VOL. XXII.

{\$8,00 PER YEAR,}

BOSTON, SATURDAY, JANUARY 4, 1868.

{SINGLE COPIES, }
Eight Cents.

NO. 16.

Literary Department

Written for the Banner of Light.

MIZPAH.

BY MINNIE MINTON,

Author of "Sunny Raly," " The Old Love and the New," etc.

PART II-CONTINUED.

Dec. 15th.-Shall I ever forget this day? My first sight of a soul hovering on the borders of an of trust and faith in an Infinite Father, to ever-

"Thy will be done"!

hanging over the path, and in recovering herself | pityingly: brought on a violent fit of coughing, and in two moments-oh, how I shudder even at the recol-As Mr. H.— laid his sister on the sofa, he pulled for you, and earnestly desires your welfare?" the bell so fiercely that several servants rushed I was saved from utterly breaking down, and looked very grave as he felt her pulse, and my norance, sometimes through willfulness." heart leaped to my throat and the rare tears rose Mr. H—'s face and the despair in his eyes. How he loves her! Afterwards, when we had con- "The joy and peace of my heart counterbal-

should have plunged.'

and the feeble hand to touch her child's head, for long." which bent so lovingly over her pillow, as "Unthat she had learned to control her emotions far love her so dearly?" better than I; for, I confess to my shame, I trembled in every limb and shuddered with fear, when said, slowly: I thought how near death might be! Mrs. Minbent over her, and caught the words, "Tell her at me, showing for whom her words were meant.

realize his existence. I know there must have been a Creator, but what does a supreme, omnipotent being, care for such mites of his whole marvelous created things as we are? And then "after death cometh judgment," says a text I have somewhere heard. How could I meet that judgment | fancy, never have I seemed to feel those sweet inered into his garner," but more likely the tares to | fancy or truth, if indeed dear ones are permitted he cast into the "everlasting fire"? Everlasting! What a fearful thought. No help, no redressnot only for ages on ages, but forever! How can God he love, and so condemn his creatures? How can it be? They preach he is "a consuming fire,"

a God of "wrath and justice." How can Mrs. Minton have such faith? It is all dark to me-all

Dec. 19th.—I am so thankful! The physician today pronounced Mrs. Minton out of danger for the present. To think, though, it is only for the present; that her life hangs by so frail a thread that the slightest shock may sever it; and yet pected it as a right, did not seek it as a blessing to she is so bright and cheerful, although perfectly be courted. I can understand, from your picture conscious of her precarious situation. I have been of your childhood, how the adulation you received ety, for Madaine Leroy has little taste for a sick- | your pride and vanity, make you, in short, so egoroom, and contented herself with calls three or tistical that you considered yourself the one to be four times a day, and strict orders to the nurse to sought, not the one to seek. Believe me, dear sisattend to her duties faithfully, and call her if ter, the purest pleasure comes from forgetfulness there was the slightest change. As for me, I have of self, and thought of others. The less we expect. become so interested in Mrs. Minton, that it is too, the more we are apt to receive. Do you think really a pleasure to me to be with her. Minnie you could be humble enough to seek the good will scarcely leaves her side, and Mr. H -- is in the of others, and not, when they fail to be attracted rather inclined to dislike the "Honorable," but he | ing to take the trouble to show them they misunis so kind to his adopted sister, that I overlook derstand you, and that beneath your proud mansomewhat his want of deference to myself; for nor you have a warm heart, and a nature gener-

sufficient attention to me to warrant the slightest | this great wealth God has given you! Do you re- | deed mine, my own forever?" I could but place jealousy on the part of Lord L--- and the Marquis. He always has an air (most disagreeable) of rather looking down upon one from a superior height. What is he, pray, to fail in deference to me? Not that he is not gentlemanly and courteous at all times, but there is something lacking.

Dec. 25th.-I was awakened this bright Christmas morning by the sweetest of baby-voices singing a Christmas carol at my door. I hade Allee open it, and into my arms ran the sweet little Birdie, crying, "A merry, merry Christmas, unknown world-my first experience of the power my dear new auntie!" Oh how sweet, how unutterably precious is this pure child-love to my come all thoughts of this world, and to feel what heart! And her angel mother-how can I ever we all say with our lip-service every Sabbath: reward her for the good she has done me? She has called me her "dear sister," this good woman We were walking on the terrace in the bright of whose affection I scarce feel worthy, and so sunlight, and sheltered from the cool wind by the "Birdie" lisped, "And if you're mamma's sister, heavy evergreens—by we I mean Mrs. Minton, you will be my dear auntie, beautiful Miss Glyn-Minnie. Mr. H and myself. "Birdie" was chirp- | don!" It all came of my relating my history (if ing in her pretty way with her canary-like throat, it deserves to be called so), telling her of my lone, (what a singer she'll make some day!) and we loveless childhood, and something of my longings were talking in a desultory manner of various for those fond ties I saw others blessed with. I things—customs and institutions of England and could not speak freely even to her-to another America comparatively, authors, books, etc., etc., could not have spoken at all. She laid her transwhen Mrs. Minton caught her foot in a dry brier parent little hand on my head, and said softly,

"Poor child, poor child! Poorer, with all your wealth and beauty, than the child of any peasant lection—her white handkerchief was dripping in your land, who rejoices in a parent's love or a with blood, and as Mr. H --- caught her in his sister's tenderness. Dear child let me be as a arms and carried her like a child to the house, sister to you! Forgive me if I err in speaking so still, still that fearful hemorrhage increased, familiarly, but although there are not so many Minnie, although as pale as a block of Carrara, years between us in age, you are but as a child to made no outery, but clasping tightly my hand me in many ways. Will you try to think of me with her little trembling fingers, rapidly followed. and love me as an elder sister, who feels tenderly

in. In a quick, imperative voice, he ordered one losing all self-control, by Minnie's opportune litto ride for a physician, another to bring lemons the speech of my being her "Auntie" now. We and ice, a third pillows, and so on. Even in my had a long talk afterwards, or rather I talked and fright I could but notice his presence of mind and she listened, speaking occasionally, as her feeble coolness, such a contrast to my helplessness. The voice would allow, words of comfort and cheer, whole of the household chanced to be out riding, speaking of a God in heaven, who is as a dear, driving, or whiling away the day as usual in a kind Father to his children, loving them and pitycountry-house, so we had the salin to ourselves. ing them as they are led astray by their own By the time the doctor arrived, we had succeeded | weakness and the temptations of evil. "For, my in checking, with ice and lemons, somewhat of dear, there are few trials or real sufferings which the fearful flood. But he shook his head and we do not bring on ourselves; often through ig-

I glanced at her as I thought "What can you to my eyes, as I saw the white look of agony on have done to bring on so much pain?" She read

veyed her gently to her room, and she lay in the ances the sufferings of my frail body. This weakstupor which God only knew if she would have ness was doubtless induced by infraction of the strength to rally from, Mr. H ---, as he sat with laws of Nature by my parents, and aided perhaps Minnie pressed closely to his heart, told me in a by my own carelessness. I was gay, fond of pleasfew broken sentences how much Mrs. Minton had | ure, and often exposed myself heedlessly, when a young girl, in a manuer my not over-strong frame "She has been my guardian angel, Miss Glyn- was not able to resist. Many a night, afterdancing don. She has been both mother and sister to me; in the heated, crowded rooms of parties or balls, I her pure influence has saved me from many a have sat in the chill, damp air of piazza or consin that my wild, reckless nature would have servatory, eating ices, until the over-heated frame tempted me to. Her love has been the link which must have been thrown into a most unnatural held me to life, when life seemed to me so dark state. I wonder, now, that I endured as long as I and drear that it was no sin to leave it. Her did these constant outrages upon my strength. hand has pointed the way to hope and faith, But the time came when it all ended in a long and when distrust and despair overshadowed my soul. serious illness. Minnie was but a year old then, But for her God only knows where my feet would and being so long deprived of the comfort of caring have wandered-into what abyss of misery I for her, when an infant most needs a mother's care, made me, perhaps, too anxious, after I was As the day waned, life seemed to return grad- able, to have her with me constantly. I fear someually to the poor, weak frame, and as the soft times I am forcing her mind in having her associeyes opened, the poor lips tried to smile on us, ate so much with older persons, but it will not be

I could not refrain from saying, as I saw her cle Robert" raised her in his arms. Minnie had hopeful glance uyward, "Oh! Mrs. Minton; how been so frequently with her mother in illness, | can you so calmly think of leaving her, when you

She did not answer for some moments, then she

"God is all-merciful. I do not believe he nut ton looked at Robert-Mr. H., I mean. He this great, tender mother-love in our hearts to have it crushed and torn by separation. I feel somedeath has no pang. God is love!" and she glauced | times, Miss Glyndon, that nothing can separate me from my child: that even after my spirit has But I-ob, I fear death. I cannot die! It is like left this frail tenement and 'put on immortality,' plunging into deep black waters to me. I see I shall still be permitted to kover near my loved nothing beyond. What is God? I do not feel or ones, to aid and assist them. It has seemed to me sometimes, in my hours of agony, when the spirit seemed struggling to leave its flesh-bonds, that I could hear sweet voices whispering comfort-feel soft hands laid gently on my brow, soothing the quivering nerves; and although you will think it -I, who know I am not "the wheat to be gath- fluences but I have speedily been relieved! If still to watch over us, or if heaven is entirely separated from earth, I am content to leave all in God's hands, feeling sure "He doeth all things well."

"Mrs. Minton, will you tell me how you think I have caused, my whole life, people to feel rather repelled than attracted toward me? Is it my fault that this sorrow of loneliness, estrangement from others, has surrounded me my whole life?"

"Do not feel pained, dear, if I say I think in part it is your fault. Perhaps you have not striven very earnestly to make people love you; you exwith her most of the time these four days of anxi- at your grandfather's was calculated to foster adjoining boudoir most of the time. I have been at first sight, turn from them haughtily, disdainalthough I have seen so much of him, being ous enough to take delight in doing good, did you

member the parable of the man with the ten tal- my two hands in his, and let him read in my eyes ents? Have you no ambition to hear one day how wholly and entirely I was his, now and foryour Lord say, 'Well done, thou good and faith- ever. I vow here, never, NEVER, in this world or ful servant'"?

pure angel face before me, and the weak voice posure. How sweet to feel such entire trust—to and panting breath would have checked anger in no longer have to care for myself. For I know any one-but it was rather hard to bear this cool how he will ever think care of me a pleasure. criticism of my selfish self, but I had courted it by How little I dreamed last night that this great my query, so I bore it with what grace I could, joy was to come to me. Was it last night I wrote though my face burned and my ears tingled. Is of being the wife of the Earl? How could, how she right? Am I so egotistical, always thinking could I think so? Did I really feel I would be; or of what others should give me of deference and was I trying to deceive myself and you, slient the guests are scattering. Our hostess will not me? I'm afraid pride was cheating dear book, listen, however, to Lady Seton's leaving. They are | Apropos, I shall have another friend now to tell houses. If Lady Seton remains, of course it fol- you care if I desert you? I could not bear to laws that I do, and entre nous ma confidente, I think | hurt even a book to-night, I am so full of love and queror? What more ought I to desire? yet some- ever beheld; indeed, there is said to be but one and do all I can to prevent my Lord from a denoubut let us wait; I am in no haste now to relinquish of him, as I suppose a wife ought to "love, honor and obey." As if I would ever obey any man! But I suppose that is a mere form of service. from a lady, as if she was a servant. Nonsense! What an idea!

Jan. 25th.—I went to the music-room just at serted, as I expected, I sat down at the harp and my whole heart in my voice. After a number of I had finished, I was startled by a heavy sigh, almost a sob, as if it burst forth against the will of the giver. Rising, I saw in one of the deep embrasures, half hidden by the critains, the Hon. Mr. H.—, his head bowed in his hands, and his frame fairly shaken with emotion. I was actually frightened, to see this strong, stern man so ntterly overcome, apparently by grief. I stood irresolute a moment, feeling I ought to go, yet irresistibly impelled to stay. It was but a brief space, I suppose, but it seemed an eternity to me, when he raised his head, his face pale as marble, but calm and still once more, and said:

"Forgive me, pray, Miss Glyndon. I did not think it in the power of human being to stir my proved false or man unworthy who has worn soul, as your sweet voice has this hour. It really this ring as the bond of love." Again I vow, seemed as if a voice from heaven was speaking never, here or hereafter, shall another call me all the memories that rushed over me, as you breathed that 'Du mein seele! You look interested, sympathetic. Shall I speak? I have longed more than once to do so."

I hesitated, for there was a look in his eye, a tone in his voice that I had never seen or heard there before, or ever thought to see or hear from this calm, stately senator, so much my senior. Finally, I took the seat he offered, and listened:

"Miss Glyndon you have known what it is to be an orphan, and feel lonely and friendless as any one who is deprived of near family ties must feel, even if surrounded by the kindest of friendsso you can understand my early years, without my pausing to dilate thereupon. You must know that the very absence of all these natural outlets of affection seems to swell the fountain of love; to be overflowing, when it meets some one upon whom to pour its waters. If you have known or not, I cannot say, (and he looked keenly at me,) what it is to lavish all this concentrated affection upon one object, if you have, you can feel better than I can express, how I loved six years ago. very low type of manhood that could feel less af-You can understand how I suffered when God felt her too pure and good for this earth, and took entirely. I believe, dear, that perfect confidence her to the angels, to whom she seemed akin. is necessary to perfect love. With Robert I know Miss Glyndon, from that day until now I have it is so. The slightest distrust ever aroused his never seen a woman I wished to take-not her place in my heart, for none could do that—but a place as dear and holy, and & love as much him, even in childhood, almost to madness. Let stronger and deeper, as the man is stronger than me tell you a little incident of his early years. It the boy, as the affection of maturity is deeper was soon after he came to my father's, a child of than the dream of early youth! Miss Glyndon, seven or eight years perhaps, but precocious in will you accept that place? will you take this love? his feelings, as most only children are. He had Or must I once more feel my whole hope of hap- one boy-friend, three years his senior; he loved piness in life scattered; and forever? Forever! this friend with all that fervor which is common man outgrows boyhood; but one of my years can after life for one of the opposite sex, as devoted, love but once, as I love you-LOVE YOU!"

dark before me. For the first time in my whole He tried to win his liking for the sake of the adheart went out to him. I longed to clasp my he was, he showed as much art and willness as a arms about his neck, and tell him that I did love man. In looking back in after years, when I him, in every fond word lips could coin. I forgot knew to what a sad end this boy had come in ambition, pride, self—I only love. I suppose I manhood, I thought how truly "the child is famust have fainted, for I was utterly unconscious thereof the man." Well, by chance Robert and I of going there, but I found my alf lying on the overheard this boy one day repeating to a comsofa, on the opposite side of the room from where panion how he come it over that milk-sop Bob! alarm, and heard, half-waking his murmured: then of horror and loathing, as his ears gave testicry, I shall never forget. Oh! I gray (I can pray his detractor; he just turned, went into the house now) that God will spare me tahim, and make and to his room, locked himself in, and it was me worthy of him. As soon as could speak, I hours before even my entreaties (although I was tried to assure him I was well and need not his favorite of the household,) could induce him trouble him, for he was fanning me, and apply- to admit me. Then when I wished to comfort ing his vinlagrette with all the care and tender- him he just put up his little hands, saying, Do ness I had so often seen him manifest toward Mrs. not speak of iti it is over; I have buried iti' He thrown in his society by my friendship for Mrs. but know the way? Oh! Miss Glyndon, when I | Minton. "Thank God!" he whispered, "thank had indeed buried his friendship, but the sladow

the next, to let another call me wife! Oh! how It was impossible to feel indignant with that fondly, how tenderly he soothed me into comattention, rather than what subould accord them? | confident?-trying to cheat myself into the belief Jan. 15th, 1843.—The Holidays have passed, and I did not care for one I feared cared nothing for old friends, and often pass months at each other's everything to, beside you of the silent lips. Will some of the urgency for the prolongation of the happiness. My heart is chanting a Te Deum, invisitis due to the young Earl's attention to myself. | deed! He drew from his finger that ring, of which Well, what could I desire better than an alliance I already knew the history from Mrs. Minton. It with this no ble family, one of England's proudest, is a massive antique ring, a circle of rose diawho date their ancestry to the time of the Con- monds surrounding the most magnificent opal I how I feel not quite satisfied with the thought, more precious in the known world, and that is in the museum at Vienna, and valued at more than ment. When it comes, it is true, I mean to accept, one hundred thousand pounds. This opal, with its lustrous, ever-changing rainbow hues, was my liberty. Not that I fancy I should have brought from France, by Mr. H.—'s Hugenot much less liberty as Countess L, (sounds well, ancestry, (on his mother's side,) and had for centhat "Countess"! I should be 'my lady 'in reali- turies before—for ten generations, I think it was ty then,) for the Earl is such a mere boy, only two descended from mother to son, from mother to years my senior, that I do not stand in much awe son. It has an inscription in Hebrew, "Mizpah"; which single word means, "The Lord watch between me and thee, when we are absent from each other." I can imagine that prayer is ever in Surely no gentleman would demand obedience a mother's heart, when her son is absent from her. As Mr. H--- placed the ring upon my finger, he said, "This is the first time that ring has left me since my dying mother placed it on the largest twilight, feeling in musical mood. Finding it de- finger of my boy-hand, (when now it scarce fits the smallest finger,) and bade me vow that never sang—sang as I never sing before any one, with should it leave me, save for my wife, in turn, to place upon her son's finger. I was but a boy of soft Italian airs, I began "Du mein seele." Before | twenty when I loved Alice, and had, I knew, no legal right to engage myself formally, and before the time came for that power, she had gone where I could not follow. So it is that you are the first to wear my ring-the first to hear me say 'my WIFE!" His voice sank into a whisper of intense power as he uttered those words, and I felt him tremble from head to foot as he took me in his arms and gave me his first kiss. It fairly frightous me, to see the depth and strength of his affection. If I should fail to fulfill his conception of what his wife should be! I will not think of it! Nothing can separate us! For what says the tradition of the ring, which he repeated as he placed it on my hand to-night, "Never has woman

> Feb. 18th.—The days go by like a dream. I wake mornings with the thought," No longer alone in the wide world," and I sleep at night only to dream of him. Him! my prince! my hero! my knight! my all that is noble and pure and good. I can say so here, although I am shy enough of speech or caress with him. He said to day, " Were it not for those truthful eyes, dear one, I should almost doubt that you love me at all. Why, you shun me as if I were a great ogre ready to devour my beautiful princess." Yes, Lam afraid, actually afraid to trust myself much with him for fear this great, passionate love should burst the womanly bonds of pride and reserve, and show him too plainly how much, how very much I love

I have read that man ever prizes most what he has always a little doubt of possessing. Mrs. Minton shook her head as I gave this as a reason for my reticence, when she chided me for my manner to Robert (I can call him so here, Robert, the sweetest of all names to me)! "It must be a fection because he knew he was loved wholly and pride to an inordinate extent; the slightest suspicion that he loved or trusted unworthily, excited For a man loves but once, as I love you. The boy- in early friendships of either boys or girls—a love passion, though pure and true, is outgrown, as the that seems a type of that which is to be felt in as self-sacrificing, and more pure, because entire-The force of those two simple words! And the ly free from selfish passion. This friend was utlook in those deep, gray eyes! Everything grew | terly beneath Robert in principle and honesty. life, I felt myself loved as I would be. My whole | vantage a wealthy friend was to him. Young as we had been sitting, and saw is pale face of I see even now the face of utter incredulity and "She too, my God, she tool, car you spare me mony that it really was his friend who spoke. Alnone?" The depth of agony in that despairing though no coward, Robert did not go on and face

Minton, he has not (did they but know it) paid | think of all the good you might accomplish with | God, I have you still! But are you, are you in- | of its grave hung over him for months. It was then he first grew so fond of me, and afterwards when, as you know, the sorrow of his youth came. had it not been for his trust in me, the power which my affection gave me over him, I verily believe he would have thrown life away entirely, become utterly deprayed or destoyed himself!"

"Tell me about it, Mrs. Minton," I pleaded. "I long to know, but I cannot bear to pain him by the recital."

"There is not much to tell. Alice was a cousin of mine, five years my junior. When she was sixteen and Robert nineteen, she came to visit us. She was a lovely creature, beautiful as a dream; soft, loving, brown eyes, golden hair, and a complexion to which the fatal consumption of our family added an additional brilliancy. It was a brief dream of happiness, and then despair as dark as the delirium of joy had been bright. Robert loved her, as he does everything in this world, with his whole heart and soul. He never is lukewarm in anything. He is hot or cold in his feelings, his ambitions, his desires. What, with his matured strength and power of devotion, what would become of him if you were lost to him I dare not imagine! Oh, my dear sister, let me beg of you to endure all things rather than let him part from you. I foresee it will not always be sunshine between you, for you are both proud, both passionate, both unyielding. I may have gone by that time when my influence can have no power over either of you. I, who love him next to my husband and child, may be helpless to comfort him in his hour of need. Listen to me, Regina, and let my words ever sound in your ears: If you let aught but death part you and him you will be responsible for a lost soul!"

I trembled from head to foot at the solemnity of her words and manner. I thought as I never had before of the responsibility I had taken upon myself; the responsibility not only of his happiness here on earth, but perhaps of his soul's happiness through eternity. My God! what a fearful idea!

March 1st.-The letter from my guardian, Sir James Lely, arrived to-day. He objects to any positive engagement between Mr. H- and myself. I suspect Lady Seton has influenced him in her letter announcing my wishes, for why should he who has never taken any interest save in the moneyed part of my affairs have any objection to my pleasing myself now, when a year hence I shall have a legal right to do as I choose? Lady Seton cannot easily relinquish her favorite project of uniting the young Earl and myself. Although not openly opposing Mr. H---'s attention, she is ever saying little sarcastic things about 'first love," "girlish fancies," and the like. I am not so young as not to know my own mind, I think. I am twenty, and Mrs. Minton laughingly says, "In America a girl who passes her teens unmarried is called an old maid." Here in England we do not consider a girl really a woman until she is twenty-five. We are not allowed to "come out" as soon as American girls, and we do not fade as early, Mrs. Minton says. I would like never to grow old; to always stay young and beautiful. "My queen-beauty," Robert calls me. It is so lonely! the house seems so deserted since he has gone! Madame Leroy left some weeks since, but Mrs. Minton, Robert and dear little Minnie only went yesterday. We shall not go up to London until the last of April. We go on a little excursion, all of us, to the Isle of Wight next week. If Robert instead of "My Lord" were only to be our escort!

"How shall I pass the weary hours That must be counted ere I see thy face?

How thall I charm the interval that lowers Between this time and that sweet time of grace?"

May 10th.-It is the gayest, most brilliant of seasons! Last year I was too new to everything to fully enjoy the whirl of society. Now I better understand my own advantages, and make the most of them. The Queen herself admitted, when the Prince-Consort called her attention to me, that I was the belle of "The Drawing-Room." I could not help blushing as the Earl upon whose arm I was leaning as we heard the Queen's remark bent over me and whispered meaningly, "I think the Queen of the realm is but just in

awarding the palm to the 'Queen of Beauty'!'

I saw Robert's eyes fastened on my face, and I but blushed the more beneath his gaze, for I knew I ought to allow no one to speak in such a tone. save himself. But what can I do? If Sir James. refuses his sanction, I cannot make my betrothalpublic until next year. I mean to do so thenindeed I do! But it is not pleasant to have Mr. H--- so exacting of every look and word: He has no right yet to demand so much. Lady Seton says it is not "comme il faut" for me to be with him so much. And since Mrs. Minton wont with her sister to Paris. I have not seen him as often as (I confess here, but would not for the world have him think soi) I wish. I love him as dearly as ever, but I cannot submit to any one's dictation. If you want me, Mr. II ---, you must take me as you find me, not expect me in everything to yield. to you, to make myself over into a new being which is your ideal of what a woman should be. There are enough, sir, that would willingly take me as I am, faults and all;

May 12th.-Oh, how could I write the preceding page? What is the admiration of others in comparison with the whole-souled devotion of my beloved Robert? Ah, how my conscience smote me when he prayed me last night to love him, and be patient with him. "Remember, darling, you are my all. If I lose you, I lose every hope of my life, all joy of my existence. Wonder not, then, that I guard my treasure so jealously; that I live day and night in constant dread that something may happen to make me lose it. Oh that you were mine beyond the possibility of separationthat next year were but come!"

I wish so to! I feel sometimes a great dread of

-I know not what. I had such a dream last night! It does not seem like a dream, it was so vivid, so real. I can

scarcely believe, even now, that I did not behold it. We were on a ship, Robert and I, crowded with people, and yet they did not seem human beings like ourselves, for they were transparent, so that I could read every thought of their minds. Their whole attention seemed concentrated on us; and then I saw that the bright and beautiful ones were trying to unite us, and that the dark and unlovely ones were wrangling, and striving to see which could the soonest separate us; and gradually there arose a mist, light and impalpable at first, but it grew denser and denser, and enveloped us both, until I saw Robert slowly disappearing from my view. I tried to call out and bring him back, but these bad beings shouted and laughed me to scorn, and drowned my cries, and further and further Robert went, clothed in the dense mist, and I was powerless to call him back, and I awoke shricking in agony,"I have lost him! I have lost him forever!"

June 17th .- A letter from dear Mrs. Minton informs me that her husband is in Paris, and they will sail for America from there, without coming to London. I am so sorry! I fear we shall never meet again, her health is so uncertain. She writes very lovingly, very gratefully for what she calls my "great kindness and devoted attentions during her illness." As if what little I could do for her could compare with what she did for meopening my eyes to a knowledge of something higher and better than an existence of mere selfish pleasure; teaching me faith and trust in a Divine Father, and hope for the future. Oh, dear sister of my heart, I wish I could ever have your pure influence to aid me. I am weak, and easily led astray by the temptations of the world and my own passions. I have but little self-control yet. The habits of a lifetime are not easily overcome, and in spite of good resolves I am far from meek or humble or unselfish yet. I cannot brook control.

Sept. 15th.—I must be dreaming, surely. He did not say "Good-by forever"? Oh no! it is but one of my bad dreams, which have so frequently troubled me lately. Yet I seem to be sitting here writing. How real it all seems! and to be thinking in my dream that I am dreaming! How strange! Why can I not waken? My head -oh my head! Is it my head? No; it was my heart he struck! "Good-by! good-by forever!" Surely I heard those words. My head-oh my head! Why can I not waken? It is growing dark-darker! [To be continued.]

Children's Bepartment.

BY MRS. LOVE M. WILLIS. Address care of Dr. F. L. H. Willis, Post-office boz 39, Station D, New York City.

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

[Original.]

NELA HASTINGS.

CHAP, XIII.-NEW EXPERIENCES.

The summer passed with Nela amid so much excitement, frivolity and gayety that her senses seemed bewildered. Even her memories seemed shadowed by the intensity of her life. When weary or entangled in the net-work of envy, jealousy and rivalry, she turned to her grandmother and the dear old home among the hills and resolved to send immediately some loving message thither; but new excitements and pleasures claimed her time. She was not heartless or unfaithful, but simply allowed herself to be absorbed by the new life about her.

But in the quiet life of Aunt Prue there was no excitement and but little change. The days brought their beauty and the nights their peace. The blooming of some flowers, a gorgeous sunset, the new moon with its silver line of grace, the coming in of some old neighbor, these were all the excitements that came to Aunt Prue; for even the arrival of the old stage coach had ceased to life came back to her. She smiled as she saw ing letters, and there was no hope rolling in with its rumbling wheels.

But was Aunt Prue sad and distressed? No; her faith triumphed over all. She looked paler than she used, and the lines on her face deepened, and her eyes did not open with that intensity of life that shows a heart of gladness behind the curtains. But she went about her work in the old, earnest way. She left nothing undone that ought to be done. She planned pleasant surprises for Rosa, and brought no gloom to her young life; but it was easy to see that the warm glow that encircled her life was gone; the sunlight had faded out of her habitation. With the heart of faith she still prayed, but it was never that Nela might come back to her, or that her life be brightened by some new hope, but only that Nela be kept from all harm, and gain wisdom by every experi-

The bright, joyous Christmas time had come, and Nela, with her purse well filled, walked in and out of the brilliant shops to find the most expensive and rare gifts as offerings to those that petted her. In coming from one shop two poor, half-clad children stretched out their hands to ther, asking a little pittance. If her mother had been with her she would have said:

"Oh, child, you should never give to beggars. Your father gives a large sum in charity, and it is all disposed of without any trouble of ours. Never go near beggars, my dear; they are great nuisances!"

But her mother was not there, and into the eve of the little girl came so bright a sparkle, as Nela looked kindly at her, that she thought of all the bright things in the old country-home. She thought of the life with Lucy, and their merry plays together, and the Christmas Eves when they used to hang up their stockings, and of the nuts and candy that they thought such a feast. She did not seem surprised when the little girl said her name was Lucy.

"Would you like some candy or some shoes?" said Nela.

"I think," said little Lucy, "I think I'd better have shoes if they are to be new ones."

"And I'll take candy," said the boy, stamping his feet as if they were quite warm enough in their worn, tattered coverings.

"Shoes and candy i" said Nela, laughing; " and what say you to a hat and some gingerbread?" "Pretty well," said the boy, "we're fond of gin-

gerbread." Nela forgot her own purchases and hurried on with the children into one store and another, until ahe had loaded them up with packages of all kinds and sizes. It was a new experience to her -this realization that anybody in the whole city could want anything. She had lived such a life of indulgence, and had seen every one able to gratiify every wish, that she fancied the city was an Bldorado where all found their wishes answered.

She was not senseless, but simply thoughtless. "But, little ones, you can't get home with all hose bundles; there you go tumbling down now!"

with you. Where do you live?"

"Oh, round here," said the boy, feeling quite important in his new office of guide. "Come on. Won't mother be jolly?"

Nels followed after the little ones, thinking little wealth would lighter. only of finding some less comfortable home than of light through them. She thought herself in a experience. dream, and walked on more in a maze of wonder than of thought to what she was going.

Every form of human misery seemed at once to loom up before her like some vision of terror. Women shivering with cold; men with the stupid you shall forget all you have seen. leer of intoxication; children skulking away in by-places, or trying to find a little fun in the cold all that had occurred. and filthy streets; shops with the poorest and meanest of wares; carts, wagons and men quar- there are a plenty of poor beggars, but what have reling about the right of passage; horrid lanes they to do with us, or we with them? You shall leading away to some dreadful darkness she not go out again alone. I am astonished at you; dared not look to; cellars from which came strange sounds; yards in which swung grimmed clothes all this and much more Nela looked at, as one looks at some unpleasant picture.

power seemed dragging her on, and the little her heart; but she met opposition in every word children never looked around that they did not she uttered. She was worn down by a years' unsee the "fine lady" close by, with her eye on fire | natural life; and it was no wonder that she wakwith a light never there before.

there. A broken stove, a scanty bed, two worn but no rest came for her, and no one soothed her: word, asked no questions. A vell of blackness seemed to come over her eyes, and her tongue, seemed paralyzed. She put down the bundles she had helped the children bring, laid her purse down on the table and hurrled out. She stopped for nothing, for a kind of faintness came over her -a glddy, sick sense she had never known before. She had not gone far before little steps came after her, hurrying over the walk.

" Here's your purse, lady, and mother thanks you for the things."

"It is yours-all yours. I don't want it. I a day, when you needed it so. There, run back:" and Nela hurried on, as if running from some pursuing evil.

She went back past the gay shops, over the familiar places, but nothing seized her eye. She wanted to get rid of the great terror that had come to her too suddenly.

She went to her room and locked herself in. She sat down in her elegant easy chair and looked about her. She looked at the elegance as she had not looked at it since the first of her coming. Everything seemed to mock her. There flashed back to her from picture and drapery lights so intense that they seemed to enter her brain.

Nela had not been well for weeks, and her nerves were in a condition to be readily acted upon. If she had been the same well-balanced girl that lived with Aunt Prue, she would have simply said: "It is very strange that I was so stunid as not to have known that there were poor suffering people in a city like this;" and she would have set herself to work to plan some method of relieving them. But she would not have gained the great spiritual lesson that awaited her.

"They have cheated me, they have cheated me," she said. "They all cheat me. What did they show me all these pretty things first for, and leave all that horrid picture till the last? Nohody loves me that cheats me. Where's papa and ma? I'll tell them so. I'll not stay here any more. I'll go back to the little chamber and to the dear grandma."

These words calmed Nela, as a cradle song calms a crying baby. Sweet visions of her old he dear old places, and looked into the kindly eyes of Mr. Graves, and sat down with Tony to

eat nuts and apples. She was soothed, and stopped her nervous, restless turning, and looked at a beautiful picture of the Madonna, that she had wished to have hung in her room when she first came, because it had Lucy's eyes. She looked at it, in its calm heauty, until a soft shadow seemed to come over it, and her eyes lost their vision of external things. But other lights and figures opened before her. There came trooping through the room crowds of people, and her eye followed their going.

She saw standing upon a star, whose gleaming was brighter than that of the sun, and yet dazzled not, a being so full of benevolent love, that every motion seemed a blessing. Her room had become as wide as the universe, and she looked from the crowds that passed by her picture out into measureless spaces.

saw them bend before the radiant being, and he placed upon each a burden. They seemed of very nearly equal weight when they first received dering through the world's rough and stormy them, but as they passed along, the burden of some grow so large and heavy that they were weighed down almost to the ground, while others seemed to lift their burden so lightly that it hardly seemed a care to bear it.

As she was wondering about it, she saw herself go up to take her burden, and she looked at it carefully. It was marked, " The burden of a year." She took it cheerfully, but it soon began to weigh her down. The burden seemed transparent to her, so that she could see of what it consisted. All the flue dresses, the shawls, the jewelry, the cards of invitation, the ceremony of calls and parties, seemed represented there. All the life that she had been leading, with its excitements and frivolities, seemed placed in her burden. She saw herself worn and wearied, as she bore it. Her step lost its elasticity, her face grew pale and her hands trembled. "How strange," she thought, "that what looked so charming should be only a pack for one's back—a burden hard to bear; but

what can I do? The burden was given to me.? As quick as thought she saw herself before the radiant being, who looked at her with the same benign look of love and pity that beamed from his face as he placed the burden on her.

"Bear ye one another's burdens," he said. "See

said Nela to the little girl. "I see I must go home by, and she wondered as the rich carried their houses, their furniture, their fashion and pride, and were rendered almost useless by the great weight that oppressed them; while the poor were wearled by their own as great burdens, that a

And over all the crowd looked that eye of pityher own. She turned as the children turned, and ing love, and into all hearts were uttered the her eyes looked down one of those desolate streets words, "Bear ye one another's burdens." Nela -desolate not in inhabitants, but dreary because sat as one in a dream, until roused by her father no human pity seems ever to have sent one gleam at the door. She let him in, and told him all her

"You did very right, my child; but then you know the Lord takes care of us all, and we can't regulate things if we try. You look pale and tired; I'll get tickets to the theatre to-night, and

But Nela would not go, and told her mother of

"How could you do so silly a thing? Of course what would Robert have said to have met you among those horrid people?"

If Nela could have had her own way, and have shared her burdens according to her desire, her It did not occur to her to turn back. Some nerves would have been quieted by the peace of ened Christmas morning with a wild headache She followed up some old stairs-one, two, three and burning fever, which soon resulted in deliriflights-to a room into which no sunshine ever | um. She talked of the poor, weary, suffering ones, came, and whose grey walls, battered and dis- bearing their burden, which no one would lift. figured, threw a dull, leaden light on everything She called for her grandmother, and for Tony;

chairs, that was all-except the shadow that sat | "How very strange," said her mother, "that on the side of the bed, holding a little puny baby. she should have gone into that horrid place; no No smile came over the woman's face, but only a doubt she took some disease there. I always said frightened look, as if some new terror might have it was dangerous. But I'll get the best nurse to come in with those little steps. Nela spoke no be found for Nela. It is not at all best that we should be exposed by taking care of her."

And so Nela was left in the hands of strangers, and moaned and struggled with some fearful terror that seemed ever before.

[To be continued.]

A TRUE STORY.

Far down among the pine forests of Maine, lived a little brown maiden in her first schooldays. A loving, laughing, springing little creature, in whose glorious dark eyes you might gaze can't touch it again. I don't know how I kent it forever and fathom not their depths. She was the youngest of them all-those romping, merry schoolgirls-and the pet of all, save one, and she was the oldest scholar. Little Eliza had many companions and friends of her own age, yet she looked up to this oldest girl, who was so regal and tall, of so much importance, with meek reverence and yearning affection, and longed for her friendship as she had never longed before for anything in the world. But this great girl took no notice of the child whose dark eyes could only look her

> At last Eliza could bear this indifference no longer; she was emboldened to appear before the mighty girl who knew so much and looked so fine, and asked her if she would please to like her a little, "just a little." Then did this great girl make answer that she was very fond of wood sorrel, and if the child would trudge to the woods and bring her an ample supply, she would try to like her.

> Forth in the blazing sun, at noonday, the innocent little one sped her lonely way, in search of the herb which was to propitiate her tyrant.

How she trudged and tolled in the heat, her little heart glowing with the thought of the sweet recompense she was to receive. And now Eliza finds the sorrel, and filling her apron with it, her feet aching with their hard and weary walk, she stands again before her schoolmate, and presents her offering. The fresh green leaves, with acid taste, and looking so cool and crisp, are poured in rich profusion upon the schoolgirl's desk, by the weary child, who waits with eager looks for her reward.

With slow indifference this lover of wood sorrel gathered up her prize, and turning to little Eliza, told her coldly that she did not like her! Stung with disappointed affection, the child burst into an agony of passionate tears, and this first short lesson of "the world's ways" sank deep into her young heart.

The days went by, and this lesson was never forgotten, for again and again in her journey through life, was she reminded of it. But sweeter lessons there were for her to learn of friendship that was not to be bought nor sold, but freely given and freely taken-of love that was to bless her while living, and fail not when she hade adieu to earth, to enter into the joys of heaven.

When the ground was covered with snow, and the air was chilly cold, and the raindrops fell like tears of sorrow, we laid little Eliza in her narrow bed. The splendid eyes, with their deep mysteries, closed on the love and hate, joys and sorrows of the world, to open where there is no sorrow and no sin, but only the love of God. The But as these troops of people passed on, she little pale hand we saw clasping earth's frail flowers, now holds the flowers of immortal bloom. The weary feet have ceased their wanway, to roam the beautiful gardens and pleasant fields of the bright "Summer-Land." Her pure soul ever craved the love of sympathizing hearts, and she firmly believed that she would meet in the immortal life happy and kindred spirits, with whom she would enjoy the heaven of congenial

Mrs. Laura Cuppy.

This gifted lady and most successful lecturer on Spiritualism, having completed her arrangements o remove for a time from San Francisco, where be has been laboring with remarkable effect, and to take the field in Sacramento, she preached her farewell discourse in the former city to a crowded assembly of believers and inquirers. The occasion was of deep interest, and called forth an immediate expression of the sentiment of the congregation in the following testimonial, offered by Mr. W. M. Rider, which was adopted without a dissenting voice:

"To our Friend and Sister, Laura Cuppy:
As your labors among us as a lecturer on the principles of the Spiritual Philosophy have for a time drawn to a close, we desire publicly to express to you our earnest and sincere regret at "Bear ye one another's burdens," he said. "See all these that bear the burdens of poverty?" And she saw little Lucy's mother, and thousands besides weighed down with the burdens of poverty. "Take from your heavy weight and give to these, and their burdens will be so light that they will not know that they bear them."

"But why must we have all these burdens, we that know so little, and suffer so much?" said Nela.

"You must learn the divine law of love, and to become like the Father of all. The burdens given you to bear would be like a cloud in lightness if you would learn to give what oppresses you to those who need."

Again Mala looked and saw the crowds sweep

intellectual capacity, to impress those truths upon yet his verse, or even its versification, that is here

intellectual capacity, to impress those truths upon the minds of such of your hearers as will listen to you in the spirit of impartial justice.

We are assured that your teachings during the coming winter at Bacramento will be productive of the highest good; and in bidding you a temporary farewell, and assuring you of the warmest welcome on our part when you shall return to minister to your friends in this city, we most heartily pray that the benign influences of the angel-world may be ever about your path, and continue to give you the purest and most perfect help in your noble and holy mission."

Griginal Essays.

WHAT IS THOUGHT?

BY L. M. ROSE.

Before proceeding, I will explain my manner of using the words thought and idea, which by many are used indiscriminately; for I find that often we do not differ so much in ideas as we do in the use of words.

To illustrate: a wooden machine is made of wood, but it is not because it is wood that it is the machine, but because of the combination of the wood that constitutes the machine.

Thought is the material from which ideas are formed. Thought is the wood, idea or combination of ideas the machine, and language is the means by which we describe our ideas to others. All Nature is the language of God's ideas, collectively, as a unit, infinite, incomprehensible.

to his research, and as truthful to him as he is to As we can only arrive at truth through relative evidences and correspondences, it becomes necessary, when we take up a subject of Nature, to

Individually and relatively to man, always open

Wherever there is an individuality, an organization, an existence, there must be a source from

examine corresponding subjects or parts.

which that is drawn. When we turn our attention to the vegetable kingdom, we see organization taking place in endless variety; but the source and the supply, and the law by which it takes place, is universal and unchangeable. If we continue our research to the animal kingdom, we find the same general principles corresponding. Examining man, the highest organization, we find the same truths demonstrated. When we examine him intellectually, we find the same principle of growth that is presented in him physically, and in all that precedes

Returning to the vegetable, we find the tree absorbing from the earth and from the atmosphere such particles of matter as are adapted to its wants, its surroundings and condition controlling its ability to receive. If we examine the animal kingdom, the same principle is manifested, varied only in accretion, and man in his greatest perfection grows only by the same law; and as he grows intellectually as a continuation of the same individuality, it must follow by the same law of growth, manifested throughout all corresponding Nature in its preceding parts, for God's laws are universal and unchangeable. It is the same law that gives to the queenly rose its red, and to the modest violet its blue. One of the infinitudes of God's laws, is the endless variety in which they present their operations.

Mind, spirit or soul is organized, individualized matter, and ideas are but parts of that organization by which it is constantly growing, by absorption from the atmosphere of thought, matter that surrounds us, our conditions and surroundings controlling our ability to receive.

The infinitude of God's love and wisdom is not only open, but waiting for the opportunity to bless us, as fast as we have the desire and the condition and ability to receive. We can only be prepared to receive greater blessings by a proper use of those we already enjoy.

INKLINGS OF MORAL TRUTH. ARTICLE FIVE.

BY GEORGE STEARNS.

The primitive meaning of the word right w straight; and in this sense it is still used in geometry, where a right line and a straight line are synonymous terms. Its root is doubtless the Latin rectus; for right angle and rectangle are also synonymous. Rectitude and direct are of the same derivation, the former signifying rightness and the latter straight to, or leading to, an implied desideratum; which is the precise literal force of the word right, when employed adjectively. Rational beings never act without a purpose, but always in view of some object to be gained by action; and when their actions are fitted to the end proposed, so as to insure success, the word right expresses that fitness. As a noun, it represents the moral straight line, which resembles the mathetwo points; those of seeking and finding, or of consciousness and goodness.

When we study the motives of mankind, and earch the grounds of human action, we find that all the various proximate ends for which we toil supreme end. It is not for money that men labor explore Nature, not for knowledge merely, but utilities of intelligence. The votary of fame regards less the bubble reputation than the ideal felicity which expands it. We travel, seek society, converse, trade, interchange compliments and precents, and adopt a thousand devices for social intercourse, not for sake of these exercises, but for the sympathetic and ulterior pleasures which they either afford or promise the means of inciting. The Christian prays and the Infidel scoffs, the enjoure feasts and the ascetic fasts, the wag jests and the sage thinks. Benevolence gives and Acquisitiveness hoards, Genius paints and so does Vanity, all for a sentiment of what they partially realize. I confess that I am moved to write these thoughts by the same general motive-partly by anticipation of the casual delight which I sometimes experience in my literary performances, but more especially by an earnest desire to help others to a successful pursuit of Happiness, which appears to be the sole incentive to action-the supreme end of all being and doing.

But here I am interrupted by the Banner's western editor, who unceremoniously breaks into my discourse and denounces this fundamental part of my doctrine as rashly uttered by the whimsical muse of Pope. Quoting the verse,

"Oh Happiness! our being's end and aim," he reprehends it thus:

"More false theology could not well be crowded in a single line of poetry. Our being has in itself the quality of endlessness, and to write or talk of the end of that which is absolutely endless, is absolutely absurd. And, then, to make happiness the aim of our being, is the quintessence of selfishness. The slimy serpent's purpose is quite as high when crawling from his wintry den to as high, when crawling from his wintry den to bathe in the first sunbeams of March."

Now, be it observed that it is not the poet, nor wide experience of middle ages.

attacked, but a sentiment only; and that not of Pope alone, but of all manking, as I presume. with reason; which sentiment I am bound to defend, in consideration of having made it an essential rudiment of my ethical theory. Therefore let me criticise the critic, who tells me some things which I might never have thought of without the suggestive agency of his facile pen. I certainly should not have noticed any implication of theology in the poet's line, and am not rid of the presumption yet, that more about God, either true or false, might be compressed into some other combination of ten syllables. Besides, what is of more consequence, I did not know, until this acting sophist told me (I say acting, because such triffing is not in keeping with his usual port and standing as a writer), that the word end has but one meaning, and that equivalent to termination or extinction. I supposed it meant also object, purpose and use; and I am still of the opinion that Pope wished to be understood as saying, not that Happiness is the extinction of our being, but the human use according to the divine purpose thereof -that there is no other good for which a rational being would live. Is there any "absurdity" in this conception? Nay, is any other conception as to the correlative will of God and wish of man possible? If not-if Happiness is the perpetual end of our being as here explained (and you have inadvertently admitted that it is, as will appear in the sequel), then why disparage the human aim to realize it? Ah, I see why. It is because you unwittingly minify and degrade the thought of Happiness, by interchanging this word of excellent import with that which should be appropriate to a form of simple gratification; as in your instance of a snake basking in vernal sunshine. It is because, if you have ever read, you must have forgotten, my definition of the former word as comprehending the consentaneous gratification of all the congenial wants of human nature. Is this no better object of aspiration than partial indulgence? no better than to pander to some aggressive or exclusive habitude, or any single appetite, however harmless? If you had not lost sight of this distinction, you would not have said that "no true man seeks Happiness," when you only meant that the best human characters aspire to something nobler than reptiles can appreciate. I know this is your thought, because you immediately add, He seeks the right, the just, the true." Yes; but it is a pity that one should be always seeking without finding, for lack of knowing what that is which is so vaguely emphasized. What is the right? That is the question without answering which all your homilies are good for nothing. I can only infer your notion of it from your consecutive remark, that "the divinest Happiness results from self-denial and a thorough consecration of all the powers of body and soul to the good of humanity." Admitted-that in substance, if not more. Doubtless all ought to work together, somehow, for the good of each other; and this, not without a reason, but because "the divinest Happiness" is to be found in no other way. Thus it appears that you unwittingly cherish the very sentiment you affect to discard, and your quarrel with its advocates is altogether verbal and irrational. Happiness is the end and aim of our being, after all disputation is over. There is no "good of humanity" which does not savor of this, and no rational incentive to Righteousness but the conception of its instrumentality as the method of Happiness. Hudson, Mass., December, 1867.

THE NEW CHURCH AND SPIRITU-ALISM.

BY A SWEDENBORGIAN MINISTER.

It is more than thirty-five years since I commenced an acquaintance with the writings of Swedenborg. As to the presence and reality of the spiritual world, man's resurrection immediately after death, the presence of spiritual beings, and that these beings were once persons in the external body, that they enter the spiritual world in the same moral and intellectual condition in which they leave this, that they are still characterized by their ruling loves—these and other things may be mentioned as taught by Swedenborg, and the same by Spiritualists. But it is well known that those technically called Swedenborgians stand aloof from those who are technically called Spiritualists, because of two or three points of doctrine in which they differ. It surely need not be a matter of surprise that New Churchmen should be slow to affiliate with Spiritualists, when it is considered that accounts from the other side of the curtain represent persons as retaining their peculiar views. Thus, in the Banner of Light, Channing has been represented as teaching as he did on this side: Swedenborg as teaching the same as here, and referring to his "Arcana" as here: and the amiable Prof. Bush as matical as being the shortest distance between declaring that he is as much of a New Churchman as ever. Yet I have been called a Spiritualist. The name is not revolting to me.

It has been said that when a person is accused of a crime or misdemeanor, that accusation may and strive are but secondary and subsidiary to a he is accused. I do not mean now to say that it lead him to be guilty of the very thing of which is a crime or misdemeanor to be a Spiritualist, and merchandise and speculate, so much as for but only that finding myself thus accused may the use of it. They dig for gold because that will have driven me further in that direction than I purchase the means of enjoyment. We study, we otherwise should have been. I do not know that for the gratification of knowing, and for remoter taught by Swedenborg. But I understand some things quite differently from what I formerly did, and some things in which Spiritualists agree seem to me very beautiful and important truths, though no sect that I know of takes such ground.

> The points to which I refer are the authority of truth itself, and freedom from all authoritarianism. What I see to be truth is my truth; what another sees to be truth is his truth. So Swedenborg says, what a man believes is true to him, and what a man loves, is good to him. We should be faithful to our own convictions of truth. Another point is the destiny of man, immortality, happiness, progression. I have understood Swedenborg as teaching that the condition of the worst would be better than annihilation; yet not an upward progression to the angelic state. Some things that he has taught have seemed obscure to me. This I have generally thought and said. I read some things in the "harmonial" writings with pleasure. And when I read what does not seem to me as truth, I am not disturbed, for I realize my mental freedom, and that I am not

> Dr. Arnold once lost all patience with a dull scholar, when the pupil looked up in his face and said: "Why do you speak so angrily, sir? Indeed I am doing the best I can." Years after the doctor used to tell the story to his children, and say: "I never felt so ashamed in my life. That look and that speech I have never forgotten."

> desired to accept anything as truth until I under-

stand it to be truth.

Beautiful is youth's onthusiasm, and grand are its achievements; but the most solid and permanent good is done by the persistent strength and The first of the second

Written for the Banner of Light. LINES.

, BY OLIVE SLATER.

Oh, may one spark of pure electric fire Drop swift from angel hands, And light within my stagnant soul the pyre Of sloth and doubt, that stands Like a dead upas, barring from my sight The blessed dawning of celestial light!

Quickly consume all worldliness, vain pride. And self-indulgent dreams; Unseal the sources of Love's tender tide, Till all its singing streams Call my roused spirit forth to labor long, Delving for jewels in the mines of song.

Should one pure gem reward the tireless guest, Bet it with tender grace, To soothe the mourning heart—to breathe of rest,

Till Hope unveils her face, And lifts her radiant eyes, undimmed by fears, O'erswept with tender trust, and Joy's exultant

Above the shadows of this sorrowing life, Above its thorn-strewn road, Her piercing vision, through the storm and strife, Beholds the face of God; And the worn hearts their weary struggles cease,

Knowing he giveth his beloved peace. In the green pastures of his boundless love, Beneath o'ershadowing palms, Beside still waters 'mid the olive groves Distilling peaceful balms,

The shepherd takes the tired one to his breast; At last he giveth his beloved rest!

Spiritual Phenomena.

"DARK CIRCLES," AND THE COM-MITTEE OF INVESTIGATION.

EDITORS OF THE BANNER OF LIGHT-I have seen an old gentleman in Providence, R. I., by the name of Vose, who claims to have been a medium confirm their previous convictions" as to the for spirit manifestations long before the advent of falsehood of most of the "physical manifestathe "Rochester Knockings." He told me that tions," and the uniform trickery of "the dark some years ago some of his Orthodox friends sent circle impostors." The committee charge that a clergyman to converse with him, hoping that these last "give no proof" of the genuineness of through his labors their relative might be reclaim- the wonderful things they perform, whilst "proofs ed from the delusion into which he had (in their of their tricks and deceptions are abundant and estimation) fallen. This clergyman very adroitly indisputable." commenced his argument by saying to Mr. Vose that the belief in spirit communion was very beautiful, and that he should be glad to embrace it cal spirit manifestation—whether it be performed were it not that, as far as he could discover, all in the dark or in the light-but if they admit the spirits that communicate assume names or human testimony to be of any value, I should be characters that do not belong to them, and are, in much gratified if they would explain the "trickery" fact, lying spirits. Mr. Vose declined grappling by which the following physical manifestation with such a sweeping assertion, unless the clergyman would state some facts to substantiate it-His Reverence replied that he once went to a noted medium and called for the spirit of his deceased mother. A spirit, purporting to be hers, manifested, and, in answer to his query how long she had been in the spirit-world? replied, "Six years." "Ah!" said the artful inquirer, "I might possibly believe you, were it not that I left my mother at home, well and hearty, an hour ago!" Mr. Vose then remarked to his visitor that it ill became an investigator of the phenomena to accuse spirits indiscriminately of lying, who thus confessed that he commenced his search after truth with a lie in his own mouth and heart. As might be expected, the godly man after this gave up all hopes of reclaiming the incorrigible sinner, and left in disgust.

I am willing to confess that for some years after I commenced investigating the phenomena of spirit communion, my inquiries were conducted too much after the manner adopted by the clergyman alluded to. If I did not go to the medium with an absolute lie in my mouth or heart, I was in the habit of endeavoring to conceal my real object, in order to test the spirits' nower by letting them. order to test the spirits' power by letting them detect my thought themselves, which they sometimes did, but in other instances shot wide of the mark, tal emotion passed over her mind, which was in which failures, in my perplexity and disgust, I itself sufficient to stop the phenomena at once. So wonderfully delicate a thing is mediumship. Even the veterans in Spiritualism have no real mediums." After a time I gave up this method of mediums." After a time I gave up this method of appreciation of it, nor can they realize that a meinvestigating spiritual truth, and endeavored, dium is of necessity an instrument so delicately whilst attending scances, to conduct my inquiries with spirits with the same candor that I would use in conversing with the most trusted friend in earth-life. Since then I have seldom had cause to doubt the fidelity of mediums, whilst the incidental tests my spirit friends have seemed to delight in furnishing (often when least expected,) have greatly exceeded, both in number and conclusiveness, those that I obtained whilst pursuing the former mode of investigation.

Some years of experience and observation have led me to believe that there are enemies and deriders of spirit communion in the unseen as well as in the visible world, and that the prevalence of insincerity or captiousness at scances, whether it exists in the mind of the medium or the circle. onens a door through some occult law for the approach of mischievous spirits, who are, under such conditions, sometimes enabled to produce manifestations that are apparently the result of conscious trickery on the part of the medium, while in reality the fault attaches by right to others present who, in their ignorance of the laws that control spirit communion, often charge the consequences of their own insincerity or captiousness to the innocent and sensitive instrument of communication between the two worlds.

The following extract is from the report made by the Committee on Spiritual Phenomena, at the late Cleveland Convention of Spiritualists:

"Concerning physical manifestations, we beg leave to say we have sought for and embraced every opportunity to investigate and inform our selves concerning them during the past year. Some opportunities have been cheerfully afforded us, others were refused. Aside from this, we have severally, for a period varying from ten to seven teen years, made this matter a subject of observa-tion and inquiry, and during that time have met with much that commends itself to reason, and demonstrated itself intelligently to be the mani-festations of disembodied spirits, but a far greater proportion of what has been represented as such has been proven to be the deceptive tricks of impostors, palmed off upon the community as gen-uine spirit manifestations. And the experiences of the past year, incident to the more special attention and investigation it has received at our hands, have served to confirm our previous con-

These remarks are mainly applicable to the Dark Circle impostors, who pretend to do physical impossibilities, claiming that spirits do them, while they give no proof of what they assert.

After a diligent and careful investigation of the
subject, we are irresistibly forced to the conclusion that darkness is not a necessary condition for physical manifestations, but that it is a condition assumed and insisted upon by trick-sters, having no other use than to afford op-portunities for deception. We therefore recommend that all Spiritualists and others discoun-tenance dark circles, for under any circum-stances they afford no reliable proof of spirit exstence, presence or communion, and must, even if they were genuine, be of such doubtful charac ter as to be of no practical value, whilst there are thousands of incontestable proofs that admit of no

they are referred. • • • • • • • We believe that disembodied spirits can do all that is possible for embodied spirits to do; that they can and do rap, move ponderable bodies, and thereby communicate, proving their identity by intelligent references; but we do not know, or believe, that they can do that which transcends human possibility. We have no proof that they can create and dissolve instantaneously bodies and clothing, a fac simile of those they used on the earth; that they can create or dissolve, as is claimed, flowers. they can create or dissolve, as is claimed, flowers, they can create or dissolve, as is claimed, flowers, iron rings, hair, ropes, etc., or put twenty-seven hands at one time through an opening six or seven inches in diameter, sufficient only to admit the passage of five or six; in a word, that they can do physical impossibilities. These are the claims of the persons we have named, and the allegations of those whom they have deceived, but for which they give no proof. But proofs of their tricks and deceptions are abundant and indisputable; they have been detected and exposed in their jugglery so often and so thoroughly that it tricks and deceptions are abundant and indisputable; they have been detected and exposed in their jugglery so often and so thoroughly that it would seem to be superfluous to refer to them, or to attempt to prove that what they are palming off upon the credulous as spirit manifestations are not spirit manifestations at all. What evidence do the Davenports offer that the hands they show through the opening in their cabinet are not their own hands. It all turns on this point: they are tied, as they say, so that they cannot untie themselves, which is not true; for we have demonstrated hundreds of times that it is impossible to tie them so that they cannot untie themselves when tied with anything that they will allow themselves to be tied with. Concerning these things we thank God and the angels that the sun of reason is rising, and with its penetrating rays melting away these dark delusions, and that ere long we shall have a clear sky, and Spiritualism will stand forth with her garments purified of all these excrescences, and become the welcomed and honored visitant of every earthly household."

I do not know who composed the committee, nor have I reason to doubt their honest intentions; but in reading the above, it occurred to me that the minds of some or all of its members might have been in some such condition as I have spoken of, and hence the unsatisfactory results obtained. Whatever these may have been, I think they would hardly justify the sweeping language of the report or the unqualified charges brought against mediums and dark circle manifestations. In fact, it looks as if the report might, in part at least, be the result of foregone conclusions, as it is distinctly stated that the official investigations of the committee "have served to

I know not what proof the committee may deem sufficient to establish the genuineness of a physiwas accomplished, which, though performed in the light, is precisely similar to the manifestations of spirit power claimed to be performed more frequently in the dark. The incident is related by Frederick L. H. Willis in the Banner of Light of Feb. 2, 1867, Miss Mary E. Currier being the medium referred to:

"One evening the medium went into the circle-room, and took her seat at the piano. I was in the sitting-room; the door between was open, and a flood of light from the room I was in made every object in the circle-room distinctly visible. every object in the circle-room distinctly visible. Scarcely had the medium struck the first note upon the piano, when the tambourines and the bells seemed to leap from the floor and join in unison. Carefully and noiselessly I stole into the room, and for several seconds it was my privilege to witness a rare and beautiful sight. I saw the bells and tambourines in motion. I saw the bells lifted as by invisible hands, and chimed each in its turn accurately and beautifully in unison with the piano. I saw the tambourine dexterously and scienpiano. I saw the tambourine dexterously and scien visibles, so long the manifestations continued in perfection. The moment the medium became aware of it, everything stopped. A wave of menstrung that the slightest jar, even the vibration of a thought on the mental atmosphere, may entirely disintone it. This little incident proved to my mind most clearly that, in nine cases out of ten, it is the condition of the medium that renders it so difficult for spirits to perform these wonders in the light, rather than any lack of power or disposition on their part."

I have myself attended quite a number of "dark circles," both public and private, and whilst I cannot say that I am particularly partial to that phase of spirit manifestation, I would by no means condemn it, as I have no doubt it is of benefit to others. Some of the dark circles I have attended have been very satisfactory, whilst some others have not been so. The last that I remember being at, was a private one held at the house of Mr. William Rider, a gentleman of fortune and culture, who resides at No. 332 West 23d street, New York-The medium present was Dr. John Ladd, (a guest at the time of Mr. R.'s,) whose mediumistic power is wholly devoted to healing purposes, his practice being extensive and highly beneficial, so that he has but little time to devote to other objects.

The medium, Mr. R. and his wife were the only persons present (besides myself.) all three of whom know to be incapable of willful deception or falsehood, and to whom I will take the liberty, without consultation, to refer the committee as to the truthfulness of what follows. At that period I was as skeptical in regard to the genuineness of what was called the coat and ring feats, as the West Indian was of the alleged fact that water could become hard in an atmosphere different from that he had always breathed.

I was sitting one evening beside the medium, when he was suddenly entranced, and indicated that a spirit Indian friend of mine would perform for my benefit the coat feat. The front room was separated from the back parlor, in which we were by folding doors. We went into the room and the medium seated himself in a chair. Commencing with the middle of a soft cord the thickness of a man's thumb, I tied it securely in two separate hard knots tightly around each of the medium's wrists, which were fastened to the front round of the chair, from which the cord was carried spirally to each shoulder by being wound several times tightly around the arms of the medium and again around his neck, and thence to the back of the chair, around the ton har of which I again tied it, at the same time placing unobserved a little slip of tissue paper in the bight of the knot, which must of necessity have fallen out had the knot been untied. From thence I carried the ends of the sope some feet to a plane, under which I put them together, at the same time laying unobserved a small key in the two ends of the rope.

Believing the medium to be securely confined, all except him left the room. I closed the door. In from three to five minutes a signal rap was heard, and we proceeded to examine the medium. doubt or other solution than the one to which He was sitting in a deep trance, in the precise

position we had left him, his coat lying some distance from him on the floor. I proceeded to examine minutely the knots and fixings of the rope, and found them in every particular precisely as I loft them, tissue paper, key and all, save that the folds of the rope that now rested on the shirt sleeve had been slackened by the removal of a thick coat. Having satisfied myself of the reality of the performance, we were notified to again leave the room, and shut out the lights.

Less time had elapsed than before when we were summoned by a rap to return. We found the medium still sitting in a deep trance, with his coat again on him, and the rope, knots, tissue paper and key precisely as we had left them.

Invalid, and cannot attend applicual lectures and social gatherings as I should love to do; but the Banner, thank God, supplies me with food on which I feast. It is an invaluable blessing. I am much interested in the Massachusetts Spiritualist Association. I think this organization is desirable for the purpose of ascertaining our numbers, but I hope it will be untainted by sectarianism or a creed. paper and key precisely as we had left them.

I have no comment to make on this manifestation, further than to say that, admitting the facts to be as stated, it appears to me that it requires greater "credulity" to believe the performance to have been the result of "trickery," than to believe it to have been accomplished, as it purported to have been, through the intervention of intelli-

Dr. J. B. Newton.

DEAR BANNER-I feel that a word of grateful recognition is due, from very many persons, to the really wonderful healing powers and to the uniform kindness, to the sick and poor, of our friend and co-laborer, Dr. J. R. Newton. Hundreds, perhaps thousands, have been either wholly healed by him or much relieved from long suffering and disease; and many of those he has healed have been paid in money from five to twenty-five dollars apiece, for the privilege of healing them. The poor he does not charge, but pays them to come to him-at least in many instances to my personal knowledge. I have seen, and know him to cure blindness of long standing, permanently. I once saw him cure a woman of deafness in one ear, of twenty years' standing, and do
it instantly too. I have seen the maimed go to
him on crutches, and leave in one minute, or even
less, with the crutches on their shoulders. I have
known a case of almost blindness of long years'
standing cured instantly. In the city of Cleveland, O., when lecturing there, I saw him cure a
boy of lameness caused by a severe injury from a
has called forth hitter denunciations from the pulpits, for the reason that his profound arguments
made them shake to their foundation. Hereturned to Chicago to republish his "Peep into Sacred
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the kingdom of heaven," and through such, "Truth
crushed to earth shall rise again." A convenient
hall is well filled every Sunday.
The services of
Mrs. Talmandge are secured for the profoundation. boy of lameness caused by a severe injury from a street car, of seven months' standing, almost instantly. This boy had not stepped on his foot for that length of time, (as his mother testified in my audience of near three hundred people,) until healed by the Doctor. She came and publicly in that begrimmed, bigoted and priest-ridden thanked God, the angels, and Dr. Newton, for place.) Duty calls me to act in other scenes. But thanked God, the angels, and Dr. Newton, for this blessing. I am informed of many other such

Can the churches produce any such evidences of their true discipleship? " By their fruits shall ye know them." "He that believeth in me, the works that I do shall he do also, and greater works shall he do, because I go to my Father.' "And these signs shall follow them that believe: * * They shall lay hands on the sick, and they shall recover."-[See Mark xvi: 17th to 10th

I hope that some competent person will take I hope that some competent person will take the office of collecting all or many authentic cases of Bro. Newton's healing experience, identify them carefully, conscientiously, and publish them in good preservable form. Spiritualism is making thistory as no similar event ever did before. Let us save all these wonderful facts, ascertain their exact character and value, and so close the doors against fraud, exaggeration and denial, and furnish the future with elements of true history. As Spiritualists, living amid the daily observation of these things, we grow careless and indifferent to their real worth and significance. Dr. Newton's work is most worthy a place in history. When work is most worthy a place in history. When some great revolution comes again, it may be that persecution, intolerance, or the temporary triumph of the regressive tendency in religion, will obliterate all loose traditionary relics of this hour, as the early Christians burnt all the books

And besides, we all long, yearn to be lovingly hearts, from what purports to be the spirit of the recognized. Every good deed deserves the correcognized. Every good deed deserves the cordial approbation of our fellows. The spiritual vincing mission—a source of as much astonisheformer has quite enough to contend with from | ment and happiness to us as to the suffering ones the careless, heartless opposition of the outside world, and too often, alas, from those who live nearest to him or her. To him who gives life itself to the advocacy and illustration of new ideas, and especially to spiritual ideas, which lay hold on the supersensuous and divine in this animalized world, there will be cold enough from abroad to blow chill against his bosom.

Brothers, sisters, let's love each other more and more loftily, more cordially, more divinely. Let's look for the good deeds to praise and to imitate. I am most cordially yours,

SELDEN J. FINNEY.

An Atheist as a Witness.

I was yesterday favorably impressed with the of a century, in relation to receiving the testimony of witnesses on account of their religious or theoogical opinions.

About twenty-five years ago the writer was in a Court in New Hampshire where a witness was introduced, and the counsel on the other side commenced inquiring into his religious belief. The witness frankly told him that he was a Universalist. The lawyer objected to his testimony being received, and commenced an argument in favor of its rejection. The two opposing counsel spent three hours arguing the question as to whether a Universalist could be believed under oath. The judge seemed to be in favor of rejecting his testimony, till, on further inquiry, the witness developed the fact that he belonged to the wing of the denomination called Restorationists.

Yesterday, during a trial in Judge Storer's Court room, a witness was called and sworn " to tell the whole truth as he should answer to God." When a preliminary question was put by the attorney, he refused to answer, informing the Court that he did not believe there was any God in existence. JUDGE-Do you believe you have any existence

yourself? WITNESS-Yes, sir.

JUDGE-How do you know you have an ex-WITNESS-Because I have the power to move

JUDGE-Yet you believe there is no great first cause that gave you that power?

cause that gave you that power?
WITNESS—Yes, sir.
JUDGE—Where did it come from, then?
WITNESS—I don't know, sir.
JUDGE—Hold up your hand.
The witness complied, when the judge affirmed him to tell the whole truth under the pains and penalties of perjury.
No one of the counsel objected. The witness told his story in a plain and intelligent manner, and I do not believe there was an individual in the room who thought he was not telling the whole truth. A sensible Court that.

A PROGRESSIVE.

Cincinnati, O., Dec. 4th, 1867.

Correspondence in Brief.

DANIEL WOOD, LEBANON, ME., would have sen strive to think less of the dollar and more of their fellowman, and give the honest laborer an equal chance with the oppressive capitalist.

ELIZA D. VALENTINE, NATICK, MASS.—I am an invalid, and cannot attend spiritual lectures and

WM. STACKHOUSE, EAST CAMBRIDGE, ILL.— It is a fact in Nature that all bodies are expelling their effluvia by a general law of expuision, by which their worn-out particles are cast off. And were it not for the law of attraction to supply all the forms of Nature, all things would revert to their original chaos, but all bodies are held in an equilibrium by the laws of repulsion and attraction. It is also a fact in Nature that all things of an gent beings of another sphere of life, whose knowledge of the laws that govern matter exceeds that of mortals who dwell on earth.

Vaucluse, R. I. THOMAS R. HAZARD.

FRANK CHASE, SOUTH SUTTON, N. H.—The true science of religion is for the first time on earth established by Spiritualism. It has for its foundation all revelations, all knowledge, all science, all philosophy. Creeds are merely some-body's belief, and their use is ended. Revelation and knowledge, in religion, are what we want to make it practical; and in Spiritualism we have them. Spiritualism sheds the light of truth, not doubt and uncertainty, over the earth. Spiritualism is to unfold a new theology, that will be reduced to practical science. Principles, not belief, will make its platform. Spiritualists do not believe, but they know the human soul is immor-

TRUTH, LAPORTE, IND., writes that Father Abbott has been preaching with good effect in that place, and has brought about an organization of Spiritualists. His devoted and successful work has called forth bitter denunciations from the pul-Mrs. Talmadge are secured for the present-

DR. D. C. DAKE, writing from Rochester, N. Y., Dec. 17th, 1867, says: Some two months since, with many regrets I left the "Smoky City," with its brave little band of spiritual brethren. ("God speed" them in their endeavors to build up Zion place.) Duty calls me to act in other scenes. But wherever my frail bark, with its slender sail, shall waft me, recollections of many, very many congenial friends and pleasing associations shall go with me, and remain engraven upon the brightest tablet of my memory. You will see by my card that I have opened offices here in this city, No. 8 and 7 Washington Hall, and am prepared "to heal the sick" by a pure and effectual method, "laying on of hands."

E. W. LEWIG M. D. WATHING N. Y.—There is

E. W. LEWIS, M. D., WATKINS, N. Y .- There is no mistaking the signs of the times. Spiritual powers and forces are ripening in Watkins, and, as almost everywhere else, they are just ready to break forth with renewed vigor and energy. Here were some of the early manifestations of Spiritof "heretics," who wrote against their theology.

Let us save every fact. The future will need them.

Let it not be said hereafter of us: "The Divine Guest was among them and they knew it not."

And hesides we all long years to be leading. more immediately benefited thereby. These act ive, living testimonies of spirit power are prominent amongst the many others of converting the world, by first blessing and benefiting the suffering and afflicted ones common to humanity. My this direction, and others are being developed all

Spiritualism in Austin, Nevads.

I feel that it may be interesting to you and the friends of Mrs. Laura De Force Gordon, to learn of her safe arrival in this little mining camp, on Friday the 23d inst., after a long and tedious journey of some three or four weeks by private conveyance from the city of Denver, Colorado Territory. Mr. and Mrs. Gordon, although somewhat jaded, were looking exceedingly well, and in good progress liberal views have made in our Courts, spirits, and said they enjoyed their overland trip as well as everywhere else, during the last quarter by their own conveyance much better than they would by the overland coach.

We had always supposed that we were living here in a God-forsaken portion of God's footstool, in the little city of Austin, Nevada, a place of about five thousand inhabitants, and situated in the mountains, about twelve hundred miles from the Missouri river, and about four hundred miles from the city of Sacramento, California. The altitude of Austin is about seven thousand feet above the level of the sea, and surrounded by the lofty, bald peaks of the Toiyabe range, with no other vegetation to greet the eye than the sagebrush and greasewood in the foot hills.

But finally the idea of its being so forsaken a

place was dispelled by the announcement of the arrival of Mrs. Laura De Force Gordon. We immediately repaired to her stopping place, and found her and the doctor in comfortable quarters and in good spirits. We asked her if she designed lecturing here before taking her departure. She replied that she did not know that there were any in the place who sympathized with Spiritualism. "No matter," we replied, "you must lecture if you have to speak on the street corners." She consented. Three of us then procured Bradford's Hall, the largest in the city, and capable of seating a thousand persons. We then procured posters announcing that Mrs. Gordon would lecture the next evening on the subject of Spiritualism, at 7 o'clock, and on Sunday at 2 and 7 o'clock P. M. It was not known whether there were a half dozen Spiritualists in the city or not. The hour arrived, and the hall was filled to its utmost capacity.

Mrs. Gordon preceded her discourse by reading one of Miss Lizzie Doten's poems. She then gave a discourse of nearly two hours in length. She was listened to with profound attention; the eyes of the audience were seemingly fixed upon the speaker as she arose, and never turned to the right or left until the close of her discourse. Again, on Sunday, at 2 o'clock, the lecture was well attended. But on Suuday evening it seemed

that the very foundation of the superstructure fairly groaned under the vast sea of human beings. Several subjects were handed in, in writing. Au opportunity was then given to the audience to select from the number, but as no one seemed to move the adoption of any particular one, it was moved and seconfied that the speaker make a se-

lection from the number. The motion was carried. She accordingly made the selection, and yet wove into the discourse as many points of the other subjects as time would permit. She reasoned with eloquence and perspiculty rarely equaled by any of the sterner sex, on this or any other subject. All admit-believers and unbelieversthat she did herself and the subject justice; and ever since it has been the topic of conversation in the offices, stores and saloons, as well as in the churches and the school-houses.

Mr. and Mrs. Gordon sold their team and took their departure this morning, by the overland coach, for Virginia City, Nev., and from thence to Sacramento and San Francisco, Cal. May good spirits ever attend her and the doctor.

Austin, Nev., Nov. 26, 1867. E. S. MUDGETT.

THE BIRTH PLACE OF GENIUS.—It is one of the mysteries of life that genius, that noblest gift of God to man, is nourished by poverty. Its greatest works have been achieved by the sorsowing ones of the world in tears and despair. Not in the brilliant saloon, furnished with every comfort, and alegangement in the library woll. comfort and elegance—not in the library well fitted, softly carpeted, and looking out upon a smooth green lawn, or a broad expanse of scenery smooth green lawn, or a broad expanse of scenery—not in ease and competence is genius born and nurtured, but more frequently in adversity and destitution, amidst the harassing cares of a straitened household, in bare and fireless garrets, with the noise of squalid children, in the midst of the turbulence of domestic contentions, and in the deep gloom of uncheered despair is genius born and reared. This is its birth-place, and in scenes like these, unpropitious, repulsive, wretched men have labored, studied, and trained themselves until they have at last emanated out of the gloom. nave incored, studied, and trained themselves until they have at last emanated out of the gloom of that obscurity, the shining lights of their times —become the companions of kings, the guides and teachers of their kind, and exercised an influence upon the thought of the world amounting te a species of intellectual legislation.

Michigan State Spiritual Association.

The semi-annual meeting of the above Association will be held in the city of Jackson, commencing Friday evening, January 24, and continuing over Saturday and Sunday. It is expected that Andrew Jackson Davis, Mrs. Davis, Selden J. Finney, and other prominent speakers will be

Thinly, and tends promitted apenders will be present.

We most earnestly invite every Society and community of Spiritualists in the State to be represented. We anticipate a very large Convention, and the discussion of questions of great interest. Our missionary, Rev. J. O. Barrett, will be present. The Spiritualists of Jackson have arranged with the hotels for reduced prices, for all they cannot themselves entertain.

Dorus M. Fox, President.

L. B. BROWN, Secretary. Lyons, Mich., Dec. 6, 1867.

Vermont Quarterly Convention.

The Spiritualists of Vermont hold their next regular State Convention at Middlebury, in the regular State Convention at Middlebury, in the Town Hail, the 3d, 4th and 5th of January, 1868. The Vermont Central, Rutland and Burlington, and Vermont Valley Railroads return members of the Convention free, on the pass of the Secretary. Good fare at the hotels for one dollar per day. Speakers and friends from abroad are cordially invited. A large and profitable meeting is day. Speakers and friends from abroad are cordially invited. A large and profitable meeting is anticipated, and arrangements made accordingly. The Convention will organize Jan. 3d at 10j A. M. Mrs. Geo. A. Pratt, Mrs. Geo. A. Pratt, Mrs. C. A. Cram, Mr. Hyman Barber, Mr. Hyman Barber, Mr. Alonzo Brown, Grodge Dutton, M. D., Cor. Sec.

GEORGE DUTTON, M. D., Cor. Sec.

Massachusetts Spiritualist Association. The Annual Convention of this Association will meet in Mercantile Hall, Summer street, Boston, Tuesday and Wednesday, Jan. 7th and 8th, 1863. This Convention is called in accordance with the Constitution for the general election of officers for the ensuing year.

The successful working of the Association for

the past twelve months, not only gives encouragement to further prosecute its labors, but createa variety of important business, for the proper settlement of which a full attendance of the Spiritualists of the State is particularly requested, that the work so auspiciously begun may be maintained wherever inaugurated, and extended with all practical rapidity throughout the Com-L. S. RICHARDS, Pres. GEORGE A. BACON, Cor. Sec.

Connecticut State Convention.

The Connecticut Association of Spiritualists will hold a Convention in Knight's Hall, 330 Main street, Hartford, Conn., Sunday, January 5th, 1868. The several Associations of Spiritualists in the State are requested to be fully represented. And the Friends of Progress, although not associated, in this State and elsewhere, are requested to attend this Convention. Rev. Mr. Foss, the State Agent, and other able speakers are expected to address the Convention. Delegates arriving in Hartford on Saturday, will report to Mr. J. S. Dow, No. 11 Pearl street, near the State House, who will assign them to the hospitalities of friends during the continuance of the Convention. A full attendance is requested. Per order of the Executive Committee

W. P. GATES, President.

and many others.

Spiritualist Convention.

The Spiritualists and friends of progress of Northern Missouri will hold a Convention at Macon City, Macon Co., Mo., January 15th, 1868, at which time efforts will be made to open the way for lecturers, speakers, &c., and for the cir-culation of liberal literature among the people; also to devise plans by which local organizations may be put in operation in all places where a nullicent number may be got together to form a nucleus for others to gather around. All are cordially invited. Col. John T. Ross,

Obituaries.

Went to the better home, from Boston, Nov. 7, 1867, the spirit of little Charlotte, youngest daughter of Thomas B. and Eliza Barron, aged 5 years and 6 months.

aspirit of little Charlotte, youngest daughter of Thomas S. and Eliza liarron, aged 5 years and 6 months.

Another little bud, too frail for carth, has gone to unfold itapetals in the bright Nummer clime. She was a child of much promise, often speaking far beyond her years. Three weeks, before her death, being then in perfect health, she made the request that she might be laid beside her father. At her departure she said, "Mother, I see father; can't you see him? I am. coming, father, soon, but not yet: I have something to do." Then naming some little friends, also naming what she wished to be given them of her treasures, and bidding each and all an affectionate good-by, she said, "I am going to be with father." Frond mother! thou wilt miss thy darling from the household band; she who was the sunshine and musle of the home circle. And as eventide draws near, and one little chist is vacant, perchance thou mayst think of thy loved one whose form thou hast laid away in Hount liope; yet though the chilling which so winter may drift with snow her grave, know that her fread spirit is ever around to cheer and guide theelin thy journey large to the aprit world. Yes, it is well with the little one, thus early removed from the tiny casket; she has been transplanted into those beautifulg gardens where angels walk and pure, bright spirits are the wardens. And when, with the boatman pale, thou art called to cross the dark river thou shatt meet her in that happier home, where death and change can never come.

Left the morial form, Dec. 15th, in Charlestown, Mass., the spirit of little Willie Adams, aged 7 years and 14 months. spirit of little Willie Adams, aged 7 years and 16 months.

This little boy was a member of Stream Group, in the Charlestown Lyceum. He now has left the mortal aphere to join the Lyceum above, stricken down by disease, which in a few days ended his earth-life. Though young in years yet his mind was ever struggling to know more of that beautiful home in the Summer-Land that his Leader and ifrends had talked with him about, and which he so much loved to hear. May his parents be comforted with the asserance that their darling one still lives and will wait for them on shat bright and shining shore, and that they have the sympathy of all who are connected with the Lyceum of which he was a member.

A. H. RICHARDSON.

Passed to spirit-life, from Monson, Mass., Dec. 13th, 1867, Mrs. Elvira S. Bradway, wife of Abel Bradway, aged 51 years. She was a firm believer in the Spiritual Philosophy; n good. wife, a fond mother, and a vesy obliging neighbor

CHARLOTTE BROOKS. Passed to the Summer-Land, on the 6th inst., Phillip Howes, aged 56 years and 2 months.
West Barnstable, Mass.

Banner of Light.

BOSTON, SATURDAY, JANUARY 4, 1868.

OFFICE 158 WASHINGTON STREET, ROOM No. 3, Ur STAIRS.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

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

All letters and communications intended for the Edito-al Department of this paper should be addressed to Luther

The Need of Necessity.

It has often been said that necessity is a constant friend, in that it calls out powers of which we were not sure that we were possessed. If development and growth be the real objects of life, then anything and everything that conduce to it is of course welcome to us. Give a young man a fat inheritance, on which he may feed in idleness and be at peace all his life, and you get nothing out of him, nor indeed does he find out what there is in him for himself. That is a pretty invariable rule. Few of us would make exertions if we were not compelled to; and though we deplore the fact of that compulsion as much as we choose, it is nevertheless the best thing for our faculties that could be devised. It is fortunate above all things in the world that we did not have the selection and arrangement of our circumstances

Bulwer used to say that it was a severor trial for a man to labor who did not feel the social need of applying himself by reason of being rich, than it was for one who had nothing but poverty for his inheritance and folt the stir of an inward ambition. It is a remark of kin to the one that there is no virtue, real and robust, where there is no temptation. The man who has plenty around him, thinks only of taking what he styles his ease, which at the last is the hardest of all things possible to him. It is far from a condition of case to be forced to nurse a diseased mind and , ture across whose disk stretches our common a broken down body. No work comes any harder than that. We are freest when we are our own masters; and that we cannot be until we attain to that state when our faculties are all inperfect freedom, and ready to perform the very best service for our welfare. What we call ambition is but an incitement to effort; if we didnot make that, it would soon be all over with us.

Obstacles are thrown in our way that we may exercise our courage, our will, our powers of every kind. Were everything smooth along the path, we should never be likely to become acquainted with what lies asleep within us. Nobody goes to work to seek out difficulties, nor would be do so if there were none in the way. It is too comfortable a thought for the natural sluggishness of the nature, that there are no difficulties to encounter, to permit it to be provoked. into exercion in hunting them up and overcoming them. We discover our truest ailies where we refuse to look for them. Whatever stimulates the will and lends sinew to the purpose, is to be accepted with joy as a friend indeed. And to prove it, think of the satisfaction with which, after some determined and persistent effort which has been crowned with visible success, we hall the consciousness of a new accession of power, and how we look down on the state of indolence we but just now coveted.

N. B. Starr, Spirit Artist.

In accordance with a previous announcement, friend Starr reached our city a few days since, bringing several specimens of his recently executed paintings. The first glance revealed their origin, and inclined us, aside from the well-authenticated recognitions and tests of Spiritualism, to say, as mere works of art they are richly worth ought of their artistic value the fact that they are pictured forms of the loved in spirit-life, and they become absolutely priceless.

Mr. Starr is a gentleman verging on seventy, quiet, modest, unassuming, and enthusiastically devoted to his work, under the guidance of immortal artists. For fifty years he was a common mechanic. Some four or five years since he began to be controlled mechanically and psychologically to paint. He now paints both mechanically and inspirationally, different artists controlling differently. He has taken pictures in public audiences even, that were then and there publicly recognized!

Among those now on exhibition in our Circle Room, are two children of Benjamin Wilbur, of Fall River, Mass. In a letter to us accompanying these paintings, Mr. Wilbur says: "They [the children] were immediately recognized by everybody who had known them in the earth-life. Furthermore, all the pictures he painted while with us, so far as I have heard, were perfectly -antisfactory."

He also brought quite a large painting, designed for our co-laborer, J. M. Peebles, representing him in his study-room, and a venerable looking ancient spirit bending over him like a father, with electric currents streaming from his fingers. Impressed to invite C. Fannie Allyn into the circleroom, she was immediately entranced, and in an eloquent and impressive manner extemporized a beautiful poem, in which she referred to the gifted of other ages; the deep interest they take in human progress; their partial relucarnation and inspirational efforts through the various media for the world's redemption. The controlling spirit referred to the influences of the Nazarene in the Celestial Heavens, and their continuance on earth through the instrumentalities of those who traveled as his companions under the burning skies of Asia; and then pointed to that ancient form upon the cancus as the John, banished to Patmos in his old age. We know Mr. Peebles's aversion to great names, and simply say that the responsibility of the above statement rests with the spirits—not us.

The controlling intelligence then personally addressed Mr. Starr in poetic language, at once encouraging and eloquent, promising him protection and increase of his already remarkable artistic powers for the furtherance of his mission. Friend E. S. Wheeler being present, was also entranced, and improvised a magnificent poem upon Art and Spirit Paintings, as demonstrations

of immortality. All things considered, the event we have thus so briefly and poorly committed to paper, was to those present a thrillingly interesting occasion, and will no doubt serve to inspire them to still greater efforts in the dissemination of the grand, all-glorious truths of Spiritualism.

The price of Dr. A. B. Child's new work entitled "Unhappy Marriages," is 30 cents by

The Summer-Land. STELLAR KEY TO THE SUMMER-LAND. By Andrew Jackson Davis. Part I. Illustrated with Diagrams and Engravings of Celestial Scenery. Boston: William White & Co., Banner of Light Publishing Company.

We approach the perusal of such a work as this with feelings inspired by the highest theme which human beings can admit to their contemplation. For this plain reason, too, it is a book above and beyond the reach of ordinary criticism. The rules of none of the schools can be applied to its examination. It is a treatise, and clearly an inspired one, on celestial things; things so far removed from this little, creeping life of ours, yet, by the miraculous power of insight and sympathy, brought so very close to our recognition that we are able to soar away to the far limits of our spirit-life, while still faithfully accumulating and assimilating the experience which ripens us for its final enjoyment.

The creeds have vainly sought to open the heavens to us, wherein are the new conditions of human existence. But here we find them mapped out with perfect distinctness. They are so clear to the eve of the spirit that it is as if it looked at them through a window. The spirit-land is revealed. Mr. Davis has discerned the interior aspects of that elevated sphere to which mortals are destined after leaving the form on earth, and in this little book he has set them down for the comfort, the instruction and the exaltation of

every soul that reads in faith. We cannot undertake, in a brief notice, to furnish anything like a just analysis of the volumethe latest and the best of all the author's writings, the crowning-work of the whole series. In his prefatory notice he says its design is "to furnish scientific and philosophical evidences of the existence of an Inhabitable Sphere, or Zone, among the suns and planets of space." And he adds, with all the weight of truth, that " these evidences are indispensable, being adapted to all who seek a solid, rational, philosophical foundation on which to rest their hopes of a substantial existence after death." In such an investigation all living men are profoundly interested. It comes home to every heart. The deadest clod of a mortal, lying buried under the materiality of life, experiences from time to time the quickening stir of a belief, or a hope, or at least a thought, that lifts him to the sky of that vast and illimitable fu-

There are eighteen chapters in this book, each bearing upon the steady development of the great theme. Among their titles are such as the following, than which nothing could be more thoroughly vital with suggestions: "Of the Natural and Spiritual Universes"; "Immortal Mind looking into the Heavens"; "The Possibility of the Spiritual Zone"; "Evidences of Zone Formations in the Heavens"; "The Scientific Certainty of the Spiritual Zone"; "The Location of the Summer Land"; "Traveling and Society in the Summer Land"; and "The Summer-Land as seen by Clairvoyance". In the treatment of his absorbing subject the author displays close and sinewy logic as well as spiritual insight; familiarity with the highest order of scientific truths as well as the most far-sighted powers of clairvovance. As the thoughtful reader follows him along step by step, walking among the stars and becoming familiar with those marvelous facts of existence which one by one disclose themselves to him on every side, he will not be able to refrain from breaking out into thanksgivings at being made to realize so vividly the beauty, the glory, and the eternal truth of what his soul had heretofore but dimly conceived.

It is not necessary to say more than this of a work that is certain to make so profound an impression on all who are led to read and study it. Nothing more, in fact, can be said, except it be a quotation of the author himself from cover to cover. We shall take occasion to make brief extracts from the book in future numbers of the Banner; but none that we shall be at liberty to transfer to our limited space will convey an idea of the clearness, the power, and the convincing demonstrations which nobody who reads can rethe price set upon them. Add to the material sist, were such his desire. We will but add an expression of our hope, which is more belief than hope, that every Spiritualist living will buy this little book and make it the treasury of his soul's highest faith.

Mercantile Hall Meetings.

On Sunday, December 22d, after the exercises of the Children's Lyceum were concluded and a short recess had, the curtain was raised, disclosing to the eager gaze of the children a large Christmas tree, loaded with remembrances for every one belonging to the Lyceum. About one hundred and fifty were present, the rain and sloshy walking preventing some thirty of the little ones from attending. The scene at the distribution of the presents can only be fully realized by those who were fortunate enough to be eye-witnesses. Those who helped inspire by their gifts the happy time, must have felt blessed, whether present or not. The hall was filled with parents and others. who caught the infectious spirit of the hour, and were young again, in spirit at least. An hour spent in this Lyceum would infuse new life into any one, no matter how blue or discouraged he might have been.

In the evening, Miss Lizzie Doten lectured before the Society, on the "Heavenly Host," in a style that met the expectations of the audience fully. She will speak in the same hall every Sunday afternoon during January.

Powell's Domestic Magazine.

The January number of this monthly, to which reference was recently made in the Banner, has been received. As its title page denotes, it is "a literary and progressive record," combining instruction and amusement. Mr. Powell is an Engligh gentleman of culture, and we bespeak for his magazine success. We shall notice this work more fully in our next. Sent to subscribers (in single wrappers) on the receipt of \$250. Single copies 25 cents. Address J. H. Powell, 18 South Third street, Philadelphia, Pa. For sale in Boston by J. J. Dyer & Co.

Dentistry.

Dr. A. B. Child, after six months' absence from his business for the recovery of his health, hasit gives us much pleasure to state-returned to his office, 50 School street, where he may be consulted during all business hours, having resumed the practice of dentistry, in company with his son, J. T. Child, one of the most expert surgeon-dentists in the country.

Miss Eliza A. Pittsinger.

This distinguished lady and poetess, who has been a resident of California for several years, arrived in our city recently from that State. We learn she intends to give a course of readings in Boston, New York, Philadelphia, Washington and other cities, and also to issue a volume of her

Music Hall Meetings.

On Sunday afternoon, December 22d, Mrs. Nellie L. Bronson spoke at Music Hall. It having been announced on the previous Sabbath that the congregation should have the privilege of selecting the subject for the address, a committee of five was chosen by nomination from among the audience. The committee presented to the Chairman of the meeting six questions; these were one after another submitted to ballot, and the following receiving the highest number of votes from those present, was decided to be adopted as the subject for the lecture: "Are the teachings of Spiritualism more beneficial to humanity than the teachings of theology?"

The medium, who had been absent during the balloting, then came in, and after a sublime Invocation proceeded to the consideration of the matter in hand, in a forcible, eloquent and rapid manner; her remarks would have done credit to the majority of the public speakers of the day if they had had an opportunity of a weeks' preparation, and the sudden and extemporaneous flow of language and ideas, proved conclusively that some other power than the medium was pronouncing the discourse—a power which in every firmly-knit sentence proclaimed: "We speak that we do know! and testify that we have seen!" We give below a brief synopsis of the address:

Before we can comprehend the benefits of any one thing as compared with another, we must one thing as compared with another, we must first comprehend the differences existing between them. We must fully understand what theology teaches—what Spiritualism unfolds to the soul of men. We should respect theology, because it had been the mother, the giver of the germ of something better; because she had given us a platform on which to stand, while we surveyed the vast capabilities of the soul for universal unfoldment and expansion. Theology was good—se foldment and expansion. Theology was good—as was all religion, as far as it went—as far and inas nucle as it contained the gorms of good to the soul. The religion of Christian theology was pure to itself, teaching the one God, embodied according to its idea, and the mediator Jesus. But so was Paganism to its followers—it taught the one God, also, but he was embodied in wood or stone; the Mahometan believed in the one God—but he also believed in Mahomet; thus every system had a God, but it was embodied in the highest ideal of its followers.

Man's God was always his highest ideal; to Him he brought his offerings—His blessings called forth his gratitude—he lived amid the splendor that flowed out from His delife presence. But the God taught by theology was a deity of the fancy rather than reality—a form more in letter than in spirit—in theory rather, than in practice. Its followers worshiped their deity because they feared His vengeance if they refused to adore him. Theology painted a deity more on the physical earth than the world beyond.

earth than the world beyond.

Theology taught that the greatest goodness could be miraculously attained—the greatest sin instantaneously laid aside, by professing contrition, and declaring faith in the atoning blood of the Nazarene. Therefore to Jesus the Church follower presented his offering of thanksgiving, because he believed he would wear for him the crown of thorns, and bear his sorrow for him. This was ascribing to the Delty an act of injustice. this was ascribing to the Delty an act of injustice that would not be tolerated in a human being—the ordination that one should bear the load of all. Spiritualism teaches no such thing as this.

Religion in itself was pure. It taught the docrengion in itself was pure. It taught the doc-trine of immortality, because of our consciousness of right and wrong—consciousness of highest good and lowest evil. It taught us to look to God for blessings, because from him came all our gifts. But in this last point Theology was widely different from Spiritualism. Theology taught that we received those blessings, being uncorthy of them all the while. Spiritualism told us we were worthy of them; that God never gave to an unworthy object; that he would not give bread except to the hungry, clothing save to the naked; that he would not breathe its fragrance on the woodland flower unless he had created in man's breast a corre-

unless he had created in man's breast a corresponding power of appreciation.

Theology proclaimed, "Have faith and ye shall be saved!" Spiritualism said, "Work and ye shall be saved!" Theology taught that faith in Christ was alone able to bring salvation. Spiritualism demanded a demonstrated love of Christ in the spirit, and declared no man could receive any benefit or evil unless he was worthy of it.

The convict sunk in the lowest engagairs of his

The convict, sunk in the lowest quagnire of his sin, weighed down by the weight of his crime, bound in the dungeon-was not his condition in itself a proof of the judgment of God, and, at the same time, a prayer to God? And men and women were God's ordained angels to work out the fitting answer, which should be to lead the sinner into the light of mercy. The prayers of theology differed in such cases from those of Spiritualism, which demanded we should pray in the spirit and work in the physical to accomplish that prayer. Hence the teachings of Spiritualism were more Hence the teachings of Spiritualism were more beneficial to humanity than those of theology, for fact rather than faith must lead to wisdom. Man could never be led to know himself a sinner till the inner light of his spirit portrayed it to his eye. It was a duty enjoined by Spiritualism that we light the altar-fires in the hearts of the crushed and sin-laden, that by the radiance they be led to see their true condition and "go and sin no more." You might forever tell your brother he was a sinner, but unless you gave him an inner consciousner, but unless you gave him an inner consciousness of it your labors were vain. If you told him it was right that he should be punished, unless you explained to him the ways of righteousness your toll was for naught. You were not to pray done, but to endeavor to work out the great prin-

ciple embodied in yourselves. ciple embodied in yourselves.

A man sinned most against himself when he was said to sin against God; when he did so, pain would surely follow, either here in the mortal or when he should have crossed the bounds of time. The wound was left on the soul, as the scar is on the body when the cuticle is broken; no blood could wash that scar away. Suppose we did believe receive the other of both washes the covered to the countries. lieve, receive the rite of baptism, endorse the cove-nant of the holy churches—were we then without sin? If so, we might cast the stone of condemnation at our brother man. But was this the case?
Would not self-examination prove the necessity
of a continued salvation, that each day sins crept
in, wrongs were committed for which atonement

Spiritualism gave to man the ultimate of theology: that God ruled men more through their fellow men than through air; more through the souls of surrounding mortals than in the closet. It taught that our communings within ourselves were the means prescribed for the ascertaining of our spiritual needs; that by progressive life the soul would gain highter views of right and wrong, and take upon itself daily a more perfect image of its God; that the toil of this world for goodness was not suspended on reaching the spirit-world; that our

efforts were the monument upon which we would one day see graven: "Life everlasting!" Spiritualism taught that men and women were angels as far as they were good. Hence there was no need of a church, for the roof of our temple was the canopy of heaven; our communion-table was the table of charity, from which the hungry were fed, the naked clothed, evil-doers lifted out of darkness to light. This was the true sacrament: to labor ourselves, and not leave the work to God. Theology said this in part—it was right for man to labor for the good of his fellows, but the true touchstone of Christian theology was faith in the merits of the blood of Jesus. Spiritualism proclaimed that this labor was to be done from an innate love of man. Theology made a local heaven and hell. Spiritualism created neither. It taught that each made his own heaven or hell for if a man made a hell for his brother, he would for it a man made a hell for his brother, he would ever be devising means to screen himself while he condemned his fellows to everlasting fire; he would be telling to drive away the thought of his own sin, (hoping for pardon from God.) and always holding up to view his own good deeds as a reason why his neighbor should be damned.

Thus theology—was it Christian?—refused to receive a man who came forth from prison determined to do right; it denied fellowship with him because he had a brand on his brow; it said to all its children: "Depart from the way of avil-

to all its children: "Depart from the way of evil-doers." So there was from the Church no light of reformation which should bring the sinner in this life to a morn of blessed resurrection. Where was that light to be found save in Spiritualism, which told us that when we had no sin in our own hearts, we might look for and condemn it in

Theology has built its creeds. What for? That

saints might come together and exchange their ideas and commune in fellowship without being bothered by outsiders; that they might eat bread and drink wine while they imagined them to be emblems of a higher and holier life. But this was no religion for Spiritualists, because it said: "Stand aside. I am holier than thou." Spiritualism commanded its followers to break bread with all, and to give to him that thirsted the pure waters of life.

Theology said that a man could live in sin all his days, but at the hour of death he could repent, and enter the other life free from all taint or disparagement. Spiritualism said every man was saints might come together and exchange their

and enter the other life free from all taint or disparagement. Spiritualism said every man was resurrected from crime just when he decided to do better; if he did so in the hour of death, he must keep that vow in the spirit-land—if he did otherwise, the consequences will follow as they do broken faith on earth. A true Spiritualist would never condemn his neighbor, or stand upon the wrongs of any man. He would rather occupy every moment in looking for good, than in writing the story of evil on the blackboards of ages! The God of the Spiritualist was not a God of an The God of the Spiritualist was not a God of anger, but the greatest good he can see to his own soul and that of humanity. He believed in a God whose religion was to do good; whose form was Nature; whose law the Holy Ghoat; whose Sav-iour rested in his own heart, not on Jesus. His creed was: "I believe in God; in the holy sacracreed was: "I believe in God; in the holy sacra-ment of Charity; in the Holy Ghost, as demon-strated in God's law of just compensation. I be-lieve in Jesus the example—in the Christ that lives in the inner mau. I believe in the Holy Church of Humanity, and will unite my efforts with all which will bring to it the greatest good." Believing such a creed we had no need of bars

Believing such a creed, we had no need of bars to keep out one child of God! The difference between Theology and Spiritual-The difference between Theology and Spiritualism was, that one taught a hope of good, the other a knowledge; one that we should know God by and by, the other that we know him now; one that we shall meet with the spirits of the just in some future, far-off heaven; the other, that we need not wait for the angels, for they are with us always; one that Jesus was the only hope of the world and the transfer was lighted to him the world, and that progress was limited to him; the other, that he was an example of the past, and that progression was not limited to any man, age or world, but the soul should move on forever and forever!

At the close of the discourse several questions were propounded by the audience, and answered in a ready and convincing manner by the controlling influence. In her replies she defined the God within ourselves to be the highest good we could conceive of: said that undeveloped or evil spirits came in many cases to the media as a hungry child for bread, and that they should not be feared but aided, for they could not drag down the good; that the spirit of manhood was found in the spirit of resistance to sin. She declared that no true man had ever deteriorated on becoming a Spiritualist. If, as was asserted, some found the whip and spur of theology necessary to keep them in the path of rectitude, it was just what they needed, and not being fit for the grander Church of Spiritualism they had better remain where they were; for a man who was good through fear, was incapable of receiving the gospel of the inner life. Her replies were heartily applauded by the audience.

On the 29th of December and 5th of January, owing to arrangements with regard to the hall, there will be no meetings. The lectures will commence Jan. 12th.

Prof. Fowler's Lecture.

S. Fowler delivered the second of his course of Temple. His remarks were chiefly confined to the | the popular authoress of "Hospital Sketches." It self-improvement and the culture of children. The | new illustrations, and on an entirely new basis, great command issued to every mortal in the flesh | while faithfully occupying the old field. "Merry" was: "Occupy till I come!" and it was the duty has been a favorite with a great many thousands use of every faculty given them to the fullest extent; for experience proved that whenever any power, either of mind or body, was neglected, it became feeble. The study of man was more exalted than the study of any other subject, for the the Almighty, and we looked from Nature up to Nature's God. The time was coming when the plans of Mr. Fuller the most liberal success. study of man's powers would eclipse all other branches of science.

The lecturer here gave many examples of the capabilities for extended unfoldment found in the development, it was easy by its aid to bring the character to a rounded symmetry. Too often the desire for a soft hand and a delicate constitutionespecially in women—was made to swallow up all mental and physical strength, as Aaron's rod devoured all the other rods. There was no escape from the flat of labor-God's laws were universal; the attraction of gravitation brought stones to the earth invariably-and so with all other forces of creation. Man must, in obedience to those laws, toil to develop the spirit-principle within him, as well as the physical and mental. The lecturer related a story of an ignorant man who, having become suddenly wealthy by oil speculations, sent his daughter to school that she might receive a finished education: calling sometime afterward he found her at the foot of all her classes, and on asking the teacher the reason thereof, he was informed that his daughter "rather lacked capacity." "Oh! is that all?" he exclaimed, as he drew forth a roll of "greenbacks": "there, go and buy her some capacity!" But it was action, not money, that would bring out the powers of body or mind. As regarded life, in all its phases, that man made

the most, who improved himself the most, and was worth the most, who enjoyed the most by reason of such improvement; for a perfect knowledge of himself, through the principles of Phrenology, was the best piece of property a man could possess. The lecturer here demonstrated by engravings and skulls, that the propensities of man were written in the conformation of the brain, but that the cultivation of those propensities made the marked developments, not the developments the propensities; also that a part of the body was a foundation from whence could be shown its weakness or strength—as the hand or arm—just as Agassiz demonstrated the forms of the Pre-Adamte animals by a few bones which have come down to our day. Man's upright, perpendicular face, as distinguished from the horizontal ones of the brute creation, was owing to the fact that the reasoning powers pushed forward the mask of the coun-

The lecturer closed by giving some good advice on the rearing of children, declaring that love, not the rod, was the highest governing power. It was true old King Solomon had said: "Spare the rod and spoil the child," but then he would not advise any one to follow King Solomon, as regarded whipping children, or some other practices to which he was addicted. Some thought they must crush out the will in the child, but God gave nothing to be crushed out—he gave to be cultivated. There was no pleasure on earth to be compared with that of parental love, if the line of duty was strictly followed. The lecture continued for nearly two hours, embracing several phrenological examinations, and was listened to with profound attention and frequent applause.

The London Spiritual Magazine for December and No. 9 of "Human Nature," are received at this office, and ready for delivery.

New Publications.

In his timely little brochure on "Unnappy MARRIAGES"-published at the Banner of Light Office-Dr. A. B. Child, now become "St. Asaph by the inspired decree of Andrew Jackson Davis, shows himself so impatient of the gross and cruel wrongs, the tyranny, the hypocrisy, and the sensualism practiced under cover of Marriage and the laws that establish it in society, that he advocates the entire abrogation of a rite from which such unhappy consequences have proceeded. We fully sympathize with that impatience, and would gladly see the indignation it provokes removed by the removal of its cause. We go as far as he who goes furthest, in denouncing those ordinances and customs, however strongly defended and entrenched, which are so open to the abuse of unworthy people. And we are ready to join hands with any one and every one, Dr. Child of course included, who will work for the rescue of the marriage institution from the evil influences under which it has fallen, and elevate it to that place which so truly sacred a relation as that of husband and wife is entitled to. Regarding this little work of Dr. Child as a criticism of the institution as it now exists, we regret that we are compelled to accept all his statements as accusingly true. He cannot write down criticisms on this matter one whit harder than our own will be. But when he proposes, as the certain and the only remedy for it all, the instant and complete throwing down of the social framework which Marriage supports, he proposes a remedy which most minds will regard as worse than the disease. It strikes us that the very just criticisms of Dr. Child would carry far more influence than they will, were they to be supported by some constructive and preservatory plans, or theories even, that would reasonably promise to take the place of the faulty arrangements that now underlie our social condition. However, all persons of a progressive and reformatory spirit will want to read this latest work of Dr. Child, and will thank him for having added it to the list of those books which have had such an influence in awakening popular thought in the right direction.

THE ATLANTIC MONTHLY for the first month of the New Year opens, as it should, with manifold attractions, of which a glance at the rich table of contents will give the reader a fair taste. Whittier contributes a beautiful poem on " The Wife "; Bryant has a translation from Homer; Mrs. Stowe has "Our Second Girl"; there is a readable article on President Wayland; Bayard Taylor continues his interesting sketches of the "By-Ways of Europe"; Emerson has "Aspects of Culture"; Lowell has a poem "In the Twilight"; Hawthorne's papers are made to yield a characteristic sketch of his observations and experience while holding a place in the Custom House of Boston; Eugene Benson contributes a paper on "The Old Masters in the Louvre, and Modern Art"; and Dickens brings up the rear with Part I. of a story called "George Silverman's Explanation." It is at once a brilliant, a fat, and a solid number.

MERRY'S MUSEUM has been purchased by Mr. On Thursday evening, December 19th, Prof. O. | Horace B. Fuller, of this city, and is to begin its twenty-ninth volume in January under entirely Free Lectures, to a crowded house, in Tremont new auspices. The new editress is Miss Alcott, uses of Phrenology and Physiology, as applied to is to appear with a corps of new writers, with of every one so occupying to endeavor to make of young people, who themselves, or by their descendants, will welcome this marked improvement in the magazine. It is, in fact, a complete renovation. And the price is something worth considering, too. It costs but \$1.50 per year, and the enterprising publisher is determined that it work of the Almighty proclaimed the character of shall successfully compete with the best and boldest of youth's magazines. We wish the new

A. Williams & Co. have HARPER'S MONTHLY for January, 1868, which presents a list of marked attractions. Its illustrated articles are numerous human form, provided cultivation was applied to and profusely cared for, including "Chattanooga, bring them out. As physical action strengthened and How we Held it," "The Cafes of the Paris the muscles, so mental action developed the brain; Exhibition," "Memoir of Babylon," and a Love and as Phrenology pointed out the seat of each Story by the author of "John Halifax." The papers are of sufficient variety, and all fresh, to entice the reader into a new year's subscription. The editorial department is very readable. We can but repeat our commendations of Harper, on entering upon a year which must continue the prosperity of this most popular magazine.

> The Seventh Edition of the CHILDREN'S Pro-GRESSIVE LYCEUM MANUAL has just been published by Bela Marsh, and the fact shows how rapidly this little manual is growing in popular favor and usefulness. We are glad to notice that many of the Orthodox Churches are adopting its leading ideas in the teachings of their own Sunday Schools, and trust they will do all they can in aiding us to widen the circle of believers in Spirit-

> POEMS AND ESSAYS; Inspirational. By J. F. C. is the title of a little brochure, published at Syracuse, N. Y., in both prose and verse. Its verses are sweet and soothing, and its prose pages are cheering and consolatory. It is worthy of a wide and attentive perusal.

> THE NURSERY.—The January number of this excellent monthly magazine for youngest readers keeps up its well-earned reputation. It is edited by Fanny P. Seaverns, and published by John L. Shorey, 13 Washington street.

Prof. Denton in Music Hall.

We are pleased to learn that Prof. Wm. Denton has been reëngaged to lecture in Music Hall in this city, Sunday afternoon, Jan. 12th. His address, a few weeks since in the same hall, created such a profound sensation, that a general request was expressed to again hear this able scholar give a scientific analysis of Spiritualism and its pheromena; and he has consented. Those who feel any interest in the important subject of Spiritualism, will receive valuable instruction that will richly repay them for listening.

New Music.

Oliver Ditson & Co. have issued the following new pieces of music: "Gov. Andrew's Funeral March," by John S. Porter, with a splendid lithographic likeness of the Ex-Governor; "The Maiden's Lament," a ballad; "The Birds will come again," by George Cooper, music by J. R. Thomas; Gentle Amy Lee," song and chorus, words by E. J. Porter, music by A. B. Hong; "Silver Star Quickstep," being No. 5 of the collection of Crystal Gems;" When toils have ceased," a song for contralto or baritone, by W. H. Beckett; "Damen Galop," by Albert Parlow.

Several splendid spirit pictures, recently painted by Bro. N. B. Starr, the spirit artist, are on exhibition at the Banner of Light Free Circle Boom, 'Admission free.

ALL SORTS OF PARAGRAPHS.

We send special greeting: A HAPPY NEW YEAR TO ALL OUR PATRONS, young and old, male and female, wealthy or poor. The sun of SPIRITUALISM is rapidly rising in all climes, to gild the hilltons of Reason with its rays, preparatory to lighting with its presence the dark valleys of Old Theology. Knowing this, we can indeed send out a joyous greeting-a happy new year—to ALL earth's children.

Friends who receive by mail, from the Massachusetts Spiritualist Association, handbills advertising the Annual Convention, to be held at Mercantile Hall, Boston, Jan. 7th and 8th. will serve the cause and oblige the officers of the Executive Committee by posting them in some conspicuous place.

Morse's Fountain Pen is a capital article. One dip of luk is sufficient to write over two pages of quarto post paper. For particulars see adver-

J. G. Tilton, of Pittsburgh, Pa., wishes to make arrangements with a good test-medium to locate there. For further particulars apply at this

A sealed letter addressed to Sylvia Ann Howland, has been answered by the spirit. It is subject to the order of the writer. No other person need apply,

General Thaw visited Boston Christmas week. He was welcomed by many poor people, with great enthusiasm-especially those who lacked a supply of fuel.

H. Melville Fay has been trying his hand at imposture in England; but he made no headway whatever. Prof. Gunning was on his track, and thoroughly posted the Spiritualists in Great Britain. So Fay has come to grief. He is the brassiest biped on the face of the earth.

A. S. Hayward, the "magnetic healer," has taken rooms at No. 11 Dix Place, in this city.

The managing editor of the London Times has a salary of £5,000 (\$25,000) a year.

Five ship loads of German emigrants are on the way to Texas.

, Russia has about seven hundred and fifty gold mines, which give employment to sixty thousand men, women and children, and yield twenty-four tons of the precious metals, annually.

SKATING .- A new skating "rink" has been opened at the South-end in Ward Eleven. Jamaica Pond froze over last week, and the skating and good sense for a time, for this may be a good has been excellent.

CALENDAR CARDS.-C. C. Mead, 91 Washington street, has issued his annual Calendar Card lowed by others, who again soon follow to the in a neat and compact form for usefulness. The deeper dens of disease and dissipation, or to the tabular work is not crowded for the sake of dis- graveyard. playing fancy work on the margin, but is clear and open, and quickly catches the eye. Business try who need looking after, providing for, and

A Catholic Church, for a colored congregation exclusively, is to be dedicated in Charleston. S. C.

When Richard Pierce, printer, of Boston, worked off upon his hand-press, on the 25th of September, 1690, the first newspaper ever published in America, the General Court took the sheet into custody, held solemn debate over the daring disturber of the public quiet, and voted that it "contained reflections of a very high nature," and its publication was contrary to law. It was not allowed to appear again.

The Central Park skating ponds are lighted by

Three young men in Berlin have died while attempting to pass seven days and seven nights without sleep.

One million one hundred and twenty thousand children attend school in Russia.

Henry Ward Beecher says that when men go to Church, and get nothing but cut straw raised five hundred years ago, and are dissatisfied at that, and will not come again, he honors them. As long as human nature remains true to what it is, he does not believe the herds will refuse to vided for her with the power in our hands. when there is injey folder there and if they do not come, it is because there is nothing to eat.

Nonsense is defined as sense which differs from one's own.

The English ritualists have introduced the " wafer" in the sacrament.

Paris streets are cleaned for nothing, and \$105,-000 per annum is paid the city for the sweepings.

Thirty per cent, of the population of England and Wales, as shown from the marriage register, are unable to write their names; and it is calculated that at least one million of children are un provided with any means of education.

Hoe is getting up a press to print both sides of a sheet at the same time. We suggested this idea fifteen years ago.

The late Thomas Francis Meagher left an estate worth four hundred thousand dollars.

John Stuart Mill contemplates a visit to the United States, at an early day. Hope he'll come.

Movements of Lecturers and Mediums.

Mrs. S. A. Willis, of Lawrence, Mass., (lecturer) is now and has been for several weeks suffering New York, just before the great snowstorm, pasfrom severe illness. Her correspondents will understand why letters have not been attended tation totally destroyed those it tried to defend, to with the usual promptness.

J. M. Peebles paid us a flying visit last week. ington, D. C., where he is to speak during Jannary. Ed. S. Wheeler, during his late lecturing trip

West, was so well appreciated that he has received an invitation from one place to return and speak one year for them. Mrs. Nellie L. Bronson speaks in Cincinnati

Ohio, during January and February. Mrs. C. Fannie Allyn lectures in Providence,

R. I., during January.

Isaac P. Greenlenf speaks before the Society of Sniritualists in Worcester, during January.

Standard School Books.

THE CAMBRIDGE COURSE OF ELEMENTARY J. A. Gillet, teachers in the High School, Cam- saloons and playrooms of the parties. bridge, Mass. Boston: Crosby & Ainsworth, New York: O. S. Felt, 1868.

Also, by the same authors and the same publishers. THE CAMBRIDGE COURSE OF ELEMENTARY

PHYSICS. Part Third: Astronomy.

ELEMENTS OF NATURAL PHILOSOPHY. A book for beginners.

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

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Complete works of A. J. Davis, comprising twenty-two volumes, nineteen clott, threeonly paper: Nature's Divine Revelations, 39th edition, just out. Svois., Great Harmonia, each complete. Physician, Teacher, Ser. Reformer and Thinker. Magle Staff, an Autobiography of the author. Penetralia, Harbinger of Health, Answers to Ever-Recurring Questions. Morning Electures (50 discourses). History and Philosophy of Evil, Philosophy of Spirit Intercourse, Philosophy of Evil, Philosophy of Spirit Intercourse, Philosophy of Evil, Philosophy of Very Large Assortment of Spiritualist Books.

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Complete works of Thomas Paine, in three volumes, price \$6: postage 90 cts.
Persons sending us \$10 in one order can order the full amount, and we will pay the postage where it dues not exceed book rates. Send post-office orders when convenient. They are always safe, as are registered letters under the new

Popular Medicines.

Spence's Positive and Negative Powders, Dr. H. B. Storer's preparation of Dodd's Nervine, (\$1 per bottle,) Neurapathic Balsam, (50 cents and \$1,) Ring's Ambrosia for the hair, (\$1.) and an invaluable medicine for coughs and sore lungs, 1)r. Chase's Balsam of Longwort, (50 cents per bottle.)

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

Abandoned Women.

In every large city of our country, and of every other civilized and christianized country, there is a greater or less number of females who are distinguished by the above title. More in cities with foreign commerce and large trade, and less in more interior and the manufacturing cities; for where females can find employment and support themselves by industry, they seldom engage in the ruinous pursuits that give them the above title. In New York, Boston, Philadelphia, Washington. New Orleans and many other cities, this class of citizens carry on a regular business, in which some few (very few) get rich; many more die early, and often most wretchedly poor, diseased and deserted, and often by death escape what there is no escape from in life, (viz.) the neglect, abuse and scorn of those who made them what they were. Some of them seem to flourish for a few months and walk the streets by day and night, often in the richest garments, flushed or painted cheeks and fantastic curls, by which they allure the stranger, often to his ruin, or luckily for him if only with the loss of his money, lesson. But it is surprising how soon these forms disappear from their accustomed walks, to be fol-

There is really no class of people in our counpreventing so much as this class. They are far more to be pitied than blamed, and, if we can believe the New Testament, Jesus thought so in his day, for he would not condemn the one brought to him, and is said to have told the bigoted Scribes and Pharisees these barlots would get into heaven before them, and it is no doubt as true now of them and our priests and bigoted Christians and the Scribes who allure them.

The men who disgrace, patronize and associate with these females, and not only abandon them but cause them to be stigmatized as abandoned women, never recognize or speak to them on the street nor in company. These men are not disgraced. They are not abandoned men, but many of them belong to, live in, and visit with the "first families," and most religious and respectable ladies in the cities, and when they want a wife find plenty ready to marry them in the best circles of respectability.

We have long said, and repeat it again, that this state of things cannot be remedied and a cure effected until woman is put on a social equality with man, nay, nor until she is put on social and political, civil and religious equality. She must be provided for, or allowed to provide for herself, and this condition shows how well we have pro-Church and State have both degraded her in marriage and out of it; and, robbing her of more than half her earnings, have driven her to destitution and prostitution, and then abandoned her and treated her with a contempt, neglect and scandal worse than death. The fault is in our social system, in Church and State, and the remedy there. and when properly applied will rescue and save a very large number of souls and bodies from the degraded and suffering destiny that is nowand without it-awaiting thousands of beautiful little happy and beloved children, petted by their proud mothers. For no mother can know the fate awaiting her darling child; it may grow under her care to womanhood, full of love and high aspirations, and be apparently happily married, and soon after find she is in a worse condition than the grave, and seek a change to a house of more general prostitution, where there is a little chance to exercise the will and act voluntarily as she could not when a slave.

In or out of marriage, woman must be free and equal to man in self-government, and she must be paid for her labor, in or out of marriage.

Pistols, Passion and Reputation.

In the recent bloody tragedy which disgraced the sidewalks of Fifth Avenue and Broadway. sion controlled the pistols, and in defending repuand injured several others. It is not generally supposed in the country that men who run comic He married a couple in Charlestown, Christmas dances and negro minstrels, (show) and own fare Eve; spoke in Ashland Friday evening, and in banks and patronize gambling houses, have much Taunton Sunday. He goes immediately to Wash. reputation to defend: but in our large cities this class of citizens are the most tenacious of any of a good reputation and good credit-especially among the dancers and comic performers. It seems in this case one of these gentlemen had

soiled the reputation of another by accusing him of owing more than he could pay, which, if false, was considered a stain, and if true, was really a greater libel, as it might hurt his credit. Reason steps aside, as it would take no notice of the offence, and passion assumes the reins of government. Pistols are of course called in, and both parties appear on Broadway and the avenues. secretly armed with concealed weapons, as if about to enter a battle-field, and they, aided by friends, soon make a battle-ground of the sidewalk and a job for the undertaker, and costly PHYSICS. Part First: Cohesion, Adhesion, Chem. jobs for the taxpayers, employment of courts, and ical Affinity, and Electricity. By W. J. Rolfe and a yest amount of anger and sorrow mixed for the

Such is the reign of passion with pistols. It is high time that reason took the weapons out of the hands of such parties, and punished all who are caught carrying them loaded and concealed in the streets by day or night in any city in times of peace. If men could be governed by reason, they would never need them, and if governed by passion, community is never safe with them in their

possession. We have traveled nearly twenty years, and been in nearly all the cities of our nation, and out at all hours of night and day, and never carried a pistol and never needed one, even doing it, except in war-not even in the noisy celebrations of the fourth of July and eighth of

What a blessed thing it would be to dispense with the rule of passion in every department of life and every human soul, and let this inferior | Spiritualist should be above and beyond looking for power be ever governed by reason, and act deliberately in every transaction of life. No of; yet when such a striking test as this is given more such disgraceful tragedies would make us us, we surely should acknowledge it. Suffice it to ashamed of our society and city life, and no more say, (for I will not encroach upon your time longworthless reputations would have to be defended | er,) that my brother has at different times returnby pistols at the expense of life, leaving desolate ed and given us descriptions of his spirit home, the households of women and children, as the late reception he met with, his first sensations and one has. Shooting and pounding each other is too common by far, and needs a remedy rigidly applied.

Mediums in New York.

Mrs. R. L. Moore wishes us to " return thanks" to the many friends who have patronized her mediumship, and for their expressed approbation of her examinations and prescriptions, and to ask for her an excuse for the delays in some returns. which are owing to the receipts by mail being often necessarily delayed several days for the answer. All letters received by her will be answered, or returned with the money.

Mrs. E. D. Murfey, whose notice is ever to be found in our paper, has a very large and very successful practice. No complaints, but many expressions of satisfaction and heartfelt gratitude. reach our office from her patients.

C. H. Foster is still as successful as ever in astonishing and convincing the skeptics, and convinces more of them than any three of our best lecturers. Facts are stubborn things, and very convincing to candid minds, but weak minds are more easily controlled by fear, and with them the devil and hell are better arguments.

From the President of the Massachusetts Spiritual Association.

It is perhaps unnecessary to remind the Spiritualists of Massachusetts that the year for which they pledged their subscriptions has nearly expired; and that on the 7th and 8th of January. (Tuesday and Wednesday) not only is it essential that each should be increased-for in what channel of religious reform can an investment be made and produce greater results? Follow the route of our agents during the past year, and behold the interest awakened in towns and small. sequestered places, where the light of Spiritualism had scarcely dawned, and then ask yourself the question, whether or not the Massachusetts Spiritual Association should be sustained? Your response, I know, would be a hearty "yes," with a shower of greenbacks to give it "God speed." Why, look at the town of Duxbury, a place where our Agent was exceedingly troubled to find a Spiritualist; not only was a meeting called and a crowded hall the result of the Agent's efforts. but meetings, I learn, have continued to be held there since. This is but one town among the many visited by our missionaries in their pioneer tour through the State. Bills, placards, &c., have to be printed, traveling expenses must be paid, the Agent or Missionary being encumbered with a hody corporeal, must needs clothe and feed it; other incidental expenses must be met, and who but those receiving the benefits of Spiritualism are more competent to assist in the great movement in scattering the new light through every village and hamlet in the Commonwealth?

In retiring from the office of President of the Association, (and for which office I cannot again consent to be a candidate, being heavily burdened with other onerous duties-connected with Spiritualism-which claim already too large a portion of my time,) I would respectfully suggest the striking out of all that part of the constitution or prenable which attempts to give a doctrine or creed of Spiritualists, and in its place insert nothing but what will further the direct business purposes of the Association. For instance, something like the following:

the name of "The Massachusetts Spiritual Association," for the purpose of sending missionaries throughout the Commonwealth, to disseminate and establish the great truth of spirit-communion.

This, and the present by-laws (which simply regulate the operations of the Association) would be sufficient.

Let Spiritualists from all parts of the State be present at this annual Convention; it certainly is the most important meeting of Spiritualists held it is a tedious job for our clerks to hunt through during the year. Massachusetts has led the van the thousands of names upon our subscription in this new "missionary" movement. See to it. friends, that she sustains her well earned reputa-LYSANDER S. RICHARDS. tion.

Boston, Dec. 24, 1867.

Missionary Route in Ohio.

Having determined upon the following places as embracing the route, or line of travel, in commencing the "missionary work" of this State, I MASS. PRICE \$1 per package; by mail two postearnestly request the friends in each of these places, or those living contiguous to them to take such measures as will give the fullest public notice of the lectures to be given, and also to provide as comfortable and commodious a place for meetings as circumstances will permit. The exact time at which I will be able to reach these noints cannot now be definitely stated, as it is impossible to determine beforehand how much time I may find it necessary or best to spend in each place; therefore ample notice will be given, by handbills" and otherwise, of the time in which the "State Missionary" will visit each locality. I intend beginning this most important work Janu ary 1st, 1868, commencing at the first named place in the following list, proceeding along the route as fast as a faithful performance of the labors before me will admit. Brothers and sisters, friends and reformers, the

holiest cause that ever engaged the attention of mortals, is ours! Do you desire its triumph? Your action can give the only consistent answer! Let that be work! WORK!

List of Places: Genoa, Fremont, Ballville, Clyde, Bellevue, Castalia, Norwalk, Milan, Berlin Heights, Oberlin, Elgria, Eaton, Grafton Center, Litchfield, Liverpool, Cleveland, Willoughby, Painesville, Centerville, Talcott, Geneva, Austinburg, Jefferson, Monroe Center, Andover, Cherry Valley, New Lynne, Mesapotamia, Trumbull Co., Farmington, Parkman, Braceville, Newton Falls,

Verification of Spirit-Messages.

MESSRS EDITORS-I feel it my duty to say to you that the communication in the last "Banner" from "Edwin Ballou" was a perfect test, and I am in time of war, and have not burned any powder willing any one should know it. The spirit (my for nearly twenty years, nor seen any need of brother) has often been back to us, and at different times said the same things, almost word for word, that appeared in the message in your paper We know it was him, and thank you very much for publishing it. It is the greatest proof I have ever had of the return of spirits, though I believe a truc mere tests or proofs of what they are already sure present condition; and all he said through your medium fully coincides with what he told us. With thanks for the enjoyment received through the "Banner," I remain yours truly, ISABELLA H. BALLOU.

Manchester, N. II., Dec. 23, 1867.

On the 24th of October last there was given at the Banner free circle a communication from Alice Tarr, which was published in the Banner of Light of December 21. I (her mother) having been present at the time, can testify to the truth of the statements, and the marked similarity of what she said, and the manner in which she said it to her while on earth. Her age and the place at which she died were given by her correctly. Boston, Mass., Dec., 1867. Mrs. M. J. TARR.

Gleason's Literary Companion.

This truly excellent and beautiful weekly, GLEASON'S LITERARY COMPANION for this week, and the new year, has been received. This number is the first of a new volume, containing sixteen elegant pages, as open and fair as any reader's eye would desire to feast upon. The "Literary Companion" is the best literary publication in our country; what is not there found of wit and humor, the best of stories, foreign and home miscellany, dewdrops of wisdom, and instruction in domestic affairs, is not worth reading or knowing. Mr. Gleason, with his long experience in the newspaper line, understands the wants of those who seek enjoyment and instruction through the medium of reading. The circulation of the "Comthat each subscription should be renewed, but panion" is very large. Terms-1 subscriber, one year, \$3,00; 4, \$10; 8 subscribers, one year, \$20, and one gratis to the getter up of a club of eight. Sample copies sent free by addressing F. Gleason. 40 Summer street, Boston, Mass. The paper is also for sale by all periodical dealers in the United

Business Matters.

States, at 7 cents per copy.

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

COUSIN BENJA'S POEMS, for sale at this office. Price \$1,50.

JAMES V. MANSFIELD, TEST MEDIUM, answers ealed letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps.

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

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

MRS. E. D. MURFEY, formerly Mrs. E. D. Significant of the control of the

Mrs. E. D. Murrey, formerly Mrs. E. D. Si-mons, Clairvoyant and Magnetic Physician, 1162 Broadway, between 27th and 28th streets. J44w. MRS. S. METLER, formerly of Hartford, Ct., has removed to No. 20 7th avenue, New York, where

she prescribes for invalids. D21.4w. MRS. R. L. MOORE will send examination and prescription on receipt of lock of hair, \$1 and 2 stamps. Address care Warren Chase, 544 Broadway, New York.

CONSUMPTION AND ITS CAUSES can be cured by E. F. Garvin. M. D., the discoverer of the first Bolution, and also Volatilizing Tax. Send for cir-cular, &c., 462 6th Avenue, between 28th and 20th streets. New York.

PARTICULAR NOTICE TO SUBSCRIBERS .- Those of our subscribers having occasion to change the destination of their papers, should, in order to save us trouble, and insure the requisite change, be very particular to name the State, County and Town o which the Banner is sent. Without this guide, to which the Banner is sent. books for the one to be changed, and perhaps then

PROMPTNESS IN EXPELLING nervous diseases is one of the chief attributes of Dr. Turner's Tic-IN ONE of the categorical particulars of the contract of DOULOUREUX OF UNIVERSAL NEURALGIA PILL. Its toning and stimulating properties recruit the acree full and impart a vigorous action throughout the whole nervous structure, and eradicate these diseases. Apothecaries have this medicine. rincipal Depot, 120 TREMONT STREET, BOSTON, age stamps extra.

NOTHING NEW. If we should tell you honest men Are "far between and very few," You'd doubtless answer back again, And tell us that is "Nothing New." And tell us that is " Nothing Ne If we should tell you few there be, Who "do as they 'd have others do,"
With us, quite likely, you 'd agree,
And answer still, that 's " Nothing New." And should we tell you Geonge Fenno, In DOCK SQUARE—19, 22, Still sells "Boys' Clothing "very low, You'd say, of course, that's "Nothing New."

Special Notices.

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

CALIFORNIA, PACIFIC STATES AND TERRITORIES, ENGLAND AND CANADA. -- Appretualists of the States and countries just named, capecially Agents, Druggists and Physicians, are here-by notified that Prof. Spence has just completed arrangements which MRs. SPENCE'S POSITIVE AND NEGATIVE POWDERS will be sent, (expressage or postage prepaid by prof. species) to any place in any of those States and dountries, in quantities from one Dozen Boxes up to any num-ber of Dozen Boxes, at prices as low as any other article hich retails far one Dollar can be bought by the dozen in the dity of New York. Printed terms sent free, postpaid. See advertisement in another column.

Chagrin Falls.

In due time further notice will be given of the progress and direction of the "missionary work," &c., to the end that the interests of each locality may be fully considered, and receive early attention. I most earnestly request an immediate correspondence with the friends of our cause from all parts of the State. All letters sent to my permanent address, Toledo, Ohio, will reach me promptly,

A. A. Wheelock,

State Missionary for Ohio

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SPIRITUAL MEDIUM

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Seeds, and Floral Guide for 1868,

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All proper questions sent to our Free Circles for answer by the invisibles, are duly attended to, and will be published.

Invocation.

Our Father, thy presence falls like a sacred melody around us, and enters within our souls, Our Father, grant that we may understand thy presence; grant that we may worship thee more truly; grant that all our outward deeds may conform to thine inner light. Oh thou Spirit who clotheth the earth with beauty, and who crowneth the heavens with glory, we understand that thou dost not need our prayers, but we also understand that we have need to pray. We feel that there is need that we lay our prayers perpetually upon the altar of being asking thy blessing upon them. Whether we are surrounded by shadows or sunbeams, whether in joy or sorrow, still we feel that to pray unto thee giveth us a better understanding of thee, and draweth us nearer, it may be, unto thy most holy self. We feel the spirit of this hour: that thy blessing is abroad in the land, notwithstanding the angel of death comes here and there and wheresover he will, yet thy blessing is still abroad-and even the visitation of the angel of death may turn to blessing, to those bright buds of future promise, that, when they become blossoms, shall crown the possessor

Our Father, we ask that the prayers of these, thy children, who have gathered here, may receive an answer. Nay, we will not, for every prayer bears its own power to receive thy blessing and carry it straightway unto him who prays. We thank thee, oh Spirit of Truth, that thou art dealing so largely, so bountifully with thy children on earth. We thank thee, oh Spirit of Wisdom, that thou art haptizing thy sons and daughters everywhere; that the glory of thy being is spread from the east to the west, so that every portion of life rejoices in some knowledge of thy presence and thy power. Therefore, oh Lord, we thank thee for thy perpetual love, for, like the sunshine, it is an ever-present joy. We know it will not forsake us. Though clouds may pass before its face, still when the cloud is gone the sun will again shine. Though sorrow may come upon all souls, yet when the sorrow is gone, the sunlight of thy love will beam forth the brighter for the shadows. So we thank thee for all, and lay our prayers and praises upon the altar of being. Oh our Father, we would rejoice in that holy faith in thee, such as only can be born of experi-

Tribute to John A. Andrew.

We are told that Massachusetts this day mourns the loss of a favorite son-an honored child, Though a sister State claims him by right of birth. yet Massachusetts claims him by right of love and public duties. But is he lost? Will no echo anawer the question? Is the power that prompted him to kindly deeds and kindly words forever silenced in death? Will be linger no longer in the midst of the family circle? Will he bless no longer the Commonwealth of Massachusetts? Is he dead? These are questions that Massachune dead? These are questions that Massachusetts should answer. The spirit of the age can answer them to the entire satisfaction of Massachusetts whenever she shall call upon her for an answer. Are all those leading minds that made glorious the page of her history dead? Those who have passed beyond mortal state; those whose forms you have mourned over; those whose voices you hear no longer, are they lost? If they are, then Massachusetts is poor indeed. But thanks be to the over-ruling power and the Great Spirit of infinite love, they are not lost; nor are they removed to some far-off clime—to some distant star, to pursue a course of action entirely differont from that they pursued while here. No; the power of love, though earthly, is infinite and grand. Death cannot touch it. Change has no power over it. It outlives all change. It bills defiance to death—for the Great Father of life has been pleased to crown it with his own being, and seal it with his own seal. It cannot die.

it with his own seal. It cannot die.

Even while we are speaking, the honored dead
—or he who is dead to you—even while we are
speaking, his happy spirit—happy in the consciousness of having done right so far as he understood it when here—is being welcomed to the
land where the soul understands itself far better
than amid the clogs of mortality. Every soul desires to hear those sublime and cheering words:
"Well done, good and faithful servant; thou hast
been faithful over a few things, now I will make been faithful over a few things, now I will make thee ruler over many." And the spirit of these words is being shed this hour upon him who has words is being shed this nour upon him who has just left you. And he knows that his earthly labor is not done. Though the golden bowl is broken at the fountain, though the silver cord is loosed, yet life remains the same, and all those sublime traits of character that go to make up an honest man still live, and will be called into action in the world of mind whither it has flown.

Massachusetts who could affect to account those

Massachusetts, who could afford to execute those persons who fain would have brought tidings from the great hereafter many years ago, should afford to day to answer the question concerning her dead. Are they lost? or are they found in the Summer Land of action? Have they been removed to satisfy vindictive vengeance? No. All Nature answers no. But in strict accordance with the great immutable law of universal life, they have changed states—bave laid off the mortal, and are now standing up in the dignity and royalty of immortally. Will they weep over royalty of immortality. Will they weep over your sorrows and mistakes? Ay, they will. Will they rejoice over your honest victories?—over your best endeavors? Ay, they will. Will they enter with all their soul-power into the high and holy objects which absorbed their mortal lives?

ones who have been removed from our sight? We see the cold, silent form before us, but where, oh where is the spark that made glad its being? Where, oh where is that that recognized and answered to our love?

In answer to such prayers as these, modern Spiritualism has come. She has flung back the shadows, and has invited every soul to come atraightway to the throne of almighty truth, there to receive whatever may be necessary for their unfoldment. Spiritualism leads you to a recog-nition of the life after death. It shows you someyour loved ones have found their home. It ansour loved ones have found their bothe. It am-awers all their questions with regard to life after death. Oh then, ye who mourn the loss of loved ones, turn to this modern and ancient angel com-bined in one, asking for light. And Massachusetts, you whose love is far greater than your injustice, oh turn by the torch of that love the leaves of life's Book, and as you turn them, you will read the answer to the question, where, where are our honored dead?

Oct. 31.

Questions and Answers.

CONTROLLING SPIRIT.-If you have questions, Mr. Chairman, we will answer them, if we are

able to do so,

QUES.—Will parents and children who are unavoidably separated long years upon the earth, be united in that relation in the spirit-world? or will the children outgrow all recollection of and affection for their parents, and not know they ever belonged to them?

Ans.—The attraction or law that binds soul to

Ans.—The attraction or law that binds soul to soul, is not in any way dependent upon the body or its experience. If a parent and child are bound together by a spiritual law of attraction, there is nothing that can sever it, no power that can separate them, and they as naturally gravitate together as an apple will fall to the ground if some interposing power does not break its fall. The law of spiritual affinity is supposed by many to be dependent, to a certain extent, upon human conditions, human experience. But it is not so. It stands above and apart from human life, igold—laid up for them in the spirit-land, for their t stands above and apart from human life. There are many parents who have no spiritual love for their children, and vice versa. Such cannot hope to enjoy each other's society in the spirit-

land, nor will they wish to.
Q.—Is the theory of the spirits' home, or "zones of spirit-land," as described by Hudson Tuttle in "Areana of Nature," correct in its main fea-es? If so, what becomes of them in the far

tures? If so, what becomes of them in the far distant future, when this earth shall have grown old and passed away—as an earth—as I understand it will, by almost all writers on the Harmonial Philosophy?

A.—Everything, spirit as well as matter, is subject to the law of progress. Everything is constantly passing through an unending series of changes; therefore if the spirit-land is a distinct locality, as many writers affirm, you are to believe, if it holds connection with the earth, that as the earth passes out of its material orbit into a the earth passes out of its material orbit into a spiritual orbit, the spirit-land or zone will change spiritual orbit, the spirit-land or zone will change to correspond to the earth. But your speaker does not believe that the spirit-land is confined to any particular locality. The brief experience that has been his in the spirit-land, has taught him that the spirit-world is everywhere; on the earth, under the earth, above the earth; wherever there is life, there is the spirit-land.

Q.—The controlling influence, Oct. 28th, having answered the question on preexistence in the affirmative, I would ask, at what point in the growth of the body does the spirit become incarnated?

A.—That is a disputed point, and one which your speaker does not feel competent to answer.

Q.—The last Monday's Boston Post, among its notices of services delivered the preceding day in Poston and whicher makes manifor of the answer. Boston and vicinity, makes mention of the annual sermon then preached before the "Charles-town Female Moral Reform Society," in the Methodist Union Church, by Rev. J. S. Barrows, wherein it appears that after alluding to the recent war as having contributed fearfully and wonderfully to the increase of the social evil in all our large cities, he declared that the next great cause of licentiousness at the present time was to be found in the teachings and shameful practices of the sect calling themselves Spiritualists. I would inquire whether you agree with the reverend speaker in his affirmation of the second cause, and if not, wherein you differ?

A.—We differ from him in toto, for there is not even the shadow of truth in the affirmation;

therefore if we are true to truth, we must of necessity differ from him. Modern Spiritualism is a great bugbear in the mouths of those who do not understand it. Modern Spiritualism places her delinquent members upon the surface. She cloaks none of them. Therefore all her faults are apparent to the gaze of her opposers. Herein she differs from Old Theology, Old Theology gathers her delinquent members within her ogy gathers her definition them from the gaze of the world so far as she can. Old Theology rears its head from one basis; modern Spiritualism from another. Old Theology says truth can come only through one channel. Modern Spiritcome only through one channel. Modern Spiritualism says truth can come from everywhere. Old Theology says the teachers of the people must be those who have passed through a cartain series of theological experiences, and have received the seal of the Church. Modern Spiritualism says, whoever can speak truth, though it be a babe, is at liberty to speak it. Whoever can do, a kind act in the name of the Nazarene, or in the name of any good man or woman, is at liberty to do it, and God will bless the act. Oh no: we do it, and God will bless the act. Oh no; we differ, good brother, very largely from the friend

whose ideas you have quoted. Q.—In I. Corinthians, chap. ix, v. 5, the Apostle Paul inquires whether he " had not power to lead about a sister, a wife, as well as other Apostles."
In a new version of the Testament recently issued by the "Bible Union Society," his inquiry is whether he may not "lead about a sister as a wife." I would inquire whether this verse con-Apostles of associating each one with a female member of some Church designated as a sister, and thus traveling together from place to place, as they were led by the spirit? If this be not the allusion, please explain it?

A.—In a certain sense it does allude to that. But in a certain other sense, it may be un-derstood spiritually, and spiritually alone. Modern theology, and ancient theology also, have been very successful in handing down to the Christian world all the good points of character that belong to their religious lights, and in withholding the shortcomings of those ancient teachers, those deshortcomings of those ancient teachers, those de-fenders of the Christian faith. The Church has always possessed a very large cloak, and pos-sessing it, has always exercised the right to use it. Now these old worthles are not exempt from a disposition to cover up their faults, and exhibit only their virtues. Well, when considered from one standpoint, this is a most excellent trait of characteristics. acter, if it is found in the Church, an excellent one, if backed up by true charity. But it is not so good when put forth from selfish motives. Now it is very possible that the Church shields, so far as she can, her delinquent members because of the Church, like every other institution in the world, desires power, and she knows well that it lies in her numbers more than anything else. She feels it. It is not in her amount of grace so much as in her numbers. Pardon us if we seem to expose the faults of the Church. We have no wish to do so, for sooner or later she will expose them herself, just as modern Spiritualism is doing today, and for which she is very loudly censured by all Church members.

Oct. 31.

Mehitable Radcliffe.

your best endeavors? Ay, they will. Will they enter with all their soul-power into the high and holy objects which absorbed their mortal lives? They will. Will they be satisfied with the enjoyment of a far-off heaven? No, they cannot. For the attracting power earthward is too strong, and earth has still longer need of them. And because a feel that I shall be very much happen the attenting power earthward is too strong, and earth has still longer need of them. And because feel that I shall be very much happen the she does need them, here they will remain, working for the enfranchisement of humanity everying to the great God of universal mind that you may specially be free from the shadows that close around you, as nations and as in it is, if ever, that those hearts are turned away, far, far beyond these material scenes, to those that are more real and more sublime—to those that benove all, saking to know "where, oh whereare the loved all, saking to know "where, oh whereare the loved all, saking to know "where, oh whereare the loved all, saking to know "where, oh whereare the loved all, saking to know "where, oh whereare the loved all, saking to know "where, oh whereare the loved all, saking to know "where, oh whereare the loved all, saking to know "where, oh whereare the loved all, saking to know "where, oh whereare the loved all, saking to know "where, oh whereare the loved all, saking to know "where, oh whereare the loved all, saking to know "where, oh whereare the loved all, saking to know "where, oh whereare the loved all, saking to know "where, oh whereare the loved all, saking to know "where, oh whereare the loved all, saking to know "where, oh whereare the loved all that is not why I come back. I come back in a sense of the spiral that is not why I come back. I come back. I come back in the they are browned the proposed them, by objects the spiral that is not what levery much hap or the insent hap or the insent hap or the insent. I come that be very much I am satisfied with my_life in the world of

strange that I was never ready to die, that I clung to life so through all my suffering. Well, I didn't know what was beyond, and I feared to go because I had no knowledge of the hereafter. I could not have faith in their religion. I never did. I must own it now, because I feel I ought to. To be sure, I was glad when my children embraced the Christian glad when my children embraced the Christian glad, one after another. I was glad to see them happy in it, but I never could feel that it satisfied me with regard to the hereafter. I felt that there was something wanting. Oh, if this grent spiritual light had only been opened to me in my young days! It was offered to me in the latter part of my earthly life, but I was not in a condition to realize and understand it; but oh, if it had been offered to me in my younger days, it seems to me I should me in my younger days, it seems to me I should hardly have been willing to have stayed here in

hardly have been willing to have stayed here in that body of suffering.

I want my children to know that I am happy. I am satisfied with this beautiful life. I can walk now, tell them. Oh! I can walk; and when in the land of spirits, oh! I praised God from the very bottom of my soul. I felt that I was young again, and that all the joys of heaven were poured out upon me. "Oh!" I said, "this is heaven. I don't ask for anything beyond it. I don't want to be any happier." But they tell us that happiness comes by distinct degrees, and so I suppose I shall by-and-by see a time when I shall be satisfied to pass out of this condition, and enjoy something better. Oh! tell William—he is my son-inthing better. Oh! tell William—he is my son-inthing better. Oh! prize the holy gift of medium-ship he has. Oh! prize it, wear it like a gem, and give thanks to the Lord that it is possible for you to offer that power to those who have need of it. God will bless you for it. You will not be satisfied with yourself, when you come here, if you do not. I know it is hard, sometimes, to stem the tide of opposition, but it is glorious when you gain the victory.

I am glad I lived: I am glad I suffered what I

of satisfaction—better than a crown of siver and gold—laid up for them in the spirit-land, for their kindness to me. They were good, every one of them—blessed children as ever God gave to a mother. Yes they were. Give my love to Charles and Ann, won't you? I know them well. Mehitable Radcliffe, Portsmouth, N. H. Oct. 31.

John T. Clarkson.

I was second officer on board the ship_Lord Nelson. When we were three days out, I met with an accident which resulted in my death. I had a faint idea of your Spiritualism in America, through the reflection of it in England, and I made through the renection of it in England, and I make up my mind, if I should die before some of my friends who so stoutly opposed it, I would make my way back as soon as possible, if it was true, to prove its truth and dispel their clouds of doubt. I had no fear of death, though I was strongly at-I had no fear of death, thou, b I was strongly attracted to earth; but when I knew I was going—that I should never be saved—I thought of this place, for it was only two weeks before that a number of your paper was put into my hands, and I said this was a "capital way for a body to take a wantage of, in coming back to their friends; so if I can come back I will remember that way." I remembered it, but I have been obliged to wait.
It is now nine days nearly—it will be at about four bells—since I made the change. I had to wait, you see; I could not come right away. But I am here, and American Spiritualism is true. I say American, because it seems peculiar to America. And all the theories that can be stacked in opposition to it must fall futile to the ground, because this Spiritualism has a truth in its heart that nothing can over-ride or silence. I am here, They don't know I am dead, but I am here pro-claiming my own death before there is any possible way for the intelligence to reach my friends in Liverpool.

I am John T. Clarkson. Some of my ancestors have frequently returned this way, and it is through them that I have gained sufficient knowledge to enable me to come back so soon. Goodday.

Oct. 31.

Calvin Townsend.

I am weak, very weak. I was told I should experience some of the same weakness that I felt before I died, but I never thought it would be so like that as it is. I died at Andersonville, the very day our boys were exchanged—some of them. Almost within sight of the dear old flag that was to bear us to our friends. I died with some savenbear us to our friends, I died, with some seven-teen others, that very day—starved out. First I was wounded and taken prisoner; the wound was not attended to, and fever ensued. I suffered terribly through the fever, but not so much as I did after it left me; and taking it altogether, I have no

after it let the; and taking it altogether, I have no very good account to give of Southern hospitals. That is what they called them—the prisons.

As my folks I know must be glad to know I am alive in this new found land, and that I am happy, I thought I would make the effort to come back, even if it does give me a little bad feeling. I am Calvin Townsend. I was born in Charlestons. town, Vt. I am from the Green Mountain State. I was in my twenty-fourth year. I left no family to mourn, no wife nor children. But I have left those who are very dear to me, and who were made very sad by the knowledge of my death. And to compensate them for their sadness, I have made the effort to come back, that I may assure them that it is all over. I am satisfied, and have no disposition to wreak vengeance on my mur-derers. Though it is not according to the rules of war, this starving persons, yet it is according to the code of ignorance and barbarism that has been nurtured at the South ever since the South had an existence. So it is not best to blame the offspring

of it. Better blame the parent stalk.

Now that I am in the way of return I should be glad to come back to any of the boys of the 19th Vermout, or any of my friends who are not afraid to most the parents. to meet me, any more than I am to meet them. I rather think they would have been more alarmed at my body, if I had been fortunate enough to have reached home, than they would at my spirit body if they were enabled to see it. I am aure one is far better-looking than the other, particularly during the last stages of my earthly life, for if ever there was a living skeleton, I think I was one. But I have laid those bones off, having no further use for them, and whenever my friends are ready to meet me face to face, I am ready to meet them. [Do you intend this for any partic-ular one of your friends?] I would like my bro-ther Nathaniel, my sisters Sarah or Olive or Abi-gal, my old grandmother—any of them or any of the other outside friends, to give me a call, seeing I have announced myself ready. Next time I shall do better. To day I am very weak. Good-

Georgiana Curtis.

Will you please to say, in your good paper, that Georgiana Curtis, and her brother, Edward C. Curtis, from Norfolk, Va., desire to communicate with their father? There are many things to say, but I should prefer to say them to my father. I only wish to call his attention to our ability to return. [Is he inclined to believe it?] He favors freedom of thought, and to a great extent freedom of speech, is bound to no church or creed, and therefore we have great faith that we shall reach him and be able to come into communication with him. I was sixteen, and my brother in his twentyfirst year.

Séance opened and conducted by Prof. Edgar C. Dayton; adjourned by George A. Redman.

Invocation.

Thou Great Spirit who heareth the prayers of

nlous notes of the spirit-land. Oh, we praise thee for light, we praise thee for leavily, we praise thee for leavily, we praise thee ior power, but most we praise thee for thy love. Oh, may we be enabled to teach thy childer the holy law of love. It is better to love than to hate; to speak and to deal kindly than to speak and deal with harshness; better to point the soul to heaven than to hell; better to say, "Thou art the child of the living God, of Infinite and Spiritual Love," than to say, "Thou art a child of the devil, born to do evil." Oh, grant that thy sons and thy daughters may no longer believe that they are the sons and daughters of evil. May they learn that they are thine, as thou art their Father. We lay our offerings upon the sacred altar of Time, and we know thou wilt bless them, for thou art great and mighty and altogether holy. Amen.

Questions and Answers.

previous existence in some other form before its connection with the body, why is it that it has no distinctive recollection of that existence?

it is expressed.

Q.—Some people believe in the transmigration of souls. Do we take some other form, and so go on in a constant round of progression? Does the soul enter other bodies sometimes better and some-

times worse than its own?

A.—In one sense it does enter other bodies, and acts through other bodies than the human; and, in another sense, it does not. For instance: The mechanic may, to all intents and purposes, act through his mechanical skill and express his life through his mechanical skill and express his life in some outward form, a table, it may be, a chair, a dwelling-place. Who shall determine that the life of the mechanic is not there? Certainly no one can. The soul expresses itself, I believe, through all that is beneath it. Everything becomes a medium for the soul. The granite rocks are the soul's mediums, the skies, the air, the water, the flowers, the beasts, the birds, the fishes—everything that is beneath the soul becomes the agent of the soul; and so far as the soul is able to find expression through these forms, or by the agent of the soul; and so far as the soul is able to find expression through these forms, or by the agency of these forms, so far it becomes incorporated in the form, allied to it. The ancients grappled with a very great truth in their theory of the transmigration of souls. They intuitively perceived the power of the soul over all matter, and, perceiving its power, they very naturally were led to conclude that it would use the power, and, therefore, become incarnated in other forms than the human.

to the grave. I was quite unconscious of the time that had elapsed since my change or death, till, roused by the quickening of memory at coming in contact with mortality, I find that over five years have rolled between the time of my death and the present. I was assistant surgeon, attached to the 12th Massachusetts. Name, Albert Kendall. I was attending to the wounds of officers Cushing and White, when I received my summons in the shape of a solid shot. The time, Sept. 17th, 1862.

My first thought, when I became conscious after death, was this: "I am dead, but am I prepared for death?" And while contemplating my con-dition, my thought was answered by one whom I had not observed, and answered in this wise: "Yes, you are prepared for death, for God never calls any soul to so radical a change without fit-ting that soul for the change. God's work is al-ways done, and well done." Then I said, "That being true, it is well that I died as I did," and the answer was, "It is well."

In coming here to day I have hope to reach those who are dear to my heart, the separation from whom has given me many a pang in this my spirit-home, not simply because of the physical separation, but more particularly because of the spiritual separation. They suppose I am far off, while in truth I am near, so near that their breath often stirs the garments of my spirit, and their words—the inner life of them—occasionally falls like a gentle dew upon me here in the spirit world. They think of me; I am remembered; and that knowledge is worth more than the wealth of earth, more than all the soul's hopes of a future heaven. To be remembered with a love that stretches beyond the grave, kind words backed up by kind thoughts, are the sweet fruits upon which the spirit feeds as it journeys earthward. In behalf of the great light which is rushing in great waves over all the world, and has need of

being used by every soul, as every soul has need to use it, I ask that my friends may light their torches therinto and send me a welcome over the river of death, which is unknown to them, that I may find still greater happiness in my home, and great hap-piness in return to those who remember me with love. Many thanks, sir; farewell. Nov. 4.

William G. White.

Good-day. [Good-day; you came in very quick.] Yes, and that is unusual for me, for I was sometimes rather slow. Yes, our good surgeon was attending to the needs of my cast-off body when the summons came for me, and, strange to say, he was about the first one I recognized after death. While he was gently breaking the intelligence to me that I was mortally wounded, the Augel of Death came for him without so much as saying, "By your leave, surgeon."

Now since I have been here in this spirit world

-which is five years—I have learned to believe that there is an over-ruling power that takes care of us all, and shapes our destinies to suit itself, or himself or herself—whatever it is. I have watched the changes that have taken place with many of my comrades who entered the spirit-land about the same time that I did, and I have seen many of my comrades who entered the spirit-land about the same time that I did, and I have seen them fighting most bravely against destiny; but an inexorable hand was upon them; they were pushed ahead, whether they would or no. Now when I was told that there was a way of return, and that spirits could avail themselves of it, I said, "It may stand open to all eterrity for all me; I don't travel that way again," But here I am. The waves of the great infinite sea have rolled me here, and thrown me high and dry on the sands of time. So I conclude that there is a power greater than I am, and it is very likely to be a great deal better than I am. So I rather think I shall come to the conclusion to do the best I can, and leave the result to this great infinite.

kingdom prepared for you from the foundation of human life!" We praise thee, oh God of love, that we are permitted to again visit the earth. We thank thee that we are again able to minister unto the needs of human life. We thank thee that thou hast counted us worthy to approach again, in an humble manner though it may be, to those who have need.

We thank thee that thou hast commissioned us again to do battle against darkness, to fight spirsitually in favor of love. Thou hast no need that we pray unto thee, or that we praise thee, but we have need, and, therefore, we praise and we pray. We thank thee that thy light, thy great spiritual truths are finding their way into all corners of the earth. The isles of the sea, far, far distant from this place, are even now answering to the harmonlous notes of the spirit-land. Oh, we praise thee for light, we praise thee for beauty, we praise thee for light, we praise thee for beauty, we praise thee for the light of the chairman.) They tell me your name is the constantly revolving. Sometimes we are up, and sometimes dwe, is metimes we are up, and sometimes departured and subject the sunbary. I will gather ail the flowers, and make good use

Prince Edward (a Slave).

connection with the body, why is it that it has no distinctive recollection of that existence?

ANS.—The soul existed in embryo before it was projected into the external world, before it was made apparent as an individual according to the laws of time. And yet the soul, through its human organism, has no memory of that prior existence. It can remember back to the days of childhood, but it can go no further. There seems to be a power governing the attribute of memory that is, to a very great extent, dependent upon form and the conditions of form. Memory expresses itself through form. It turns to the past through form, and it stretches its clairvoyant vision from the past to the future through form; it is 'dependent upon the laws of form to a very great extent. Therefore it is that you do not remember having had a prior existence to the one which is now your owns as called according to the service in the service. I was nessed into the service, and he want me much. I was pressed into the service, and he was sick. I been with Massa Ingalis—it was sick. I been with Massa Ingalis—it was a free man, I should have stayed with him. He teach me to read. That was n't according to the rules, but he teach me, so I get along pretty well; could read the Bible, and any kind of common plain reading, and he said if he was younger he should teach me more. But he is here, and I will be a should teach me more. But he is here, and I will be a should teach me more. But he is here, and I will be a should teach me more. But he is here, and I will be a should teach me more. But he is here, and I will be a should teach me more. But he is here, and I will be a should teach me more. But he is here, and I was pressed into the service. I was make the power in which is a specific to the service of the mass of the was pressed into the service. I was nearly a may ressed into the service. I was nearly a may ressed into the service. I was nearly a may ressed into the service. I was pressed into the service. I was nearly a may reseach into the ser

peudent upon the laws of form to a very great extent. Therefore it is that you do not remember having had a prior existence to the one which is now your own, so-called, as an individual. I have no recollection of an existence prior to the existence of my earthly life, yet I have listened to many who declared that they have a distinct recollection of scenes far, far back in the past, dating long before their earth-lives.

QR.—Memory is eternal, and the soul's remembrance of such a state of life before the present would be as indelibly impressed on the future of its existence as its connection with the body is.

A.—That part of the subject has been answered, we think. Memory is, indeed, eternal, and, as we before remarked, it is dependent for expression upon form, and for its peculiar mode of expression it is dependent upon form. What is memory to one individual is not exactly memory to another. The attribute of memory differs according to the characteristics of the form through which it is expressed.

Q.—Some people believe in the transmigration

he should teach me more. But he is here, and I am gone. [Where did your master live?] He in memory called lngalls's Plantation.

I was sometimes myself so I could see spirits—I was sometimes myself so I

he saw much trouble I could always say something to comfort him. We think pretty much alike. He was very kind to me. I should n't have left him if I had had the freedom. I should not have left him if I had had the freedom. never left him. I want to tell him I come to him, and I shall do as much as I can for him, and meet and I shall do as much as I can for him, and meet him when he comes here, and I think he will come soon. I asked some of the doctors here, what they think about him, and they do n't think he will ever see the flowers come again. He is ready to come, and wants to come; and they say there is good reason to believe he will come before the flowers come again in the spring. He will be very glad to hear that. [Who has he with him?] The housekeeper, that's all—and the servants. His children are all here, and his wife too. Goodday. Nov. 4.

Elizabeth Garland.

agency of these forms, or by the agency of these forms, so far it becomes incorporated in the form, allied to it. The ancients grappled with a very great truth in their theory of the transmigration of souls. They intuitively perceived the power of the soul over all matter, and, perceiving its power, they very naturally were led to conclude that it would use the power, and, therefore, become incarnated in other forms than the human.

Nov. 4.

Albert Kendall.

I am under great obligation to one who was once of your number for the knowledge I possess to-day which assists me to return. And that is virtually overcoming death and bidding defiance to the grave. I was quite unconscious of the time that had elapsed since my change or death, till. I want my children in Paris, Me., to know I

no one would object to having the valley of the shadow of death made brilliant, even if caused by the star of spiritual light.

I was sixty-nine years here in the earth-life. I passed through many very trying scenes. Many clouds have passed over my spirit, but I lived through them all. It did not touch my immortality. It did not infringe upon my spirit. I am glad I suffered, for oh! the joys of my spirit-home now are so much greater than they would have been if I had never suffered.

now are so much greater than they would have been if I had never suffered.

I have been to this place many times, and many, many times in spirit before I died. I was Elizabeth Garland. I died in Rockville, Me. I want my children to always look upon Mr. Shraffle as a friend. I died at his house. He was as kind to me as a son could be. [I know him.] Oh, do you? Oh yes, yes; so you did. Oh, he is a dear, good man. He will tell you all about me. [He has told me something of you.] Oh, has he? [Were you a medium?] Oh yes. My friends in spirit talked to me. I used to hear them sing, and had a variety of manifestations. [Your friends persecuted you somewhat, did n't they?] Oh, they did; but they hurt themselves more than me. They only drove me right into a pleasant place to die. I ought to be very thankful for their persecution. I am. And I want them to know that Spiritualism did not hasten my death. It only smoothed the way. Good-day. Nov. 4. smoothed the way. Good-day.

Séance conducted by Prof. John Hubbard; prayer by Fanny Forester Judson; letters answered by "Marion."

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Tuesday, Noc. 5.—Invocation; Questions and Answers; Katie Wiseman, of Louisiana, to her father, Col. Nathaniel Wiseman; Henry A. Hubbard, 7th Mass., Company I; Thomas Van Wayne, of Booneville, Boone Co., Ili.

Thoraday, Nov. 7.—Invocation; Questions and Answers; Sally Thorndyke Hall, to friends in St. Louis; Mary Maguire, to sister Alice, Orphan Asylum, St. Mary'a, N. Y.; James R. Darracut, Istin Mass., to friends.

Monday, Nov. 11.—Invocation; Questions and Answers; Fiora, a slave, to her mistress, Miss Lizzle T. Porter, Raleigh, N. C.; Margaret Welch, Cross street, Boston, to her son, James Welch; Edward Moore, London, to his family; Willie White Campbell, to his mother.

Tuesday, Nov. 12.—Invocation; Questions and Answers; Henry Lestender, to his children: Amos Sprague, of Montpeller, Yt.; Julia Taylor, of Fleet atreet, Boston, to her mether: Stephen Dudley, of Boston, to his sons.

Thursday, Nov. 14.—Invocation; Questions and Answers; John Wallingford, to his son, Thomas Wallingford, Newcastle, Eng.; Evangeline Paifrey, of St. Louis, to her mother; Michael Reagan, of Boston, to his brother, Thomas; Esther Maria Crane, to her friends in New Orleans, La.

Monday, Nov. 18.—Invocation: Questions and Answers; Jesse Rogers, of Palmyra, Mich.; Olive Barrett, of Boston, to her Children; James Connelly, of Lowell; Charles Hunter Garfield, of Cincinnati, to his mother; Capt. Theodore Soule, of Virginla, to his friends.

Tuesday, Nov. 19.—Invocation; Questions and Answers; Maria S. Cray, of San Francico, Cal., to her mother: Hiram S. T. Bowers, who died in Liverpool, to his friend Silas Dorson, of New York; Charlie Foor; Samuel Cole, of the 8th Michigan Calvairy, to his brother Smes.

Thursday, Nov. 21.—Invocation; Questions and Answers; Maria S. Gray, of San Francico, Cal., to her mother: Hiram S. T. Bowers, who died in Liverpool, to his friend Silas Dorson, of New York; Charlie Foor; Samuel Cole, of the 8th Michigan Calvairy, to his brother Smes.

Thursday, Nov. 21.—Invocation; Questions a

ner parents. Tuesdoy, Dec. 10.—Invocation; Questions and Anawers; Mary Graham, Evansville, Ind., to her friends; Mrs. Allen, to her children; Alec F. Forney, 2d Louislans Injantry, to his

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LOWNESS OF THE SHIN AND

EYES, PAIN IN THE SIDE,

BACK, CHEST, LIMBS, ETC., SUDDEN FLUSHES OF HEAT, BURNING IN

THE FLESH, CONSTANT IMAGININGS OF

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TESTIMONIALS.

Hon. George W. Woodward. Chief Justice of the Supreme Court of Pennsylvania, writes:

PHILADELPHIA, March 16, 1867. I find Hoofland's German Tonic is a good remedy, useful in diseases of the digestive organs, and of great benefit in cases of Debillty and want of nervous action in the system. GEORGE W. WOODWARD. Yours truly,

Hon. James Thompson. Judge of the Supreme Court of Pennsylvania.

PHILADELPHIA. April 28, 1866. I consider HOOFLAND'S GERMAN TONIC a valuable medicine in cases of attacks of Indigestion or Dyspepsia. I certify this from my experience of it.

JAMES TEOMPSON. Yours truly, From Rev. Jos. H. Kennard, D. D.,

Pastor of the Tenth Baptist Church, Philadelphia. Dr. Jackson-DEAR SIE: I have been frequently requested to connect my name with recommendations of different kinds of medicines, but regarding the practice as out of my appropriate sphere, I have in all of cases declined; but with a clear proof in various inmy own family, of the use of fulness of Da. Hoopland's GERMAN TONIC, I depart for once from my usual course, to express my full conviction that, for General Debility of the System, and especially for Liver Complaint, it is a safe and valuable preparation. In some cases it may fall; but usually, I doubt not, it will be very beneficial to those wh suffer from the above causes.

from the above cause.
Yours very respectfully, J. H. KENNAMM,
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To the Senate and House of Representatives of the Common waith of Massachusetts:

The undersigned petition that they, their associates and successors, may be made a body corporate under the name of the "Massachusetts Spiritualist Association," for the purpose of promoting and dimusing Spiritualism.

L. S. Richards,

GEO. A. BACON,

MRS. FRANCES A. WILSON,

MRS. ROBERT SHERMAN,

EDWARD S. WHEELER.

Boston, Dec. 4th, 1867.

COMMONWEALTH OF MASSACHUSETTS. Secretary's Department,
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MEDICAL CLARRYOYANT AND HEALING MEDICM,
193 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Rheumatism, diseases of the Lungs, Kidneys, and all Billous Complaints. Parties at a distance examined by a lock of hair. Price \$1,00. 13w—Jan. 4. MRS. NEWELL, Clairvoyant and Magnetic Physician: a sure relief in all cases; also gives tests of living and departed friends. Circles Tuesday, Friday and Sunday evenings, at Rear 248 Hanover street, floston, Mass. Dec. 14.—4w*

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

A. S. HAYWARD, "Magnetic Healer," will visit the sick in Boston and Vicinity. No medicine required. Address care of this office.

Dec. 14.

SAMUEL GROVER, HEALING MEDIUM, No. 18 DIX PLACE, (opposite Harvard atreet.) 13w-Jan. 4. MRS. AMELIA BABBITT, Business and Test Medlum, No. 34 East Canton street, Boston. Circles on Tuesdays, Fridays and Sundays. 8w*-Dec. 28. MRS. R. COLLINS still continues to heal the sick, at No. 19 rine street, Boston, Mass.

MARY M. HARDY, Trance, Healing and Business Medium, No. 93 Poplar st., Boston. Terms \$1,00.

Miscellaneous.

SOUL READING,

SOUL READING,

Or Psychometrical Delimention of Character.

MR. AND MRS. A. B. SEVERANCE would respectfully
Mannonnee to the public that those who wish, and will visit
them in person, or send their autograph or lock of hair, they
will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in mast
and future life; physical disease, with prescription therefor;
what business the are best adapted to pursue in order to be
successful; the physical and mental adaptation of those intending marriage; and hints to the inflammoniously married,
whereby they can restore or perpetuate their former love.
They will give instructions for self-improvement, by telling
what faculties should be restrained and what cultivated.
Seven years experience warrants them in saying that they
can do what they advertise without fall, as hundreds are willing to testify. Skeptics are particularly invited to investigate.
Everything of a private character KEPT STRICTLY AS SOOR.
For Written Delimention of Character, 81.00 and red stamp.
Hereafter all calls or letters will be promptly attended to by
either one or the other.
Address. MR. AND MRS. A. B. SEVERANCE,
Jan. 4—13w

MRG IDNETE C. DITAD

MRS. JENNIE S. RUDD.

(Formerly of Taunton, Mass.,) Clairvoyant and Magnetic Physician,

TRANCE AND CIRCLE MEDIUM, 412 HIGH STREET, SECOND DOOR ABOVE HAM-MOND STREET,

PROVIDENCE, R. I.

PATIENTS visited at their residences if desired. Applica tions from Boston friends, for circles or professional visits should be made in advance.

4w*-lec. 14.

DR. WILLIAM B. WHITE CLAIRVOYANT and Medical Electrician, has removed his office from Jefferson Place, Boston, to 395 Main street, Charlestown, Mass., and has associated in business with

MRS. JENNETTE J. CLARK,

recently from Fair Haven, Conn. They will continue to give Medical Examinations, sit for spirit-communications, defineation of character, &c. Mrs. Clark will take charge of the Ladies' Electrical Department. Offee hours from 9 A. M. to 5 P. M.—a few doors north of Reed's Corner. 13w*—Nov. 2.

DR. J. WILBUR,

MAGNETIC PHYSICIAN, of Milwauke. Wis., by the so-licitation of patients and friends will visit Marietta, Ohio, on the 23d of December, and remain there until further notice, at the Massion House. All persons wishing his services will please give him a call. at the Mandom Mouse. Appearance please give him a call.

ALL LETTERS for magnetized paper will receive prompt attention if addressed to his residence, 378 Van Huren Street,
MILWAUKEE, or at MARIETTA, O. Send superscribed envelope and filteen cents.

3w*—Dec. 21.

DR. J. R. NEWTON

WILL Heal at NEW ORLEANS, LA., Until further notice. tf-Oct. 12. MRS. MARY LEWIS, Psychometrical or Soul Reader, would respectfully announce to the public that she is located in Morrison, Whiteside Co., Ill, where she is ready to receive calls; or by sending their autograph, or lock of hair, will delineate character, answer questions pertaining to the past, present and future. Having been thoroughly test ed, she is confident she can give general satisfaction to the public. For written Delineation of Character, and Answering Questions, \$1,00 and red stamp. MRS. MARY LEWIS, Morrison, Ill.

3w*-Dec. 28.

MRS. MOCK, Clairvoyant and Business Medium, rear of 129 Coates st., Philadelphia, Pa.

HENRY PHELPS, Magnetic Physician, Lewis 13w*-Uct. 26.

MILLER'S HEPATIC POWDERS,

THE GREAT CLAIRVOYANT MEDICAL, DISCOVERY.
These Powders are a newly discovered VEGETANLE LIVER
REMEDY, has king a natural and specific affinity for the liver
and billiary functions. They rouse to vigorous, healthy action
a torpid, diseased liver; simulate the kidneys, and correct all
billious derangements. Sent to any address by mall with
full directions for use. Price per package, 50 cents and two
red stamps. Send for Circular. Address, LEO MILLER, Appleton, Wis.

IMPORTANT NOTICE TO REAL ESTATE OWNERS CEND for copy of "Real Estate Record," PUBLISHED BOTHLE AND SERT PRES. It contains full descriptions of Forms, Mills, Houses, Country Seats, Fron Ore, Coul and Timber Lunds, Farms and Lands in Pennsylvania, New Jersey, Delaware, Maryland, Georgia and other States. Address, REAL ERICATE RECORD, 237 80. SIXTH STREET, PHILADELPHIA. Dec. 28.—3w

THE HOLIDAY JOURNAL OF Parlor Plays, Magic Sports, Fireside Games, Pleasing Experiments, Practical Jokes, Queer Problems, Puzzles, Riddles, Charades, Rebuses, Enigmas, Anagrams, Transpositions, Conundrums, &c., SENT FREE. Address AlaMs & CO., Publishers, Boston.

INFANT DAMNATION, the Joy of the L Elect at the torment of their nearest kindred, and other Orthodox dogmas, taught in WIGGLESWORTH'S DAY OF DOOM, and other Poems; long the most popular New Encland book. For sale at this office. Price \$1. Mailed free. Dec. 21.—6w

EPILEPSY, OR FITS.

A SURE CURE for this distressing complaint is now A made known in a Treatise (of 48 octave pages,) on Foreign and Native Herbal preparations, published by DR. O. PHELI'S BROWN. The prescription was discovered by him in such a providential manner that he cannot conscientiously refuse to make it known, as it has cured everybody who has used it for Fits, never having falled in a single case. The ingredients may be obtained from any druggist. Sent free to all on receipt of their name and address, by DR. O. PHELI'S BROWN, No. 19 Grand street, Jersey City, N. J. 2w+lice. 28.

INSPIRATIONAL MUSIC BY A. B. WHITING.

WE HAVE received a supply of the following beautiful V ballads, composed by Mr. Whiting; "Sweet be thy Dreams, Alida," "The Wind is in the Chesnut Bough," "Medora," "She was a Rose," "When o'er in Sleep the Eyelids Close," "Oh hear my Parting Sigh," "Spirit of Light, Love and Beauty," For sale at this office. Price \$5 cents each. June 22.

EXTRA SPECIAL NOTICE TO THE PUB-LIC, AND TO INVALIDS IN PARTICULAR. After a six months' absence in Europe. Africa, the Holy Land, &c., I am again at my pest. I have ANOTHER NEW MEDICAL WORK IN PRESS. Price 30 cents; 5 copies for \$1. Address. DH. E. in Pries. Price 30 cents; 5 copies for \$1. Address, ANDREWS, office No. 58 State street, Albany, N. Y. Dec. 14.—4w

C. B. ROGERS, No. 133 Market street, Philoce adelphia, Wholesale Dealer in Field and Garden Seeds.

THE INDIAN PILE AND SALT RIBUM REMEDY.

A TELLING LETTER:

E. J. Shelton, Agent:—I don't know anything about spir-final manifestations. I am a forensan in a foundry here. Mr. Saulsbury, our time-keeper, gave me a box of your salve, and it cured me of the sait rheam in three weeks. Cincinnati, O., May 3d, 1887. E. P. HAMILTON.

Owing to the great demand for the remedy, the previously used boxes being not large enough, the agent has concluded to use the large-sized box. The price in future will be \$1. Hent to your address free of postage. E. J. SHELTON, Agent, Dec. 21.—4w

Dec. 21.—4w

One. 21.—4w

Dr. Spring—Bir: Your P. CHILLS AND PEVER
COUGH is much better.

38

REMARKABLE CURES

THE GREAT SPIRITUAL REMEDY.

MRS. SPENCE'S **POSITIVE AND NECATIVE**

POWDER8.

New Haren, Ind., Sept. 1st, 1867. PROF. SPENCE—Dear Sir: I have raised one man from the dead with two Boxes of your Positive Powders. J. W. Nuttle, of this place, had what the Doctors called the (1) CONSUMPTION. They said he could live but a short time. I called his attention to your Powders. He took one Box, and said he was better than he had been for four years. This was in March. About the last of July he was taken with a (3) FEVER, and the Doctors gave him Positive Powders for him about the time I went East, and on my return I found him walking about, and he is now to work for us, a well man. Yours for truth, G. W. Hall. Dorset, 17., August 27th, 1867.

PROF. P. SPENCE-Dear Sir: I have had a case in which one Box of Positive Powders done wonders. It was the case of Mr. Phelps, a young man who had (3) BLEEDING AT THE LUNGS. He had consulted eight different physicians, five of whom had pronounced his Lungs to be in an advanced stage of (4) IN FIAM MA-TION. He had not done any labor for six months. He called on me, to get Dr. Newton's location. I had him take a box of the Positive Powders. This was on Monday; and, strange to say, on Wednesday and Thursday his father sheared his flock of sheep—some 300. He told me that he never worked husier than during those two days, shearing, oing up wool, and marking lambs. He has continued to work, up to this writing, and says he feels as well as ever in his life. Yours, A. B. Arnstrong.

MRS. NATHAN S. DAVIS, of West Cornville, Me., writes as follows: "The lady in Athens, Mrs. Downs, who, as I mentioned in my last letter, was considered in (5) CONSUMPTION, has been cured by your Powders, and is doing the work for her family." East Greenwich, R. L. Dec. 31st. 1866.

PROF. SPENCE-Bear Sir: Please excuse me for not writing o you sooner, but my daughter wished to take another Box efore I gave you a definite answer concerning her (6) ID YS-ENTERY. I can now say, with pleasure, that she is ensirely cured of it. She has not had an attack of it since taking your Powders. The first attack was in July last, and before she recovered her strength she would have another attack, which weakened her so much that in November, when she began to take your Powders, she had been confined to her bed for three weeks, and nothing seemed to help her that her Doctoror ourselves could give. Aftertaking one Box of your Powders she was well enough to sit up and be about the house; and now, after the second Box, she says she feels as strong as the day before her Your obt. servant, AUSTIN WILSON. York, Union Co., Ohio, Sept. 14th, 1861.

Dr. Sprece-Dear Sir: I took a Box of your Positive Powders for the (7) NEURALGIA, and it worked such a perfect charm for that and (8) OTHER THINGS which I had been troubled with for 20 years, that I now send for a Box of Negatives for Deafaces. Mrs. Prissilla Knox. Sycamore, Ill., July 11th, 1867. PROF. SPENCE-Dear Sir; Those Positive Powders

PROF. SPERCE-Har Sir; Inose Positive Prowders for you sent me a short time since, have worked wonders for my wife-curing in a few days a (D) PAINFUL KID-NEY DINEASE, and (10) SPINAL DIFFICULTY of long standing, besides driving away all (11) NEEL-TY of long standing, besides driving and the VOUSNESS, so that she feels like a new being.

Truly yours, L. Dows. Wilton, N. H., Feb. 18th, 1867.

PROF. PAYTON SPENCE, M. D.—Dear Sir: For the in-closed \$1,00, please send me a Box of your Negative Powders, for Deufness. I have some hope, for I sent to the Banner of Light office, Boston, for a Box of Positive Powdera for (12) KIDNEY COMPLAINT of long standing It proved all that it was recommended, and more too. I had been troubled a long time with what the Doctors called the (13) HEART DISEASE, sometimes very distressing, and all the time very disagreeable. Since taking the Powders that complaint has vanished, and I have not felt a symptom Yours truly, DANIEL DUTTON.

MRS. PHEBE ANN HAINES, of Alloona, Pennsylvania, writes as follows-" I am now in my 60th year, and during the last 40 years I have suffered from (14) DYSPEPSIA and (15) SLEEPLESSNESS; but having used your Posttive Powders I can now truthfully say that during the last few months is the first that I could either eat or sleep with any degree of comfort since I was twenty years of age." Volga City, Claylon Co., Josea, Feb. 3d, 1867. DR. SPENCE—Dear Sir: I have been affilted with the (16) SCROFULA and (17) RHEUMATISM for more

than 20 years; have been laid up with it six weeks at a time. For the last two years I have been growing worse—have been

obliged to use a staff, part of the time, to get about the house. My husband sent for a Box of your Positive Powders. I commenced to take them, and in two weeks I was well, and have not felt anything of either of my diseases since.
Yours for the truth, NAOMI LOVEJOY. DR. SPENCE—Sir: One year ago I was in Cattaraugus Co., New York. A poor soldier there was given up to die. I sent him half a Box of Positive and Negative Powders. When they were gone his wife came, and with tears of gratitude said that those l'owders were curing her husband. Then I learned his

true condition. He was just gone with (18) CHRONIC DIARRIEGA. If I had seen him before sending the Powders, I would not have had faith that he could have been cured. I sent him another Box. Before he had taken them all he commenced doing some light work. I will close by informing you of the cases of Cholera. A Mr. Comedy was taken with the (10) CHOLERA, very severe-had two Doctors and no help. My son carried him

five or six Positive Powders, and they cured him. My son was next taken with the (20) CHOLLERA. In half an hour he was deathly sick. I gave him two Positive Powders, in an hour and a half-in two hours, one sind a half; the pain left him, and I gave him the Negatives until he gained his strength.

Another case of (21) CHOLERA, about the same, and cured in the same way. Yours with respect, DB. A. J. Coney, of Great Bend, Penn., writes as follows: "I have a case of Catarrh, bronchial tubes affected and (22) LEFT LUNG COLLAPSED, not filling with

ir. I have given two boxes of the Positive Powders, and the Lungs now fill two thirds of the way down I, myself, have been afflicted with (23) RHEUMA. TISM and (24) HEART DISEASE for three years during which time I had not been able to labor. I have taken two boxes and a half of your Positive l'owders; my Rhenmatismis gone and the Heart Disease much re-Hewed, so that I can use the pick and the shovel in prospect-ing for minerals. My age is 71 years."

MISS VIOLETTA ROPER, formerly of Taylorville, Iowa, now of Ellhorn, lowa, writes as follows-" As far as my experience hasgone, in (25) TYPHOID FEVER and aggravating (26) COUGHS, your Positive and Negative Powters exect anything I ever saw in the medicut

line. MRS. MARIA INGRAHAM, of Deerfield, Dane Co., Wis., re ports the cure, by the Powders, of a case of (27) FEVER, and a bad'case of (28) DYSENTERY.

H. D. Rotze, of Plainfield, Waushara Co., Wis., reports the following cures by the Positive Powders: Himself cured of a terrible (20) FELON on his hand, from which he had not slept for 8 days and nights. Mrs. Booth, cured of an awful (30) COUGH. Elder Lyman Smith, cured of the (B1) GRAVEL which he had for over a year. Mr. Royel's little grandson, cured of (82) OROUP.

Spring Hill, Rl., Oct. 7th, 1866.
PROF. PATTON SPENCE—Dear Sir: I gave a box of your Positive Powders to a young lady, Miss Hattla M. Tyrrell, (now Mrs. Hattla M. Stanbro, of Brooklyn, Iowa.) Sli been alling for 8 years, (88) FOUR YEARS ON ORUTOHES. In ten days she dispensed with her crutches, and has not used them since, and you would not know that she ever was lame. Yours respectfully,

The young lady referred to in the above letter, sends me the following report of her case, aigned by herself and her mother: Brooklyn, Jowa, May 12th, 1867.
PROP. SPENCE—Dear Sir: In 1862 I was taken sick with

Heart Disease, and was so that I could not lie down for 2 years. In 1863 I became LAME, 80 THAT I USED ORUTCHES. In 1866 I recovered the use of my limbs In March, the same year, I commenced the use of your Positive Powders. In May I was so that I could walk anywhere, I had a Fever which followed the disease. They have helped a (34) COUGH which had returned every winter. HATTIA M. BTANBRO, They stopped it. Mer mother, Lucy Tienell.

Algonac, Mich., Nov. 4th, 1867, Dr. Brance—Bir: Your Powders stopped my son's (86) CHILLS AND PEVER; and restored his appetite. His

For a number of years I have been troubled at times with a very (36) SEVERE PAIN IN MY BAOK, that vould lay me up for two or three months at a time. I was taken, two days before I received your Powders, with one of those spells. I was so bad that I could not help myself. B of the Positive Powders took the kinks out of my buck. I feel like a new man. I do n't know as they will cause a blind man to see, but my EYEM had become (B2) VERY DIM; but now loften forget my glasses, and I know it is the Powders that have done it.

1 am, yours truly, E. R. WARNER.
Forestdale, Rutland Co., Vt., Nov. 8th, 1867.

LUTHER STOODLEY.

PROV. SPENCE—bear Sir: I had been sick about 18 months with (88) CHECK! DIARRICEA. I had tried almost all kinds of medicine, except the old school Doctors. I tried mediums and root Doctors to no purpose. I had your Powders in the house some six months before I took them. My wife had no faith in them. I paid out some \$50,00, and was no better; then I commenced taking your Powders. I did not take them 3 days before I went to work, and have been able to work most of the time since. It has been over a year. They are the best medicine for COUGER and COLDS. I would not be without them in my house for any money. I will send \$5,00 in this, for more. Yours in haste,

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

The E-unitive POWDERS OURE Neuralgia, Heatace, Estache, Toolische, Rheumalism, Gout, Colic, Pains of an hinds; Cholera, Diarrhea, Bow et Complaint, Dysentery, Names and Vommon, Dysepsia, Indication, Flatulence, Worms; Suppressed Menticulton, Painful Menstruntion, Failing of the Womb, Blainful Menstruntion, Failing of the Womb, Blifemale Weakness and berangements; Cramps Fits, Hydrophobia, Lockjaw, Mt. Vitus' Dance; Internitient Pever, Billous Fever, Yellow Fever, the Feverofsmail Pox Mensles, Scarlatina, Erysipelas, Preumonia, Pleurisy; all infinumentions, scale orthronic, such as Infinument of the Lungs, Kidneys, Womb, Bladder, Stomach, Prostate Glaust Custerth, Consumption, Bronchitis, Coughs, Colds; Serofalia, Nerodunes, Sheeplesaness, &c.

THE NEGATIVE POWDERS OURE Pa-

tion, Bronchitis, Coughe, Colds; Berofula, Nervouness, Beepleanness, &C. THE NEGATIVE POWDERS OURE Paralysis, or Paley; Amauroots and Beafices from paralysis of the nerves of the eye and of the ear, or of their nervous centres; Bouble Vision, Catalepsy; all Low Fevers, such as the Typhold and the Typhusis extreme Nervous of Mascular Prostration or Relixantion.

For the cure of Chilis and Fevers, and for the prevention and cure of Choleras, both the Positive and Negative Powders are needed.

The Positive and Negative Powders do no violence to the system; they cause no purglug, no natusen,

The Positive and Negative Powders do no violence to the system; they cause no purglug. no nausen, no vomiting, no narcotizing; yet, in the language of N. W. litchmend, of Chenos, ill., "They are a most wonderful medicine, to stient and yet so effectious."

At a Family Medicine, there is not now, and merer has been, anything equal to Mrs. Spence's Positive and Negative Powders. They are adapted to nil ages and both sexes, and to every variety of sickness likely to occur in a family of adults and children. In most cases, the Powders, if given in time, will cure all ordinary attacks of disease before a physician can reach the patient. In these respects, as well as in all others, the Positive and Negative Powders are THE GREATEST FAMILY MEDI-

OINE OF THE AGE!
In the cure of Chills and Fever, and of all other kinds of
Fever, the Positive and Negative Powders know no such Fever, the Positive and Segative rowars associating as fail.

To AGENTS, male and temale, we give the Sole Agency of entire counties, and large and liberal profits.

FREYHIGIANS of all achoels of medicine are now using the Positive and Negative Powders extensively in their practice, and with the most gratifying success. Therefore we say, confidently, to the entire Medical Profession, "Try the Powders."

Printed terms to Agents, Physicians and Druggists, sent Test.

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

T Box, 44 Pos. Powders, \$1.00
1 " 44 Neg. " 1.00
1 " 22 Pos. & 22 Neg. 1.00
0 Boxes, - - - 0.00 PRICE Bums of \$5 or over, sent by mail, should be alther in the form of Post Office Money Orders, or Draits on New York, or else the letters should be registered.

Money mailed to us is at our risk. OFFICE, 37 St. MARKS PLACE, NEW YORK. Address, PROF. PAYTON SPENCE, M. D., Box 5817, New York City. For sale also at the Banner of Light Office,

No. 158 Washington St., Boston, Mass., and by Bruggists generally. Nov. 30. Bruggists generally. FRED. L. H. WILLIS, M. D., No. 29 West Fourth Street, New York,

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

17 Office Hours, for Examination, Consultation

(NEAR BROADWAY,)

7 o'clock r. M. l'atients unable to call, will be visited at Fee for Examination, 85; for office treatment, 82; for visits, according to distances, \$3 to \$5, including advice. Patients attended to, and prescribed for by mail, on enclosing the fee of Five Dollars. Reasonable reductions

and Treatment, from 8 to 11 o'clock A. M., and from 4 to

INVALIDS: DO YOU KNOW IT?

WINCHESTER'S GENUINE

OF LIME AND SODA. THE SPECIFIC REMEDY FOR CONSUMPTION

NERVOUS DEBILITY. Scrofula, Asthma, Bronchitis, Dyspopsia, Paralysis, Lossof Appetite, Female Wesknosses, Liver and Kidney Complaints, Debility

of Nursing and Pregnancy, Ila bus

CHRONIC DISORDERS OF EVERY NATURE.

PROFESSIONAL TESTIMONY. "As sure a reservin Consumption as Quininels n Intermittent Fever, and as EFFECTUAL A PRESERVA rive as Vaccination in Small Pox."-lie. Churchill. . . . It is unequaled in Nervous Debitty, and I believe it is the only medicine that will cure a pure case of it."-Dr. E. V. Stryker, Turin, N. F., • • "I would say to all who have any tendency to Consumption, TAKE THIS REMEDY, and the sooner the better."-W. W. Tounsend, M. D., Union

Circulars Free, Write for one.

PRICES: In 7 and 16-oz. Bottles, \$1 and \$2 each. Three large, or six small Bottles, for \$5, by Express. Sold by all respectable Druggists overwhere: and Wholesale and retail by the Proprietor, J. WYN CHI ENTIER &CO., 86 John STEER, New York, to whom orders should be addressed. De Ridfressed.

23. CALIFORNIA AGENCY.—D. NORCROSS, No. 5 Mont
gonery street, Masoric Temple, Nan Francisco.

NEW ENGLAND AGENCY.—GEORGE C. GOODWIN & CO.,
38 Hanover street, Boston.

11w—Jan. 4.

DR. J. P. BRYANT,

(Returned from California,)
WILL heal the sick at his residence, 308 WEST 34TH ST.,
(near 8th ave.) New York.
Invalids will find this place easy of access by the street cars and stages, and but a short distance from the Hudson Iliver, Harlem, and New York and Boston Raifroads. 16-Dec. 21.

SEXUAL DEBILITY.—A TREATISE ON THE CAUSES, OCCASIONS, EFFECTS AND TREAT MENT OF SEXUAL DEBILITY will be sent free to all inquirers of both sexes. Address, WINCHESTER & CO., 36 John street, New York.

WHISKERS.—Dr. Liamonte's Carrola will force. Wolskers on the smoothest face, or Hisir on Bald heads. Neverknown to fall. Sample for trial sent for lo cents. Address, REEVES & CO., 78 Nassau st., New York. Oct. 12.—6m FOR SALE, on easy terms, or Exchange, a Farm of 100 acres, in Monmouth Co., N. J.,—can be divided into small farms; also 1700 acre farm in West Virginia, on same terms. It would make IT good farms. B. FRANKLIN CLARK, I Park Place, New Yorg.

MRS. H. S. SEYMOUR, Business and Test Medium, No. 1 Carroll Place, corner Bleecker and Laurens atrects, third floor, New York. Hours from 2 to 6 and from 7 to 9 r. M. Circles Tuesday and Thursday evenings, Nov. 30, -6w*

MRS. A. HULL, Magnetic Physician, Psy-No. 324 Pourth Avenue, near 24th street New York. Aug 24 -11

MRS. JENNIE WATERMAN DANFORTH,
Clairvoyant Physician, No. 313 East 33d street, New
York, magnetizes and cures acute and chronic disease, in the
trance state. MRS. COTTON, Magnetic Physician, 451 31 avenue, New York, cures by laying on of hands.

MRS. L. MYERS, Medical and Business Clair-voyant. Very reliable. 81 Third avenue, between 12th and 13th streets, New York. 4we-Dec. 21.

MRS. MARY TOWNE, Magnetic Physician and Medical Clairvoyant, 14 Bondstreet, New York.

Banner of Light.

WESTERN DEPARTMENT:

We receive subscriptions, forward advertisements, and We receive subscriptions, forward advertisements, and travact all other bosiness connected with this Department of the Basses of Light. Letters and papers intended for us, or communications for publication in this Department, etc., shoult be directed to J. M. Paralles. Local matters from the West requiring immediate attention, and long articles accounted for publication, should be sent directly to the haskes office. Buston, Those who particularly desire their contributions inserted in the Western Department, will please to so mark them. Persons writing us this month, will direct to Washington, D. C.

New Year's Day.

To you, this New Year's Day, whoever you are, whatever you be, on the road, or in the restaurant. hotel, Alhambra or Moslem Caaba, on crystal sea or snow-encrusted mountain, judge or judged, saint or sinner, dancer or monrner, American or Asian, reckless of class, easte, clime or nationality, grace and greetings, amen!

The sands of another cycle numbered, and on the journey still; our traveling companion an Italian spirit, steel-mantled. He mantles us in steel; cold and stiff the pilgrim's staff he places in our hand; glittering the circling words: "Independence! all Fleals are possible; turn neither to the right nor left; onward!"

How rough the way, pinching the cold, piercing the thorns, mossless the stones, giddy the crowd! But stern the echo rings: "Onward!" Thy will, oh Angel of Wisdom, be done!

Queer and quaint the passengers we meet: forms gentle and noble, ill-mannered and ugly; brains of time texture, and coarse; brains, broad at the base and tapering as they rise beavenward; brains active, sensitive, harmonial harps inviting angel-fingers.

Comparing the multitude to forest-trees, these are tall, graceful, aspirational; those balloonwinged, blotched and swollen, with heart-hollowness. Some stand upon the mountains, kissing the sunbeams, dancing with the winds, and, casting their long shadows in summer-time, bless the grazing herds. Others are nearly all trunk, bark, 1991s, and mostly under ground at that. Few reel and bend 'neath the burden of mellowing fruitage, and yet-'t is well, Beautiful is diversity; effective the shadows upon the picture; necessary the clay, mortar, hammer, scaffolding, in erecting the edifice. Angels are polishers, and God the Infinite

Benevolent deeds are the living stones in the soul's temple. Kindnesses, voiced in tones tender as the angels use, become wandering minstrels, blessing millions forever; while charity-CHARI-TY, sweetest of the heavenly graces, constitutes the brightest crown ever worn by mortal or im-

Sufferings are masked seraphs; evils but the means chosen from infinite resources to make the most of us.' As matter to spirit, or as God's left hand to the right, so is evil to good. We clasp them both.

The buds of April ache as they swell under the laughing sunbeams that slide down shining skypaths to caress them into blossoms. Stripped aside, the rustling husks reveal the golden corn, as trampled flowers exhale their sweetness, and purpling grapes yield their most delicious juices when torn and bleeding in the wine-press. Souls, like unripe fruit, are often hard and unsympathizing till crushed by pain's afflictive hand.

Weep on, then, oh, weeper! Chisel, mock the flinching marble you shape. Lash, lick the blood you spill. Poverty, bid winds whirl the rags that thatch the poor. Sickness, sorrow, suffering, ring your changes on nerve and muscle; blessed ministers are you all! Are not medicines good? do not storms purify the air?

Unmoved by the dulcet smiles of the charmeruntearful, untouched by the groans of the agoulzer, steel-coated we journey on-journey singing the inspired song of the soul: "All is well; compensation comes with scales of justice, and God reigns forever!" Yes, singing, though the greatest sufferer of all! singing, though buried under sands, scorched by siroccos, and burdened with draped coffins and the powdered bones of momentary triumphs. Singing because night is mother of the day, winter of the spring, and earth with all its hidden stings and pains, prophet of that resurrection-time when mortals, freed from shells and shadows, shall rise like sheets of living flame heavenward, to meet in holiest friendship the loved gone before: meet to walk along aisles tufted with velvety grass, through sylvan vales perfumed with the fadeless flowers of evergreen Edens, going up at will on to the moss-carpeted and magnetic-illumined mountains of the "Beautiful," and, as if wearving with this wealth and magnificence of scenery supernal, bathing in the apocalyptic river of John, and leaning against the white pillars of the Heavenly Throne!

A softer, diviner baptism now: the mantle aside, we say to you, whoever you are, "A Happy New Year!" Gifts and greetings we send you; greetings of fraternal love and fellowship, with fervent prayers for your peace, prosperity and eternal progression

Come nearer; your hand touching ours; eyes looking into eyes; listen to the declaration, We love you, as the sons and daughters of God and heirs of the Infinite; love you as one banded brotherhood and sisterhood of inspired workers in the harvest-fields of humanity, good-all good and noble in your central beings. Oh, how divine this love-these broad, unselfish, universal loves! It is as natural for souls (particled portions of God,) to love, as stars to shine, or suns to shed their shimmering beams. "Love," said the ancient apostle, "worketh no ill to its neighbor."

A sister-spirit whispers now from the skies. Listen to her love-message: I would let loose from heaven to-day a carrier-dove; would send her swift to earth on quivering wings, bearing sentences of sympathy and encouragement-precious gifts of friendship and love. Around her neck I'd twine a wreath of flowers, fresh and fair, culled from the gardens of God-a wreath corresponding in mystical language to lilacs and clover, to lilies and orange blossoms, to holly, woodbine and sweet eglantine. Her white breast I'd festoon with rose-buds and butter-cups, ivy and everlasting; a crown of olive-leaves upon her head: I'd tie to her tiny feet the violet, the daisy and the myrtle, and under her snowy wings I'd gently fold geranium sprigs and flowering forgetme-nots; then say, Go, messenger-bird, and scatter these flower-gems of sunshine into the hearts and homes of men; go, bearing to all hope, trust, faith and sweet love-memories that shall prove im-

Pilgrimage of Father Safford.

mortal as the existence of the gods.

This venerable man, of whitened heard and stately form, coming in from Lancaster to Buffalo to attend the lectures, gave us his religious experience. In early manhood he joined the Christian Church by immersion. Soon after he became a Universalist, remaining such thirty years; the intimate friend of Rev. W. I. Reese and Stephen R. Smith. For the past seventeen years, happiest years of his life, he has been a Spiritualist. He !

o o vertalle kardere e salab

calls Universalism a dead theology, Spiritualism a lire theology. One deals in faith, the other in knowledge, the blissful knowledge of immortality. me and pointing upward, listens to recognized responses, saying, "Meet us here, meet us here, in our summer-land homes."

Mrs. G. R. Wheden and Prof. Espy.

During the spirit exhibitions of the Eddy medinms in Buffalo, N. Y., there was no more faithful attendant than Mrs. G. R. Whedon, (sister-inlaw of the Rev. Dr. Whedon,) a prominent anthoress, and the intimate friend of the celebrated

Prof. Espy's devotion to the principles of Spiritnalism. He was sufficiently mediumistic to be frequently conscious of spirit presences, and at times he felt the tender caresses of his ascended wife, and saw the bright forms of the glorified; but like many prominent characters in the literary and scientific world, he spoke his convictions to but few, fearing persecution and perhaps the losing of a salaried position.

Mrs. Whedon, like other poetic writers, unwittingly wrote Spiritualism into a number of her poems. Here follow specimens dedicated to Prof. Espy and Mrs. Stephen A. Douglas on the departure of her husband:

'Oh, 'King of Storms,' 't is true, at last With thee the storms of life are past. Thou ist peirced the mist and the storm-cloud Thy theory, ended with the shroud; A King thou 'rt now with hosts above, Crowned with a wreath of holy love.

Philosopher of wind and storm. The coffin may confine thy form, But can't enchain the immortal soul, That through all space like air doth roll; The spirit pure will hover round, When form is buried 'neath the ground."

"Though thou cannot more behold him Cannot clasp his hand in thine— Though thou 'it miss his tender kisses, And no more his arms entwine, Think not that thou 'rt really parted, Dream not that he's far away; No, lone widow, broken-hearted, He is with thee now, to-day!"

Ought to be in the Field.

Many, many do we meet in our pilgrimages, brothers sound and logical, sisters intuitive and eloquent, that should at once take their harps from the willows of home seclusion, and go forth singing, penning, speaking the good things of the kingdom. Among such are Mrs. McCord, Mrs. Fenn, and Mrs. Osburn, of St. Louis. Angels in the upper kingdoms of light and love, command the latter to go forth at once. Mrs. E. G. Planck, (Springfield, Ill.,) that organized their Lyceum—

Lyceum meets every sunday at 11 L. M. Quinct, Mass.—Meetings at 24 and 7 o'clock P. M. Progressive Lyceum meets at 13 r. M. Quinct, Mass.—Meetings at 24 and 7 o'clock P. M. Progressive Lyceum meets at 13 r. M. Quinct, Mass.—Meetings at 24 and 7 o'clock P. M. Progressive Lyceum meets at 13 r. M. Quinct, Mass.—Meetings at 24 and 7 o'clock P. M. Progressive Lyceum meets at 13 r. M. Quinct, Mass.—Meetings at 24 and 7 o'clock P. M. Progressive Lyceum meets at 13 r. M. Quinct, Mass.—Meetings at 24 and 7 o'clock P. M. Progressive Lyceum meets at 13 r. M. Quinct, Mass.—Meetings at 14 r. M. Quinct, Mass.—Meetings at 14 r. M. Quinct, Mass.—Heetings at 14 r (Springfield, Ill.,) that organized their Lyceumso capable by nature, so intellectual and spiritually cultured, should be out in the great harvestfield, gathering in the golden sheaves. Mrs. E. C. Crane, of Sturgis, Mich., the faithful sister, has already gone forth under the guidance of her angels. Mrs. C. Meacham, of Battle Creek, Mich., highly mediumistic, inspirational, and every way competent to edify and electrify crowds, ought to buckle on the armor, and go out a public herald of the New Dispensation.

Angels of wisdom and love, give these sistors, with others equally well qualified, no peace of mind, no rest, till they do your bidding in the waiting vineyard. waiting vineyard.

M. Renau and the Evangelist John.

English papers, echoing the French, say that "M. Renan, in a new preface to the thirteenth edition of his Life of Jesus, announces that he has changed his o linion concerning the value of the fourth Evangelist."

Just as might be expected. Reading Renan's life of Jesus, we exclaimed, he's unjust to John-John, the disciple that Jesus leved! And secondly, he lays himself open continually to criticism from a non-investigation of phenomenal Spiritualism. His attempt to explain all those wonderful works ascribed to the Nazarene upon the principle of ecstasy, delusion, and external physical causes, is childish, unworthy the man, and the Semitic scholar. In some future edition he will admit the spiritual mediumship of Jesus, and the corroborative spiritual manifestations of the present age.

Authorized to Marry.

The officer of the First Free Church Pottl.

Williams J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian, BrookLyn, N. Y.—The Spiritual shold meetings at Cumber In BerookLyn, N. Y.—The Spiritual shold meetings at Cumber In Sunday, at 3 and 7; P. M. Children's Progressive Lyceum meets at 10 ft. M. J. A. Bartlett, Conductor; Mrs. S. Doolittle, Guardian, BrookLyn, N. Y.—The Spirituals hold meetings at Cumber In Sunday, at 3 and 7; P. M. Children's Progressive Lyceum meets at 10 ft. M. J. A. Bartlett, Conductor; Mrs. S. Doolittle, Guardian, BrookLyn, N. Y.—The Spirituals hold meetings at Cumberland street Lecture Room, near DeKalb avenue, every Sunday, at 3 and 7; P. M. Children's Progressive Lyceum meets at 10 ft. M. J. A. Bartlett, Conductor; Mrs. S. Doolittle, Guardian, BrookLyn, N. Y.—The Spirituals shold meetings at Cumberland street, Lecture Room, near DeKalb avenue, every Sunday, at 3 and 7; P. M. Children's Progressive Lyceum meets at 10 ft. M. J. A. Bartlett, Conductor; Mrs. S. Doolittle, Guardian, BrookLyn, N. Y.—The Spirituals shold meetings at Cumberland street, Lecture Room, near DeKalb avenue, every Sunday, at 3 and 7; P. M. Children's Progressive Lyceum meets at 10 ft. M. J. A. Bartlett, Conductor; Mrs. S. Doolittle, Guardian, BrookLyn, N. Y.—The Spirituals shold meetings at Cumberland street, Lecture Room, Progressive Lyceum meets at 10 ft. M. J. A. Bartlett, Conductor; Mrs. S. Doolittle, Cumberland street, Lecture Room, Progressive Lyceum meets at 10 ft. M. J. A. Bartlett, Conductor; Mrs. S. Doolittle, Cumberland street, Conductor; Mrs. S. Doolittle, Cumberland street, Conductor; Mrs. S. Doolittle, Conductor; Mrs. S. Doolittle, Cumberland street, Conductor; Mrs. S. Doolittle, Cond ful works ascribed to the Nazarene upon the

The officers of the First Free Church, Battle Creek, Mich., recently granted to Dr. M. Henry Houghton, now lecturing in St. Louis, Mo., a certificate corresponding to the denominational fellowship of religious bodies. The State Board Ohio Association has also forwarded a certificate of fellowship to Bro. Cephas B. Lynn, speaking at present in Sturgis, Mich. These papers duly authorize the above named young gentlemen to officiate at the marriage altar, and occupy every way in law the same position as the clergy.

Heart-Experience.

Spiritual phenomena are only guide-boardsonly the signs of the life to which heaven calls us, We must cherish them as rudiments of culture; but if we actualized not the true spirit of our Gospel, we are "dead ones" in moral graves. There is a Spiritualism to live-a heart-Spiritualism. When shall we, as a body, starving for the real meat of the shell, be awake to a spiritual philosophy, that gives the inward witness?

Healing .- Dr. J. T. Butley.

This eminent healer recently called upon us in Buffalo, showing a large number of affidavits (duly signed,) in demonstration of his healing gifts.

Through him, as an instrument of the higher powers, the lame are made to walk, the blind to southeast corner Calvertand Saratoga streets, at the usual hours of worship. Mrs.F.O. Hyzerspeakstill furthernotice. signed,) in demonstration of his healing gifts. see, the deaf to hear. He opens rooms in Baltimore, Md., the 5th of January.

Michigan Circles.

County circles are appointed to be held in Paw Paw, Van Buren Co., Saturday and Sunday, the 4th and 5th of January next; in Hastings, Barry Co., Saturday and Sunday, the 11th and 12th of January; in Battle Creek, Calhoun Co., Saturday and Sunday the 18th and 19th of January. These meetings are spiritual convocations of the people The main design now is to organize on the broadest scale all the spiritualistic force in each county for earnest, successful, practical work. Let everybody come to the grand gatherings—rich feasts of the spirit are preparing. Come, mediums, speakers, fathers, mothers, sons and daughters, come to the beautiful banquets of inspiration.

J. O. BARRETT, Michigan Missionary Agent.

All who love peace, and are destined to live with those of less delicacy of feeling than themselves, must learn to take no offence where none is intended.

A good word is as easily spoken as an ill one.

SPIRITUALIST MEETINGS.

POSTOR.—The First Spiritualist Association hold regular meetings at Mercandile risit, Samuel F. Towie, President; Daniel S. Torn, Vue President; Daniel S. Torn, Vue President; Daniel S. Torn, Vue President; and Treasurer. The Children's Frogressive Lecoum meets at 164 a. M. John W. McGuitre Conductor; Nies Mary A. Sanborn, duardian. All letters should be addressed to Thomas Marsh, Assistant Secretary, 14 Bromfield street. Speaker engaged:—Miss Lizzie Doten until further hottle. Admission 18 cents.

MUNIC HALL—Lecture every Sunday afternoon at 22 o'clock. A half-bone concert on the Great Organ, sy Prof. Eugene Thayer, precedes each lecture. L. S. Richards, Chairman. Prof. Wm Pentor, speakajan 12 and 19.

The Progressive Societies in care of Miss Phelpameet in No. 12 Howard street, up two Eights, in hall. Sunday services, 109 a. M. 2 and 7. B.

R. 2 and 7 r. R.
Mrs. S. L. Chappell lectures every Sunday afternoon and vening, at 2% and 7% o'clock, in hall 544 Washington street. thoress, and the intimate friend of the celebrated lite James P. Espy, Professor of Meteorology in Washington D. C. Congressmen were wont to call him "King of Storms."

From this intelligent lady, still connected with the Episcopalian Church, though a Spiritualist, we learn the details as well as the general fact of Standard of

Charlestows.—The First Spiritualist Association of Charlestown hold regular meetings at Central Hall, No. 25 Elm street, every Sunday at 2 and 3 P. M. Breaker engaged:—Mrs. C. F. Allyn during March. Children's Lyceum meets at 10 A. M. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Charling M.

Mrs. C. F. Allyndering March. Children's Lyceum meets at 10\frac{1}{2} A. M. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

The Children's Progressive Lyceum meets every Sunday at 10\frac{1}{2} A. M. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

The Children's Progressive Lyceum meets every Sunday at 10\frac{1}{2} A. M., in the Machinists' and Illacksmittin' Hall, corner of City Square and Chelseastrect, Charlestown. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian. Social Levee every I Wednesday evening forthe benefit of the Lyceum.

CERLSBA.—The Associated Spiritualists hold meetings at Fremont Hall every Sunday afternoon and evening, commencing at 3 and 74 F. M. Alminsion—Ladies, 5 cents; gentlemen, 10 cents. Children's Progressive Lyceum assembles at 10 M A. M. Leander Dustin, Conductor; J. H. Crandon, Assistant Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec.

The libbe Christian Spiritualists hold meetings every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 F. M. Speaker Lowell, Mass.—The Children's Progressive Lyceum hold meetings every Sunday afternoon and evening, at 2\frac{3}{2} and 7 o'clock. Lyceum session at 10\frac{3}{2} A. M. E. B. Carter, Conductor; Mrs. J. F. Wright, Guardian; J. S. Whiting, Corresponding Secretary.

PLYMOUTE, Mass.—Lyceum Association of Spiritualists hold meetings in Lyceum lail two Sundays in each month. Children's Progressive Lyceum meets at 11 o'clock A. M. Speakers engaged:—Mrs. S. A. Byrnes, Jan. 5 and 12; H. B. Storer, Feb. 2 and 9: I. P. Greenleaf, March 1 and 8: Miss Eliza II. Fuller, April 5 and 12; Dr. J. H. Currier, May 3; Dr. J. N. Hodges, May 10.

Workester, Mass.—Meetingsare held in Horticultural Hall every Sunday afternoon and evening, at 2 and 7 o'clock Lyceum Sanday Sterness and evening at 2 and 7 o'clock.

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

March.

Springfield, Mass.—The Fraternal Society of Spirituallats hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 2p. x.; Conductor, H. S. Williams;
Guardian, Mrs. Mary A. Lyman. Lectures at 7p. x. Speak
ers engaged:—S. J. Finney during January; J. G. Fish during March.

ing March.

Stoneman, Mass.—The Spiritualist Association hold meetings at Harmony Hall two Sundays in each month, at 2:30 and 7 r.m. Afternoon lectures, free. Evenings, 10 cents. Wm. H. Orne, President. The Children's Progressive Lyceum meets every Sunday at 10:30 A.M. E. T. Whittier, Conductor; Mrs. A. M. Kempton, Guardian.

Firemence, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding & Dickinson's Hall. Speaker engaged:—Mrs. C. F. Taber during January. FOXBORO', MASS.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M.

Haufford, Conn.—Spiritual meetings are held every Sunday evening for conference or lecture at 7% o'clock. Children's Progressive Lyceum meets at 3 P. M. J. S. Dow, Conductors

BRIDGEFORT, CONE.—Children's Progressive Lyceum meets every Sunday at 10% A. M., at Lafayette Hall. II. II. Cran-dall, Conductor; Mrs. Anna M. Middlebrook, Guardian.

MANCHESTER, N. H.—The Spiritualists hold meetings every Sunday, at 10 A. M. and 2 P. M., in the Police Court Room. Seats free. B. A. Seaver, President; S. Pushee, Secretary. PORTLAND, Mr.—Meetings are held every Sunday in Temperance Hall, at 101 and 3 o'clock.

Bargon, Mr.—Spiritualists hold meetings in Proneer Chapel every Sunday, afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 P. M. Adolphus G. Chap-man, Conductor; Miss M. S. Curtiss, Guardian.

Guardian. A conference is field at 19 P. M.

HOULTON, Mr.—Meetings are held in Liberty Hail (owned by the spiritualist Society) Sunday afternoons and evenings.

Providence, R.I.—Meetingsareheldin Pratt'stiall, Weybosset street, Sundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lyceum meetsat 12% o'clock. Lyceum Conductor, J. W. Lewis; Guardian, Mrs. Abble H. Potter. Conductor, J. W. Lewle; Guardian, Mrs. Abble H. Potter. Nkw York City.—The Society of Progressive Spiritualists hold meetings every Sunday, in Masonic Hall, No. 114 East lith street, between 3d and 4th avenues, at 104 A. M. and 75 p. M. Conference at 12 M. Children's Progressive Lyceum at 24 p. M. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian.

The First Society of Spiritualists hold meetings every Sunday morning and evening in Dodworth's Hall, 806 Broadway. Conference every Sunday at same place, at 2 p. M. Seats free. The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenue and West 29th street. Lectures at 103 o'clock A. M. and 73 p. M. Conference at 3 p. M.

OswEGO, N. Y.—The Spiritualists hold meetings every Sunday at 2M and 7M P. M., in Lyccum Hall, West Second, near Bridge street. The Children's Progressive Lyccum meets at 12M P. M. J. L. Pool, Conductor; Mrs. S. Doolittle, Guardian.

Mulliamsbung, N. Y.—The Spiritualist Society hold meetings every Wednesday evening, at Continental Itali, Fourth street, supported by the voluntary contributions of members and friends.

MORRISAMIA, N. Y.—First Society of Progressive Spiritual-ists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3% p. m.

Ists—Assembly Rooms, corner Washington avenue and Flith street. Bervices at 34 p. m.

BCFFALO, N. Y.—Meetings are held in Lyceum Hall, corner of Court and Pearl streets, every Sunday at 10\(\frac{1}{2}\) A. m. and 7\(\frac{1}{2}\) P. m. Children's Lyceum meets at 2\(\frac{1}{2}\) P. m. N. M. Wright, Conductor; Mrs. Mary Lane, Guardian.

TROT, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and Riverstreets, at 10\(\frac{1}{2}\) A. m. and 7\(\frac{1}{2}\) P. m. Children's Lyceum at 2\(\frac{1}{2}\) P. m. Monroe J. Keith, Conductor; Mrs. Louis Keith, Guardian.

ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet in Selitzer's Hall Sunday and Thursday evenings of each week. Children's Progressive Lyceum at 2\(\frac{1}{2}\) P. M. Sundays. Mrs. E. L. Watson, Conductor; Mrs. Amy Post, Guardian; C. W. Hobard, President Society.

JERSEY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York atreet. Lecture in the morning at 10\(\frac{1}{2}\) A. M., upon Natural Selence and Philosophy as basic to a genuine Theology, with scientific experiments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lecture in the evening, at 7\(\frac{1}{2}\) o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings Musle Hall No. A Bank street.

speakers, upon the Science of Spiritual Philosophy.

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ P. M. The atternoon is devoted wholly to the Children's Progressive Lycesm. G. T. Leach, Conductor; Mrs. Harriet Parsons, Guardian of Groups.

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

Hammonton, N. J.—Meetings held every Sunday at 103

HAMONTON, N. J.—Meetings held every Sunday at 103 A. M. and 7 r. m., at Ellis Hall, Belleview Avenue.

hours of worship. Mrs. F. O. Hyzerspeakstill further notice. PRILADELPHIA, PA.—Meetings are held in the new hall in Phomix street every Sunday afternoon at 3 o'clock. Children's Progressive Lyceum every Sunday forenoon at 10 o'clock. Prof. I. Rehn, Conductor.

The meetings formerly held at Sansom-street Hall, are now held at Washington Hall, corner of 6th and Spring Garden streets, every Sunday. The morning lecture is preceded by the Children's Lyceum meeting, which is held at 10 o'clock, the lecture commencing at 11½ A. M. Evening lecture at 7½. The Spritualists in the southern part of Philadelphia hold regular meetings at No. 327 South Second street, at 10½ A. M. and 7½ r. M., and on Wednesday evening at 8 o'clock.

CORE, PA.—The Children's Progressive Lyceum meets in

CORRY, PA.—The Children's Progressive Lyceum meets in the Academy of Music every Sunday at 10 A. M. Charles Holt, Conductor; Miss Helen Martin, Guardian of Groups. Lecture commences at 11 A. M. Lecture commences at 11 A. M.

Washistor, D. C.—Meetings are held and addresses delivered in Harmonial Hall, Woodward's Block, 318 Pennsylvania avenue, between Tenth and Eleventh streets, every
Sunday, at 11 A. M. and 7 P. M. Speakers engaged:—J. M.
Peebles during January: Mrs. Kellie J. T. Brigham during
February: Mrs. M. J. Wilcoxson during March: Mrs. Alcinda Wilhelm during April. Conference, Tuesday, at 7 P.

M.: Platonic School, Thursday, at 7 P. M. John Mayhew,
President.

CLYDR, O.—Progressive Association hold meetings every Sunday in Willis Hail. Children's Progressive Lyceum.meets at 10 a.m. A. B. French, Conductor; Mrs. M. Morley, Guard-ian.

ian.

CLEVELAND, O.—Spiritualists meet in Temperance Hallevery Sunday, at 10½ L. M. and 7½ P. M. Children's Progressive Lyseum regular Hunday session at 1 o'clock P. M. A. J. Jewett, Conductor; Mrs. D. A. Eddy, Guardian.

TOLEDO, O.—Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 7½ P. M.—A. A. Wheelock, speaker. All are invited free—no admission fee. Children's Progressive Lyccum in same place every Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

CINGRIVATIO.—The Spiritualists of Cincinnati have organ-ised the muelves under the laws of Ohjo as a "Beligious Socie-ty of Progressive Spiritualists," and have secured Greenwood

ntended for Lecturers only.]

J. Madison Allys, Blue Anchor, N. J.

C. FANNIE Allys will speak in Providence, R. I., during landary; in Putnam, Conn., during February; in City Hall, Charlestown, Mass., during March; in Mercantile Hall, Boston, during April. Address as above, or North Middle-boro, Mass.

J. G. Alls, Chicopee, Mass.

MES. N. K. ANDERSON, trance speaker, Delton, Wis.

MES. M. K. ANDERSON, trance speaker, Taunton, Mass., P. O. box 48.

DR.J. T. Amos will answer calls to lecture upon Physiolo-

O.DX 48.

DR. J. T. Amos will answer calls to locture upon Physiology and Spiritualism. Address, box 2001, Rochester, N. Y.
CHARLES A. Amos West, Flushing, Mich., will attend funerals and lecture upon reforms.

REV. J. O. BARRETT, Detroit, Mich., care C. C. Randall.

MRS. RARAB A. HYEMES Will speak in Flymouth, Jan. 5 and 12; in Salem, Jan. 19 and 25; in Philadelphia during March; in Stafford, Conn., during February and May; in New York during June. Would like to make further engagements. Address, 87 Spring street, East Cambridge, Mass.

MRS. A. P. BROWN will attend funerals and speak weck-evenings. Address, 81. Johnsbury Centre, Vt.

MRS. Address, 81. Johnsbury Centre, Vt.

MRS. H. F. M. BROWN Will attend funerals and speak weck-evenings. Address, 81. Johnsbury Centre, Vt.

MRS. MRS. A. P. BROWN Will attend funerals and speak weck-evenings. Address, 81. Johnsbury Centre, Vt.

MRS. BEMA F. JAR HULENER, 151 West 12th st. New York.

MRS. NELLIE J. T. linigham, Elm Grove, Colerain, Mass., will speak in Philadelphia, 12s., during January; in Washinton, D. C., during Rebruary.

MRS. M. A. C. HROWN would like to make engagements to speak. Address, West Randolph, Vt.

DE J. K. and SADA BALLEY will answer calls to speak in Southern Michigan and Northern Indians. Address, Adrian, Mich.

Address Firms unversioned careker will sansweredit to

Mich.
ADDIE L. BALLOU, inspirational speaker. Lansing, Mich.
Mizs. E. Buyr, impirational speaker, will answer calls to
lecture in the Middle and Eastern States during the winter.
Address, box 7, Southford, New Haven Co., Conn.
WM. BRYAN will answer calls to lecture in Michigan and
Northwestern Ohio until further notice. Address, box 53,
Camden P. O., Mich.
M. C. BRYT, Inspirational analyse.

WM. BRYAN will answer calls to lecture in Michigan and Northwestern Ohlo until further notice. Address, box 53, Camden I. O., Mich. M. C. Beny. Inspirational speaker. Address, Almond, Wis. Sundays engaged for the present.

J. H. Bickvore, inspirational speaker. Charlestown, Mass. A. P. Bowman inspirational speaker, Charlestown, Mass. A. P. Bowman inspirational speaker, Richmond, Iowa. Warren Charles. 54 Broadway, New York.

DRAC CLARK will speak in Portsmouth, N. H., during January. Permanent address, 24 Wamnelt street, Lowell, Mass. Mrs. Augusta. A. Cubritar will answer calls to lecture and establish Lyceums. Is engaged for the present by the Massachusetts Stjritualist Association. Those destring the services of the Agent should send in their calls early. Address, care of Banner of Light, Boston, Mass. He will lecture. Irishidale, Mass. Jan. I.

P. CLARK, M. D., will answer calls to lecture. Address, Corner of Broadway and Windsor street, Cambridgeport, Ms. J. P. Cowles, M. D., will answer calls to lecture. Address, Hillsdale, Mich., care of drawer 58.

Mrs. S. L. CHAPPELL, inspirational speaker, Il South street, Boston, Mass., will receive calls to lecture and attend evening meetings and funerals. Address, Cincinnati, O. Mrs. Hertie Clark, trance speaker, East Harwich, Mass., Will answer calls to lecture and attend evening meetings and funerals. Address, Cincinnati, O. Mrs. Hertie Clark, trance speaker, East Harwich, Mass., Will answer calls to lecture or Address, Inant. Clark, trance speaker, East Harwich, Mass., D. J. B. CAMPBELL, M. D., will receive calls to lecture and attend evening meetings and funerals. Address, Cincinnati, O. Mrs. Hertie Clark, trance speaker, East Harwich, Mass., Will answer calls to lecture or Address, Harbor, Orlean Co. N. P. Cross, Ira H. Curtispeaks upon questions of government. Address, Hartiord, Conn.

Thomas C. Coxstantink, lecturer Lowell, Mass. Mass. Eliza C. Clark, inspirational speaker. Address, Eagle Harbor, Orlean Co. N. S. Peaker. Fredonia, N. Y. Mrs. Amelia H. Cocker,

ANDS. COOK, Merlin Heights, O., lecturer on organization.
JUDOR A. G. W. CARTER, Cincinnati, O.
CHARLES P. CHOCKER Inspirational Speaker, Fredonia, N. Y.
MRS. AMELIA II. COLET, trancespeaker, Milford, III.
MISS LIZZIE DOTEN. Address, Favilion, 57 Tremontstreet,
Boston, Mass.

MRS. AMELIAII. COLER., ITARICE PRESERVE, MILLION, ST. Tremonistreet, Boston, Mass.

HERMY J. DUEGIN, inspirational speaker, will answer calls to lecture. Address, Cardington, O., till Jan. 16th.

GEORGE DUTTON, M. D., Rutland, Vt.

ANDREW JACKBOR DAVIS can beaddressed at Orange, N. J.

MRS. E. DELAMAE, trancespeaker, Quincy, Mass.

DR. E. C. DUNN, lecturer, Rockford, Ill.

MISS. CARRA R. DREVERE, trance speaker, S and 50 Wabash avenue, Chicago, Ill.

MISS. CLARA R. DREVERE, trance speaker, Newport, Me.

DR. H. E. EMERY will receive calls to lecture. Address, South Coventry, Conn.

A. T. FOSSIS enyaged for the present by the Connecticut. Spiritualist Association. Address, Hartford, Conn., care of J. S. IOW, Il Pearl street.

S. J. FINNEY. TOY, N. T.

MISS ELIZA HOWE FULLER, inspirational speaker, 67 Purchase street, Boston, Mass., or Ladirange, Me.

DR. H. P. FAIRVIELD, Galesburg, Ill., box 1003.

MRS. FANNIE B. FELTON, South Malden, Mass.

J. G. FISH will speak in Pittaburg, Pa., during Jannary and February; in Springfield, Mass, during March: in Philadelphia. Pa., during April; May, June, July and August, 10cal; in Battle Creek, Mich., during September; and thence "Westward ho!" for the next six months. Address, Ilammonton, N. J.

MISS ALMEDIA B. FOWLER, impressional and inspirational speaker, will answer calls to lecture. Address, Nevada,

nonton, N. J. Mies Almkdia B. Fowlke, impressional and inspirational peaker, will answer calls to lecture. Address, Nevada,

Story Co., lowa.

A. B. Francu, lecturer, Clyde, O.

RRV. J. FRANCUS, Parishville, N. Y.

DR. WM. FITZGIBDON will answer calls to lecture on the science of Human Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy. Address, Phila leinhia. Pa. Mrs. Clara A. Firld will answer calls to lecture. A4-

MRS. CLARA A. FIELD WIII answer calls to lecture. Adress, Newport. Me.

ISAAO P. GREENLEAF WIII speak in Worcester, Mass., during January: in Plymouth, March I and 8. Would like to make further engagements. Address for the present, 82 Washington avenue. Chelsea, Mass., or as above.

DR. L. P. GRIGOS, inspirational speaker, will answer calls to lecture. Address, box 1225. Fort Wayne, Ind.

N. S. GREENLEAF, Lowell. Mass.

MRS. LAURA DE FORCE GORDON, San Francisco, Cal.
JOHN P. GUILD WIII answer calls to lecture. Address, Lawrence, Mass.

nce, Mass. Mas. C. L. Gada, (formerly Mrs. Morris,) trance speaker,

rence, Mass.

Mas. C. L. Gade, (formerly Mrs. Morris,) trance speaker,
77 Cedar street, Room 8, New York.

Sarah Grayss, inspirational speaker, Berlin, Mich.
W. A. D. Hyme will answer calls to lecture during the winter. Address West Side P. O., Cleveland. O.,

Lyman C. Howe, inspirational speaker, New Albion, N. Y.
Die. M. Herner Houghton will lecture in Battle Creek
Mich., during January; in Rock Island, Ill., during February,
Will lecture week evenings. Address as above
Miss Julia J. Hubbard would like to make engagements
for the fall and winter. Address, 3 Cumston street, Boston.

Moske Hull., Hobart, Lake Co., Ind., will speak in Chicago, Ill., during January; in Providence, R. L., during May.
Will receive calls to lecture in the Middle or Eastern States
during February, March, April and June; also shall be
happy to have evening engagements in the vicinity of Sunday appointments.

Miss Nellie Hayden will receive calls to lecture in Massachusetts. Address, No. 20 Wilmot street, Worcester, Mass,
Mss. Aana E. Hill, inspirational speaker, Whitesboro',
Oneida Co., N. Y.

MMS. ANNA E. HILL, inspirational speaker, Whitesboro', Oncida Co., N. Y.
MMS. F. O. HYZER. 60 South Greenstreet. Baltimore. Mc.
DR. E. B. HOLDEN, inspirational speaker, No. Clarendon, Yt.
CHARLES HOLT, Columbus. Warren Co., Pa.
J. D. HASCALL, M. D., will answerealls to lecture in Wis
consin. Address, Waterloo, Wis.
DR. J. N. HODGES, trance apeaker, will answer calls to lecture. Address, 121 Maverick street. East Boston. Mass.
MES. EMMA HARDINGE can be addressed, (nostpaid), care
of Mrs. Wilkinson, St. Georgo's Hall, Langham Place, W.,
London, England.
Miss Susie M. Johnson will speak in Terre Haute, Ind.,
during January and February in Springfeld, Ill., during
March and April. Permanent address, Miliord, Mass.
WK. H. JOHNSON, COTT, Pa.
DR. P. T. JOHNSON, inspirational speaker, Belvidere, Ill.,
W. F. JAMESON, inspirational speaker, Belvidere, Ill.,
Will answer calls to lecture week-day evenings within convenient distances.
ABRAHAM JAMES can be addressed at Pleasantville, Ve-

while also a construction when the second will also a convenient distances.

ABRAHAM JAMES can be addressed at Pleasantville, Venange Co., Pa., box 34.

B. S. JONES, EQ., 's address is 12 Methodist Church Block, South Clark street, Chicago, Itil.

HAMVEY A. JONES, ESQ., can occasionally speak on Sundays for the friends in the vicinity of Sycamore, Ill., on the Spiritual Philosophy and reform movements of the day.

O. P. KELLOOG, lecturer, East Trumbull, Ashiabula Co., O., Willspeak in Monroe Centre the first Sunday, in Andover the second Sunday, and in Thompson the third Sunday of every month.

second Sunday, and in Thompson the third Sunday of every month.

George F. Kittridge, Buffalo, N. Y.
George G. Kittridge, Buffalo, N. Y.
Litti street. Permanent address, 561 Main street, Charlestown, Mass.
J. B. Loveland will lecture in Springdeld, Ill., during January; in St. Louis, Mo., during February; in Monmouth, Ill., during March. Address as above.
WM. A. Loveland D. Bromfield street, Boston, will answer calls to lecture. Builpect: Integrat Education, or the Err of our New Relations to Science.
MES. F. A. Looka will answer calls to awaken an interest in and to aid in establishing Children's Progressive Lycerums, Address, Station D. New York, care of Walter Hyde.
B. M. Lawrenge, M. D., will answer calls to lecture. Address, Batloon, New York, care of Walter Hyde.
B. M. Lawrenge, M. D., will answer calls to lecture. Address, 10 kneeland street, Boston, Mass.
Mars L. W. Livon, trance speaker, will answer calls to lecture wherever the friends may desire. Address, box 17, Button, Mass.
Miss Mary M. Lyowa, inspirational speaker-present address, 56 East Jefferson street, Syracuse, N. Y.—willanswer ealls to lecture.

Sunday in the hall. Children's Progressive Lyceum every Sunday forenoon at 10° clock. Mr. Wm. H. Planck, Conductor; Mrs. E. G. Planck, Cuardian.

Richnord, D. — The Pricuds of Progress hold meetings every Sunday in Henry Hall, at 163 A. M. Children's Progressive Lyceum meets in the same hall at 2 r. M.

Addrian, Mion. — Regular Sunday meetings at 10% A. M. and 13 P. M., in City Hall, Main street. Children's Progressive Lyceum meets at same place at 12 M.

Louisville, Kr. — Spiritualists hold meetings every Sunday at 11 A. M. and 7 P. M., in Temperance Hall, Market street, between 4th and 5th.

Sacramento, Cal. — Meetings archeld in Turn Verein Hall, on K street, every Sunday at 11 A. M. and 7 P. M. Mrs. Laura Cuppy, regular speaker. J. H. Lewis, Cor. Sec. Children's Progressive Lyceum meets at 2 r. M.

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ITO be useful, this list should be reliable. It therefore behoves Societies and Lecturers to promptly notify use of hooves Societies and Lecturers to promptly notify use following solid and the Earth. Address, Mrs. I'ke, St. Louis, Mo. J. H. Powell, (of England,) will snawr calls to lecture, we desire to be so informed, as this column is intended for Lecturers to promptly notify use for a lecturer, we desire to be so informed, as this column is intended for Lecturers to promptly notify use for some column is intended for Lecturers to promptly notify use for some column is intended for Lecturers to promptly notify use for some column is intended for Lecturers to promptly notify use for some column is intended for Lecturers to promptly notify use for some column is intended for Lecturers to promptly notify use for some column is intended for Lecturers to promptly notify use for some column is intended for Lecturers to promptly notify use for some column is intended for Lecturers to promptly notify use for some column is intended for Lecturers to promptly notify use for some column is intended for Lecturers to promptly notify use for some colu

will lecture on Spiritualism and Physical Manitetations
Mas. Frank Reid, inspirational speaker, Kalamazoo, Mich.
Austen E. Simmons will speak in Montpeller, Vt., Jan. &
Address, Woodstock, Vt.
H. B. Storer, inspirational lecturer. 56 Ficarant street,
Boston, Mass.
Mass. L. A. F. Swain, inspirational speaker, Union Lakes,
Nice Co. Minn.

Boston, Mass.

MES. L. A. F. SWAIN, inspirational speaker, Union Lakes,
Rice Co., Minn.

MES. H. T. KERARNS will Jecture in Newark, N. J., during
Jecember. Address secordingly, or Vineland, N. J.

E. SPRAGUE, M. D., inspirational speaker. Permanent address, Schenectady, N. Y.

MRS. FANNIB DAVIS SMITH, Milford, Mass.

MRS. Nellie Smith, impressional speaker, Stursis, Mich.

J. W. SEAVER, inspirational speaker, Byron, N. Y., will answer calls to lecture or attend funerals at accersible places.

DR., WM. H. SALISENER, DOX 1313, Portanouti. N. H.

MRS. ALMIRA W. SMITH, 35 Salem street, Fortland, Me.

MRS. ALMIRA W. SMITH, 35 Salem street, Fortland, Me.

BELAR VAM NICKLE, Greenbush, Mich.

MRS. M. E. B. SAWER, Bladdwinsville, Mass.

ABRAM SMITH, ESQ., inspirational speaker and musical medium, Surgis, Mich.

MRS. M. E. B. SAWER, Bladdwinsville, Mass.

during December. Address, Bridgewater, Vt.

J. H. W. TOOHEY, 42 Cambridge street, Boston.

N. FRAMK WHITE will lecture in Troy, N. Y., during January; in Providence, R. L., during February; in Willimantic, Conn., during June. Applications for week-evenings promptly responded to. Address as above.

MRS. M. M. COMBER WOOD will lecture in East Boston, Mass. during January. Address, 11 Dewey street, Worester, Mass.

F. L. H. WILLIS, M. D., 29 West Fourth street, New York.

Mass., during January. Address, 11 Dewey street, Woiceter, Mass.

F. L. H. Willis, M. D., 29 West Fourth street, New York.
Mas. S. E. Warker will snewer call's to lecture. Address
box 14. Berlin, Wis.

E. V. Wilson will speak in St. Louis, Mo., during January: in Vermont, Ill., auring February. Applications for
week-day evenings promptly attended to. Permanent address, Baboock's Grove, Bu Page Co., Ill.

ALGINDA WILLELIM, M. D., inspirational spraker, can be
addressed during January, 3422 Lancaster avenue. West Philadelphia, Pa.: during February, 67 Purchase street, Boston, Mass.; during April, care of Dr. Mayhew, Washington,
D. C.

ton, Mass.; during April, care of Dr. Maylew, Washington, D. C.

E. S. Whereler, inspirational speaker, will answer calls in New England for a time. Address, care of Banner of Light, Boston, Mass.

F. E. Washon, Mass.

Ars. N. J. Willis, 3Tremont Row, Room 15. Boston, Mass.

F. L. Wadbowarm, permanent address, 359 Nouth Morgan street, Chicago, Ill.

Henny C. Whight will speak in Cleveland, O., during January and February; in Rt. Louis, Mo., during April.

Permanent address, care Bela Marsh, Boston, Mass.

Mas. E. M. Wolcoty will make engagements for Sundays and week day evenings. Address, Danby, Vt.

Mas. B. M. Wolcoty will make engagements for Sundays and week day evenings. Address, Danby, Vt.

Mas. Mary J. Wilcoxson will speak in Washington, D. C., during March. Address as above.

Mas. Hattie F. Wilson (colored), trance speaker, will lecture in Randolph, Mass., Jan. 5; in East Wilton, N. H., Jan. 12: in East Boston, Feb. 2 and S. Address, 70 Tremont street, Boston, Mass.

Lois Waishrooker, and be addressed atlow Falls, Iowa, care of Union Hotel, till further notice.

ELIJAH WOODWORTH, inspirational speaker, Leslie, Mich. Gillann, R. Washburn, Woodstock, Vt., inspirational speaker, will answer calls to lecture.

Dr. R. G. Wells, Rochester, N. Y., trance speaker, will lecture Sundays and attend funerals, within a few hours' ride rom home.

PROP. W MIPPLE, lecturer upon Geology and the Spiritual

ture Sundays and attend funerals, within a few hours rive rom home.

PROF. E. WHIPPLE lecturer upon Geology and the Spiritual Philosophy, Clyde, O.

A. A. WHEELOCK, Toledo, O.

A. B. WHITING, Albion, Mich.

MISS ELVIRA WHEELOCK, normal speaker, will lecture in Sturgis, Mich., during January; in Chicaco, Ill., during February; in St. Louis, Mo., during March. Permanent address, Janeaville, Wia

WARBER WOOLSOW, trance speaker Hastings, K. Y.

MISS L. T. WHITTISM, organizer of Progressive Lycenums, can be addressed at 407 Sycamore, corner of Fourth street, Milwaukee, Wis. Can be addressed at 402 Sycamore, Co. Milwaukee, Wis.

Zerah Whipple will answer calls to iccture. Address,

ZERAH WHIPPLE will answer calls to iccture. Address, Mystic, Conn.
MRS. S. A. WILLIS. Lawrence, Mass., P. C. bex 473
MRS. BLARY E. WITHER, inspirational speaker, 182 Elm street, Newark, N. J.
A. C. WOODREFF. Battle Creek, Mich.
MISS II. MARIA WORTHING, trancespeaker, Oswego, Ill will answer calls to lecture and attend tunersis.
S. H. WORTMAN, Conductor of the Buffalo Lyceum, will accept calls to lecture in the trance state, also to organize Children's Lyceums. Address, Indialo, N. Y., Box 1844.
MRS. JULIETTE YEAW will speak in Lyan, Mass., during January Address, Northboro', Mass.
MR. & MRS. WR. J. YOTNO will answer calls to lecture in the vicinity of their home, Boise City, Idale 2 critory.
MRS. FARME T. YOUNG. Address care of Capt W. A. Whiting, Hampshire, Ill.

BANNER OF LIGHT:

A Journal of Romance, Literature and General Intelligence; also an Exponent of the Spiritual Philosophy of the Nineteenth Century.

PUBLISHED WEEKLY AT NO. 158 WASHINGTON STREET, BOSTON, MASS. BRANCH OFFICE, 544 BROADWAY, NEW YORK.

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