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Original Essays.

THE AGE OF VIRTUE.

BY GEORGE STEARNS.

SIXTEENTH PAPER.

TEMPORAL OBSTRUCTIONS TO ITS EVOLUTION, AND HOW TO REMOVE THEM.

THE MISSION OF REFORMERS.

FOURTH SECTION CONCLUDED.

The Moral Precedence of Woman.

Having thus disposed of the taking conceit of an otherwise notable author, whose paragonism withstood the drift of my own thought almost with the prestige of an oracle, I now proceed to demonstrate what I affirmed a little way above as the cardinal contradiction of masculine and feminine character—that *Man's motives are rational, whereas Woman's are moral.* This I affirm of the *Actual* man and Woman, only as represented by the best of living men and women and their deceased peers, whose distinctive personal manners, habits and voluntary pursuits are to be regarded as different fruits of the

| Masculine | Feminine |
|------------------|-----------------|
| Love of Science, | Love of Beauty, |
| Art, | Use, |
| Progress, and | Moral. |

But I shall dwell no longer on the external evidence of what is more clearly evinced by my own mind by the rationale of human development, the mode and process of which are found to be the same in principle for one sex as the other, though diverse in fact, because they concern different departments of mind. Human Nature is both carnal and spiritual, and human beings are either superior animals or undeveloped spirits, the sphere of human consciousness being intermediate to those of brutes and angels. We look backward and downward for the spring of consciousness, but forward and upward to ken the goal of our destiny. The course of human progress is thus plainly from the animal toward the spiritual. It is also perceptibly graduated, or marked with consecutive stages, which are so many conscious degrees of mental expansion. There is never a simultaneous development of all the organs of mentality, neither do they begin to grow with indiscriminate succession; but the several departments of mind are unfolded consecutively, according to a given law of development. Human growth must inchoate on the animal plane of being, and therefore in that department of mind which is common to mankind and brutes, or that of the mere animal appetites. Since these are gradually unfolded during the period of infancy, human infants can be nothing more than animals with human proclivities, whereby they are destined to become human beings, though not otherwise than by due process of growth. Moreover, there is an order of sequence in the unfolding of these lowest organs of mentality; Allimentiveness being the first to unfold, Acquisitiveness the second, and so on to at least a partial development of all the selfly instincts. Then the organs of the next higher department of mind, those of the perceptive intellect, together with the mechanical or executive faculties, begin to expand, one after another, in the order of their exercise as excited to action by individual experience or innate aspiration. Finally the rational powers, aroused from their native dormancy by the quickening agency of newly conscious wants, are gradually subjected to the same process of development to the end of their maturity.

Thus far merely as to the mode of mental growth, and the serial order in which the cerebral organs and separate departments of mind are naturally unfolded, respectively of sex. Let us now see the masculine and feminine distinctions thereof. The above representation is positively true of Man and negatively of Woman. Another series of mental evolutions contemporaneously parallel with that, is positively feminine and negatively masculine. The animal part of human mentality, like all its antecedents in the lower sphere of brutes, is two-fold, in consonance with the dual relations of consciousness in all sentient beings, or with the two relations thereof—the inner and outer—the self and the social. These two departments of the animal mind are the Appetites and the Affections. The evolution of consciousness in both is simultaneous, though not of equal import as impulses to personal action. Both classes of organs are unfolded contemporaneously, yet with unequal measures of force, according to the otherwise contradistinguished temperaments of the sexes and predisposition to sexual development. The male infant is predisposed to a larger development of the Appetites than of the Affections; the female, to a larger development of the Affections than of the Appetites. The root of the masculine mind is therefore *selfish*, being in the first stage of its development positively appetent and negatively affectional; whereas the root of the feminine mind is *social*, being in the first stage of its development positively affectional and negatively appetent. This distinction, as the reader will recollect, accords with the phrenological comparison of the male and female heads, made above, whereby it was discovered that the occipital organs are more largely developed in Woman's brain than in Man's, while the lateral organs of the masculine conformation are larger than those of the feminine.

Now, this sexual divarication of mentality in the beginning of its evolution, predetermines a continued divergence of development through the proximate higher stages thereof. The masculine mind being radically selfish, is appetitively impelled, from infancy upward, to seek out the ways and means of gratifying the selfly wants in preference to the social; and this very condition of being insures a special and speedy development of the perceptive organs and mechanical faculties of mind, and through them, that of the reasoning

powers. On the other hand, the feminine mind, by virtue of its radically affectional and social nature, is prone to susceptibility in all its relations, which tends to the special nurture of the esthetic and sympathetic sentiments, and through them to the birth of moral character. To complete this statement of a two-fold serial order of human development as represented by and contradistinguished the sexes, I have only to add that in all those departments of human nature wherein Man's endowments are positive, Woman's are negative; and vice versa, in all wherein she is positive, he is negative. Otherwise thus: In the first, second and third stages of human development, Man is more and woman less

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|-------------------------|--|
| Appetent, | |
| Perceptive, | |
| Rational; | |
| Woman more and Man less | |
| Affectional, | |
| Susceptive, | |
| Moral. | |

Such is the briefest outline of their equivalent excellences and defects. This second issue of their rational comparison refutes the notion of integral superiority as applying to either, though it establishes their partial disparity and merely quasi equality; for, by all their respective excellences, Man is greater and better than Woman, and Woman greater and better than Man. It is very proper to observe, however, that all the aforesaid contradictions of sex are negative, temporal and transitory, belonging as they do to the nonage of human beings whose approaching destiny is identically equal—equal in bent and scope of aptitude for all God's gifts of omnifarious Good. Because, be it further understood—

III. *That Man and Woman are graduating by the same process of education to the same standard of human perfection.*

This proposition follows my previous phrenological induction, that each sex represents human beings endowed by their Creator with one and the same mental constitution, save that men have certain organs of the brain innately more prominent than women, and otherwise. Man possesses all the mental endowments of womanhood, and Woman all those of manhood, each in an inferior degree, that is the grammatical positive; while the proper excellences of either sex, in relation to the other's defects, sustain respectively the grammatical comparative. Thus each sex falls precisely where in the other excels, as appears on inspecting the foregoing profile of human developments and previous schedule of masculine and feminine contradictions. Man is not devoid of beauty and sprightliness, nor Woman of size and strength. Bodily, he is somewhat fair, and she is somewhat large. She is strong, and he is only stronger. So also mentally, Man has no exclusive attributes, but only more Courage, Providence, Ingenuity, etc., and less Fortitude, Generosity, Taste, etc.; and Woman, to suggest the climax of her excellences, is only more sensitive and less cognositive, more Moral and less Rational, than Man. In other words, agreeably to the fruits of a previous study, every human brain aggregates the organic bases of all the essential attributes of Human Nature, and no other; and all varieties of character are due to the diverse conditions of parentage, whereby these brain-organs are innately stimulated with different degrees of maternal vitality, and so prenatally educated as to predetermine the temporal order of their post-natal development.

Now to this clear conception I conjoin the philosophic truth that everything in Nature, surely every living thing, is bound to grow, or die; while to every growing thing is assigned a special mode of growth. An acorn can grow only into an oak. No plant or animal can grow otherwise than according to the natural type of its species. So every child is sure to become an adult, if it live long enough in the body—if a girl, a woman; if a boy, a man. In growth there is no physical transformation of sex, though much of mental; the only permanent characteristics thereof being the male and female physique. These, however, being proper to the body, are shuffed off at death, when the spirit sloughs its mortal form, retaining only the masculine and feminine qualities of mind; all which, as elements of the immortal part of humanity, still subject to the law of progress, are bound to mature, in the course of endless time, to the verification of human perfection and the ultimate spiritual equality of Man and Woman.

Then, antedating this truth, are they not already equal before God? and, in view of this oneness of their destiny, are they not in the light of Reason equally respectable before each other? Reader, say.

Henceforth, avaunt, all mannish arrogance and womanish fawning. Call it no more a "vexed question," as to the rank of the sexes—which shall be accounted the greater. No more quarrelling for supremacy, but hail! Harmonial Marriage of the Affections, but hail! Harmonial Marriage of the Affections, in spirit wedded one. Welcome, in the order of human progress, Era of Conjugal Fruition—not lone "Woman and her Era," with no appreciable companion of her exclusive worthiness, but that of Womanly Man and Manly Woman, the equal Lord and Lady of Eden yet to be, which Hope deferred has misnamed "Paradise Lost."

But, to set this truth in clearer light, as well as to learn certain adjuncts thereof which it is not well to ignore, let us renew the argument! The next thought in the order of that is interrogative. Seeing Man and Woman are thus prospectively equal, wherefore their temporal unlikeliness and inequality through diverse disparities of organic development? Why differ from birth, when similitude is the upshot of their maturity? The transitory contradictions of sex are too marked, too general and unvarying except within certain limits, to be deemed in any wise accidental. They are natural, and imputable to no later or lower origin than the forthright and positive purpose of Creative Power, as indicated by the natural use of the sexual functions. This, to the sensitive observation of shallow minds, appears

to be the mere multiplication of mankind; but to the deeper insight of rational thinkers, it is the propagation of immortal spirits, for peopling the higher spheres of everlasting life. For this momentous work, God foresaw when he planned the order of the universe, what human Reason is apt to discover, that two heads are better than one; because human parentage, especially that part of it which devolves upon Woman, is burdensome beyond the willing endurance of rational minds, without such a concert of affectional impulses as preordains the choice of every voluntary mother. No woman with a purely masculine brain would welcome the distant rewards of maternity, or accept its functions on rational terms, in view of the personal disabilities of pregnancy, and presumptive pains of parturition, together with a proper estimate of all the exacting cares, privations, mental benefactions and thankless self-denials, which the rearing of children imposes. But Woman was divinely meant, and therefore is naturally made, to be Mother—the child bearer; to which office she is no more anatomically eligible than phrenologically persuaded. This is the prime reason why the sexes are contradistinguished in mind as well as body. Why should Man, having no organic fitness for Woman's work, have any mind to achieve it? This would be monstrous; besides, Man has another calling, as we shall presently see, which, as being subsidiary to that of Woman, coordinates with it in significance of Divine Purpose.

The work of human propagation requires not only two parentive agents, but also two domestic avocations; that which constitutes Home—the Nursery and its appendages, and the sphere of *Business* whereby Home is externally sustained; and this because the conditions of maternity disable the mother for self-support, at the same time that her natural wants are multiplied in behalf of her helpless offspring. Thus Woman needs a helper in her appointed work, and that of just such sturdy make as Man. Hence it becomes the duty of every father to earn a livelihood both for himself and the dependents of a household. To this duty he must be led by a sense of interest, the basis of which is always made of brain. Therefore in the normal masculine head there is no more love for offspring than love for wealth, or even for its transferable equivalent in the portable form of money. This is sufficiently apologetic for Man's preeminent Acquisitiveness. And since the successful pursuit of wealth, whether by commercial or industrial means, or world of equally earnest competitors, demands the impetus of a more worldly ambition than Woman naturally cherishes, and the exercise of larger and stronger executive faculties than she in her private calling has need of, Man, to be adapted to his sphere of action as provider for the external wants of humanity, ought to be more sensuous and animalistic than Woman, and verily is, as is represented by his broader head and greater muscularity. Yet, because of this animal phase of his being, he ought not to be any less human at the core thereof, either as the companion of Woman, or in respect of his own equal claim to spiritual elevation, which is not to be compromised in favor of the nascent humanity, or later progeny of the twain, for whose birth there can be no preference, only the exigency of that dual agency which the sexes are divinely made to serve; yet not justly if unwarded with an equal destiny.

There is no other reason but the single one here adduced for all the personal contradictions of sex; and since this has but a temporal significance, relating as it does to the earthly state of mankind, there is no acceptable reason for presuming that sexuality obtains at all in the spirit-world, or that Man and Woman continue to differ in mentality after death longer than is requisite to outgrow their respective failings. These are negative—the effect of diverse partial endowments, and therefore outgrowable only through the complemental development of the organs of mentality on the comparative unaptness of which the corresponding excellences of the opposite sex depend. Since these are nomenclaturally the same in the mental constitution of both sexes, their phrenological diversity consisting solely of unequal measures of like endowments, it is evident that Man and Woman must assimilate in mental character by every gradation of development, or step toward human maturity.

And what is Human Maturity? It is *Harmonial Development*: not perfection, in the absolute sense of the word; not the perfect development of Mind, but its perfect structure—not the perfect, but EQUAL, development of all the natural powers and aptitudes of any human soul. This is the special, limited signification of the term. I also employ it in a larger and more exalted sense, to signify the *Harmonial Development of Mankind*, or that era of Humanity wherein Individual Maturity will have become general, and all human beings will be normally generated, or "CREATED EQUAL," in verification of the too early scripture of our fathers. This Ideal of Human Maturity is what I have otherwise denominated the *standard of human perfection* toward which Man and Woman are graduating by one and the same process of education. It is only by mutual assimilation to ultimate mental similitude that this goal of their equal destiny can be reached. Behold how beautifully this statement is demonstrated by a completion of the scheme of human development as partly presented above. That represents Man as becoming in the order of birth and growth,

1. A being of mere appetites and inclinations, more selfly than social.
2. A being of sensuous intelligence and mechanical abilities, with the aims of an animal.
3. A rational, but immoral being.
4. Also represents Woman as becoming in the same order of development,
 1. A being of amiable but blighted affections.
 2. A being tantalized with incapable aspirations.
 3. A would-be moral being, for want of rational endowments.

Who does not see in this exposition that there

can be no personal integrity in either of these two halves of human nature—that Man and Woman are both fractional characters, and that neither, for want of the other's excellences, is truly wise or worthy? There can be no sound morality without Tenacity; and rationality without rightness, is impious. The need of progress for either sex is imperious; but how shall they progress? Take notice that the first three stages of human development include all the several departments of mind, each stage including two in which Man and Woman are diversely positive and negative. The rationalized man and the moralized woman have both reached the climax of manhood and womanhood respectively. Up to this point they have progressed diversely. Beyond it there is no way for either to advance except toward each other. In this direction it is surely possible for each to become positive in all those departments of mind wherein they are respectively negative. The result will be, *Human Maturity coincident with the Mental Equality of the Sexes*, as evinced by the complemental part of the scheme of human development, the fourth, fifth and sixth stages of which are a repetition of the first, second and third, on a higher plane of mentality, that is the human, in distinction from the primitive plane which is semi-human; Man and Woman being in the first stage diversely, and in the fourth equally, Appetent and affectional;

In the second diversely, and in the fifth equally, Perceptive and susceptible;

In the third diversely, and in the sixth equally, Rational and Moral.

Thus shall man become endowed with all the excellences of womanhood, and Woman with all those of manhood, verifying the conception of "womanly men and manly women." That such is the end of human development is just as certain as that mankind are progressive beings.

THE ROUND TABLE ON SPIRITUALISM.

BY W. A. C.

Shall we judge a tree from the first windfalls, the withered, decaying fruit of early autumn, or by the later perfected fruit? He is surely not wise who condemns the peach or pear tree, because he first finds under them the withered, worm-gnawed fruit, bitter, unpalatable, yet never looks upward, or forward, to the complete ripened peach or pear. Yet it seems to us that the author of the leading article in the "Round Table" of Sept. 23d, casually looking at, or just tasting some of the poor, withered, unripe fruit of Spiritualism, now so abundant, condemns the whole tree as unprofitable—ay, a curse, a sign of the degeneracy of the age.

Has not every phase or branch of Science and Religion, in the past, strawn the world with its unripe, bitter windfalls, though afterwards giving rich, nourishing food for mankind's spiritual growth? Suppose we judge Christianity by some of the fruits of the nominal Christian Church of the past, or even of our own day, how quickly should we condemn it as a sham, a curse to mankind. Yet in this way the "Round Table" judges Spiritualism.

We grant that a great part of the present fruits of Spiritualism are unripe, bitter, affording little nourishment to the hungry age. Yet here and there we find a man or woman who seems to have found, through toil and pain, its more perfected fruit, and grown spiritually rich and strong in feeding upon it. Are not such the true prophecies of what Spiritualism may become?

We wonder not that the man engrossed in business, the idler, the pleasure, should pass by Spiritualism as unprofitable; or, wearied of it, condemn it as a lie, a cheat. But when a writer, a professed interpreter and teacher of the times, fortifying himself by the history of the past, proclaims Spiritualism a delusion, jugglery, black art, &c., we are inclined to call in question his position and arguments.

The Round Table, speaking of Spiritualism, says: "It is only another phase, a nineteenth-century style of Chaldean thaumaturgy, Persian magic, Egyptian enchantment, Syrian abra-cadabra, Greek pythianism, Roman jugglery, Medieval necromancy, African fetishism, and the occult science of the Pavoise medicine-man."

And what lay behind all this "Persian magic, Roman jugglery, &c.?" From whence did it originate? We grant it manifest folly and deceit, as historically recorded. But is this all? Has it no other meaning? Tracing back carefully, we find all this originating in a great spiritual fact, the experience of some earnest, faithful man, or woman, in a life of ecstasy and devotion, holding some sort of intercourse with the so-called spirit-world. From such primal sources of the Spiritualism in various countries, have flowed out necromancy, black art, &c., which are Spiritualism defiled, corrupted by the media through which it flows. All this militates not against the great fact of Spiritualism, nor destroys its promise for the future.

Is, then, its prevalence the worst sign of the day, as the Round Table announces? We think not. If our day solves its problem no better than the past has done, then its attendant sphinx will give us the clue and bitterness of black art and witchcraft, as of old, and we be compelled to say we have not advanced in this. If our civilization finds no better medium for the communion with the spirit-world than the past has done, then, we say, we are still with Persia in its magic, with Africa in its fetishism. But if we, receiving the fact, can produce from it a science broader, a religion transcending the past, then does not our Spiritualism betoken an advance? The fact of "spiritual intercourse" ever remains; no age, no people has ignored it altogether. One test of an age, or people, is, what it makes of it—whether spiritual nourishment and growth, or black art and bondage—just as we might say of Christianity.

The Round Table continues: "Its whole tendency (Spiritualism) is to de-

range the nervous system, inflame the imagination, confuse the understanding, and make the entire man a wreck."

Because some ignorant child, or gormand, gorges his stomach with green, withered apples, and is filled with sickness and physical aches, shall we say the whole tendency of apples is to derange the physical system, resulting in pains untold, producing an entire wreck of the physical man, if persisted in? Surely not. We find many men and women who, gorging themselves with the follies and insanities which pass under the name of Spiritualism, are seemingly deranged, becoming sort of wrecks as to this life. Shall we make such the criterion whereby to judge of Spiritualism? We think not. They illustrate the effects of eating green, unripe spiritual food, just as the boy does filling himself with green apples. But they have no weight against the ripened fruit of Spiritualism, more than the boy against the pleasures and nourishment from eating ripe apples. But if you find one who has passed through or by the greenness and follies of Spiritualism, and, in a life of freedom, of meekness, and love transcending any you ever knew, declares, "I have found the nourishment to all this higher life in what I deem the perfected fruit of Spiritualism," is not such an one the true criterion of real Spiritualism, and what it may do for us?

Again: "The doctrine of media between the visible and invisible world is at irreconcilable variance with all divine revelation."

Will the Round Table accept the legitimate conclusions of this statement? Whence came all the so-called revelations of the past, the Mosaic, the Christian, to limit ourselves to our own Bible? Not from this visible world of man, but from the invisible world of spirit. Call it God, or spirits? Through whom, or what? Through certain men and women—whom we call prophets and priestesses—sort of mouthpieces, through which the Infinite Spirit spoke higher laws, a more perfect gospel to men. Were not such media, then, between the visible man and the invisible God? Does the Round Table believe in revelations from the higher, invisible Spirit, or God? If so, how can such be given to mortals, unless there be media between this visible God and visible man? We cannot conceive. Were not Moses and Jesus media between the visible world of man and the invisible world of God?

But perhaps the Round Table may object, saying that this is a false interpretation of its words. But is there a visible world of men, creatures and things, and an invisible world of spirit, whether the real, spiritual man goes when death releases him from this material body, and is the "gulf" between this visible world of man and the invisible world of spirits, so broad, so dark and impassable, that there is no communication between the two by vision, voice, or token? If we mistake not, the writer of the article in question believes this in stating that Spiritualism—the doctrine of media between the visible and the invisible world—is at irreconcilable variance with all divine revelation. Does he accept the Old and New Testaments as divine revelation? Do they deny or affirm the close relationship and communication between the visible and invisible world? Is not the Old Testament crowded with the intercourse of angels, or spirits, from the invisible world with men of this visible world, by vision, voice and token, for aid, counsel and cheer? Is not the New Testament full with the same, this intercourse of spirits with mortals? Jesus, the apostles and followers saw and talked with spirits. The record of their experience is handed down to us for guidance.

The Round Table accepts this Record as a Divine Revelation. And were these men and women not media between the spirit-world and us? Through them came this revelation received from the invisible world.

Our writer continues, "It is fit for no other religion than devil-worship." How can he accept the doctrine of the New Testament, for that is mainly the record of the experience of certain media between God the Spirit, or spirits invisible, and man the visible. Will the Round Table condemn that as fit only for devil-worship? To us, his condemnatory statement covers Christ and Christianity also.

"Nay, more," the Round Table continues, "as it has been carried out, it makes the Bible not merely a superfluous thing, but a lie. It denies the judgment after death; scatters among its seven heavens men of all characters and creeds; confounds all moral distinctions in the other world, and destroys every moral responsibility in this."

"Denies judgment after death." If by judgment, the Round Table means the old Church idea of judgment, when all mankind, on a certain day, should be called around the awful throne whereon God, the terrible Judge, would sit, and judge all according to the Church code of good and evil, casting the evil into the eternal hell of torment, to writhe and moan forever, while a few, a very few, he would deem sufficiently good, and save them to eternal bliss, whose chiefest delight would be in praising God, as they looked over the edge of heaven and saw down deep beneath them, the hosts of fathers, mothers and children writhing in endless torments of the hell they, the saints, had barely escaped. Such a judgment Spiritualism denies! But of that everlasting judgment which attends every individual soul in this life; which decrees to him whose thoughts and deeds are full of faith, meekness and charity, joy and peace within; and to him whose life is base and false, weariness and pain, such a judgment Spiritualism declares in the judgment of the spirit-world.

The ignorant and vile passing to the spirit-world, still find their ignorance and blindness with them; lean and hungry in spirit, they grope in darkness and fear, until, through prayer and toll, they climb up out of their hell. Are not such judged there even as here?

Those who dwell in purity of thought and char-

Written for the Banner of Light. EXPERIENCE.

BY OLUNDO ELGES.

"Come to the Lord!" the churches said, "Ere you are numbered with the dead, And in the pit of hell complain That not for you was Jesus slain."

In substance of this text was told, In long-drawn words, as forth they rolled From out some pious deacon's mind— A poor, "blind leader of the blind!"

The fear of God—oh horrid thought!— My spirit to the churches brought; And kneeling, trembling, within The altar rails, I heard my sin

Would now be washed and purified, For 't was for me the Saviour died. But, although safe, that fear of hell Still like a weight on my spirit fell.

And faith and reason clashing out, Filled my poor mind with many a doubt; Until at length, by reason ruled, And in her spacious courts well schooled,

I broke the bonds that fettered me To church and creed, and then so free My spirit roamed o'er Nature's field, And lo! rich fruit she did me yield.

Our Mother Nature, whom I worship now, Our father God, to whom I've turned bow, Have filled my soul with such supreme delight, That to the perfect day has grown my night.

The Work for Spiritualists.—A Proposition.

[We commend to the attention of Spiritualists and the liberal-minded everywhere, the following proposition in regard to a more general dissemination of the Spiritual Philosophy, by employing lecturers and mediums to visit places where most needed, and by the circulation of spiritual newspapers, books, &c. For this purpose the writer offers to become one of those who will pay fifty dollars, (and will double the sum if others will do the same), to raise a fund to carry the proposition into effect. Give the communication a careful perusal, and then act. The amount could easily be raised if those who are able will move in the matter in earnest.]

Reading one of your editorials in a late number of the Banner, entitled, "A Lesson to be Learned by Spiritualists," determines me to write a few reflections and make a proposition which has been pressing upon my mind for utterance for several months.

A remark recently made in my hearing, confirms my determination to write. The remark was this: "That Spiritualists, judging from their lives and conduct, were no better than other people—that they were just as uncharitable, just as avaricious, just as much absorbed in money-making and in seeking popularity as the people of the world and the Church." The remark pained me, not because there was no truth in it, but because there was too much. I rejoice to know, however, that there are many grand and noble exceptions to this charge. Still, there are a vast number to whom it applies with lamentable force.

That the spiritual press should meet with such a comparatively meagre patronage, that so many mediums and lecturers—even among the truly worthy—should receive scarcely sufficient for their pressing necessities, that such extensive localities should be entirely left uncultivated by any spiritual laborer, that so few spiritual halls or temples are erected, where truth, however unpopular, might have a hearing—that these things are so, is evidence sufficient that Spiritualists, as a class, are far less in earnest, far less inspired by the grand, living, far-reaching principles which Spiritualism teaches, than are the sects by the doleful teachings of their nightmare theology.

I sometimes think that Spiritualists are far more responsible than any other class of men. And why is it they are so little awake to the dissemination of the great truths which the heavenly world are so anxious to make known among men? Is it because they are more "of the earth, earthly," and that their kingdom is of this world, notwithstanding the abundant light they have enjoyed, and the unceasing reiteration and entreaty from their angel-friends to relax their hold on mammon, and for their own soul's sake, and for God and humanity's sake, to cultivate their spiritual nature more, to carry light to those who are sitting in the regions of darkness, and to "lay up treasures in heaven?"

My acquaintance with several wealthy Spiritualists does not heighten my opinion as to any good effect which Spiritualism has had upon them. Sometimes, in conversation with these, you would suppose they felt a living interest in the cause and a true appreciation of the great principles underlying it, as well as the stupendous importance of the work it contemplates; and I would be likely to say to myself, "Surely this man will give liberally to this mighty movement; a few hundred dollars annually, out of his tens or hundreds of thousands, will be not cheerfully, joyfully give to help on a work over which the angels rejoice, and all the sons of God shall shout anew for joy?" But, alas! the bare hint at such a thing is as cold water to his enthusiasm, causing his soul to shrivel up, and his hand to be laid with tigger grasp upon his purse.

I turn away from such a man with my soul bowed in sorrow. One of these wealthy Spiritualists—with whom I was intimately acquainted—passed, a few years ago, into the spirit-life, leaving his riches to his children, which have proved little else than a mill-stone around their necks, dragging them down to intemperance and ruin, and causing their widowed mother to mourn in desolation and anguish of spirit.

Why will not men set limits to their desires for earthly riches, for the fading things of mortality; but no limits to their desires and aspirations for spiritual riches, for the immortal and the heavenly—wisdom, truth, goodness, love and charity? The first, as generally used, darkens, bewilders, stupefies, shrivels, damns the soul. The last enlightens, exalts, illuminates, glorifies, is an unending fountain of joy that "springs up unto everlasting life."

Spiritualists should be the last people on earth to need any criticism like this; and were they spiritually-minded, and had been inducted into the inner temple of the soul and there heard the echoes of the eternal harmonies, it seems to me they could never again go out into the darkening, belittling scramble after dollars, or be infatuated again on the "wine of the world." Oh! for a quickening of our spiritual natures at the beginning of this New Year, and for more potent influences upon our world from the holy hosts of heaven!

At another time I must give you the spiritual attitude and attitude of this village and region round about, including Pittsburg, and what is most urgently needed, in this part of the Lord's heritage.

I must now proceed with my proposition. It is this: I will be one of a thousand Spiritualists to give fifty dollars this year, for the purpose of raising fifty thousand dollars, to be devoted to the employment of lecturers and mediums, and to the more general circulation of spiritual

papers and books, and the establishment of Children's Lyceums; the mediums and lecturers to visit more especially those localities which have had but little labor expended upon them. Or I will double the amount if wealthy Spiritualists will do the same. (I am comparatively poor, although I have, for the last five or six years, contributed annually about the amount I propose above, but in different directions.)

Who will respond to this proposition, and thus help to give a mighty impulse to the car of progress? A spiritual fund of this amount could be used to subserve the cause of truth and humanity in other ways than suggested; and what is this sum, compared to the six hundred thousand dollars which you say, the Methodists have raised, during the last year, to carry on their merely denominational religion? If there be three millions of Spiritualists in the United States, what a vast sum could be raised by each contributing but one dollar! enough to revolutionize, theologically, this nation.

In the present chaotic and unorganized state of the spiritual movement—not having even a financial organization—I would suggest that a Committee, or Board of Trustees, composed of Judge Edmonds, William White, Esq., Andrew Jackson Davis and Hon. S. S. Jones, receive the contributions and appropriate them as indicated, the individuals responding to the proposition first reporting their names to the Banner of Light and the Religio-Philosophical Journal.

If any plan more simple or feasible can be adopted or suggested by any one, I hope it will be done through the papers named. But I pray something may be done in this direction more than hitherto. "Words are cheap." It is deeds the age demands. Let every Spiritualist "show his faith by his works." Yours fraternally, M. L. A. TOWNSEND.

New Brighton, Pa., Jan. 17, 1866.

The "Hub" to Waukegan.

And like a flower that coils forth from a stem, I feel and seek the light I cannot see!—COLUMBEX.

DEAR BANNER—I see that I am criticised by your transcendental correspondent, Bro. J. R. Robinson (if I may call him brother, who comprehends the physical and rudimental in total, and feels in his metaphysical security an affinity with the infinite, which I, your rudimental servant, make no claim to). The point, you may remember, which attracted your brother's attention, was said in debate, viz: "that immortality cannot be demonstrated; and that God himself could not demonstrate it, for it would take all eternity to do it." I think I understand fully what our Waukegan friend means in his argument, but do not see immortality demonstrated. Our friend will not object to the metaphysical profundity of Herbert Spencer, who says:

"Positive knowledge does not and never can fill the whole region of possible thought; at the utmost reach of discovery there begins and ends the question of what lies beyond? Hence, positive knowledge cannot monopolize consciousness, therefore it must always continue possible for the mind to dwell upon that which transcends knowledge."

Now as I was talking to rudimental men—and "Bro. Wetherbee" is one of them—in the rudimental sphere, I think to them and among them I maintained my point, notwithstanding our metaphysical word-painter, who has never seen the "Hub," has made it so clear, and in a style which was once applied by Robert Pollock to Lord Byron, viz:

"He stooped to touch the loftiest thought." It is amusing sometimes, if not instructive, to see a transcendental philosopher shuffle glibly the loftiest. The great points that have puzzled the master minds, from Plato down, and perhaps always will, seem to such but simple sums; they amuse themselves with algebraic formulae, so intricate and so exhaustive. But let me quote from our Waukegan friend:

"Ah! reader, when you have learned the laws and history of your being as developed from the elements, you will no longer wonder at any of the strangest phenomena ever witnessed by humanity."

Of course I cannot respond to that. I have not learned the laws, &c. Has the Waukegan critic? If so, send me his picture; he is "my chief among ten thousand, and the one altogether lovely." Where hast thou stayed so long? He again says: "You will find yourself so nearly resembling that Lord God, who made you in his own image, that you will be amazed that you did not discover the relationship sooner."

I infer from that, and the patronizing style of his criticism, that he has discovered his synonymy with the infinite. I have not got up there yet, and I expect to demonstrate an infinitesimal part of immortality—say a few thousand centuries—before I do; I am inclined to think that the multitude is with me, and if I think at all—and with the many it is doubtful if I find no discrete difference between future life and immortality; when the thinkers of the multitude do, they find no difficulty in demonstrating life beyond the grave, but they do eternal life. Waukegan says:

"Metaphysical science selects a term far more expressive than its beginning, and forms the question of what lies beyond? Hence, positive knowledge cannot monopolize consciousness, therefore it must always continue possible for the mind to dwell upon that which transcends knowledge."

He of the "Hub" do not see it, but sees a word that may be expressive, but certainly not intelligent in this connection; a term that Spencer, one of the thinkers of our day, would class with God, Space, Eternity, as among the unknowable, and in their absolute sense unthinkable. Hear what he says of this true expression of absolute immortality:

"Self-existence, therefore, necessarily means existence without a beginning, and forms the question of what lies beyond? Hence, positive knowledge cannot monopolize consciousness, therefore it must always continue possible for the mind to dwell upon that which transcends knowledge."

I am with Spencer, and not with Waukegan. The subject criticised is beyond the comprehension of man, so I am right in saying undemonstrable.

Our good brother may talk about "feeling whether God can take the writer's organism and demonstrate the scientific truth of immortal organic existence," &c. I do not pretend to know what God can do; what is absolutely known on that point, is no more than was known by the fathers, viz: nothing. I think it was Cleverly who said, "He knew nothing of the Gods, only that they hated inquisitive people," and that is a truth; so let scholasticism sleep; it had its day, and was a light in Medieval times; we want now actualities:

The Mind, or Man—which Waukegan says are synonymous—will not feed on anything else now. Our friend says:

"Now if we can't discover the origin of neither the principles which unfold, nor the elements of the forms which are unfolded, what can we do but conclude that they are evident, self-existent in their totality, principles, elements, forms, and all? I simply deny any number of the most intelligent minds to successfully convert this position."

tion; that's my hat, 'Waukegan, I do not want it any more. Again, he says:

"For instance, a man, horse, dog, or any other organic form, can never be organized in any other form than its own speciality."

Shude of Pythagoras shield us! I must differ from and doubt Waukegan, and if he can come down so as to read Charles Darwin's Origin of the Species, which may or may not be true, he will reconsider what he has said on this point of Natural History, and as he grows wiser be more modest.

In closing this notice, I think my point untouched; but I will not prolong this communication, nor will I bore your readers with a metaphysical controversy, profitable to no one, for I shall not reply again to our Western friend unless he steps off of the platform of transcendentalism and treats with the practicalities, or matters within the boundaries of human comprehension. For fear it may be said I am the introducer of the proscribed subject, let me observe that, for one to say immortality cannot be demonstrated to human consciousness, he simply states a fact endorsed by Herbert Spencer, and it may have come from Babylon. But for one to say that it can be and is demonstrated, states a metaphysical term, entirely outside of the boundaries of human—and I might add Waukegan's knowledge, even with his lucid communication before us.

"Or this is certain: Time, as he courses onward, still unrolls The volume of Concealment."

JOHN WETHERBEE.

Correspondence.

Etchings in Pennsylvania.

Once more I renew my itinerant sketchings from the hospitable home of at least two modern reformers—Isaac Mendenhall and his wife, Dinah. Though not professed Spiritualists, they are both the true and hearty friends of humanity; and their hearts and homes are full of hospitality to all true workers, and I may say, too, to all the oppressed. Their religion is too expansive to know or sympathize with any man.

Like some other noble souls who to-day stand upon the hill-tops, they hold out a beacon-light to the storm-tossed mariner upon the ocean of life, and that light beacons alike for the modern apostle and the homeless free-lance. Here lies the hunted and hunted slave, and the hunted and hunted free-lance; and here lies the free of Liberty struck deeper into the soil of coming generations. The winds of sectarian policy may lash its branches of tender growth, and strip from it the delicate foliage of the passing season, but in time it shall outstrip all false conditions and rise majestic in its perfect luxuriance, for fed by the strength and wisdom of earth's heroic, martyr souls, how can it die? It does one good to inhale the inspiring and animating atmosphere of the Progressive Friends' Society. Heaven grant their platform may ever be consecrated to freedom of speech and sacredness of principle, and that they lapse not into a fixed condition, and thus lose their true life as a power in our nation.

My last notes of travel were written from the Grampan Hills. Continued to labor till Sept. 18th, in Lumber City, Pennsylvania and the Grampan Hills, and congregations being quite large, and apparently deeply interested. Here are a dozen families or more of Spiritualists, of the Hicketts School, the strain-coat of Quakerism having become too cramping in its external application, and consequently it cannot be kept buttoned over the consciences of the people. I spoke once in the Friends' Meeting, and once at a funeral in the Society, which had the effect to call out some of the staunchest members to members to our regular meetings. There are a number of mediums in this neighborhood, and the locality and mental atmosphere are highly favorable to development of a high order.

The Grampan Hills are midway between Lumber City and Phillipsburg, distant from Phillipsburg about twenty-five miles, and from Corvinsville about twenty miles. The cause of our cause are Joseph Spencer, Asaph Kirk, John Wildemayer, and Isaac Kirk, the latter of Lumber City.

Leaving the hospitable home of the Spencers, whose kindness will be long remembered, I proceeded to Unionville, and found a call awaiting me, to hasten to the home of my daughter and son-in-law, where I found my daughter, Lizzy, in a rapid decline, and her husband dangerously ill with pleurisy. In little more than two weeks the curtain of mortality was peacefully rent, and stored in noble faith and nobler life, with words of blessing on her lips and a glorious smile sealing her new birth, she passed to the land of unending beauty." Her words of sweet forgiveness, her lessons of Christ-like charity, were graven, not upon the heart, but in the memory of her mother. From the first period of my conscious mediumship, this true-souled child and loving companion of my earth-life, has exercised a wisdom and spiritual influence far beyond her years; and never, when the storm of unlovely antagonism beat fierceest upon my mortal life, was she known to falter or quail before it. Identifying herself with the cause in fidelity to an innate sense of right, she has never allowed opposition which sought her life, and remained unshaken as the everlasting hills, in the full practice of that faith which was never so triumphant as in her last hours.

After the few succeeding weeks of care and watching beside the remaining invalid, I returned to my field of labor; one more bright star upon my pathway, one more voice calling, amid the gloom of fatal strife, "Follow me, and you shall live." Her noble powers and noble press on to the Macedonian call with only this prayer in my heart: "May my life be like the righteous, and my last hours like hers."

By the cooperation of H. Fettingler, of Altoona, I succeeded in opening meetings in Altoona, the little Church of the persecuted and despised Africans being the only room we could at the time obtain in that city of twelve Churches, with their spires pointing in solemn mockery toward heaven; for the Second Christ and the Modern Bethlehem were born here, in the despised manger, where caste, in proud distinction, held imperial sway. But I served my purpose well. Illustrations of the real condition and relations of society and race do not come amiss, so long as the policy producing them is supported by the influential classes. Had good audiences in Altoona, giving three discourses to the white and one to the colored people. Passed on to Unionville, giving a number of discourses in the Union Church to good congregations. Here are many who are ready to listen, but I am sorry to say, some of the professed "friends" of the cause are too faint-hearted to meet the hearty opposition which gives so much life to our meetings. I would respectfully suggest to the class who for organization in opposition to stagnation, that a lip can wink sleep might save them, in its non-resistant embrace, from any participation whatever in the soul-striking labors of the LIVING AGE. We had plenty of opposition here, and plenty of success, too, for the time. Mr. Key-holder frightened the faint-hearted by refusing the key for "unorthodox" meetings. But the People, the great People, who are the power in these days, said early and late, "She shall have the house; it was built for us. We have fought for the liberties of our nation elsewhere. We will, if necessary, fight for free speech at home." Mr. Key-holder stepped down a peg or two and gave up the key to an influential citizen, and the opposition bowed to stern necessity.

In Tyrone I gave one discourse. The Church room was offered free of all expense, except of fuel, light, and water; but there is but little of the working power which can be made successfully cooperative here. In Spruce Creek gave a course of lectures to good congregations, considering the inclement and stormy weather. In the family of J. S. Iltt found a hearty reception and most comfortable home. Passed on to Wilmington, giving six discourses, one in Friends' Meeting and two in colored churches, with a presentation of the same presentation of plates which the colored people of the city have purchased and bestowed upon our worthy and indefatigable friend, Thomas Garrett; as a testimonial of gratitude for services rendered in behalf of their enslaved race, through a period of over fifty years. The occasion was

• See Etchings in Banner, Nov. 6th.

of profound interest. H. H. Garnet, of Washington, one of the first slaves Friend Garrett had assisted to liberate, gave the presentation address. He is now one of the first orators of the land.

From Wilmington I came on to Longwood, and spoke in the Meeting-house of Progressive Friends last Sunday morning, to a fair audience. In the afternoon, by special appointment, addressed a large assembly in the Hicketts Meeting-house, at Kineton Square; and, though I wear no Quaker garb and made use of the interdicted and Paganistic terms, Tuesday and Wednesday, the house was proffered by one of the Elders for a special meeting of the blacks. The appointed time arrived, and a goodly collection of people of the two races were convened, at which hour the unseen intelligence again assisted in the interesting service. There are among the brightest periods of my life. The heart "God bless you" which, like summer showers, descend upon my humble path, are an earnest of the great Future. It makes me feel strong to do and dare and leave behind the desert soil of unproductive systems. And, while we may compassionate the short-sightedness of conservative and opposing "friends," we cannot afford to neglect them on any ground but that of unyielding fidelity to our higher selves. With this standard once erected we are safe, and not till then.

To-night, by special invitation, I am to address the students of the High School in this neighborhood. Doors are opening in every direction for the dissemination of a rational and true Spiritualism, and though the popular mind is much prejudiced against physical manifestations from profane reports, &c. the spirit of the people are ready to hear and investigate. Fraternally, Longwood, Jan. 19, 1866. M. J. WILCOXSON.

Spiritual Meetings in Portsmouth.

On the 3d of December, 1865, in pursuance of a call previously issued, a few Spiritualists gathered in Mercantile Hall, and after some discussion, voted to organize themselves into a Society, to be known as the "First Spiritualist Society of Portsmouth." The object is to present the facts of modern Spiritualism to the public; also, the consideration and discussion of the social and religious theories growing out of these facts. It was voted to choose a Board of five Directors, three of whom should serve severally as President, Vice-President, and Secretary. Elijah Tripp was chosen President, and Joseph B. Moulton Secretary. It was voted to hold meetings every Sabbath afternoon and evening, at Mercantile Hall.

The interest among ourselves and outsiders has considerably increased, though we have had no speakers from out of town. We intend to provide these as soon as we can do so, and pay them fairly, without embarrassment. In the meantime we are going to rely upon ourselves and our angel-friends.

In the afternoon, facts, experiences and ideas are presented by any who have them to offer; and the evening is devoted to a free public circle, open to all who choose to come before the exercises commence with the first hour after closed, and all are expected to remain till the close.

Our mediums have attended—and we have some good ones—and permitted themselves to be used freely by the invisibles. The best of harmony prevails, and the attendance is constantly increasing.

The first two Sundays in February we are to have Mr. L. P. Greenleaf with us, who is much liked here. We have reason to hope we are laying the foundation of a permanent and prosperous Society; but, at any rate, we are receiving present good and strength by our efforts.

Yours in Truth, LEWIS G. DAVIS. Portsmouth, N. H., Jan. 27, 1866.

Note from a Lecturer.

Everywhere the cause is prospering, and I am met with eager and anxious inquiries respecting the glorious truths of our beautiful Philosophy. Many who have scorned the idea in the past, are now anxiously asking for books.

The 14th and 21st of January I passed in Moriah, N. Y., and was met with crowded houses and very attentive audiences. To-day I have given two discourses to small but intelligent audiences, in this place.

Wherever I go I meet the Banner, like some ever-watchful shepherd guarding the fold—and see eyes "glow" beneath the noble efforts and labors of the Banner publishers. Give us spiritual food, and you shall truly be blessed; for the law of compensation is universal. Go on, and your efforts shall be blessed by your angel co-workers, and thousands of hungry souls shall swell the list of those now seeking the truths given through your columns.

Return to Moriah, N. Y., March 4th, 11th and 18th; Ferrisburgh, Vt., March 25th.

Yours for Humanity, SARAH A. NUTT. Ferrisburgh, Vt., Jan. 28, 1866.

Address to the World.

OF THE SPIRITUALISTS OF THE UNITED STATES, IN NATIONAL CONVENTION ASSEMBLED, IN THE CITY OF PHILADELPHIA, OCTOBER, 1865.

"We reublish the 'Address to the World' at the instance of the Chairman of the Committee appointed to draw it up, on account of the many inaccuracies in the copy-furnished our reporter who prepared the Banner report of the Convention. We readily comply with Judge Carter's request, 'in justice to all parties concerned.'"—ED. B. OR L.]

On the 18th of October, A. D. 1865, the Delegates of the Spiritualists Association of the United States, in National Convention assembled, in the city of Philadelphia, State of Pennsylvania, appointed the undersigned, delegates in the said Convention, a Committee, to prepare and present an address in their behalf to the people of the world. In pursuance of that appointment, and in fulfillment of the important duty devolving upon them, they respectfully and fraternally submit the following statement of Facts and Principles embodied in Spiritualism:

Spiritualism is a religion and philosophy founded upon facts, and this report differs from all other religions, which are founded upon faith. We, as Spiritualists, respect the faith of mankind; but we prefer the facts manifested by Nature, and by Nature's God. We believe all religions in the world have, in their origin, been founded upon similar spiritual facts; we accept the inspiration of all ages and peoples, but we cannot endorse the perversions and misconstructions of those inspirations by the forms and conventionalities of men.

We would not insult the intelligence of the people of the civilized world, by entering into any elaborate elucidation to prove the existence of these facts; for they are so many and so various in their character, and have challenged the attention of so many thousands, and have withstood the criticisms of so many careful and able thinkers, that we have no need to feel we are not assuming when we demand and earnestly invite the clearest scrutiny of them. These facts began to command the attention of the civilized world in the year 1848, occurring in a small village called Hydesville, near the city of Rochester, in the State of New York, under the name of the "Rochester Knockings." Since that time they have been increasing in number, variety, extent and power, until the world has been compelled to acknowledge their existence.

Many minds were prepared to accept these manifestations from the previous existence of the developments of Mesmerism, Psychology and Clairvoyance; but other minds, and especially such as have been fixed in the positions and conditions of ecclesiastical forms of theology, have been opposed to, and have attributed these facts to other causes. These minds, and others, have taken refuge under the very shadow of those things which they had previously condemned. But for the enlightenment and information of those who have not hitherto been disposed to examine, or have had no opportunity of investigating these facts, we beg to present some of the more prominent ones in their proper classifications.

First, Physical and tangible movements of extraneous objects, with and without human contact, has appeared to and startled the senses, causing scientific minds to resort to other than the known laws of their supposed philosophy for an explanation; and when that came, it has always been by spirits, who have left this mundane sphere of action.

Second. Written and other intellectual mani-

festations, without volition of the parties who were made to write or act, purporting to emanate from the same sources, are another classification.

Third. Speaking in many languages, with which the media were unacquainted, and in our own language in a manner far beyond the years, education and comprehension of those who speak, is another.

Fourth. Healing by the laying on of hands, and by psychism, causing many of the sick, the blind, the lame, and the dumb of all classes of society to bless the new revelation, is another the revival of the revelations of all time, is also a classification.

We can here, however, usefully present but few of the numerous forms of this wonderful power. Each of the foregoing classes may be divided into very many varieties or phases, all containing some distinctive proof of the existence and presence of spirits; and after a careful investigation and comparison of the above-named manifestations, in all their multifarious and varied relations, the deductions which all candid minds have been compelled to adopt are herein shown, which, however, are not presented as articles of faith or belief, nor are they to be regarded as an absolute expression of the views of all Spiritualists, but as comprising the general truths of the religion and philosophy of Spiritualism.

For many years there have been great demands among the leading minds of all civilized countries for more tangible evidence of the soul's immortality than that derived from the prevailing religions of the day. We, therefore, present, as briefly and concisely as practicable, the answer which Spiritualism gives to these inquiries, and what it must inevitably accomplish for the benefit of mankind.

Spiritualism, in its philosophy, claims nothing supernatural for its manifestations, but that they are in conformity with natural laws existing in all ages and coeval with time itself.

It does claim the development and unfolding of those laws more fully to the comprehension of the human mind.

It proves, beyond peradventure—which has never been proved before as demonstrated fact—the immortality of the soul. This has been, heretofore, a suggestion or desire in the inherent qualities or elements of the soul; and this desire has induced a belief in the soul's immortality, but has never intimated or offered a proof satisfactory to thinking and reasoning minds.

It teaches, as a fundamental principle of the condition of that immortality, the endless progression of the soul—a grand truth upon which all philosophy of the future life is predicated, and which was never so fully adopted before by any of the known philosophies or religions of the world.

It presents a religion in conformity with the laws of Nature, having no creeds, dogmas, or sectarian forms, but accepting the truths of all time, and suggesting the forms of Nature for our adoption.

It advocates the growth of the human spirit, as the highest expression of Divine Harmony.

It lifts for its objects, the amelioration of the condition of mankind, to point out a natural, truthful and exalted religion, acknowledged by the highest minds of every age in the Father and Motherhood of God, and Brotherhood of man.

It frees mankind from bondage of soul, the consequence of error and ignorances, and thus releases it from all kinds of servitude and slavery, whether of body or mind; to render the faith of the world, in a future existence of the soul, an absolute certainty; and to destroy the fear of death and the grave, by a knowledge of the laws of eternal life.

Deeply deploring the existence of misery and error in the world, it teaches a condemnation of an individual or class of individuals, but presents its truths, like sunshine, shall light up the dark places of the world, and transform the darkness of error and crime into the light of truth and goodness.

It binds us to our faith or belief, teaching that the former is not a matter of volition, and the latter is a result of the convictions of the mind. It trusts to the law of progress and the efforts of wise minds to lead all people to the acceptance of the highest truths that are known and taught in the world, and which are eternal.

The most important idea, and the primal thought in this belief, is in the evidence of the soul's immortality, and it teaches that soul, or spirit, can never die, but that which man calls death is only a change in the conditions of life; an entrance into a higher state; a continuation of the life commenced on earth on a super-natural and progressive plane of existence, there to exist, improve and advance forever.

The fountains of Inspiration are not closed or sealed, the Constellations of Wisdom are not extinguished; for immortal hands have again led us to the baptism of the soul, and unveiled the light of the immortal world. The story of the Promethean fire is no longer a myth, for angels have kindled upon the altar of humanity, the flame of eternal life, and fanned its breath to a living flame, which burns and beacons mortals to the abodes of the eternal, illuminating the valley of the shadow of death.

We, therefore, earnestly request and cordially invite all, of whatever race, nation, creed or belief, to come forth and investigate for themselves the facts, philosophy and religion of Spiritualism, and believe, as we do, that none can avoid adopting the same conclusions with ourselves.

- (Signed) A. G. W. CARTER, of Ohio, Chairman. J. S. LOVELAND, of Massachusetts. COHA L. V. SCOTT, of New York. WILLIAM A. BALDWIN, of Michigan. JOSEPH J. HATTINGHEIM, M. D., of Ct. L. K. KELLEN, of Illinois. LIZZIE DOTEN, of Delaware. C. A. K. POOTER, of New Jersey. NEWMAN WEBER, of Vermont. ISAAC REIN, of Pennsylvania. JOSEPH L. TAYLOR, of Kentucky. H. S. BROWN, M. D., of Wisconsin. J. G. SMITH, of District of Columbia. S. S. JONES, of St. Charles, Illinois. Committee.

At the Second National Convention of Spiritualists, held in Philadelphia, from the seventeenth to the twenty-first of October, 1865, the foregoing report of an address was read and adopted, and referred to M. B. Dwyot, Isaac Rein and Henry T. Child, M. D., for publication and distribution, as appears of record.

JOHN FIERST, President. HENRY T. CHILD, M. D., Secretary.

A BEAUTIFUL SONG.

[A correspondent of the Boston Transcript says: Several years since, a Boston daily published a beautiful song, entitled "Mary's Dream," and stated that the author was unknown. Recently, in reading Cullin's Life of Burns, I find that the author was one Lowe, a warm friend to Robert Burns, and admired by him for his poetical genius. Lowe resided at Glendennymys of Parson, on the banks of the Doon. The following was written about 1780, by Lowe, an Aird, and has been well known since.]

MARY'S DREAM. The moon had climbed the highest hill That rises o'er the source of Doon, And from the Eastern summit thence Its silver light on tower and tree. Mary laid her down to sleep, Her thoughts on Sandy, far at sea, When soft and low a voice she heard, Saying, "Mary, weep no more for me. Mary, dear, cold is my clay; It lies beneath a stormy sea; Far, far from thee I sleep in death, So, Mary, weep no more for me. Three stormy nights and dismal days We tossed upon the raging main; And long we strove our bark to save, But all our strivings were in vain. At length great horror chilled my veins; My heart was filled with love for thee; Far, far from thee I sleep in death, So, Mary, weep no more for me!" Loud sang the lark, the vision fled; No more of Sandy could she see; But soft and low a voice she heard, Saying, "Mary, weep no more for me!"

Boecher says a woman is as good as a man, and a man and his wife are a great deal better than each other.

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD, CAMDENWELL LONDON, ENO.

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Banner of Light.

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WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

For Terms of Subscription see eighth page. All mail matter must be sent to our Central Office, Boston, Mass.

LUTHER COLBY, EDITOR.

Special Notice.

We feel compelled to urge upon our subscribers the imperative necessity of writing the name of their State plainly. Many omit the State altogether, and not a day passes that we do not receive one or more letters with an omission of either the Town, County or State, and often the writer does not even sign his own name.

The Power of Humility.

So long as a person remains, so to speak, entirely unconscious of himself in what he does, intent only on what he is doing, he may be sure that he is working with the full power with which he has been gifted.

It is no new saying, that conceit spoils all. Until we are willing to forget everything but our work, our mission, we make the confession that we have none.

The saying of Jesus, that he who would be greatest must be least, is true above all others in spiritual matters. Humility is the very groundwork of success there.

The theory of this conduct, according to the law of humility, is simply this: that our actions are supposed to bring their own reward.

We need not look long nor far to assure ourselves, from actual observation, that what proves successful when the ends are pursued for their own sake, becomes a failure the moment those ends are pursued for selfish and vain purposes.

For account of the Davenport Brothers and Wm. Fay's stances in Dublin, Ireland, see sixth page.

Free Meetings in the Melodeon.

F. L. H. WILLIS, M. D., of New York, will deliver two of his unsurpassed inspirational discourses before the Lyceum Society of Spiritualists in the Melodeon next Sunday afternoon and evening.

Mrs. CORA L. V. DANIELS'S course of lectures closed with the last Sunday in January. The audiences were the largest ever crowded within the walls of the spacious Melodeon.

The discourse in the afternoon attracted more attention than any of the course. The topic was, "The Coming Conflict." It has reference to the growing excitement in the religious world at the present time.

At the close of the evening lecture the speaker gave a beautiful original poem, which we shall also publish. Tuesday evening, Jan. 30th, Col. N. W. Daniels and Mrs. Daniels both delivered able and spirited addresses in the Melodeon, on matters relating to the freedmen.

A Roaring Revivalist.

A man named Bentley is at present in Chelsea, stirring up what sediment he can in the social state by a loud summons to everybody to come and hear "the preaching of the gospel at the vestry of Mt. Bellingham M. E. Church."

The church in which this noisy and presumptuous individual, who aches to create a sensation, has been holding forth, is the very same in which a poor stucco-worker fell from a staging near the ceiling, a distance of twenty-five feet, and so cruelly fractured several of his ribs as to disable him for his lifetime.

Charity and Bigotry.

The Old Colony Lodge of Free Masons recently gave a Charity Concert and Ball, and gave the proceeds to the several clergymen of the town for distribution at their hands among the deserving poor and destitute.

Of course—the reader will say—such an opportunity of dispensing charity and doing substantial good was seized with avidity by every clergyman in town. Naturally we should all think so, for this human heart of ours is not so completely sinful and so "desperately wicked" as to hope that a single penny of this bounty would be withheld from those whom it would bless.

Spiritual Literature.

There is a manifest interest, which is, freshly awakened, in the spread of Spiritual literature, and which the Spiritual press will not be backward in supplying.

The Right of a Female Minister to Solemnize Marriage.

The statutes of Massachusetts provide that "Marriage may be solemnized by any minister of the Gospel ordained according to the usage of his denomination," and continually make use of the pronoun "he" whenever any reference is made to the word "minister."

Pardee's Lectures in Charlestown.

L. Judd Pardee spoke before the society of Spiritualists usually assembling at City Hall, Charlestown, on Sunday the 28th. The afternoon's discourse was upon the subject, "In what sense was and is Jesus the Saviour of this planet?"

In the evening, the controlling intelligences, stated to be Douglas, Lincoln and others, gave a prophetic discourse on the state of the country. It was affirmed that within the next five years a threefold war would break out in this country—a war of races, of parties, and of religions.

Merited Testimonial.

The presentation of twenty thousand dollars and upwards to Capt. Burke, of the Frodoia, for rescuing the emigrant passengers of the British ship Gratitude and landing them at this port, is to be regarded as no more than a pleasant and timely mode of manifesting that feeling of admiration of the humane seaman which we all of us feel.

H. Melville Fay.

The sham performances by this mountebank came to a close in this city for lack of interest to support the operator. He boldly asserted each evening that he would produce, in precise manner, the manifestations which are witnessed at the sances of the Brothers Davenport and the Eddy Family; but he always failed to do so to the satisfaction of those who had observed the phenomena in presence of the genuine mediums.

Napoleon's Course.

It becomes more and more interesting to know how Napoleon is going to get out of his Mexican scrape. We are confidently assured, however, that he is anxious to withdraw his troops from Mexico; he is permitted the chance by not being interfered with. As the Legislative Assembly of France met Jan. 23d, it was expected that he would announce his views and final purpose in the matter, in the speech which he is accustomed to address to that body; and the same will be looked for with marked interest among the early foreign arrivals.

Periodicals Starting Up.

In England and in this country, a mania for magazines and weeklies is developing itself. Publishing houses find the people can be reached sooner and oftener that way than by books in covers, and one in Boston now has four such publications in active operation on its hands.

Getting Divorced.

It is thought by some people to be a fearful matter that a divorce can be so easily procured now, in comparison with the difficulty attending that operation but a few years ago. But those same people will be still more surprised to find, as experience is accumulated on this subject, that the marriage relation is respected all the more, and entered into with greater caution and fitness by both sexes, when it is discovered that neither possesses unlimited control over the spirit of the other.

Spiritual Lecturer in Maine.

Mr. Geo. A. Pierce, of Auburn, Me., is again ready to answer calls for lectures on the Spiritual Philosophy, either for Sunday or week evenings. He is an earnest and zealous worker, having long been in the lecturing field, and speaks in the trance state. Friends in Maine and Massachusetts, give him a call.

Charlestown.

Old Theology has evidently received a shock in this city. The rent of the City Hall has been raised to such a rate that the Spiritualists who have held meetings there for the past three years, have considered it inexpedient to occupy the premises any longer, and will in future meet elsewhere.

The Children's Progressive Lyceum, which now numbers nearly two hundred scholars, will also meet in that hall in the forenoon; and although the accommodations are far less ample than in City Hall, and cannot fully meet the wants of the people for either purpose, yet they will go steadily on in the good work, untroubled and with an unshaken resolution.

Atlantic and Pacific.

The mania just now is for railroads, or rather it is going to be for many years to come. Plans are on foot for building broad-gauge roads from Boston, New York, Baltimore, and Philadelphia as far West as to the Mississippi river, and thence across the open country to the Pacific.

The Spanish Revolt.

They have got up another revolution in Spain. These things are as plenty there as they ever were in Mexico. In fact, we believe the conduct of the Mexicans, and of the South American States is nothing more than an inheritance from Old Spain.

An Old Challenge.

Old fashion chivalry—that is, the pistol style of that article—is coming up again. One of our most respected Boston physicians has actually received a challenge, in the first degree, from a Richmond physician, because he resented the latter's sending the prospectus for a medical journal to him, with an accompanying invitation to write for it, at the bottom of which the sender's name was given as "Medical Inspector of the Confederate Army."

Consolation in Affliction.

Our worthy friend and co-laborer, W. F. Jamison, of Albion, Mich., has recently met with a severe domestic affliction. In a private note to us he gives expression to thoughts that show his soul is richly imbued with a faith far more valuable than any material wealth.

Paradise Lost and Regained.

These splendid tableaux, conveying John Milton's idea of Heaven, Hell, Chaos, and Paradise Lost and Regained, are on exhibition at Tremont Temple. Heaven is represented by six tableaux; Creation by eight; Hell and Chaos by eight; Paradise Lost, or the Garden of Eden, by thirteen, of great beauty; Earth, (present period,) by eight; Paradise Regained is represented by eight tableaux, introducing four revelations.

Good Writing Ink at Last.

How many times we have wished that some one would make writing ink that would not thicken up and clog the pen. We have obtained our wish at last. S. W. Eells, M. D., of Mansfield, Ohio, a few weeks ago sent us a small bottle of chemical writing fluid of his own manufacture, which we have since been using, and unhesitatingly pronounce it the best we ever dipped pen into.

Grand Rapids.

A correspondent writing from Grand Rapids, Mich., under recent date, says the Society of Spiritualists have just elected officers for another year. They are working together harmoniously, and hope to maintain the meetings better than ever before.

New Publications.

Dr. R. T. Trail, of New York, has just published a very handsome pamphlet form a strong and, as it appears to us, conclusively argument against the employment of alcohol in any shape in mixing or administering medicine. The title of the work is Alcoholic Medication, and no stronger appeal could be made in the interests of Teetotalism.

There are some touching incidents in this little book, connected with the sufferings caused in the South by the rebellion, which will give Northern readers a vivid idea of what was endured by those who dared to be true to their love for the Union from the first to last.

The title of a new tale by Mrs. Henry Wood, republished by the Petersons of Philadelphia, is "A Light and a Dark Christmas." It is in her usual thrilling style. Lee & Shepard have it in Boston.

The Chilian Minister of Foreign Relations has issued a Counter-Manifesto on the present war between Spain and his native country. It gives the true side of the story.

HOURS AT HOME for February has a number of fine articles. Scribner, of New York, publishes it, and A. Williams & Co. have it for sale. It is one of the very best of family magazines. The present number contains a fine steel portrait of Major-General Sherman.

THE AMERICAN ODD FELLOW for February is filled with an unusual variety of interesting reading. It is the nearest printed Magazine in the country.

We have before us a translation of Count de Gasparin's Letter to President Lincoln, on Reconstruction. The translation is by Mary L. Booth. For sale by A. Williams & Co.

Demorest's Magazine came fresh and bright to hand, full of patterns and fashions and figures.

Chelsea. Whilst the Methodists are moving sea and land to make proselytes here, as elsewhere, with their morning and evening prayer meetings—especially praying for the Universalist folk—the latter, joining with all other churches, are commencing battle upon the Spiritualists, by going against their Children's Lyceum, the progress of which seems to alarm and exercise them greatly.

Yes, when Balfour, Ballou and Whittemore died, the whole thing "went under." It is quite another thing, now, whatever name they may call it by.

There is many a Nicodemus here who would like to come out boldly and join the Spiritualists, had they the "back-bone" to face public opinion. It is not fashionable—but they occasionally steal in at the evening meetings of the Spiritualists, and partake of the "bread of life."

Gen. Howard has been lecturing in Boston on the Freedmen, at the head of whose special Bureau he has been placed by the Government. Congress, too, is having a pretty long talk over the same subject, the proposal being to extend the power of the Bureau so as to embrace all the States within the scope of their authority.

The Government is bound to take care that the freed blacks are properly used, and put in a way of advancement as fast as practicable. It would cruelly fail of doing its duty, if it left them to their fate.

One of our oldest subscribers, Isaac Howard, of Carter Hill, Pa., in renewing his subscription, says: "I have taken the Banner ever since it was published, and the Telegraph as long as that was published. I am seventy years old. Without Spiritualism and the Banner my journey over what is called 'the River of Death,' would be dark and dreary. But now, with such light, there is no sting in death, and over the grave I've gained the victory. Ever welcome will be the summons to meet the 'dear departed gone before.'"

The proposed amendment to the United States Constitution, in relation to representation, has passed the United States House of Representatives by a two-thirds majority. It will probably pass the Senate also.

C. Gould writes that Spiritualism is spreading in Ypsiland very fast. The meetings are largely attended. Dr. Johnson, Mrs. Pearsall, Emma Martin and Moses Hull have been lecturing there with marked success.

Mr. M. H. Houghton, who recently spoke to our friends in Lawrence, Mass., with general satisfaction, has been engaged to return and deliver another discourse on Tuesday evening, Feb. 6th, in the City Hall, commencing at 8 o'clock.

"Downcast" at one time, living at the expense of some credulous Spiritualist, who believes him honest. Then, again, we hear of him in New York, "exposing the spiritual manifestations" to "a motley few" skeptics, who swallow whole every thing he says, because he tickles their Orthodox palates. It is about time for Spiritualists to kick out such hypocrites. Charity, in their cases at least, has ceased to be a virtue. We have suffered long enough in this respect.

N. Frank White is doing a good amount of labor in the West. He is addressing large audiences every Sunday and almost every week evening. This able and eloquent lecturer will be able to return East again till after July.

The net proceeds of the Odd Fellows' Fair, recently held in this city, for the benefit of the "Relief Association" and "Burial Lot," amounted to a little more than eleven thousand dollars.

Men should be careful not to allow their sympathies to overcome their judgments.

Message Department.

Each Message in this Department of the BANNER was claimed by the Spirit whose name it bears, through the instrumentality of Mrs. J. H. Cosant.

These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil.

We ask the reader to receive no doctrine put forth by Spirits in these columns that does not comport with his or her reason.

Our Free Circles are held at No. 158 WASHINGTON STREET, ROOM No. 4, (up stairs), on MONDAY, TUESDAY and THURSDAY AFTERNOONS.

The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted.

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

Invocation. Oh God, thou Perfect Life, thou Divine Presence, around which all souls revolve, pay tribute; who art in all things and everywhere;

who through all thy manifestations art ever saying to all thy children "know me and love me," to thee we pray; not because we would change thy laws if we could, but understand them better;

not because we would say to any of thy children, "we are more holy than thou," but because, oh God, we would enter into the holy sanctuary of prayer, and grow better, wiser, and come into a closer comprehension of thee.

Oh thou, who art blessing us in the present age, thou who hast blessed us in all the past, thou from whom we hope for blessings in the future, so long as the sun shines by day and stars twinkle by night, so long as universes are held in their orbits, so long we will pray to thee, and praise thee.

CONTROLLING SPIRIT.—Mr. Chairman, if you have inquiries we are ready to answer them.

CHAIRMAN.—We have none.

Leander C. Stinson. In coming to this place and taking upon myself the conditions of physical life, I am so forcibly carried back to the time when I lay upon the battle-field wounded and dying, that I can hardly satisfy myself I am not living in the past instead of the present.

I have been told by many of the boys who have returned that this might be the case with me, as it had been with them. But I confess I had thought their imagination was very vivid, and I also confess that they were relating realities that I could not understand, nor can any one understand such until they have experienced the like.

My brothers one by one had fallen on the field before me, and I was the last to join them in the world of souls. I rather expected it. I cannot say that death came to me unlooked for.

When I entered the service, I did so with the hope, of course, that I might be spared, but with a feeling of entire resignation, whatever might happen. I was conscientious in going forth to fight the battles of my country. I believed that a Great Principle needed my aid, that freedom was languishing and dying for want of honest hearts to give it a place in America; and I believe all my brothers thought the same. At any rate they so expressed themselves. And thus we went forth from our quiet homes in the East, to war against what we believed to be an evil.

I had seen many a brave boy lay down his musket and go home to his Father's house of many mansions before it came my turn. But I never saw but one dying soldier that fully impressed me with the beauty there is in death. And to him perhaps I owe my power of return in this way.

At the close of one of the severest battles of the campaign I was retiring from the field, when the voice of a dying soldier arrested my attention. He called for water, and then asked me if I could not see the angels who had come to attend him home. I said, "So, I cannot see them." "Well, I can," he replied. "They are here, and this death to me is glorious, glorious." "Oh," said I, "you're dying a soldier's death, and that makes it glorious to you." "Yes, that does," he says; "but that's not all. I know where I'm going, and what a joyous greeting awaits me on the other side." "What side?" said I. "The other side of death; perhaps you call it the other side of Jordan." I said, "Yes, we do." "Well," said he, "I believe that spirits can come back. You of course do not believe it." "No," I said, "I do not believe that spirits ever come back to earth." He replied, "I believe it, for here they are, waiting to gently bear me over the river. I'm going; good-bye."

Well, that death to me was full of beauty. It was rather the entering into life. So, very soon after I went across, my thoughts reverted to that scene. "Great God!" said I, "it may be possible. Perhaps these things are not reserved entirely for a few, but perhaps all God's children may be allowed to enjoy the privilege of return."

"Yes," said a beautiful form that immediately appeared to me, "your brother told you a truth. The dying never uttered a greater truth, than that spirits can return and commune with friends." "And can I go?" said I. "Why, yes you can, only learn the way." And so I have been learning the way; and to-day I feel that I am a graduate from the great school wherein we all go to learn the way home.

I had promised my mother when I went into battle, by letter, that I would write to her as soon as the battle was over, provided I was among the saved. My silence told her that I too had fallen. And so she went forth, as she had been before, to the battle-field, and sought for me, and found that that once estranged me. She was resigned and happy in the thought that she had added another gift to her country and her God. And I too was happy, for I felt then that I should one day be able to tell her that I had gained more in that one battle than in all the battles of my life. I had gained freedom from mortality. I had gained an entrance into the world of souls, had gained a knowledge of that hereafter. I had gained the fadeless beauties of that promised land. And now while that mother stretches her vision across the River of Death, striving to hear or learn something from us, I would have her know that we are all joyous and happy, all well and satisfied with our home beyond death. And so long as the way is open between her sphere of action and ours, so long we will retrace our steps; it may not always be when we wish, but always when we can. Whatever blessings we may be able to bear to her, and all others we have left, we always shall. But the choicest, the rarest, the best of all, is our testimony in favor of the great truth of Spiritualism, that is rooting and grounding itself everywhere.

Mr. Chairman, I am Leander C. Stinson, of Old-

town, Maine. I enlisted in the 6th Maine Volunteers, fell before Winchester. Dec. 5.

Louisa Grey. I am Louisa Grey; was born in Provincetown, Nova Scotia, and died in Baltimore.

My brother was here in Massachusetts, in Boston, at work. During the first six months of the war, he enlisted, went into the army. He was wounded in battle, was brought to Baltimore, there had the fever, typhus fever they called it. I heard of it. I went from Provincetown, and after a hard trial, I succeeded in getting through and finding him, but only to take the fever myself; and so we both died.

My mother has said, "Oh, if they had only died with me, I would be satisfied." But we want her to be satisfied as it is. She fears we had no care. We did, as good, and better, perhaps, than others had.

I am sad here to-day, because I was compelled to come among strangers; could not go directly to my own friends. [You are welcome here.] Oh, I do not doubt that; I'm glad to come, but I would rather have gone to my friends at home.

Albert and myself want our friends to know we can come back, and if they see fit to furnish us with the means to talk, we should be very happy to come and talk with them. We are happy, and—I speak for myself, and I think he would say the same—would not come back if we could. I was in my twentieth year. [What is your mother's name?] Elizabeth. Dec. 5.

Patrick Donovan. Patrick Donovan, son of the 9thth Massachusetts, under Col. Cass. It is a long road that has no turn, and a very straight one that has no corners.

I was a-thinking all the time when I first made my appearance outside of the body that I went to battle with, that I should somehow or other go back to earth again; and so I kept myself a-roving round, and a-moving round, until I came to the right place where I could go through the gate into the city. I suppose there is a time for all things; and if all these things are ordered by a Divine Providence, I suppose my coming was just as much ordered as anything else.

I suppose folks may think because I died in battle that I feel bad; that if I know anything now, I'm sorry I went. Ah, no, I'm not sorry at all that I went to war. To be sure, I'd like to have lived longer on the earth, as it's natural for us all to cling to life here. So I wanted to come back, and thought I should. But when I got clear over, and found it was all over with me, and I safe on 't'other side, I felt glad that I'd got through with it.

Well, now, Mr. Chairman, I have got friends somewhere round here, who, maybe, if they are not too much bound in by the Church, will be glad to hear from me; maybe they will. I'm just myself now, as I was then; and I don't know as I've lost anything except the body that I slipped out of on the battle-field. And I rather take it, from the way I feel, that I didn't suffer so much in going out as the chap that was here before me. Oh, we was in a pretty hot time. When I tell you, it was glorious for a little while. It's a fine way to go out. It's the best way. And then, you know, you get so heated up, you lose all your fear of death. You don't think nothing about dying; no, unless you're a coward all through. Then if you be, you'd better stay at home.

Now, you see, I'd like to get some word to Mary Donovan first of all, and then to James Donovan, and to all the rest. I suppose it'll be a long way to get round to all I know here, but I'll try for it. [Do your friends reside in this city?] Yes, sir, I expect they do. One is in Washington square—you know where that is?—the other in Congress street. I suppose you know where that is, if you've ever been a merchant and been with letters to the post-office.

It's a delicate subject, now that you have friends who've buried you, who have thought you was dead, dead, dead, three times dead, and worse than that, gone to hell, down as low as you can get—it's rather a delicate subject to bring up, that is yourself. I suppose they will be seared. It's all very well that I was Patrick Donovan when I was in the body, but it's not so well that I'm Patrick Donovan now I'm dead.

Oh, it's a damned inconsistent mess, any way, this religion business. Oh, yes, sir; that's talking it just as it is. [You must remember there are ladies present.] Beg your pardon, sir, and theirs, too. I'll not trespass again in that way.

Well, now, I'd like to spake with me folks. All I want is a chance to come back and prove meself, show to them that I am Patrick Donovan, that I can talk, can do this 'ere thing [rap?] on things that will convey sounds. I can manifest meself in this way. I know the thing is now to them, so they'll be likely to think strange of it any way.

I want to do away with that fear of death, and all this nonsense of getting out of purgatory. All the folks on our side know such a doctrine to be false; and if they do not come back and give their testimony ag'in it, why, I would n't give a straw for them; they are nobody.

When I first tried to introduce meself here, who should I meet but our old colonel, Tom Cass. Says he, "Oh, go 'long, Pat, you're just the one for that place. Give 'em hell Columbia! they need it." Oh, I'd like to have a regiment of earnest minds like mine. I'm a fool, and it's a smart man who knows that he's a fool; yes, sir, it takes a wise one to know that. At any rate, I'd like to have a universe of earnest minds, and if I would n't overturn your skepticism, and make you see, yourselves, the truth of this Spiritualism, then me name would n't be Patrick Donovan. I am but one, can't do much. I can do something; but if I don't do that little, I'll be ashamed of meself some day.

Well, sir, me regards to all, and me especial respects to the friends who know me when I was in the body, and me thanks to yourself. Good-day, sir. Dec. 5.

James Laurie. Say that James Laurie would be glad to communicate with his friends in Georgetown, District of Columbia. Dec. 5.

Circle closed to-day by Willie Lincoln.

Invocation. Our Father, we ask that the Spirit of Prayer, in its divinest and holiest sense, may arise from the altars of thy children's souls like the fragrance of flowers, or like the sunshine. May every thought go out to thee in prayer. May they feel they are within the sanctuary of the soul's trust, that holy trust that knows no fear, but trusts thee because it knows thee and loves thee. Oh Eternal Spirit, who hast ever been our guide in the past, who art Father, Mother, Friend and all unto us in the present, and from whom we expect an eternity of blessings in the future, receive our thanks, accept our praises, and know that the hearts of thy children are full of thanksgiving, are void of complainings, are linked close with thine own mighty soul, and therefore must praise thee forever. Amen. Dec. 11.

Questions and Answers.

CONTROLLING SPIRIT.—Mr. Chairman, if you have inquiries from correspondents or your audience we are ready to hear them.

Q.—Is a person any better in this life, or the life to come, by being a consistent member of the Orthodox Christian Church?

ANS.—All goodness, such as you are conversant with in human life, is measured by human degrees; each degree corresponding to the sphere from which it has been born, or from which it receives its sustenance. Certain minds will religiously in the Orthodox faith. To them that faith is good, because it has been born of their particular religious sphere. Such minds will be better, will advance religiously under the Orthodox faith. They cannot see and understand your Spiritualism, because they live in a different religious sphere. They cannot appreciate that which you appreciate, for their sphere is not near unto your sphere. You dwell, religiously, ten thousand times ten thousand miles away. And yet you are no better than they are spiritually. By virtue of their peculiar religious education, they believe their creed to be the only true one. The Spiritualists believe theirs to be. The Universalists theirs. The Unitarians theirs. The Orthodox theirs. The Methodists theirs. Every religious sect believes themselves the most favored of high heaven; and why? Because they have faith in the religious sphere in which they live. This is right. You cannot all live in the same sphere. They live according to their religious law, and you according to yours.

Q.—Was it the lady medium's arm that was seen at the Eddy sances last Friday evening? If so, was there any ink put on the arm?

A.—It is very possible, indeed, it is quite probable, that the lady medium's arm may have been inked. But that it was the lady medium's arm that was seen at the aperture of the cabinet we positively and distinctly deny. That would have been a physical impossibility.

Q.—It has been stated by the spirits, through Mrs. Conant, that there can be no reliable manifestations without perfect harmony. If so, will the spirit or spirits explain why the manifestations took place on Friday eve, after so much confusion on that occasion?

A.—All the circumstances of human life are only reliable by comparison. You compare them with other corresponding circumstances; therein they are reliable. Compare them with others; they are unreliable. We are not aware that we ever affirmed that there could be no reliable manifestations without perfect harmony, for we well know that perfect harmony you cannot have. Perfect harmony implies a corresponding belief in the object you desire to attain in all minds; a perfectly even flow of spiritual thought throughout the entire circle, as you so see fit to term it. This you cannot have, as you are all thinking on different subjects. One is thinking of this thing, another of that, therefore you cannot be in perfect harmony. But the more quiet you are, the more negative you are, the more susceptible you are. You condition yourself to receive that you ask to receive. But when you are antagonistic, are determined to guide rather than be guided, you will be very likely to be disappointed in this, as in all other circumstances of life.

Q.—By A. W.: Do the spirits know all that is done here on the earth, or only a part; and, if only a part, what is that part?

A.—The individual mind or spirit is by no means omniscient in its capacities; therefore it cannot be possessed of an understanding of all that is transpiring on earth.

Q.—By the same: Is there a chance for the spirits after they enter the spirit-world to become better and attain a greater degree of happiness?

A.—Yes, certainly.

Q.—Is there a place of punishment where the wicked go, or do they all go to the same place?

A.—The places of punishment are as numerous as the souls are that need punishing. Whenever you violate the higher laws of your natures, you are punished for it. Whenever you transgress any law, you are punished by that law, not in some far-off future, but immediately.

Q.—Does the spirit-world look like anything on the earth? If not, what does it look like?

A.—We could not tell you, inasmuch as you are not ready to be told, nor will you be until you are unclothed of the flesh.

Q.—Are the spirits allowed in the spirit-world to tell falsehoods through mediums and deceive the people? If so, how shall we know whether the communications are true or false?

A.—Death does not rob you of your individuality. If you are inclined to be untrue before that change, in all probability you will be the same after death. There is no restriction put upon mind after death. It can lie, or tell the truth, as it chooses. Dec. 11.

Theodore L. Smith.

I have come here to test the sincerity of my friends. They have declared they would give the world to know how I was situated, and what my last thoughts were in the body. I was on board the Cumberland, and met my fate with her. When the engagement first began I felt pretty sure what the result would be, although I hoped it would be different; for I thought I could see there was too much strength on the other side. For a time I was wholly absorbed in duty, and thought little of what my fate might be. But as we all saw death looking through circumstances at us, we were rather inclined to review our past lives. I was myself, and I suppose my comrades felt about the same.

I had no fear. I died true to my Universalism. I believed in the final restoration of all souls, and I believe it now. I had no desire to return to the old faith under which I was born. I felt a freedom and safety and perfect trust in the great Ruling Power of life. I believed I was fighting for a principle; if I died, it was well and good. I do not remember for a moment having regretted that I believed as I did believe concerning the hereafter.

Now my friends have said they would give the world to know what my last thoughts were here. I have come back and told them, and if they will only give up their prejudices, it is all I'll ask for. It is all I'll hope for, all I expect. Perhaps I ask too much, expect too much. But in these times, when men's pockets are of more account than their souls, perhaps I ought not to ask it. But they have invited me and I have come, and, like Metamora, in the play, "if they do not want me, I can go to my wigwag again."

I am Theodore L. Smith. I was born in Patterson, N. J. My friends may be found in Brooklyn, N. Y. Farewell. We're sinking! Dec. 11.

James Murgraph.

It is a mystery to me who is managing this great human stage, for I don't see him now any more than I did before death.

Men talk of God, and prate of a Deity, as though they knew him well. They talk of Jesus Christ, and love him, they say. But the human heart is not prone to love that which has never been seen or known.

You belle yourselves, oh Humanity! as I told my friends before I died.

But who and where rests this great Stage Manager? I should like to know, for one. The Christian tells us he is in heaven. The question comes again, Where is that heaven? Another claims that he is everywhere. But still the cry goes out, Who is he? for no one can answer.

I am about to settle back upon the faith that we are all responsible to ourselves; that we have our own stage to act upon, and we manage it ourselves. Maybe I am wrong. If so, no one will turn sooner than I, when I have learned I am wrong.

To the friends who requested I should return if I found this thing true, I would say, I am here. Your Spiritual Philosophy is true, although, I am sorry to say, it is most damnably handled by you humans.

James Murgraph. I am an actor by profession. When I feel better, I will come again. Dec. 11.

Sarah Jane Taylor.

I used to think, before I changed worlds, that even if the spiritual religion was a truth, I should not want to come back.

But we are not to-day what we are another time. Perhaps to-day we think we would not like to do this or that, and to-morrow we may see cause to change. For my own part, I find I am so strongly attracted to earth again, that I cannot conceive of any heaven whose joys would be great enough to hold me from those I have left on the earth.

In July, 1862, I was living near what is called Hanover Court House, and while there I took sick from over-exertion and anxiety. I went from there to friends in Alabama, and after a sickness that seemed long and tedious to me I died, leaving two little orphan children. And it is for them I have overcome everything to come here to-day.

I was born in the dear old State of Vermont, and all my sympathies were with the North. Fourteen years ago I married at the South. My husband was largely interested there, and perhaps no one was stronger and more rabid in secession than he. So you can easily conceive why I did not abandon all my southern friends, and come North. I did the best I could. I am not conscious of having sinned against any one. All I ask to-day is your sympathy and your assistance, that I may send some word to those who have my little ones in charge.

I was Sarah Jane Taylor, wife of Colonel William Taylor. And I ask that the friends who have charge of my children, who are living near Montgomery, will be true to their trust, and as soon as possible send them North, and bring them up on northern soil. That is my wish, and also the wish of their father. Never mind what I said about coming back. I was foolish then; I have learned better since. Dec. 11.

Giles Greenwich.

Be kind enough to say that Giles Greenwich, Assistant Surgeon, at Fort Darling, to his father, reports all right, and desires to communicate with his friends at home. Dec. 11.

James Murray.

Is it yourself, sir, that knows Ellen Murray? [I am not sure; I knew an Ellen Murphy.] No, sir; it's Ellen Murray. [I don't know her.]

Well, I was told you was the gentleman who knew her. [Perhaps I may.] Well, sir, I'm her cousin James. I come here to say I was dead, and I like to have her know it. [I will print names respecting them, but not as to the names of any decided opinion as to the agency employed in the manifestations, and simply relate what one has witnessed. Many persons respect them, but some are of the opinion that they were merely the efforts of successful conjurers. In that opinion few impartial persons can concur, and, certainly, none who were present at the time.]

Well, sir, she's away in the West. I was told you knew her, sir. [I know an Ellen Murphy in California.] No, sir; it's not Ellen Murphy I wanted; it's Ellen Murray.

Well, you don't know her, then? [If you will tell us where she is we can send to her.] Well, that's what I can't do, sir. [You can't?] No, sir; she went a long way off. I was told at one time she was at work for you. [It is possible. Was she at work in my office or house?] Well, sir, I don't know myself. I was not here; never was in this country at all. [I'll try to inquire her out.] I'd like you would. I was told you knew her, and if I'd come here she'd get my letter. [Give what you wish.] Well, that's all I wish to let her know that I'm dead.

I was thirty-one—in my thirty-second year. [Where did you die?] I died, sir, in Cork. I was never in this country. This is Massachusetts, ain't it? [Yes.] Yes, sir; yes, sir. [Have you a father or mother living?] Living? no, sir; they are with myself.

Well, I'm sorry, I'm sorry. [It is possible we may reach her.] Well, sir, I hope you will. No, sir, it's not Murphy, not Murphy; it's Murray. It's not my sister; no, sir, it's me cousin. [Your cousin?] Yes, sir. [When did she come to this country? Do you remember?] Well, sir, she been here much as eight or nine years and better. Oh, I hope I'll find her, sir. Dec. 11.

Circle closed this afternoon by Thomas Paine.

The following message was overlooked by the reporter, which will account for its not appearing before:

Mary Henderson.

I am Mary Henderson. I want you to tell my husband I am happy and satisfied. [How long have you been in the spirit-world?] Only since spring. I agreed to come here and report myself. Nov. 23.

MESSAGES TO BE PUBLISHED.

Tuesday, Dec. 12.—Invocation: Questions and Answers; Carlos Holman, under Gen. Sigel, to friends; Major Geo. K. Tyler, 2d Virginia Infantry, to Wm. Tyler, in Richmond, Va.; Charles Deane, Mass. Vol., to friends; James Martin, drummer boy, 73d New York, to Gen. Robert Ould, and relatives in New York.

Thursday, Dec. 14.—Invocation: Questions and Answers; Edward Barrows, a lawyer, of New Orleans, La., to his friends; Charles Osgood, of Chesterport, Mass., to his parents; John Jackson, of Boston, to his friends; John O'Rourke, to his mother-in-law; Ebenezer Francis, to some of his distant relatives residing in Boston.

Thursday, Dec. 21.—Invocation: Questions and Answers; Lieut. Allen Davis, to his father, in New Orleans, La.; Thos. Williams, (colored), cook on the "John Elliot," to his wife Mary, in New York City; Annie Blake, of Thompsonville, O., to her mother; Harry Marston, of Fitchburg, Mass., to his friends; James Welsh, who resided in High street, Boston, to his wife Mary; Arabella Stearns, whose father keeps a store in Canal street, to her mother, New York City.

Tuesday, Dec. 19.—Invocation: Questions and Answers; Osgood Eaton, of this city, to friends; John O'Rourke, to his mother-in-law; Ebenezer Francis, to some of his distant relatives residing in Boston.

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lieut. Robt. Alger, of the 9th Maine Regiment, to Cornele Laverre, Wm. Buckman, Major of the 1st Maine Regiment, to Jane Buckman, in Portsmouth, Va.; Joseph Somers, of the 15th Connecticut; Thos. Brady, of the 5th New York; wife of Charles, to his mother, in New York.

Tuesday, Jan. 8.—Invocation: Questions and Answers; Giles Greenwich, of London, Eng., to his two sons and daughter; Ann Louisa Jones, of Louisiana, to her mother; Wm. Crook, of Bedford, Mass., to friends.

Thursday, Jan. 10.—Invocation: Questions and Answers; Hiram Wadleigh, of Buffalo, N. Y., to his brother; Moses Fraser, of Norwich, Ct.; Margaret Shales, of South Boston, to her sister; Ida Francis, of New York City, to her mother, Mary Louisa Merchant.

Monday, Jan. 15.—Invocation: Questions and Answers; Charles Kenderdell, of Chesapeake, London, to the Rev. Dr. Charles Cheever, of Portsmouth, N. H.; Minnie Bates, daughter of Wm. H. Bates, of Brooklyn, N. Y., to her mother and father.

Tuesday, Jan. 16.—Invocation: Questions and Answers; Nameless spirit; Lizzie Clough, formerly a medium in Boston; Lieut. Allen Davis, to his father, in New Orleans, La.; friends; Katy Folsom, of Detroit, to her father, James K. Folsom.

Thursday, Jan. 18.—Invocation: Questions and Answers; Richard Powers, of Galveston, Texas, to Henry Stanley; Merritt Parker, of New Haven, Ct., to his parents; Rich Carlton, who served on Gen. Sumner's staff, to his children; Surgeon of his Division; Mary Teresa Hillis, of Pittston, Penn., to friends.

Monday, Jan. 22.—Invocation: Questions and Answers; James Nugent, of the 11th New York Co. K., to his cousin Philip; Dr. Charles Cheever, of Portsmouth, N. H.; Minnie Bates, daughter of Wm. H. Bates, of Brooklyn, N. Y., to her mother and father.

Tuesday, Jan. 23.—Invocation: Questions and Answers; Charles Kenderdell, of Chesapeake, London, to the Rev. Dr. Charles Cheever, of Portsmouth, N. H.; friends; Oliver Guyzer, of Richmond, to friends, in New York City; James Flynn, of 23d New Jersey, to Cornelius O'Brien; Ida Corey, to her father, Wm. Corey, of Chesterfield, Tenn.

Monday, Jan. 28.—Invocation: Questions and Answers; Katy Connelly, to her mother, in New York City; James Leighton, of the 9th New Hampshire, to friends, in Concord, N. H.; Charles K. Watkins, of the 1st Virginia Cavalry, to his wife, Willie T. Demarest, to his father, at 11 King street, New York.

Tuesday, Jan. 30.—Invocation: Questions and Answers; James Davis, of Boston, to his friends; James Richardson, of the 9th Mass. Reg., to his sister Mary,

Banner of Light.

WESTERN DEPARTMENT: CINCINNATI, OHIO.

J. M. PEBBLES, RESIDENT EDITOR.

Notice. We receive subscriptions, forward advertisements, and transact all other business connected with the Banner of Light.

Idiots on Earth and in Spirit-Life. Spelling a December day in Syracuse, N. Y., with our cousin, Dr. S. G. Martin and family, we in company with the Rev. J. H. Harter, former fellow academician and divinity classmate with us, visited the "New York Asylum for Idiots."

Through the kindness of Dr. Willbur, the gentlemanly Superintendent, we were permitted to see the classes, and witness their various exercises and systems of instruction.

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Correspondence in Brief.

From Colorado. DEAR BANNER—I do not write. Why? In reading the spiritual papers I find no room to get a word in edgewise.

Liberalty of the Secular Press. Among the favorable signs of the times, we refer with no little pride to the secular press of this, the Queen City of the West.

Increasing Interest in Cincinnati. The subject of Spiritualism is constantly engaging a more general and earnest attention in this city.

Book Notice. THE GULISTAN; OR, ROSE GARDEN OF SAADI.—This is an elegantly bound volume, just from the publishing house of Ticknor & Fields.

To Correspondents. BRO. THOMAS, JOHNSON'S CHECK.—The vision and journeys of your friend J. L. H., through various spheres in spirit-life, though beautiful and profitable, are too lengthy for present publication.

Names of Members of the Massachusetts Spiritualists' Convention. The following list of names embraces those who signed the Constitution of the State Organization at Worcester.

Table listing names of members of the Massachusetts Spiritualists' Convention, including Dr. Richard Worcester, W. F. Dewey, and others.

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Table listing names of members of the Massachusetts Spiritualists' Convention, including Mrs. L. Hancock, H. C. Wright, and others.

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NOTICES OF MEETINGS.

ROSBY—MILBURN.—The Lyceum Society of Spiritualists will meet on Wednesday, Feb. 8, at 10 o'clock.

THE BIBLE CHRISTIAN SPIRITUALISTS hold meetings every Sunday at 10 o'clock.

THE PROGRESSIVE BIBLE SOCIETY will hold meetings every Sunday in No. 10 Tremont Temple.

CHARLESTON.—The First Society of Spiritualists hold meetings every Sunday in Washington Hall.

HAVERTHILL.—The Spiritualists and Liberal mind of Havert Hill have organized and hold regular meetings at Music Hall.

PLYMOUTH, MASS.—Spiritualists hold meetings in Leyden Hall, Sunday afternoon and evening.

WORCESTER, MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and evening.

NORTH WRENTHAM, MASS.—The Spiritualists have organized a society and will hold regular meetings at Harmonical Hall.

HAVERHILL, MASS.—Meetings are held in the Universalist Church in Haverhill every Sunday.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7 1/2 o'clock.

PUNYAN, MASS.—Meetings are held at Central Hall every Sunday afternoon and evening.

PORTLAND, ME.—The Spiritualists of this city hold regular meetings every Sunday in Congress Hall.

DOVER AND FOXBORO, ME.—The Spiritualists hold regular meetings every Sunday, forenoon and evening.

NEW YORK CITY.—The First Society of Spiritualists hold meetings every Sunday in Hope Chapel.

THE SOCIETY OF PROGRESSIVE SPIRITUALISTS hold meetings every Sunday, morning and evening.

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LECTURERS' APPOINTMENTS AND ADDRESSES.

PUBLISHED GRATUITOUSLY EVERY WEEK IN THE BANNER OF LIGHT. (To be useful, this list should be reliable.)

Mrs. LIZZY CARLEY will lecture in St. Louis during February.

Mrs. FANNIE B. FELTON will speak in Haverhill during March.

Mrs. A. B. BLISS, of Springfield, Mass., will speak in Haverhill during March.

Mrs. LAURA DE FORCE GORDON will lecture in Houlton, Me., during February.

Mrs. SARAH A. BYRNES will speak in Taunton, Feb. 4 and 11.

Mrs. MARY M. WOOD will speak in Worcester during March.

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Advertisements inserted at twenty cents per line for the first three insertions, and at fifteen cents per line for subsequent insertions.

All communications intended for publication, or in any way connected with the Editorial Department, should be addressed to the Editor, and not to the Proprietor.

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