincere workers. The angel-world will fully recompense every one.

life is the best philosophy; a clear conscience the best law; honesty the only true policy; and temperance the best physic.,

Where would you look for a coarse race of men? On a race-course.

What is the difference between a blind man and sailor in prison? One can't see to go, the other can't go to sea.

The law in relation to public prints in France has been still further modified. The censorship of all foreign journals has been abolished, and the right to sell all French papers in the streets restored.

Dr. J. R. Newton Coming to Boston.

The atlieted will be glad to hear that Dr. J. R. Newton, the healer, has engaged the rooms he formerly occupied at No. 23 Harrison avenue, near Beach street, and will be ready to receive calls from patients, Thursday, Jan. 20th. Ho will romain here for several weeks.

A Social Levee

Will be held in Washington Hall, 16 Main street, Charlestown, Monday evening, Jan. 24th, for the benefit of the Children's Progressive Lycoum that meets in said hall every Sunday morning. Tickets 59 cents for Gentlemen, and 25 conts for Ladles. / Music, by Bond's Band. Dancing DR. G. C. YORK. commences at eight o'clock. For the Committee.

A Card.

EDITORS BANNER OF LIGHT-Gentlemen-At a mooting of the Officers and Leaders of the Children's Progressive Lyceum of Boston, hold at Mercantile flail on Sunday, Jan. bih, it was voted that the thanks of the Association are due and are hereby tendered to the Bainer of Light for the in-terest it has manifested in the Lycoum movement, and for the efficient aid it has rendered us by the gratuitous pub-lication of notices and reports. M. T. Botr, See y.

Card of Thanks.

The ladies of the Boston Lyceum Aid Society hereby ten-der their thanks to Robert B. Wilson, Esq., of Bolco City, Idaho, for his contribution of money in their behalf. Such tributes for the benefit of the needy, from strangers, are worthy of notice. Mrs. C. C. HAYWARD, Soc'y.

Boston Music Hall Spiritual Moetings.

Jan. 28d, Lecture by Thomas Gales Forster.

The third course of lectures on the philosophy of Spiritualism will be continued in Music Hall-the most elegant and popular assembly room in the city-

SUNDAY AFTERNOONS, AT 21 O'CLOCK, until the close of April (29 weeks), under the management of Lowis B. Wilson, who has made engagements with some of the ablest inspirational, trance and normal speakers in the lecturing field. Thomas Gales Forster will lecture Jan. 23 and 30 and during February, Prof. William Denton during March, Mrs. Emma Hardingo during April. Vocal exercises by an excellent quartette.

Season ticket, with reserved seat, \$2,00; single admission, 15 cents. Besson tickets can be obtained at the counter of the Banner of Light Bookstore, 158 Washington street, and at the hall.

WONDER IN LONDON.

I HAVE witnessed intely a very wonderful cure of Neu-ralgia from the administration of your Powders, Kneneck Bonitive Powders, Wulch I could not certainly have believed possible had it not taken place under my own even. "--(t). It. Hadgeon, 10 Saitsburg street, Strand, London, Eng., to Prof. Spence.)

ENOUGH FOR THIS TIME.

64 DicolsABLY you remember my letter to you of June lat. Testifung the condition 1 was in at that time, and asking your advice. Twas frombled with Enlargement of the Liver, overflow of Gail, Catarth, Bronchilds, Seroinia, and, in fact, about as complicated a condition of discases as you will ever ind in the human a system, and was innable to do any work. After taking six boxes of the Positive Powders and one haif a box of the Negatives, I am able to do a good smart day's work at sawing and splitting wood. I might also speak of the case of my wile, who has need the Powders with equal suc-cess that think is have said enough for this time."-(H. T. Leonard, Timnion, Mass., to Prof. Nennec.) 2wise-dan 22.

MRS. SPENCE'S **POSITIVE AND NECATIVE** $\mathbf{POWDERS}$.

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such as the Typhold and the Typhas. Bolt the POSI IVE AND NEGATIVE are need of in Chills and Fever.

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HANDSOMEST, CHEAPEST AND BEST!

A DECAMPOOLISOL, ULEPALEOI AND DEOI I A ND the only Progressive Magazine for young people in the A world. Hubilande twice a month. Price 31 00 per year A premium for every subscriber? Mrs. H. F. M. Brown, Edi-tor. E. T. Blackmer, Musical Editor-Lou H. Kimball, 'Ub-lisher Adfrews, LFUCEUM BANNER, 1374 Madison street, Chicago, Illinois. 4wis'-Jan. 22. "THE LITTLE ANGEL.' A Temperance Story for Children, by Mrs. H. N. Greene, author of Pine Cottage Stories. Price 15: postage 2C. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

Resulting from a combination of those five special faculties is the production of another called memory, by which he h enabled to accumulate knowledge.

Having learned a fact yesterday, and another fact to-day in to-morrow he may combine these two facts, and thus elicit. a third, by much the same process, mentally, as the chemist, by a union of two kinds of substance, produces a new and third kind.

Man has still another faculty, which we have all agreed to call reason, by which he further adds to his knowledge call reason, by which he further adds to his knowledge through a process calle banalogy. Having obtained a limited knowledge of semething which he sees or feels or hears, he thence reasons by analogy, either retrospectively or pros-portively, and thereby, gains tarther knowledge; e.g., if an traveling through a trest the first time, he sees a great many trees standing unright and a tew lying down, bis reason inti-tively argests that those trees is ing down hold formerly stood upright, and thereby gains tarther knowledge; e.g., if a structure of the set of the second present many trees standing unright have to be down, bis reason inti-tively argests that those trees is ing down hold formerly stood upright, and these standing up would eventually fail to the ground. Still extending the would even unly the would learn that some of these trees is and long since failen, while others had failed but recently is a means of obtaining knowledge is of paramount value when we come to a study the heaven's which the age of suns and moons and planets, that, comparatively, mithing could be known in regard to either, if man's knowledge were innited to the *experience* of his race. Hence we that that man is capabile of learning what was and what will be from what exists. But, not situated was and what will be from what exists. But, not situated ing this crowning a therein to rest so mitch as the woll of their foot, and make the best of such a foundation. We claim no more. through a process calle (analogy, ' Having obtained a limited

Look at the following table of

CONTENTS.

CONTENTS. CHAFTER 1--Mattér without Origin. 9-Properties of Matter. 3-Nebuleus Theory I Planetary Motion. 4 - Old Theory I Planetary Motion. 5 - Planetary Motions. 5 - Origin of Motion. 7 --Cause and Origin of Orbital Motion. 8 --Special Laws of Orbital Motion. 8 --Eccentricity, Helion and Equinoctial Points. 10 --Limit and Results of Axial Inclination. 11 --Result of a Perpendicular Axis. 12 --Old Polar Centors. 13 --Cause and origin of Ice-Caps and Gincler Periods. 14 --Ocean and River Carcents. 14-Ocean and River Corrents, 15-Ocological Strata Indicate Reconstruction of Axis. 16-Sudden Reconstruction of Axis Inevitable. 16-Sudden disconstruction of Axis ineviations, 11-Ethnology,
18-Axial Period of Rotation Variable,
19-Moons, and their Motions,
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With an Introduction by Judge J. W. Edmonds.

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Message Department.

6

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,

while in an abnormal condition called the trance. These while in an atnormal condition called the trance. These Messages indicate that spirits carry with them the charac-teristics of their carth. life to that keyond—whether for gost-or will. But there who leave the carth-sphere in an unde-veloped state, eventually progress into a higher condition. We set the reader to receive non-doctrino put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive -no more.

The Banner of Light Free Circles.

These Circles are held at NG, 158 WASHINGTON STREET, E. DOM NO. 4, (up stairs.) on MOSTOAT, TURSOAT and THURS-DAT AFTERNOSS. The Circle Room will be open for visitors attwoo'clock; services commence at precisely three o'clock, the which time no one will be admitted. Seate reserved

a Der which time no one will be admitted. Beats reserved or stransers. Donations solicited. Mas. CONANT receives no visitors on Mondays, Tuesdays, Wednesdays of Thursdays, until after six o'clock r. M. Sho gare no private sittings. gar bonations of flowers for our Circle Room are solicited.

Invocation.

Our Eather Wisdom and our Mother Love, as the brightness of yonder sun-god falls loving-ly into this handsome day, so may the brightness ly into this handsome day, so may the brightness of thy holy spirk fall into our consciousness, brightening all the corridors of the halls of rea-son, and making heautiful our inner and our out-er lives. We gray thee, our Father, that we may never misunderstand the descent of thy holy Spirit of truth, and may we never distrust thy presence. May we have strength always con-sciously in thee. May we never fear that thou-wilt forsake us, and oh, our Father, we pray, theo to take away all that ignorance which causes us to doubt thee. We praise thee, oh beautiful spirit, for the blessings which thou doth daily bostow upon us. When wandering in the land of souls, when we return to earth, thy blessings are ever around us, and are ever fallblessings are ever around us, and are ever fall-ing within our soul sphere. On we praise thee, beautiful spirit, for the gift of lite, for that part of thy divine spirit the 'belongth to us and to the. We praise thee, our Father, that we are dithee. We praise thee our Father, that we are di-vine, that there is a spark of divinity in our souls that can never be extinguished, but which will burn brighter, and brighter unto the perfect day of our being. We praise thee, our Father, that everywhere we find thine altars creeted, and every-where thy children are striving to worship thee in spirit and in trath, and, thon alone knowest how well each one doth worship thes. Thou alone knowest how perfect is the wo blip of each and all, for thou alone canst measure the needs and know all the secret thoughts, all the hidden motives of every heart. We are glad, our Fa-ther, that religion—that pure and undeiled relig-ion which belong that the soul is not exticut, nor can it ever be, for it is a part of every soul, and ion which belongeth to the soul- is not extinct, nor can it ever be, for it is a part of every soul, and must of necessity live so long as the soul liveth. We are not sorry, our Father, that there are various religions in the land that are more of the letter than of the spirit, for even in their be-ing there is something by which we learn of thes. We praise thee, our Father, for all thy gifts; for the bright lights that have shot athwart every age; for the great lights that have shot athwart every age; times and under all circumstances to bless hu-manity. We praise thee no less, oh Lord, for the lesser lights that have shone in dark places, that manity. We praise there to less, on Lord. for the lesser lights that have shone in dark places, that have given light to weary ones, and contort to those who are distressed. And ob, our Father, we praise thee, in fine, for all things, and we ask that we may recognize thy hand in all. Be it ever so dark or ever so bright, may we know that thou art in the darkness and in the light; that the daylight holdeth thee no more than the darkness; that shadows are thy garments, as are sunbeams. May thy kingdom come high unto each soil this hour, and may each one worship nnto thee in spirit, and in truth. May each one seek for those brighter gifts of the soul, that can only be recognized by earnest prayer and dyine sup-Nov. 22. plications. Amen.

Questions and Answers.

CONTROLLING SPIRIT.-I am now ready to hear whatever propositions you may have in hand.

CHAIRMAN,-We have received a letter from California, which I will read:

California, which I will read: ⁶Your valuable and interesting paper is a websine visitor to our Pacific Coast, and is read. I have no doubt, by many who are anxious to lear from those who have passed to their spirit homes. The Message Department is one in which I take great interest in reading, also the questions asked and the answers given. We prevay but few for our part—I mean San Francisco due etty. We have received two of late, one purporting to come from the daughter of George Austin, giving all particulars of the family, so much so that it could not be mistation. But gentlemen, I am an obtain dent of San Francisco, and I have made all due inquiry, and I can't find a family that will answer the description given Looking over all the directories I found one George Austin, a carponter, but he have in family that will answer the de-scription given in that message. Also, in your paper of Oet, 20, given Sept. 20th from Francis Hill Wor, having been killed in the 'B fila Union' by a Mexican, near K street, san Francisco, This also is a mistake. There is not uch street in San Francisco, nor ever was, to my knowledge.

was, to my knowledge. Gentlemen, I don't end you this from any spirit of mis-

ture never deviates so far from herself as to make such gross mistakes. The law says to each one of us, "Thus far shalt thou go, and no fur-ther." We know that Jonah could never havo lived: three days in a whale's belly, not in physical life. But so the record has it. After being there three days the wise whale swims to the shore and comits him up thereon, and Jonah soch his way rejoking. When I was here in this life, a little child who was visiting at my home with one of its parents, questioned ne con-cerning this same fish story. The little, one-she was a little past five summers old-looking up in-that gract fish did really swallow a man, keep him in his stomach three days, and then vonit him up, and he lived afterwards? " "No, my dear," I said, "I tell your mother there are a great many things in the Bible had are not true." '' My dear," I said, "I tell your mother there are perted what I had said. "Straightway I was be were on the other side; J Yes, Saw him before Leame here, '' My dear, 'I said, "I tell your mother there are perted what I had said. "Straightway I was be ported what I had said. "Straightway I was be increased to know what I meant ". Why, '' and '''. Stati, "I said, "I tell your mother there are perted what I had said. "Straightway I was be " My dear," I said, "tell your mother there are a great many things in the Bible that are not true." Away the little one ran to its manuna, and re-ported what I had said. "Straightway I-was be-sleged to know what I meant, "Why," I said, "I meant precisely what I told the, child," and then went on to explain as best I could, and I had the satisfaction of, seeing the mother rise out of her bleotry, and theological importance, and stand are bigotry and theological ignorance, and stand up-God with reason's eyes, not through the goggles of superstition and theological bigotry.

 $Q \rightarrow Do$ Spiritualists believe in the flood, as re-corded in the Bible?

A --Not unless they are supremely ignorant. There may be some who believe in this story, but we must accredit it to their ignorance.

Caroline Beuve.

When I was here I was called Caroline Beuve. My birth-place was Franklin, Ky, I spent the most of my life in the Carolinas. During the war, I was a portion of the time in Boston, in New York, in St. Louis, and Chicago. I was on my way South, and had got as far as New Orleans. three years ago the first of last September. I was taken sick, supposed it was nothing but weariness, but I had gone into the elimate of yellow fever, and being hra weak, susceptible con-dition, I took it on and died. I was slek thirteen days, and am told I was delivious after the second day. So I had no means of sending for my day. So I had no means of sending for my friends, and died away from them. I was twentyseven years and a little less than three months, at the time of my death. I have a brother and a brother's widow, and I have sisters in Charleston. I am quite anxious to reach them and communi-cate with them by some means, I care not particularly how. A strange, wild desire has possessed me ever since I learned I could come back, to return and communicate some intelligence from the shadowy spirit-land. It is shadowy, it is spiritual to those who live here on the earth, but it is a real, tangible, unshadowy, flowery, beauti-ful land to those who abide in it. I want my friends to know about it. I feel sad in contemplating their ignorance concerning what is after death. I sometimes wonder why it is that there is so much ignorance on the earth concerning this life after death, but when I begin to reason that it is because the human mind is not old enough, not ripe enough to understand any more than it

is so m... life after death, ... it is because the human m... not rive enough to understand any ... does, then I feel sad; but I feel a longing ... what I can to enlighten the minds that are here, as fast as they are able to be enlightened. I wish to say to my brother-Daniel Beuvé, that the letter which he sent me about one week bo 'f fore my starting for the South, I did not receive. d (Where were you then?] I was in St Louis. He better not go; particularly as I was not enjving d at the better with the better wait till the frost came; the the letter, and did not know the yellow fever was the better. I did hear that there were a few cases in and "wear New Orleans, but I knew nothing in reality" "Be thinks very strange I did not beed "bis letter, at least, "I do not "'bis letter, at least," " bis letter, at least, " bis letter, at least," " bis letter, at least, " bis letter, at least," " bis letter bis letter, at least," " bi thinks I must have received his letter, at least, two days before leaving St. Louis. I do not know why it was delayed. I know nothing of it till I was clearly awake in the spirit-world. [Did your friends learn of your passing away soon after?] Yes, by the effects I had with me. They told the people where I was stopping who I was, and they immediately forwarded the intelli-gence to my friends. South, but of course they never received even the body. I wish, if any of my friends come North, where there is a way open for me to come this way, that bere is a way open for me to come this way, that they would give me an opportunity of coming because it will do them good, and do me good and that is sufficient. There are a great many things I wish to say, but this is no place for the speaking of things that belong to families, especially. Nov: 22

EAIN IN ELE OF LLL en, since seven had her to wife? Jeaus answer ed, In heaven they, neither marry nor are given in marriage." We could give no more perfect and truthful answer, and perhaps If we endeave to claborate that we should make a failure. There here in this life that are not hound by social tites here in this life that are not hound by the same ties, or any other ties, in the higher IIE. If there are many families that are hound by social tites here in this life that are not hound by the same ties, or any other ties, in the higher IIE. If there their spirits, they are divided, they must of the costity be separated. "What" say yon, "will the mother be separated from her child?" On you with nother be separated. What" say yon, "will the time of flows and exist here fore the moth erssity. The soul of the child and mether are no hattracked together, therefore they must in the attracked together, therefore they must in there in the site as each and an unconsolus of their death for a long time.] I have been some truther to physical necessity, therefore the moth in attracked together, therefore they must in the restify does not extend beyond that physical here evers the physical bonds all bon's are severed. In the time of no attracked somewhere it is struct of their death for a long well, heard he was South, and was thinking, before 1 was sick, of huuting heart for it. There never was an isolated spirit, and the cover will be. $\Omega - 1$ never did have and have hould don't know you. [Did you know me.] Much the noder in the spirit life to in the during my journeyings in the spirit life to in synon body is concerned, but you are more ally with a during my journeyings in the spirit life to in spire me, with taik concerning it. That it hat there and the main portion of the creatily seen some with well here and it have extand be not show you went be an induce. A way great mistake. Now whow from science, from reson, from cennon, from cennon, from cennon, from cennon, from cennon

Well, Luther did; I'd rather talk with him. [You-shall have an opportunity soon.]. Tell him soon as you can: [I will.] Do. I asked Berry how it was I saw him. He says, "You will find out, if you live long enough." He would n't have said that if 1'd been dead. [Probably he saw your-condition, and thought it was of no use to explain it to you then I. Wall I am spinning like a ton it to you then.] Well, I am spinning like a top, My head is all unsettled. I'm dreaming worse than ever. I must get out of this. Nov. 22.

James Minnier.

The chap, there, that has just goue, don't know whether he is himself or anyhody else. He is all right, I suppose. He is either dreaming, or he is dead, or he is something, any way-do n't seem to know himself, and will not have anybody know for him, and he is gone off a fluking somewhere, I

do n't know where. Well, sir, it 's not me that do n't know that I am dead, and double dead, for I do. [Double dead?] Faith, I am, then. I'm double dead; yes, sir, and I 'll tell you how. Well, sir, I 're died to the body, and I 've died to a belief in the church. Yes, sir; I was told that I'd meet with things here in this other life that I don't meet with at all, and I got no faith now in anything at all; and I come back here to say so, and I not ashamed of it at all. I never was satisfied with having things told me That was n't true. I might have known better. If ever you want to know anything about any place, inquire of somebody that's been there, not of somebody that never was there. Faith, it 's no wonder pobody knows anything about it. And that fine lady comes back here and feels bad be-cause there's so much ignorance about this life. It is no wonder. We 've been all the time leaning upon the church, and the church—the devia a whit does it know. Woll, sir, I'm pretty well riled up —have been in a riled up state over since I come here. I made a fool of myself, asking for what I expected to find. I was told about the church I expected to find. I was told about the church I would find in the spirit-world, but it's all moon-shine. There's nothing of the kind here. And even the priests—faith, you ask them to confess you, here, and see what they will say. Oh, it's quite another thing. They are confessors no longer. If you want to confess at all, it must be to the God of your own soul; and if you want to get into heaven at all, you must make a key for yourself. Yes, sir; that's what you get. Not even St. Peter can furnish it for you. I heen just as raving as I could be ever since I been here. Yes, I have, then. It's all right, I suppose; but if I could thrash somehody, I'd feel better. Well, sir, I suppose, I do n't know, I want to

And 1 got so disappointed, and so raving mad, that I ve been crossever since, every time I come in contact with the earth, and thought of coming back anyway myself. Am very cross, you see, because I come here; and I made a fool of my-self. Faith, though, I find a great many others do the same thing. I seen your Protestant clergy-men running round here like apes, hunting for men running round nere neo aper name. Jesus and the church all them sort of things. fools of themselves because they was n better educated here. Better be hunting for the Jesus in their own souls, if they've got any there —if not, it aint any use to hunt. I'm very 'cross, you see, but suppose I will get over it sometime. If I could have a good talk with my folks, I'd feel all right. I've been here ever since—what is it now? How much is it? '69? [Yes.] Well, I been here since.'65. Haint got along at all, as well as I might if I'd' spent my time in a samible way, not stooning to wolf for along at all, as well as 1 might if I'd' spent my time in a sensible way, not stopping to wait for things the church told me I'd find here. But it's a working world. You will find you've got to work here, when you get here, just as much as you did here in this life. Wou't have to carry the hod, maybe nor do anything you do n't like to, but you will feel very poorly if you do n't do something, I take it. You got my name, have you? [Yes.] All right. 'd say a good many more things if I was n't so infernal cross, but I am, and I can't get over it, so I better go and wait till I get better natured. [Did you belong in Boston?] In Boston? Yes, sir. [Your age?] My age? I was just turned twenty-nive, that is, when I was bere-when I died. And I lived in Lancaster street. Nov. 22.

and we lay them upon life's divine and holy altar, and ask thee to bless them. And may the bless-ing come to us as consciously as did that which descended upon Jesus. May we hear the voice asying we are thy children, in whom thou art well pleased. Oh Infinite Spirit, thou who breatheth upon the altars of life; thou who bath thy being in all forms, and permeateth all space, who art divine and human, too, we pray these to bestow an especial blessing upon thy children this hour. May the descent of thy holy spirit of truth be recognized by them; may they feel that that thou art nigh unto them, dwelling within the inner chambers of their souls, and illuminating all the reliance of their souls. the corridors of their being. Our spirits, oh Lord, aspire to know more and still more of theo, and though thy Scriptures are open every day for our inspection, though they are never closed, still, oh, Lord, in our ignorance, we ask to know of thee. Though we may hear thy voice overywhere, and behold thy smile in all things, still, oh Lord, we ask to know more of thee. And to know of thee, is to know of ourselves, to know of our surround-ings, to know of life in all its forms, and under all its ever varying circumstances. We would know, oh better check emberging in the the we are oh Father, Spirit, wherefore it is that we are sometimes howed down in sadness, in deep woe. We would know, oh Father, Spirit, wherefore it is that our souls are so closely allied to all other souls. We would know concerning our relation-Abily with Nature, and with thee, Nature's God. Do we ask too much? Restrain and refuse us. Do we seek to know too much of thy law and of ourselves? Thou hast the power to withhold. And whatever thou doest, give us strength, give

to us?

A .- It is written that the sins of the fathers are visited upon the third and fourth generations; and we may go to still greater lengths: all phys-ical sin, or that evil or disease which is the result ical sin, or that evil or disease which is the result of physical mistakes, does not follow the spirit past the boundaries of human life; it belongs to the body, therefore falls when the body falls. But all that which you call sin, which had its-rise in the mental, will be carried by the thinking spirit to the spirit-world. It belongs to the thought kingdom of the individual, and to the kingdom of the spirit, therefore it lives after death. deatli,

Q .- Where are the ancient Greeks and Romans, of whom we read so much in history? As we claim to be in advance of them in civilization, will we not, when we arrive into spirit-life, he still in advance of them, remembering that the civilization of the nineteenth century is an outgrowth of the ancient?

-Civilization, as it is generally measured, means very little. According to human meas-urement, the civilization of the present day is, in many respects, not a whit in advance of that of thousands of years ago. Custom has in the past and does in the present force us to walk in the old ruts, just as long as it is possible for us to hold a footing there. This is true in politics, it is true in religion, in arts and sciences, in all the de-partments of social and civil life. Now if this be true, of course the civilization of to day cannot, in all respects, differ from that of ancient times from which it has come. Changes, to be sure, liave been made, very great changes, in some re-spect, at least, while, in others, in the essentials of being you are still in the old ruts of thousands of years ago. How is it with regard to your re-jigion? Have you stepped aside from the old rule? Very little. How is it with your politics? Have you goue very far from the old rule? Very little. It would be very hard to determine which will take the highest sent in civilization-which will take the highest seat in civilization—which will rank highest in the civilization of the spirit-world—yourselves, or the ancient Greeks and Romans. It is very possible that in some points they may far exceed you; it is also possible that in some you may far exceed them. But you will certainly find that the civilization you talk of here in this life—but know very little concerning

JANUARY 22, 1870.

which she will recognize you.] What shall I tell her? Oh, I know. Tell her-tell her I shan't which she will recognize you.] What shall I tell her? Oh, I know. Tell her-tell her I shan't need the new boots she promised me this winter. I shan't need them. She will know what't is. [Can you tell her anything about your new home, and what you are doing?] Oh, I am look-ing round and getting contented. I have n't heen to school yet; there's nice schools here; I've been into 'em, but have n't heen to stay. Shall I always he afraid when I come? I don't want to die; must I? I did when I come again.] won't feel so badly when you come again] Nov. 23

Seth Hinshaw.

Seth Hinshaw. How beautiful it is—this great grand highway between the world of mind and the world of matter. A little child can go over it, and old age, and all classes of society, and all kinds of in-telligences. Beautiful! I used to read the mes-sages when I was here in my own body, and I thought I understood them pretty well, but I find I only looked at the shell, while the real part of it, the active life, the interesting, the glorious part, was behind the voil of human life. Could you behold, with your mortal senses, the throng that is gathered here, and the interest interest that is manifested by thelittle child and by old age, and by all classes that come, each one so full and overflowing with desire to come that the whole scene is one of intense activity, you could not come into it without getting inspired yourselves. It would be impossible. You would get your in-spiration, direct. Oh! it is beautiful! Well, I am wandering from what I came for, and the the the to the other of the the probe

And whatever then doest, give us strength, give us wisdom to say, "It is well; thy will be done." Amen. Nov. 23. Questions and Answers. Question the work chalf hard enough—are not half as active as I want them to be. I am Seth Hinshaw. God bless you, and bless all! and be will without their asking him. I want you to tell them, from me, they are not half zeal-ous enough, and do n't throw life enough into their deeds, their spiritual deeds. They are too dead! too dead! They do n't support their pa-pers, they do n't support anything half as well as they ought to. I am ashamed of them! [They do n't do as well as the church.] Not half so well! Instead of having nice, respectable places to worship in, they are crowded in here and there and every-where, answering the demands of dheology on oue hand, and of your new Spiritualism on the oue hand, and of your new Spiritualism on the oue hand, and of your new Spiritualism on the oue hand, and of your new Spiritualism on the other. It won't do, I tell them! I twon't do! They must go out and preach the Gosped, pure and un-detiled, if they want the chiefest blessings in the wingdom of the spirit-world to fall on them. They sponsible to our Higher Judge, the God of our diviner being. Q.-We suffer here for the sins of our parents in the physical, mental, and spiritual parts of our nature. Do these predispositions follow us into the spiritual world, and are they there, also, a source of inharmony, annoyance and discomfort this new religion in the other. It won't do! It won't do! Well, you called on me to come and I've come. I've said what I had to say, and now I'm going. Good-by. [Come again.] Yes, I will. Nov. 23.

Sarah C. Nye.

Sarah C. Nye. I was born in Browster-Mass., in 1832. I died in Goldsboro, S. C., of fever, in 1863. I was there in the hospital. I went into the Union hospitals, and in a strange way found my way to the South-ern hospitals. I had heard of a very dear friend that was sick, wounded, at Goldsboro. I got a pass to go there, and when I got there I found there was so much more need of aid there than in our hospitals, that I stayed, and, unfortu-nately, I took the fever. I died there, of course was buried there, and some of my friends have heard that I was wonderfully imbued with South-ern notions by going there. It is not so. I stayed ern notions by going there. It is not so. I stayed because my duty seemed to prompt me, and I felt that it did not matter where I was, so long as I was ministering to those who were suffering. I felt that the South were honest, just as honest They thought they were right, so if they suffered, if we were true Christians, we should relieve them if we could. My name, Sarah C. Nye. I want my friends to know I have been happy ever since my change, only I have sometimes been very anxious to return and let them know that I very anxious to return and let them know that it world is not such a vague, shadowy world as they have been led to believe. Please give the infor-mation that Edward Harris-he is one of our friends, and his friends have been very anxious about him-they have heard that he was wound-ad and carried to a robal price and rather hadly ed and carried to a rabel prison and rather badly treated. The truth is, he was killed outright on the battle-field, and thinks he did not live five minutes after he was shot. He was buried in a trench. He was killed at the Battle of the Wil-derness, and buried in a trench with some fifty or sixty others. [Do his friends live in the same town that you did?] Yes; good day. Nov. 23.

Captain Thomas Floyd.

Say that Capt. Thomas Floyd, of Provincetown, Mass., desires to communicate with his friends. I do n't know what course to mark out for them to meet me or me to reach them. They must find some way, and I will walk in it if I can; but I am anxious to meet them. Capt. Thomas Floyd; went in September. Good day. Nov. 23.

Stephen Whipple.

BANNER OF LIGHT.

truct, because 1 believe it came to you as given, but 1 can't for the life of mic know what can be the object of sendingus-misstatements. I read your paper with a great deal of pleasure, and an happy in giving any information with re-gard to the returning of our dear ones to any friend. One of them, a doubter, reading this message, said, "That is about as near as they generally come to the truth." You will please make inquiry with regard to these mes-sages, and make then richt, if possible. If 1 am in error 1 shall be only too happy to neknowledge it; and be set right. Yours truly, A SAS FRANCISCONS."

Ass.-We are under obligations to your cor-A SS.—We are under obligations to your cor-respondent for calling our attention to anything that may seem to be a mistake, or an intended misrepresentation on the part of any spirit vis-iting this place. Rest assured we shall do all in our power to make ourselves acquainted with the facts of the two cases, and will report when we have done so we have done so. Q.-A few weeks since, at a scance in this

room, the controlling spirit stated that spiritual bodies were not subject to decay. A few weeks later, in the same place, the controlling spirit ex-plained that spiritual bodies were subject to decay and change. Now while we do not deem it very important that any information should be given on this subject, still, it seems desirable that us on, this subject, still, it seems desirate main this contradiction, or seeming contradiction, should be cleared up. Will the spirit, to-day, therefore, give us 5 fluad answer? A.--Yes, we shall be very glad to do so. That

A.--Yes, we shall be very glad to do so. That spirit bodies are not subject to the laws of de-composition such as belong to physical life, is a fact; but that they are subject to the laws of change, is also a fact. Since we as spirits, in manifestation, in expression, are constantly growing, aspirit g, progressing, we perpetually have need of different elements in combination through which to express ourselves. Therefore the law of change in regard to the form hy the law of change, in regard to the form by which we express ourselves, is a necessity. Atoms in all spirit bodies change their places; and more than that, they are cast out and give place to others, but it is not that decay that is known to physical life—nothing like it. Here the physical body exists under physical law, and in the ab-sence of a harmonious combination of magnetism and electricity disease ensues, decay commences, You call it death. Perhaps this is as good a term as you could employ. But that kind of death or decay that is incident to physical life is not inident to the life of the spirit body, does not be-ong to it. The spirit body does not decay. It is long to it renewed, and renewal comes as a necessity of the inner life, of the propelling power, that de-sires new particles and new combinations that it may the better express itself.

Q.-Why do we change our names in the spirit-world?

A.-The reason must be obvious to every deep thinker, but perhaps not at all so to those who think only from the surface of things. When you consider that the name you are known by bere belongs to the body, and to nothing else, of course when you part with that body you part with the name. You have no more right, as a spirit, to retain that name shan you have to go down to the grave and still claim the body as bown to the grave and still claim the body as yours. A new name is given unto those who have put on the robes of immortality. That is the law, and a very reasonable law it is too. Q—Will you inform us if we are mated in the spirit-world? Do husbands and wives meet there again as here? And if so, how is it in.

cases where there are more than one of each? A.—The same inquiry that was propounded to Jesus seems to have an existence among you to-day. "And whose wife shall she be in heav-

Amos Head.

. **Q**

Mr. White, is it? [Yes.] I wonder if you ever-knew me, Amos Head. [Yes. if it is the one who had business connections with S. K. Head, on State street] Yes. [When did you pass away into spirit-life?] Into the spirit-life? pass away [When did you leave your body?] Non don't mean to say I am dead? [I should suppose your mean to say I am dead? [I should suppose your body was, by your having control here.] Per-haps it is; at all events, I alnt. I am alive, but I am in a strange sort of state. I do n't understand it. I am dreaming all the time. [Is this the first knowledge you have had of leaving your body?] You are the first person that has ever spoken of such a thing to me." [Look at yourself.] I see, I see, I see all that, but—but may it not be that spirits can leave their bodies and not die, and come back to them again? [That and not die, and come back to them again? [That has been done.] I've no recollection of dying. I can't understand it. Where's Sam? [The last I knew, he was in Savannah, Georgia.] What's he doing? running a press? [Something of that kind, I believe.] I have n't heard a word from him. I've been in a dreaming state. I am neither asleep nor awake. What is it? It's a terrible something that's over me. [What do you last remember on earth?] Remember! of being sick-sick.

earth?] Remember! of being sick—sick—sick, that's all, being sick: Where's Luther?" [Somewhere in the building, I believe.] He used to raise the dead, or some-thing of the kind. ('an't he raise me? [You are raised already. This is your resurrection. You will come out clear when you leave here; you will understand where you have been all this time. Do you know in what month you were taken sick?] No, I don't. Luther used to talk to me about dead folks counting back. [And that taken sick?] No, I don't. Luther used to talk to me about dead folks coming back. [And that is just what you are doing.] Oh, you are mis-taken, you are mistaken. I am dreaming. I know I aint dead. Oh don't tell me that, oh, no. [Yon are what the earth's people call dead.] Well, tell Luther I want to see him. If he says I am dead I will believe him. [Won't you believe me?] No. Beg your pardon, I knew him better than I did you. He talked about dead folks. [Did you ever know me to vary from the truth?] No. no, but you are mistaken: you are dreaming. No, no, but you are mistaken; you are dreaming, yourself. [But there is a large assembly here who

* Luther Colby, editor of this paper.

Hattie Fuller.

Aunt Fanniel It's Hattie. Uncle John wanted Auft Fainles It's faithe, Catheorem wanted ine to tell you that just as soon as he could, he would come and tell you all about himself. Oh, Aunt Fannie, I'm so glad to come. I was afraid when I first come. Birdie said I would n't be fraid, just as soon as I got into your atmosphere; I'd get all over it. Tell mother I come; and tell her how dearly I love her, and tell her I would give all the world, if I had it to give, if she could only know that I come; but you tell her God is good, and by-and-by, when she comes to the spirit-word, she will know how I used to come, and she will know how many times I've felt as if I must come and speak to her. She do n't know it now, but she will know all about it when she gets here. Good-by, Aunt Fannie. Nov. 22.

Stance conducted by Theodore Parker; letters

Invocation.

Thou Great Spirit, in whom all motion lives, and in whom we live and have our being; thou who doth bless us through the darkness of the external world, and through the brightness of the inner world, we bring thee the deepest and holiest and divinest gratitude of our souls; we bring thee all the thank-offerings of our nature,

here in this life—but know very little concerning —will, in its external aspects, at least, amount to very little in the spirit-world; you will find that it will not carry you a whit higher than your proper spiritual level. You may have ascended in the arts and sciences high—very, very high— but in that world where justice is meted to every soul, you will find your proper level, and you can, by no possibility, rise above it. That is a glorious thought, and it should cheer the hearts of those whose wings of aspiration have long been growing, but who, by reason of the hardship of your present civilization, cannot soar even to the top of the lowest hill in the other new civili-zation; while others, who, by reason of holding the exchange of this world, can soar to the tops of the highest mountains here, but in the hereafter they find their proper level, and those we have dwelt in the valleys will find theirs also. who

Q—Its it wrong to lie, in reply to a designing question intended to entrap us by admission, or convey the required impression or information by silence

A .- A lie is such, by virtue of the motive that prompted it. It is not always the highest wis-dom to speak what you consider to be absolute truth; it is sometimes wise to conceal that which is asked for. When an abswer is given to any question in the negative that truth would decide should be given in the affirmative, the evil, or that which you call the lie, would consist in the motive. If that was good, then there could be no evil; and if it were not good, then it would give birth to a child or thought corresponding with itself. Nov. 23.

Eddie Smith

We want to go home. Mattie and I. (This was addressed to Mrs. Wilson, a lady present, and the spirit seemed timid and agitated)

[MRS. WILSON .- Do n't cry, Eddie; I am very

[MRS. WILSON.—Do n't cry, Eddie; I am very glad you have come.] I choked all up. Tell Aunt Margaret I come, won't you; and Mattie, too? And tell her we want to go home, won't you? [Yes, dear.] We like where we are, but we want to go home sometimes. Tell mother I saw the flowers, but I could n't see — I could n't see the folks. [Could n't you see ber?] No; but we want to-we want to dreadfully. [Could you see me if I should go there?] Birdle said I could, after I come here; if I was a smart boy, and come here and was n't afraid, and done well, I could then. and was n't afraid, and done well, I could then. I got awful frightened when I got in here. [That will all pass away. I have been honing you would come. Is little Mattie happy?] Yes; she wants to go home. [Were you glad to have her come to you?] I tell you, was n't I though! I was glad; I was glad; I did n't know she was coming at all. Oh, I was glad—I tell you, I was glad. [I think your father and mother will be glad you have come back.] Won't you go there? [I will try to.] How soon will you go? [Per-haps I will go next week.] Do n't go when it rains; I can't do so well when it is n't clear; I do n't like to be this way. [I want you to go to rains; I can't do so well when it is n't clear; 1 do n't like to be this way. [I want you to go to your mother; I think she will give you an oppor-tunity. You must be with Birdie, and watch when I go.] Will she go? [Birdie will know.] Shall you tell her? [Yes.] Next week. How many days is that? [I will try to go this week.] I've been gone ever so many weeks, have n't I? -ever so many months. [Annt Margaret came here the other day.] Yes; I could n't see her. Next week. How many days is it? [I will try here the other day.] Yes; I could it see her. Next week. How many days is it? [I will try to go next Friday.] This week, will you? If it is clear. [Yes.] Birdie said I could n't do so well if it was n't. I am awfully choked. (In a whisper, motioning to the chairman)—who is it? [That is Mr. White.] I am sick. [Can't you tell something by which your mother will know you?] What will I tell her? [Anything by

Well, stranger, I've heard of folks running across other people's track, but I never saw it done quite so smooth as that. [Did he get in hedone quite so smooth as that. [Did he get in he-fore you?] Yes: [He is used to sailing into port.] I take it he is used to running in ahead of every other craft. All rightl-if he was the smartest I have no fault to fud. He was too many guns for me, and I had to leave the harbor to him. [He did n't stop long.] No; because he come rather on my life than his own. He was obliged to do

In my life than his own. He was chliged to do his work very quick, if at all. I never knew much about this coming back be-fore death, but I have learned something about it in the five years that I have been gone. I died five years ago, and I 've been pretty active ever since, but I 've never been smart enough to come back in this way, notwithstanding I 've been pretty active in that direction. Now, stranger, my name is Stephen Whipple. I was born in Springfield, Ill., and I died in Kansas. I have friends here in Massachusetts that I am very anxious to reach; and I tell you why; I am anx-ious, to reach them on my father's account. He came from Massachusetts. He spent quite a por-tion of his life here till he went. West, and while he was here he got involved in money matters he was here he got involved in money matters and was obliged to leave, and, in a sort of strange and was obliged to leave, and, in a sort of strange way, he was obliged to wrong one of his friends who was still in Massachusetts. My father is in the spirit-world with me, and he is exceedingly anxious to pay that debt in some way or other. And the first step seems to be to get into commu-nication with this friend. He says he has tried in vain to do it, and now I think I know of a way to help him. The man is old—has not a great while to stay here, and I think the very best thing he could do for him, to pay that debt, is to enlighten him with regard to the world he is going to. Do him with regard to the world he is going to. 🗌 Do n't you think so? [I do.] Since my father can-not bring him back the money again, give him lands or houses, I think it would be still better for him to give him a knowledge of the place he lands or houses, I think it would be still better for him to give him a knowledge of the place he is going to, so he will be fitted to enter upon the new life. He is coming pretty quick. He is past eighty years old, and cannot stay here a great while, and I have learned that he is very much in theological darkness—cannot see; and I do not know as he wants to; but it will do no harm to try to make him see, will it? [I think not.] At any rate, if my father will come into spiritual rapport with him he will do more for him than if he could give him all the wealth of this world. He is not ready to die; is afraid to die. His reli-gion has not taken away the fear of death. It was only a short time ago—so one of his friends that can go to him informed me—that he told some one that he did hope, when he was obliged to go, he should be ready, but he had a terrible fear of it. That man's name is Williams. I should give his whole name, but his relatives think I had better not. He lives in Boston, and I hope by coming—I do n't know how the links are going to be taken up, but I have faith to believe they will be, and I shall do good by coming. If I should fail in this attempt the way is open. I can come again, I suppose. [I see no reason why you can-not.]

Séance conducted by Cardinal Cheverus; let-ters answered by L. Judd Pardee.

MESSAGES TO BE PUBLISHED.

Thursday, Nov. 25.—Invocation; Questions and Answers; Frances Hill Weir, of San Francisco, Cal.; Lydia Fisher, of Dedham, Mass.; Neille French, to her mother. Monday, Nov. 29.—Invocation; Questions and Answers;

JANUARY 22, 1870.

John King; Henry Soulé, of Havana, Cuba, to his brother Joseph, In New York; Annie Stelle, of Georgetown, D. C., to her parents; Samuel Harper, of New York; Henjamin Mer-rill, to his friends in Hoston; William Cartwright, to his friends in Cambridgeport, Mass.; Elizabeth Perkins, of Buffalo, N. Y., to her friends.

Y., to her friends. Tuesday, Nor. 30.—Invocation: Questions and Answers; Lucita Aistin, of Aan Francisco, Cal.; Georgie Clark, of Hoa-on, to his mother; Margaret Williams, of flartford, Conu, to hor relative

Lucius Anternet, Margaret Williams, of Hurtford, Conn to her relatives. Thursday, Dec. 2.—Invocution; Questions and Answers; John Holland, of Boston, to his niece, Catherine Holland; Thumas McCarthy, of South Heston; James Good, of Wind-sor Locks; Lydin Rholes, of Buston; to Sophia Hull. Monday, Dec. 6.—Invocation: Questions and Answers; Thomas Williams, of Block Island; Philip Sturgis, of Opelon-sas, La, to his family; Julia Sayley, of Liverpool, Eug., to her resents.

arents. Tuesday, Dec. 7 — Invocation; Questions and Answers; Inaries D. Cadwell, 18th Mass., Co. C; Joseph Prescott, of Ioncord, N. H., 11th N. H.: Annue Sprague, of st. Johnshury, I. to ber sister; Samuel Johnson (colored), of New Orleans,

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A CHANGE.

Spiritualism started in this country mainly in them. the phenomena, and has fed on curiosity and the excitement arising therefrom principally for twenty years, and now, comes an important, changed The phenomena are rapidly losing their importance, because the fact is established of their occurrence, and mainly accepted, of their spiritual origin, in part if not wholly, and hence, as carloslty ceases, the test mediums are so poorly paid as to be compelled, with few exceptions, to seek other business for support. The press, if not the pulpit, now generally admit the fact, and mostly treat it with respect, and, as the fact of a spiritual. origin becomes generally accepted, many persons seeing the excitement subsiding and mediums and often lecturers retiring to other fields of business, and the meetings, that, were fed and supported only by the curious and curiosity seekers. chiefly dying out; think the cause itself is dying. But this is a great mistaket the cause was never as strong as to day, and never more prosperous. The fact established, the next great question is WHAT OF IT? WHAT, GOOD WING IT DO? To this the answer has not come yet. The fact of spirit-intercourse established must surely become the basis of a new philosophy of life and death. 'A now and long step must be taken in religion, and we are now on the eye of inaugurating that movement-or, rather, the spirit-world are and those only of the Spiritualists to whom Spiritualism is a philosophy of life and a religion of life and death, and the future can and will take part in it. Those who, only sought it for mercenary purposes, or to gratify a morbid curiosity, or merely to get cured of disease that they might again Indulge in the causes of their disease, will not be interested or take part in further progress. Such are now losing interest, and to them it. sooms dying out, as it is in themselves, while it is dying into the most intelligent, enlightened, candid, religious minds of this country and Europe and is already shaping the moral, social and political elements for the future greatness of civilization on a higher basis than Christianity has or can offer. Many people see and fiel the apathy of Spiritualists on the subject of organization and loctures, and do not know that it is only the transition from the physical to the spiritual, from the excitement of revival to the calm reflection of judgment. Those who live only in the passions perish with the passions, and their interest dies out with the satisfied curiosity. Their day has come and gone, and now dawns the intellectual and spiritual age. (if the passional and curiosity seekers some will go home to the Catholic church, same to other churches, and some to the "tlesh pots" of worldly ambition and worldly praise, while those who have been imbued with the spirit of the age, and drank intellectually and spiritually of the new religious and philosophical elements, will go on with the New Dispensation. For such there is new work and a glorious resurrection

UNJUSTIFIABLE PREJUDICE.

The Missouri Denneral some time ago published an account of a singular dream and more singular death of a Mr. Kietkamp in St. Louis, and the attempt of a Mr. and Mrs. Manchester to raise him from the dead in the name and by the power of Josus of Nazareth, and was careful to say that these parties were Spiritualists who had recently come to this city. Next day we addressed the editor a note for the paper, stating that they were not Spiritualists, but Christians, as their conduct plainly proved; but the editor would not insert it nor correct his own false statements. A few days after, we saw the notice in the Ranner of Light. Roligio Philosophical Journal, and also in the St. Louis Democral, that this Manchester and wife had a little girl belonging to a Mr. and Mrs. Burnham, and on mentioning it to Dr. D. White, a Spiritualist, found he had already taken steps to ferret. d called the attention. police to the notices, which they had not seen ; but acting from his notice they proceeded to arrest Mr. M, and get the child into custody, and on examination of Mr. M. he fully exculpated himself and wife-if his testimony was true--and readily and apparently gladly gave up the child, and also stated that they neve not Spiritualists, but believers in the Bible and followers of Christ, which of course went into the report in the Democrat, thus correcting too late its falsehood, which had done all the harm it coulds. But the paper gave all the credit: to the police, and stated none of the facts that all Spiritualist was the prime and only mover in the matter.

is the case generally among the negroes of the old Slave States, while the present generation is dying from various causes faster than before the war. This is the hard fate we long ago predicted for the colored people of the South, and the desting we have the colored people of the South, and the desting we have the colored people of the South, and the desting we have the colored people of the South, and the desting we have the colored people of the South, and the desting we have the colored people of the South, and the desting we have the colored people of the South, and the desting we have the colored people of the South, and the desting we have the colored people of the South, and the desting we have the colored people of the South, and the desting we have the colored people of the South, and the desting we have the colored people of the South, and the desting we have the colored people of the South, and the desting we have the colored people of the South, and the desting we have the colored people of the South, and the desting we have the colored people of the South, and the desting we have the colored people of the South, and the desting we have the colored people of the South, and the desting we have the colored people of the South, and the desting we have the colored people of the colored people people of the colored people people of the colored people of tiny we saw before them seems to be rapidly approaching, even more rapidly than we expected-Kept in Ignorance and freed from care of those who once had property in them, they cannot compete either with the white race, or the diseases. and destructive elements within them and about

BOOKS.

Our spiritual and liberal literature now comprises scores of the VERY BEST, and hundreds of the upst books in the English language, sound, elgar, foreible, scientific, philosophical and logical, with reviews of every branch and almost every subject treated, works in poetry and prose; and yet strange as it may seem, these books do not find ready nor a general sale among Spiritualists, while we can find popular novels and lots of trashy works on their tables and in their private libraries; and it is also a fact, that of our literature, our soundest and best books do not get the largest nor the most ready sale, but we find perons who are either taken in by the titles, or by some notice or advertisement, or by the liking of the maryelous, mysterious and superficial, who seek this trashy kind of reading instead of the farinore useful, reliable and substantial works of our soundest writers.

It is a fact that we cannot lignore, that our literature has its full share of worthless books, but not more than has any of the religious systems. and not unite as bad as the general popular literature of our age, but yet enough to gratify the most morbid taste, and by their glaring titles often deceive those who would not choose them.

Arrogance and Self-Concell of the Rhode Island Medical Society,

EDITORS BANNER OF LIGHT-Let me call the EDITORS BANNER OF LIGHT-Let me call the characterized by great ease of style, flowery attention of your readers to the second WHEREAS rhythin carnestness in the cause of philanthropy, of the Preamble to the Resolution of the "Rhode-Island Medical Society," adopted at their late convention in this city. It says:

¹⁰ Whereas, It (the Medical Art) is an art de-manding the highest qualities of mind, the most careful and long-continued preparatory training, together with a general and extensive culture.

The best definition I ever heard of the Healing Art. I heard given in London, at a public examination of students preparatory to receiving their license to alleviate human suffering and save life. A pleasant, common-sense student was being examined. The examining professor asked him to give a concise definition of the Healing Art. After a moment's pause, he answered, " It is the art of amusing the patient, while Nature cures the dis-P3 50 11

The truth of the simple definition flashed upon the minds of all present, the professors themselves confessing it to be the most truthful and philosophical definition that had ever been given. But how do these doctors of Rhode Island go to work to amuse the patient, while Nature cures the disease? These doctors claim for themselves the " highest qualities of mind," the " most careful and long-continued preparatory training," and " a general and extensive culture." All this is to qualify them to amuse their patients! But the amusements administered by these men of "highest qualities"-of "careful training" and "extensive culture," are more ruinous to health and life than the disease. They consist in swallowing all sorts of foul and poisonous drugs Nature finds it infinitely harder to drive these pernicious doses of amusement out of the system than to cast out the diseases themselves.

The following case of malignant tumor shows what these doctors of "highest qualities of mind," of "long-continued and careful preparatory training" and "general extensive culture" are able to do.

A manufacturer of this State had a large tumor on his check. The Medical Faculty of Rhode Island, so "long and well-trained," of such general and extensive culture," could do nothing for him, and gave him up to die! Hewent to Boston, and spent a brief period in the Massachusetts Hospital. The head of that insti-tution, the most learned and celebrated doctor in the State, told him he was incurable—that he the State, told him he was incurable—that he and the city and vicinity have already taken part. Rochester, N.Y.-Relicious Society of Progressive Spirit-to save his life would be useless. So Massachu-setts sent him home to die. He then went to Bellevine Hospital. New York. The head doc Bellevue Hospital, New York, The head doctors of New York sent him home to die; but advised him that if he lived temperately he might stay some years. The man came home; he came across a physician almost wholly unknown to medical fame. This man said he could cure him. With some simple applications he scattered and brought out the diseased matter. The man got well, and is now living. In this and in every State, society abounds with facts of a similar character. Tens of thousands, whom these doctors, so " well trained and culturel," and with the "highest qualities of mind," have given up to die, have been saved by clairvoyant and magnetic physicians-by healing mediums, and by others having no license from any medical society to relieve suffering and save life. So the medical professors of Judea told the poor blind man whose sight was restored that Jesus was a "quack," and unworthy to practice the healing art. Christ-as the Rhode Island Society say of these unlicensed healers of disease and saviours of life-was without the semblance of qualification, either legal, moral, or educational; so they would persuade the man whose sight was restored, "I don't know anything about that," said the grateful man; "one thing I do know: that whereas I was blind, now I see." The doctors could n't stand that argument, so they murdered Jesus for healing without license. So tens of thousands all around us say to-day of healing mediums, of clairvoyant and magnetic physicians, and of those who now practice the healing art without license, and without "the semblance of qualification (as the regular doctors say) either legal, moral, or educational!" God save the mark! I hope the licensed doctors will, in their next meeting and resolution, institute a comparison between their own "moral qualifications" and those of the unlicensed doctors. These doctors in a resolution at the same meeting assert it to be "their deliberate sense that it is the duty of the Legislature to protect them and their profession." But enough for this time. If you deem it wise and useful, I could call the attention of your numerous readers once more to this subject. Meantime, I hope the "Rhode Island Medical Society" may see their arrogance and self-conceit, and confess and forsake their folly and madness.

Opinions of the Press.Every Municipant Thursday evening at a Octore AdmitJUST PUBLISHED BY WM. WHITE & OG.,Opinions of the Press.Dover And Thursday evening at a Octore AdmitJUST PUBLISHED BY WM. WHITE & OG.,My APTINITY, AND OTHER STORED TO THE STORED TO THE ADDITION STUDIES TO THE STORED TO THE ADDITION STUDIES TO THE ADDITI and the automuve and careful reader cannot rise out, N. F. Howard, Guardian. from the perusal of the volume without feeling meetings every sunday evening at Union Hall. in his inmost soul aspirations for a higher, holler (Gronarrows, Colorano.-The Spiritualists meet three and more perfect development of the soul's at (symples cach week at the residence of H. Tor. Mrs. Tor tributes. tributes.

MISS SPRAGUE'S POEMS. From the Nashua (N. II.) Gazette.

From the Nashua (N. H.) Gazette. About one hundred and ninety pages of the vol-unie are occupied with the inculcation of the pu-culiar views of "Spiritualism" and "Woman's Rights," under the itle of the "Poet." The bal-larce of the work comprises her "Miscellaneous" and "Early Poems." Her writings evince great mental ability, vigor of thought and purity of character. If her life had been spared she would character. If her life had been spared she would character. If her life had been spared she would character. If her life had been spared she would character. If her life had been spared she would character. If her life had been spared she would character. If her life had been spared she would character is the spiritual society held meetings character is the spiritual been spared she would character is the spiritual society held meetings undoubtedly have taken a high rank among the female writers of our day,

From the New York Dally News.

This is an interesting and somewhat curious volume-curious from its connection with the much mooted question of Spiritualism. As a collection of poems it is entitled to consideration. Some of the pieces in the volume are of decided talent and power, evincing thought, susceptibili-ty and ability of execution.

From the Haverhill Publisher.

This is a beautiful volume of over three hunand is a beautiful volume of over three hun-dred pages, from the pen of Miss A. W. Sprague, who was chiefly known to the world as a trance lecturer, under what claimed to be "spirit influ-ence," until the summer of 1862, when death put an end to her mortal labors. The poems are flowery and frequently containing high moral lessons. The volume is filled with rich gems. Published by Wm. White & Co., Boston.

Mrs. Logan in the West.

EDITORS BANNER OF LIGHT-Mrs. F. A. Lo-gan, formerly of New York, late State Missionary of Minnesota, has been giving a course of lectures the past fow days, in Chester and Shiloh Hill, Randolph Co, Ill, on the subjects of "Equal Rights," Spiritualisn "and "Temperance." The lecture on "Equal Rights" was a poetical one. and had been prepared with great care, and was listened to with marked attention, both in Chester

and Shiloh Hill. But the people here are scarcely prepared, as yet, for anything so radical. Her temperance lecture, also, was well received, and at its close, a Star Army was well received, and at its close, a Star Army was organized, numbering fifty mem-bers, which, considering the unfavorable sur-roundings, was very encouraging. The subject of "Spirit Intercourse" was ably defended. The lecturer gave many experiences

in her life-journey of the power of sprits to com-man'cate with their friends, and their ability to heal diseases. Her manner of speaking is free-and casy; her arguments clear and logical; her appearance gentle, lady-like and refined, and we most cordially invite the attention of friends and societies generally, who are in need of and able to give a lecturer employment and wages, to give her a call. JOSEPH BEARE, MARY BEARE,

ABEL CURISLER, MARGARET SLORE. Shiloh Hill, Ill , Jan. 34, 1870.

"The Golden Era Association."

The above is a new Association, which meets every Sunday evening, at "New Era Hall," No. 176 Tremont street, near the Masonic Temple. The object of the Association is to supply the need long felt of a gathering in this city, where the prople, without distinction of sect or creed, may come, be welcomed, confer together upon the great unastions in science, ability aports morals and rails come, be welcomed, conter together upon the great questions in science, philosophy, morals and reli-ing equal liberty to take active part, and give free and full expression to every view and shade of thought, where the rules of well-ordered debate shall be strictly adhered to, no sourrilities, per-sonalities or abuse be allowed, where the aim shall be instruction, to elicit trath, not to triumph over an opnoment or make a display of oratorical over an opponent or make a display of oratorical A. M. A. G gladiatorship.

DURCHERFER, MASS.-Moetings will be held in Union Hall JUST PUBLISHED BY WM. WHITE & CO., very Munday and Thursday evening, at 8 o'clock. Admit

GRONGETOWS, COLORADO,-The Spiritualists meet three evenings each week at the residence of fi. Toft. Mrs. Toft, clairvoyant speaking medium.

Controyant speaking inclum.
HAMMONTON, N. J.-Mcetings held every Sunday at 164
A. M., at the Spiritualist Hall on Third street. W. D. What-ton, President; A. J. King, Secretary, Lyceum at 1 P. M. J. O. Ranson, Conductor; Mrs. J. M. Peebles, Guardian.

HIG: L. Winder, 2d. Connectol ; Adn A. Charke (Markhall Hockney, Mr. - Dicelings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings. Lowerth, Mass. - The First, Spiritualist Society meets in Weils Hall. Lectures at 24 and 7 F. M. Children's Progressive Lycenta meets at 194 A. M. J. S. Whitney, Conductor; Mrs. True Morton, Guardian.

LEONNATER, MASS.—The Spiritual Society hold meetings every second and fourth Sunday of each month, at Brittan Hall. Speakers engaged := Mis. Socie A. Willis, Jan. 23; Juliette Yeaw, Feb. 13 and 27. W. H. Yeaw, Secteary.

LANN, MASS.—The Spiritualists hold meetings every Sun-day afternoon and evening, at 3 and 7 p. M. at Cadet Hall. Speakers engaged: --H. P. Falrichi during Jonuary : Agues M. Davis, Feli, Gand I3; Susle M. Johnson, Feli 20 and 27. LANNING, MICH.—The First Society of Spiritualists hold regular meetings every Sunday at 10 o'clock, in Capital Hall. Rev. Dr. Harnard, regular speaker. The Children's Lyceum meets at 1 o'clock.

meets at 1 o'clock. LA Pourre, IND — The Association of Spiritualists hold meet-ings every Sunday at 103 A. M. and 3 F. M., at Geneert Hall. Dr. S. B. Collins, President; F. A. Tutile, Cor. Sec. LOUISVILLE, KT. — Spiritualists hold meetings every Sunday at 11 A. M. and 75 F. M., in Temperance Hall, Market street, between 4th and 5th.

MILWANKER, WIS.-The First Society of Spiritualists hold meetings every Sunday in Bowman's Hall. Social confer-ence at 2 v. M. Address and conference at 72 v. M. H. S. Brown, M. D., President.

Brown, M. D., President. Monnisania, N. 1995 First Society of Progressive Spiritual-ists-Assembly Roomstevener Washington avenue and Fifth

Ista-Assembly Roomstowner Washington avenue and Fith streats. Services at 35 p. u. MILAN, O. - Spiritualisty' and Liberalists' Association and Children's Progressive Lyceum. Lyceum meets at 101 A. M. Rudson Tuttle, Conductor; Emma Tuttle, Guardian.

MARLBORG', MASS, -- The Spiritualist Association hold meet-ings at Forest Hall. Mrs. Lizzle A. Taylor, Secretary,

MILPORD, MASS.-Children's Progressive Lyceum meets at Washington Hall, at HA.M. Present West, Conductor; Mrs. Maria L. Buxton, Guardian; S. W. Gilbert, Musical Director and Corresponding Secretary. MALDER, MASS - Regular meetings will be held in Pierpont Grove, every Sunday, at 25 P. M.

MANCHESTER, N. H.—The Spiritualist Association hold meetings every Sunday sticrinon and evening, at Lycenn Hall. Stephen Austin, President; Joseph Nichols, Secretary. New Yoke (17), --The Society of Progressive Spiritualists will hold meetings every Sunday in the large hall of the Ev-ercti Booms, corner of Broadway and Thirty-Fourth street. Lectures at 104 A. M. and 74 N. Children's Progressive Ly-cement 24 P. M. P. E. Farnsworth, Secretary, P. 0, box 5659.

Norrit Serry Arg. MASS.—The Spiritualist Association hold incettings the second and fourth Sunday in each month, in Combasset Hall, at 10 v. n. and 2 r. n. Progressive Lyceum meets at the same hall on the first and third Sunday at 1 N P. n., add alternate Sundays at 12 m. Daniel J. Bates, Con-ductor; Mrs. Della M. Lewis, Guardian; C. C. Lewis, Milli-tary Director; A. A. T. Morris, Musical Director.

tary Director; A. A. T. Morris, Musical Director. NewninyFront, M. Wes.—The Children's Progressive Lycenum meets in Lycenum Hali every Sunday at 2 p. M. D. W. Green, Conductor; Mrs. S. L. Tarr, Guardian; Mrs. Lumford, Musi-enl Director; J. T. Loring, Secretary, Conference or lecture in same hall at 74 o'clock. NonwALK, O.—The First Spiritualist Association hold meetings every Sunday at 15 and 7 o'clock r. M. At St. Charles Hall, Main street. Speaker engaged:—M. Henry Honghton during January, February and March. Ira Lake, Agent.

New ALBANY, IND.—The Society of Progressive Spiritual ists hold meetings every Sunday at 2 and 7 P. M. Ji Kemble President : Isaac Bruce, Vice President ; A. R. Sharp, Record ing Secretary ; A. G. McFadden, Corresponding Secretary ; J W. Hartly, Treasurer.

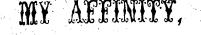
W. Hartly, Treasurer. New ORLENS, LA.-Lectures and Conference on the Phi-losophy of Solritualism, every Sunday, at 10% A. H., In the hall, No. 94 Exchange place, near Contrestreet. William R. Miller, President; J. H. Horton, Scerctary. Oswzno, N. Y.-The Spiritualists hold regular meetings at their new "Lyccum Hall," Grant Block, every Sunday at 11 A. M., and T& F. M. John Austen, President. Children's Progressive Lyccum meets at 2 P. M. J. Pool. Conductor; Mra. C. E. Richards, Guardian; P. H. Jonce, Musical Director.

Mrs. C. E. Richards, Gnardian F. H. Jones, Musical Director, PUTNAN, CONN.-Meetings are held at Central Hall every Sunday at Id P. M. Propressive Lyceum at 102 A. B. PLTNOVTH, MASS.-Children's Progressive Lyceum meets every Nunday at 11 A. M., in Lyceum Hall. S. PHILADELPHIA, P.A.-Children's Progressive Lyceum No. I, meets at Concert Hall, Chestnut, above fith street, at 9 A. M. on Suadays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian.-Lyceum No. 2, at Thompson street church, at 10 A. M. Shaw, Conductor; Mrs. Mary Stretch, Guardian, The First Association of Spiritualists has its lectures at Har-monial Hall, corner Huh and Wood streets, at 3% and 8 P. S., every Sunday. Children's Union Progressive Lyceum afreets every Sunday, at 10 A. M. Damon Y. Kilgore, Eso, Conductor; John Kirtpatrick, Assistant Conductor; Mrs. B. Hallenger, Guardian, MISS Hattle Builey, Assistant, Painessynthe, O.-Progressive Lyceum meets Sundays at 10 AT NO. 158 WASHINGTON STREET, BOSTON, MASS PAINESVILLE, O.-Progressive Lyceum meets Sundays at 10 A. M. A. G. Smith, Conductor: Mary E. Dewey, Guardian.

Thus far the meetings have been of rare and in- grister, Mass.-Meetings at 24 and 7 o'clock P. M. Pro reasing interest, and promise access of rare and in-

THE BANNER OF LIGHT is a first-class eight-page Family Newspaper, containing FOUTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING, classed as follows:

JANUARY 22, 1870.



OTHER STORIES.

TABLE OF CONTENTS.

My Affinity.

[This story is a satire on the doctrine which gained so many friends among those people who, by continually thinking that they have made a mistake in their connubial relations, at last believe it, and straightway seek some one whom they think can sympathize with them, without whom there would be an "Incompleteness," and with whom can only come the "in lissoluble " that shall last " throughout the ages of eternity." It treats of a man who having imbibed this doctrine, seeks to put it into practice, and is suddenly brought back to his sober senses by the plain talk which he receives from the father of the lady whom he came to believe was his "atlinity." He returned to his home and no longer sought for that which well high wrecked the happiness of his family. An experience which, if it could come to those who in too many in stances hurriedly seek to escape the trials incident to married life by dissolving the tie, would enhance the well being of ociety and save a portion of the rising generation from ills which their parents have no right to thrust upon them.]

Madam Bonnifleur and her Roses.

Women and Wisdom.

The Faith of Hasupha:

The Bachelor's Defeat.

The Great Carbuncle.

Marrying for Money.

The Prophet and the Pilgrims.

Mr. Silverbury's Experience.

Geraldine.

Dr. Purdie's Patient.

The Sunshine of Love.

The Elfin Spring.

All of the above stories teach a truth that shince clear and steadfast. Every one would do well to cultivate a love for the heautiful, so that they too might say of the works of nature, "They are the beautiful, the altogether lovely"; and also to keep far from the Elfin Fount, whose winsome waters teach false ideas and perverted theories of life.

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BANNER OF LIGHT: AN EXPONENT

OF, THE

SPIRITUAL PHILOSOPHY OF THE

NINETEENTH CENTURY.

PUBLISHED WEEKLY

WILLIAM WHITE & CO., Proprietors.

WILLIAM WHITE, | LUTHER COLBY, INAAC B. RICH.

AIDED BY A LARGE CORPS OF, ABLE WRITERS

MRS. E. C. STANTON.

This able and eloquent speaker dectured in Library Hall, St. Louis, Dec. 28th, on the subject of Girls, and their training and education for usefalness and uselessness," and in view of the use of the ballot and eligibility to office; which she predicted would speedily come. Her beture was full of sound sense, good reasoning and eloquent appeals, with forcible contrasts between the frivolous and useless training and destructive dressing of young ladies, and a natural, proper and usoful mode, which she recommended in its stead. It is to be regretted that the arrangements of the society that employs her and other speakers are such that only a few of the intelligent and pecuplarily able families can hear such lectures. while the thousands who need them more, and desire them more, are precluded by the door fee, which they cannot procure, or cannot spare. A poor girl, who can only earn five or six dollars per week, and must pay from three to five of it for board, even if she board at home, to help support younger or older members of the family, and often a drunken father, or lazy brother, cannot spare fifty cents to pay for an evening lecsure, and there are many and needy cases, and very few of them can get free tickets, as preachers and editors, who need them less, can. We hope there is a remedy for this.

SIGNS OF THE FUTURE.

A friend who has been traveling in the South, and has just returned to this city, says, on the old plantations where the laborers are retained, and can be hired to work, the owners are making money fast, and mostly ignoring politics, and attending to making money; but he says, on many where the laborers left, either during the war or since, it is impossible to secure help, and the farms are lying mostly unoccupied, and many are for sale, and whoever buys them will have to import laborers. But the significant item which we wish to note, is, that he says, on plantations even where the freedmen remain, and in about the same numbers as before the war, there are not more than one-fourth as many children born among them as when they were slaves, and he assures us this

HENRY C. WRIGHT. Providence, Jan. 7th, 1870.

There are in Rome at the present time seven American ladies engaged in the study of sculpture, viz.: Miss Whitney, Miss Hosmer, Miss Freeman, Miss Stebbins, Miss Edmonia Lewis, Miss Vinnie Ream and Miss Foley.

SPIRITUALIST MEETINGS. Alphabetically Arranged.

every Sunday evening, at 73 of clock, in the New Fera Hall, 155 Tremont street mean Masonic Temple). Secretary, Dr. L. A. Finnely, President, Dr. J. C. Chesley, BROOKLYN, N. Y.-Scovyer's Hall,-Tho Spiritualists hold meetings in Sawyer's Hail, corner Fulton Avenue and Jay street, every Sunday, at 34 and 74 v. M. Children's Progress-ive Lyceum meets at 104 A. M. A. G. Kipp, Conductor: Mrs. R. A. Bradford, Guardian of Groups. Camberlandstreet Lecture Room, - Tho First Spiritualist Society hold meetings every Sunday at the Cumberland-street Lecture Room, near Dy Kaib avenue. Circle and conference at 109 of lock A. M. J. Beturnet at 3 and 74 v. M. BRDGFORT, CONN.-Children's Progressive Lyceum meets every Bunday at 1. Jectures at 3 and 74 v. M. BRDGFORT, CONN.-Children's Progressive Lyceum meets every Bunday at 1. M. At Lyceum Hall. Travis Swan, Con-ductor: Mrs. 4. Wilson, Guardian. BALTIMORE, MD.-Saratoga Hall,-The '' First Spiritualist Congregation of faitimore'' hold meetings on Sunday and Weilnesday evenings at Saratoga Hall, Southeast corner Cal-vert and Saratoga streets. Mrs. F. O. Hyer spoaks till for ther notice. Children's Progressive Lyceum meets every Sunday at 10 A. M. Broadway at 10 A. M. Broadway institute,-The Society of '' Progressive Spiritn alias of Baltimore''. Services every Sunday morning and evening at the usual homs. Chantestrows, MAss-Children's Progressive Spiritn f alias of Baltimore'. Services every Sunday morning and evening at the usual homs. Chantestrows, MAss-Children's Progressive Lyceum meets every Sunday at Mass. J. Bill, 61 Main street, at 194 A. M. G. W. Braedon, Conductor, Miss at. S. Abbott, Guardian; N. G. Warren, Muscal Director. CHELSEA, MASS.-Grante Hall.-The Children's Progress-ive Lyceum meets every Sunday at Grantie Hall, Broadway, Corner of Fourth Street, at 114 A. M. S. Bode, Conductor; Ehen Plumer, Asst, Conductor; Miss at. S. Abbott, Guardian; N. G. Warren, Muscal Directon of Ark street, near fragery Sunday at their Free Chapelo neark street, near Conservery Sunday

CAMBRINGEPORT, MASS.-Children's Lyncum meets every sunday at 10 A. M., at Harmony Hall, Watson's Buildiny, Main street, S. A. Wheelock, Conductor; Mrs. D. W. Buil-lard, Guardian.

CLYDR, O.--Progressive Association hold meetings every unday in Willis Hall, Children's Progressive Lyceum meets n Kilne's New Hall at 11 A. M. S. M. Terry, Conductor; Dewey, Guardian.

RIGIMOND, IXD, -The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 103 A. M. Children's Progressive Lyceum meets in the same hall at 2 P. M.

Progressive Lyceum meets in the same hall at 2 p' m. SALEM, MASS.—The Spiritualist Society field meetings ev-ery Sunday at Lyceum Hall, at 3 and 7 p. st. H. H. Lake, Preident; E. S. Stimpson, Secretary, Cliffdren's Progress-ive Lyceum meets at Lyceum Hall, at 12 p. st. H. H. Lake, Conductor: Mrs. Mary Archer, Guaidian. STOAMORE, ILL.—The Children's Progressive Lyceum meets at the Universalist Church every Sunday at 4 p. M. Harvey A Jones Conductor: Miss Agnes Brown, Guardian: A grippi Dowe, President of Society: Curtis Suith, First Vice Presi-dent and Treisurer: Mrs. Sarah D. P. Jones, Corresponding and Recording Scoretary.

(All interested in these and nested to notify us of any changes that regard to bileces of meeting; time, suspension, acc, we can keep the list correct; otherwise it would be useles, ind compet us to suspend it altogether.] Those of the list correct; otherwise it would be useles, and feconding Secretar, and Recording Secretar, and Secret Bell, Secretar, and Secretar, Secretar, Secretar, Secretar, and Secretar, Secretar, Secretar, Secretar, Secretar, Secretar, Secretar, and Secretar, Sec

Commeter: Miss G. A. Brewster, Guardian. SPRISOFIELD, ILL—The "Springfield Spiritual Association" hold meetings every Sunday morning at 21 o'clock in Capital Hall, southwest corner Flith and Adams streets. John Ord-way. President; A. A. Brackett, Vice President; W. H. Planck, Secretary: Mrs. L. M. Hanson, Treasurer. Children's Progressive Lyccum meets at 9 o'clock. R. A. Richards, Con-ductor; Miss Lizzle Porter, Gnardian.

TROY, N. Y.-Progressive Spiritualists hold meetings in Apollo liall; corner of River and Congress streets, at 103 A. M. and 74 P. M. Children's Lycenm at 23 P. M. Benj, Sinr-buck, Conductor,

TOLERO, O. - Meetings are held and regular speaking in Old Masonie Hall, Summt street, at 17 r. M. All are invited free. Children's Progressive Lyczum in same place every Sunday at 10.4. M. C. B. Eelts, Conductor; Miss Ella Kuight, Guardian.

TRERE HATTE, IND.—The Spiritual Society hold meetings every Sunday at Fence's Halt, at 11 A. M. and 8 P. M. Lyceum meets at 24. E. G. Granville, Conductor; Mrs. Louisa Pence, Guardian; T. A. Madison, President; L. B. Denehic, Secre-tary of Spiritual Society.

[ary of Spiritual Society. TOPERA, RAN.—The "First Society of Spiritualists and Friends of Progress" meet every Sunday, at 104 A. M. and 74 P M. at Constitution Hall, No. 133 Kanans avenue. Admis-Mon free, Mrs. ul. T. Thomas, Inspirational speaker; F. L. Crane, President; F. P. Baker, Secretary; Miss Alice Hall, Organist Organist

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