

Held in Mercantile Hall, Boston, January 7th  
and 8th, 1868.

[Reported for the Banner of Light.]

Adjournd till 2 p. m.

**AFTERNOON SESSION.**

Voted, on motion by Mr. Bacon, that a committee of five be appointed by the chair to revise the Constitution. A. L. Giles, E. S. Wheeler, N. S. Greenleaf, Mrs. N. J. Willis and George A. Bacon were named as that Committee.

combines with particle, atom organizes with atom, in

we have in the temporalities a gross materialism.

heaven of rest, a star of light, to those who, true

has not been the condition, and the cause of this disintegration is traceable to a distrust of such

THE LAW AND ORDER OF THE CIRCLE

nify the splendor of the unfolding glory.

roughly classify as "magnetisms." Ordinary science barely refers to these things, and merely

THE LITERARY UNION.

the organs of the dwellers in the "spirit-land" are too refined to evolve, therefore the supply must

THE LITERARY UNION.

"Of making books there is no end," and "much study is a weariness to the flesh." It is true that the unfolding of our interior and spiritual being quickens in us the perception of absolute truth and its relations. But though spiritually developed, and even spirit taught, we do not become able to forego and dismiss the aid of books, the more we study and read, the more we experience mental growth and increased susceptibility, which carried beyond the first phases of manifestation sharpens our appetite for research and increases infinitely our power of intellectual digestion. Books, like every other agency of progress, have their legitimate use for all; and, though a careful, careful study of the dogmatism of the more bookworm, we should also be careful to neglect no means of culture because of spiritual egotism or morbid laziness of mind. Even if we seek the direct personal influence of the wise and good earth-born in ages past, what more probable way than by the study of their writings? And more than by the fitting study of their books, and reflection upon the subjects of their thought when they too "tabernacled in the flesh"? We may spare "neither water nor wine." And while we continually aspire to and purely live for, the beautiful and graceful life of the Lord, we should not neglect ourselves to grasp the intellectual wealth gathered on printed pages as the gum

THE CIRCLE.

Spiritualism, asserting the eternal and universal harmonies, proclaims the intercourse of worlds. The revelations of law teach the conditions of communication, and the circle becomes the manifestation of science in the study of the spiritual. Science is methodical, and the circle is inaugurated as the development of method in our intercourse with spirits and observation of psychological phenomena. The uses of the circle are manifold. Not only we may within its circumference



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## California Correspondence.

EDITHS BANNER—Your columns are doubtless open to all items of interest to its readers, and especially items that note the progress of our faith among the masses.

The subject of Spiritualism is one of intense interest all over the Pacific Coast; not merely that which arises from morbid curiosity, but an interest that is earnestly striving after knowledge. The people are ready to receive truth and willing to ask for "more light." True, they are incredulous on many points of the spiritual doctrine, and relative to much of the so-called phenomena; but they do not discard the facts and the truth when rightly presented and demonstrated.

For some months the revivals of different churches have been pouring their horrible doctrines of eternal doom into the ears of the church devotees, and side by side the earnest workers in Spiritualism have proclaimed their faith, and voices from the other world have been heard in our midst. While the hell-fire doctrine has been effective in swelling the list of the patients at the insane asylum, the beautiful hope of the preacher of eternal happiness has entered into many hearts, like the soothing fragrance of a rare exotic.

We have among us now Mr. Todd, editor of the Banner of Progress, who is lecturing with marked success in different portions of California, Oregon and Nevada. We believe him to be sincere—and to the thinking world, what trait of character is more desirable? We are past the days of pleading for some one to dupe us, past the age when humbug is sweet to those that desire knowledge, and if we must have one or the other, eloquence or sincerity, give us the latter; yet we can have both. But, of all things in Spiritualism, let our teachers and preachers give us a candid, sincere, honest expression of the belief, whether clothed in beautiful figures of imagination or not. It is pleasant to listen to a beautifully wrought lecture, the smooth and flowered sentiments, the graceful flight of a beautiful idea; but we most earnestly pray for candor when the speaker pours into our waiting ears the story of this new and mysterious religion.

Mr. and Mrs. Foye have been traveling in Nevada with eminent good fortune. Mrs. Ada Foye has done very much toward the advancement of the cause, not merely by her public séances, but by private laudable efforts, which have proved of value to the friends of progress. When money was needed to keep up the expense of a course of lectures in this city, she came to the rescue with the proceeds of a public séance, thus enabling the accumulated debt to be paid off, and the lectures to continue. To such liberal, earnest souls we can at least return the boon of gratitude, which, alas! is a rare treasure sometimes, even among those most benefited by the kindness. Mrs. Foye is a general favorite with the people, and is especially esteemed for her candor and sincerity.

The subject of Spiritualism is widely talked of. Divines are gradually weaving it into their sermons, under the cloak of a Church doctrine, and are terribly shocked when told that such ideas are akin to Spiritualism. In fact, the world is becoming spiritual before it is hardly conscious of the fact.

Mrs. Laura Cuppy is just recovering from an indisposition that has confined her to her room. She renewed her lectures in Sacramento last Sunday, the 11th. Mrs. Cuppy is a pleasing lecturer. Her manner is effective, her addresses timely, and if she has any fault of which to speak in her public addresses, it is of such minuteness as to be hardly worthy of notice. To the ears of the critic her style of pronunciation is unpleasant; but as one follows her in her discourse, he forgets the habit, in an increasing interest. Mrs. Cuppy has been flatteringly received here, and no want of hospitality or kindness can be recorded in her sojourn in California against our people. Her lectures are greatly admired, and her audiences large.

Laura DeFore Gordon is now in the Interior, lecturing. She has been well received, and gives satisfaction to her hearers.

If there is a lack of light in any respect that would be a benefit to the people generally, it is in respect to spiritual books. We need books—good books—books of clearly defined ideas and doctrines. There is complaint that the few books given to the people on this subject are too verbose, and too extensive in ideas. Ideas are thrown out by the cord, but no elucidation, no plain drawn conclusions and enunciations of belief are given. It is hard to read such books—hard for the investigating mind, that is looking for foundations for his partial belief; it is like going into a badly arranged flower garden, where the seeds were apparently scattered at random, and have grown up in a crowded, disordered manner—the rare and beautiful choked and crowded by the wide-spread blossoms of ordinary varieties, and the sensitive exotic shaded by a sturdy, ill-shaped plant, until they all meet and mingle together in rude carelessness. The comparison is rude, also, maybe; but such a confusion of ideas and figures as one has to struggle through in reading some of the hastily written books upon this subject, gives rise to the idea.

The Banner of Light is read with interest here, and our Banner of Progress is also growing into importance. A very pretty idea is suggested in the names and location of these two papers: each a Banner of the Spiritual faith—one leading its army along the shores of the Atlantic, through the Eastern America, the other waving over the Pacific wing, and leading it gradually to the new faith, leading over the new America that sits so stately beside the sunset sea.

San Francisco, Cal., Dec. 17, 1867.

## Mrs. Walsbrook at Fort Dodge, Ia.

The Spiritualists of this place have just been favored with a visit from Mrs. Lois Walsbrook. She came to us a stranger, but during the two weeks of her stay she made firm friends of all who came within the sphere of her influence, while as a lecturer she proved to be just what we needed. She gave us nine lectures, which for purity of language, force of argument and beauty of illustration, are seldom surpassed by "ministers" of any denomination.

We bid our sister a hearty "God speed" on her mission, and hope the good angels will soon send us another "ministering spirit" to dispense the "bread of life" to a starving community.

Mrs. JAMES SWAIN.  
Fort Dodge, Iowa, Jan. 12, 1868.

## Massachusetts Spiritualist Association.

I intend making a tour through the Western part of Massachusetts as far as the State line. Those living in that section who desire the services of the Agent, would aid him very much in perfecting his arrangements by sending in their calls at once.

Please bear in mind that the only condition required is that some place be provided, either a hall, church or school-house, or if they can do better a dwelling house, wherein an audience can assemble.

A. E. CARPENTER, Agent.  
West Warren, Jan. 20, 1868.

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

## Banner of Light.

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LUTHER COLBY, ASSISTANT EDITOR.

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

## "With Charity for All."

These golden words in the late President Lincoln's last inaugural rise often to the surface of the thoughts, when we reflect that many of us Spiritualists, with all our professions of a larger charity along with a larger faith, are apt to fall away at times into a practice of reproach, if not reproach, of the sects and creeds, as if they were in fault for being toward Spiritualism and its growth just what they are. The grain of the wood shows its quality at the bark; and what is bred in the bone will be sure to betray itself in the flesh. The churches cannot very well help being what they are, after all. They can hardly be any different, if they try. Such is their original conception of truth, such the discipline to which the minds of individual members have been rigidly subjected, and such the relentless force of prejudice and the all-embracing influence of circumstances, that it would be about as reasonable to look for genuine liberality in their midst as to expect grass in winter.

There is but one way to bring about the result desired with respect to these organized bodies, however; and that is by making the ice and frosts of the ecclesiastical system relent and yield; but that requires the sunshine of the most fervent feeling, the warmth of charity, and the kindness of love. When, therefore, we can bring ourselves to that point where we are ready to overlook the very hardest and worst that is hurled at us by persons trained under such a hard system, we shall find ourselves in a position to wield against such persons a weapon whose power they are always ready to admit they cannot withstand. Charity is the most effectual of all allies. The rest may fall us in extremity, but this never comes short. It does one thing which no other weapon will do for a cause; it makes no enemies, and that is but one remove from making friends outright.

In reply to a question that was proposed in a recent circle held in the Banner rooms, the intelligences controlling said with a great deal of serious emphasis, that "Spiritualism teaches large charity, and it also teaches you to be just. It does not teach you to array the peculiar condition of any individual before the world, that the world may censure and finally condemn. No, Spiritualism does no such thing. Spiritualism points you to yourself, and bids you to be exceedingly watchful over yourself, guarding your every act, and rendering all acceptable to even the highest angels in the sphere beyond time. Spiritualism does not propose to wage war against the churches; but it does propose to wage war against the darkness within the churches—that which belongs particularly to the churches, not the outside acts of individual members. Spiritualism does not tell you to blame the church because one of its members commits murder, or any other crime."

And those who do this the intelligences charge with being spiritually ignorant. "They do not see that in this course they are following directly in the wake of theological darkness and bigotry. They fail to see that they are enacting over and over again what they condemn in others." And again—"Spiritualists—those even who have only the outside of Spiritualism, who know nothing of its inner life, even that class who only make a profession of belief in the return of dead men, women and children—should be exceedingly careful how they send out words and thoughts that are so exceedingly bitter against any one, whether in or out of the church. For their opponents, North and South, East and West, are watching them, trying to determine concerning Spiritualism by the fruits those Spiritualists bear. If they bear slander, what sort of notion can your opponents have concerning you, or the glorious cause you represent? If their fruits are bitter, who can be nourished by them?"

We can add nothing here that would give greater force and impressiveness to the precept and the warning. It is essential that both be heeded by us all. Let us hasten to possess ourselves of the first of gifts to mortals, which is Charity.

## Taxation and the Debt.

If the taxes could be taken off one-fifth even, it would be an act which the people of this country would hail with delight and gratitude. It comes out on examining the statistics with a little closeness, that we have been paying taxes far above what there was need of, and to just that extent raising a corruption fund for the Government, besides impoverishing ourselves. It is now proposed to put a stop to that, by determining just how much the Government requires for its expenses, and refusing to appropriate a dollar beyond. It is a happy omen. If economy is to begin in any quarter, it certainly ought to be with those who have the handling of the revenues. They have no right to spend a farthing more than what public necessities require, and to draw it out of the pockets of labor for such purposes is to rob the people when every dime is sorely needed by them for support. Let the expenses of Government by all means be brought down as low as they can, that every resource may be used for meeting the demands that will for a long time be made on the people.

## A Gentle Hint.

As our circles are free, and as we impose no conditions except neatness and quiet, it is to be regretted that certain persons who take advantage of our liberality, do not strictly adhere to our printed rules. We allude to those persons who bring various kinds of nuts in their pockets, and make a practice of leaving the shells upon the carpet. We hope it will not become necessary to be more personal in our remarks.

## New Music.

D. S. Holmes, 67 Fourth street, Brooklyn, N. Y., has just issued a new musical composition, entitled, "Gipsy's Warning," with brilliant variations, by the celebrated author, A. P. Wyman. All lovers of music will wish to possess it. Also a new song by Josephine Pollard, entitled, "And when you wear it, think of me," music by Henry Tucker. It is a pretty piece, and will become popular.

## Workingwomen's Home.

An enterprise has been set on foot in New York that challenges the admiration and thanksgiving of all who have the welfare of those who are to be benefited by it at heart. It was conceived but a few months ago, and is now a reality for all persons to look at, and be truly grateful for. There is an elegant building, spacious and airy, situated on a pleasant street and readily accessible at all times, perfectly appointed and arranged for the purpose, and destined to be the home for some five hundred workingwomen and girls of the city. The home is in effect a hotel, so far as its management goes; the boarders are required to pay but three-and-a-half dollars per week for board, while they secure for that modest sum all the comforts, and even some of the elegancies and luxuries, which go with the choicest style of accommodations.

It is offered to the poor female operatives of New York, hitherto at the mercy of grasping landlords and overreaching employers, as a place where it will be possible for them to realize that home happiness which is the fond dream of every woman. A journal of that city says of the scheme—"If cleanly, well-furnished, warmed and ventilated rooms, the best of everything in diet, abundance of hot, cold and iced water, baths, spacious fire-proof corridors, garden and flowers, tasteful parlors and sitting-rooms, books and periodicals, sewing machines, the piano and organ, music and dancing, social song and Christian worship, were all established as regular requisites of a workingwoman's boarding-house, which her humble earnings could command, as it will be shown that they are adequate to pay for—who would be sorry?" Nobody, we are sure, that has a soul warmed with a spark of sympathy.

This single experiment is certain to prove a success peculiarly, since it is positive that the interest on its original cost can be paid without any trouble. The low rate of charges brings the privileges within the reach of almost every industrious workingwoman—and who are not industrious, if they are not?—while the estimates of current expenditures are so carefully made as to put them wholly within the reach of the current income. The only part of this most humane and Christian experiment, in an age boasting of its benevolent achievements, which is in the least in doubt, is that which looks to the manner of keeping up the establishment. It is possible, as anybody can see, to put over such a concern a person most illly adapted to perform the services required; a person who most prove as hard as a battered boarding-house keeper, and would treat the occupants as cruelly as their hard-hearted employers. There is the point of peril to be avoided if possible by those having the affair in hand.

The single and simple purpose being to make this a Home, where beings who know nothing nearer to such a place than cheerless and unfurnished attics are to dwell in a social community, it follows that a truly domestic spirit and system of management is to be adopted. It will demand no common characteristics in the person who is to receive the appointment to the place of supervision. The Home idea is to be kept constantly in view; and in order to that, there should be selected an individual to preside and administer who has had experience in such cases, and knows the wants of the inmates. Above all, no one should be entrusted with such a charge who has the least lack of sympathy with the special objects for which it was undertaken.

## Labor and Leisure.

What we all work for—or those who entertain any clear sort of an idea about it—is time. We all crave leisure. That is "our being's end and aim." Not the leisure that allows us to sit with folded hands and do nothing, but the leisure to answer promptly and unreservedly to the calls of our higher nature. We require that more than all things else. Let us just stop to reflect how much of our time is given to eating and sleeping, and how much of it is employed in the act of providing properly for these two very necessary enjoyments. Then how much we give to providing ourselves with clothing, with houses, and to securing respectable positions in social life. All this, which certainly consumes three-quarters, if not seven-eighths of our daily life, does not touch the spiritual part at all; that is, not directly, although it is notorious that the material must be looked out for if we expect to build a high spiritual superstructure upon it. By a calculation of this sort, any one may see at a glance how small a share of our time is really our own. But it is for this small share only that we work. How important that we should make the most of it. Our leisure is truly golden when it costs so much.

## Prof. Wm. Denton.

The three discourses just finished in Music Hall, in this city, by Prof. Denton on Spiritualism and kindred subjects, have created an unusual interest among our citizens, many of whom heard the Philosophy of Spiritualism expounded for the first time. The rich experience and scientific analysis of the Professor carried with them such a powerful argument, based on facts and truths not to be shaken, that no skeptic could deny that Spiritualism has a solid foundation. The firmest believers in our philosophy were exceedingly well pleased with all his discourses. His audiences increased at each lecture, the closing one being the largest of the season, with one exception. This fact speaks for itself. Mr. Denton is a true orator. He utters his words in a manner that make his audiences think. He deals in sterling facts and noble thoughts that make man nobler and wiser. Mr. Denton should be heard from every spiritual rostrum in the land. We hope the general desire to hear him again in this city on the same theme may be gratified before long.

## Music Hall Lectures.

Mrs. Alcinda Wilhelm, of Philadelphia, widely and popularly known throughout the West as a brilliant lecturer, is engaged as the next speaker in the course of lectures on Spiritualism in Music Hall, in this city, and will make her first appearance Sunday afternoon, Feb. 2d. Mrs. W. comes here with an excellent reputation, both as a lecturer and estimable lady, and we doubt not she will be highly appreciated.

H. Smith, Phillipsburg, N. J., writes an encouraging letter concerning the progress Spiritualism is making in that place, mostly through the medium of private circles.

## Religion vs. Theology.

Religion is the same in all ages; Theology is, as it were, a pattern of its age and founder. Religion burns as an altar fire in the soul; Theology is the ashes from which that fire is extinct. Religion is spontaneous; Theology is imported. Religion is cheerful; Theology is austere. Religion is acceptable to every soul; Theology is repulsive, except to unreasoning intellects. Religion is able to give a reason for its convictions and promptings; Theology is content to demand acceptance. Religion sways by love; Theology rules by fear. Religion is the law of the Infinite; Theology is the code of men. Religion sows principles; Theology presents ceremonial forms. Religion is brighter for exercise and use; Theology is corroded by time and enclouded by the cobwebs of ages. Religion is spiritual; Theology material. Religion exalts; Theology debases. Religion is practical to live by; Theology is offered as a guaranty to die by. Religion is a promoter of harmony, brotherhood and unity; Theology engenders discord, uncharitableness and disunion. Religion causes earth to blossom as the rose, and perfumes the atmosphere of earthly life with the odors of celestial existence; Theology scorches and sears the buds of religion in the burning atmosphere of hot-house culture—the atmosphere of fear—then as the petals wither she scorchesses the buds to obscure their shriveling, but their sweetness no craft can replace; the taint of deception is unsubdued, and wounds while it repels.

Oh give me the soul's pure religion, as seen in the clear perceptions of law and truthful obedience thereto; as heard in the ear-strokes of human progress and development, and in the blows of individual achievement, and as felt in the warm and sympathetic philanthropy and benevolence that grasps the hand of humanity in fraternal love, and seeks to uplift the debased as its service of praise.

Theology is too weak a vessel to hold such vigorous impulses. As Religion develops in its growth and unfoldings, Theology is the husk, or sheath, that properly belongs to its germinal condition, as the burr or sheath belong to the chestnut or acorn, in their first germinal states. But here Nature is true to herself in the analogy. The sheath is but a cumbersome envelope for the acorn, which is incapable of extension to accommodate the destiny of the acorn; hence it bursts, and separation follows. The envelope has fulfilled its destiny, while the acorn is just entering upon the highway of its existence—the field of its unfoldment and use. In its nature lies enfolded the future tree, and its every natural impulse is toward that expression in outer form, but the sheath lies a fragment of the past to be dissolved by Nature. So the religion of the soul contains the germs of purity; the forces of aspiration; the whole structure of beatific unfoldment as its future—a plant of eternal years, ceaseless bloom, and infinite profusion.

Theology is destined to culminate near the horizon of existence, and sink into oblivion as naturally as all the other outer shells of germinal forces, while the eternal years of the future shall bear upward and onward those God-implanted religious forces of the human soul to the fulfillment and expression of an infinite purpose. S. C. W.

## A New Work in Preparation.

Three years ago, while traveling extensively through California, Oregon and Nevada, Lisle Lester collected a large amount of material, consisting of facts, legends, histories and a varied amount of information for the purpose of publishing a work on the Pacific Coast, which, when written, was intended to form three large volumes. Various circumstances preventing its publication, she now proposes to add another volume, embracing Idaho, Utah and Colorado, which she will prepare during her trip this winter—making in all four volumes. It will be the most extensive history of the Pacific Coast ever published, and will form a valuable addition to modern literature. The work is descriptive of country, climate, people, and early histories, incidents of note, facts and peculiarities of the Pacific Coast. It will be illustrated with fine engravings, and will probably be published during the coming summer. Lisle Lester has been an extensive traveler, and is known to the world not only as a writer and editor, but as a public reader, a position she has sustained for a number of years. She will travel this winter through Colorado and Utah, and in all probability will visit England and other parts of Europe at no very distant period. If her success in the future be as bright as it has been in the past, she need ask no brighter laurels, or seek a stronger testimonial of public respect. She draws to her readings the refined and educated, which is gratifying for her to know, as well as significant of her position in public estimation. A letter from her pen will be found in another column.

## Port Huron, Mich.

J. H. Haslett, writing from Port Huron, Mich., Jan. 6th, says: The Spiritualists here "still live," as a Society, and our prospects for the future are bright. We have reorganized, under the leadership of L. S. Noble as President of the Society for the ensuing year. He is a veteran in the cause of Spiritualism, and one whom we feel confident will labor for the good of the cause. Mrs. Maria Talbot is Vice President; J. H. White, Esq., fills the position of Secretary; our former President, Hon. J. L. Newell, is Treasurer, and Mrs. A. Austin, Corresponding Secretary. Our officers are persons in whom we have the most implicit confidence, and under their management we expect to reach still higher attainments. We have secured a good hall for the ensuing year, and shall endeavor to hold Sunday meetings regularly. Dr. S. D. Pace, of this city, has kindly consented to occupy the platform in the absence of other speakers, when the duties of his profession will permit.

## Mercantile Hall Meetings.

Sunday, Jan. 19th, the Children's Lyceum was largely attended in the morning, and the exercises were very interesting. The friends of the Lyceum must not forget the entertainment to be given on Wednesday evening, Jan. 23, to aid its funds, consisting of tableaux, shadow pantomime, costume singing and recitations. It will be a fine affair. In the evening Miss Lizzie Doten gave an unusually interesting lecture, taking for her text, "The dwelling-place of God." The audience listened attentively, and were evidently satisfied with the speaker's reasonable arguments. Miss Doten speaks in the same hall next Sunday evening.

## Davis's New Books.

Persons ordering new books must be patient. All will be served in time and turn. Orders come in faster than we can get the books bound up.

A spirit says (on our sixth page) that those who have the most love for God's children possess the most religion. Although evidently uneducated, yet he expresses as great a truth as was ever uttered.

## The General Tendency of Religious Ideas of the Times.

It is impossible that human institutions shall change the logic of events. The general tendency of the aggregated spirit of the intellect and moral bearing of the world, oftentimes appeals from the strongest decrees of tradition and invention; and since the religious world is, as it were, broken into fragments of disagreement, we must look elsewhere than to any one of them to find the real and general tendency of religious ideas. But taking all these religions in a body, we may and can discover the general bearing. It would be accusing the Creator of having no plan, to say that all the systems of religion, from the earliest to the latest times, are not necessary links in the great chain of events, which are ultimately to work out and bring forth a noble and truthful result. We believe that each and all of these different systems have their necessary and proper connection in this chain, to develop the great problem of life and death.

Yet there are differences of apparent value among them, as there are in communities of individuals—some have more and some have less influence. Yet each person has his influence, which society ought not to lose for good to the common whole.

The great men and religious reformers of the world have not so much erred in their reasoning and their conclusions, as they have in choosing bad and untrue premises, from which they have reasoned. Knox, Calvin and Locke, could not well have come to any other conclusions than they did, from the premises they accepted as true; and so it has been with all men through all time.

But toward what point have all these things tended? To what great and common conclusion has this world of mind been gravitating?

It seems apparent to my mind that the general and accepted opinion is that the future state of mind and soul depends upon the capacity to receive and infuse its power and force, and that happiness and misery are wholly existent in the mind itself, and not dependent upon external influences.

There is, then, a heaven to every person who creates one in his own breast, and misery comes likewise, both here and hereafter. This is one step made certain by the logic of events, whereof our deeds and thoughts are seen manifest in our condition.

There is, too, another tendency, to wit: that in all life there is a manifestation of God. The study of Natural History is filled with this instruction, from the study of a blade of grass to the delicate structure of the human brain, through which thought plays.

The time may come when Huxley, Agassiz, and others kindred to them, will be our most reliable spiritual teachers. They teach and deal with facts of life, and thereby convey something of the infinite; while such men as Emerson and Thomas Carlyle, with their glittering thoughts and detached sentences of suggestion, will awaken the soul to a deeper insight into the domain of metaphysics, whereby we can more truly know ourselves.

We have said that all life is but a manifestation of Deity itself, and I think the general tendency of mind is in that direction. Can there be a more absurd notion than to accept the idea taught us in our childhood, that God resides somewhere above in the sky, yet nowhere in particular? This is vague and uncertain; too much so for the general belief in these times.

There is one striking difference between Pagan and Christian worship, namely: the Pagan worships a God which he can see before him; the Christian worships a God far away in the clouds and sky, the distance and direction of which no one can know or comprehend. I think there ought to be a compromise, bringing him within the reach of somebody. But the aggregated opinion of the world will fix a certain point of reasonableness in these things.

But, before closing, I wish to say that the true and vitalizing teachings of Christ are so potent, they have thus far been the crowning glory of the ages through which they have passed; and one of the main reasons why His doctrines have not had a wider range and taken a deeper root is, that the channels through which they have run have been impure, and, in many instances, they comprehended Him not; but the fountain was so pure in its source, it has been impossible to blot out all of the original.

Christ was the most thoroughly human of any being that ever lived; at the same time the most divine. He was the greatest representative teacher; and I shall never write His name without beginning it with a capital as a mark of my profound reverence and love for him.

E. S. W\*\*\*\*\*.

## Meetings at Williamsburg, N. Y.

A correspondent writes under date of Jan. 18th: Our little Society still progresses favorably. Mrs. Stearns spoke for us last week, Mr. Chase this week, and next Wednesday, January 23d, we are to have J. H. Powell, late of London. Mr. Powell will also speak on Sunday, the 26th inst., at Masonic Hall, New York. The new religion is becoming more popular every day, and is even working its way into the churches. But as Warren Chase warns them (the churches), and tells us progressionists, it will be like putting new wine into old bottles, it will surely burst them asunder. But it is quite time the hydra-headed monster of ignorance, bigotry and superstition were cast into the bottomless pit, never again to distress and torment and enslave the minds of men.

KILLED BY TIGHT LACING.—A terrible warning is conveyed in the sudden death of Emma A. Jones, in New York, on Sunday, 12th inst. She was a well-known Sunday school teacher, and on the day mentioned, she accompanied several members of her church to witness the dedication of a chapel. While returning home, she dropped suddenly in the street, without a sigh or groan, and died in ten minutes after. The medical attendant pronounced it a case of apoplexy of the lungs, superinduced by unusual tight corset lacing. It was found, in making a post-mortem examination, that Miss Jones was quite plethoric in habit, and her body being so tightly bound by steel corsets, the blood had no chance for proper circulation, and rendered her subject to congestion of the brain, which in time led to apoplexy of the lungs.

THE CONTINENTAL GAZETTE is the name of a new and handsome American weekly newspaper just started in Paris, of which we have received the first number. It contains intelligence and advertisements of special interest to all Americans in the French capital or traveling on the continent.

On the 4th of January the eruption of Mount Vesuvius assumed alarming proportions. An immense current of lava had overflowed the central cone, and was skirting the hill on the west and northwest, and approaching the valley of Cereola. Constant shocks and loud reports were occurring. Great panic prevailed in the villages on the slopes of Vesuvius.



# Movements of Lecturers and Mediums.

J. M. Peabody lectured last month for the Society of Spiritualists in Washington, D. C. He received a complimentary serenade on the evening of Jan. 10th, as we learn by the following paragraph from the *Republican* of that city: "The Rev. J. M. Peabody, editor of the Western Democrat, and the Banner of Light, was tendered a serenade last evening by the Washington Brass Band, at the residence of Mr. Howard, on E street. Mr. Peabody presented the leader, Mr. Heald, a beautiful bouquet, with an eloquent acknowledgment of the compliment."

Moses Hull writes as follows: I start east about the 25th of February; speak in Portsmouth, N. H., all the Sundays of March; commence a discussion with Elder Grant at Milton, N. H., on Tuesday evening, March 17th; will accept calls for the first two Sundays in April; speak in Stoneham, Mass., the last two Sundays in April; speak in Providence, R. I., during May; will like week-day evening appointments in vicinity of Sunday appointments. Address during March, Portsmouth, N. H.; during April, care Banner of Light; during May, Providence, R. I.

Cephas B. Lynn is lecturing in Toledo, Ohio. In a note to us, he says the advent of A. A. Wheelock and his wife at that place last July, was the signal for a concerted movement among the Spiritualists. Under his judicious advice and energetic action, a Society was organized, and a Children's Lyceum inaugurated, both of which are in a flourishing condition. The meetings are well attended, and the Lyceum has an average attendance of sixty.

The friends of Mrs. J. D. Wheeler, the excellent clairvoyant physician, of Berlin, Mass., who has been quite ill of late, presented her with a splendid black walnut "invalid's chair," for which she was very grateful. We are glad to learn that Mrs. Wheeler is recovering her health again, and trust she will yet be able to resume her labors for the benefit of suffering humanity.

Denn Clark lectured during January in Portsmouth, N. H., and Spiritualism, we hear, is thriving well there. Mr. Clark speaks in Great Falls, in February. He has a call to go West; but wherever he labors he is sure to do good and efficient service.

George A. Pease, of Maine, is not only a lecturer, but a healer by the laying on of hands, and has effected many cures. Friends in the east, keep him at work in one or both capacities. Address him at Auburn, Me., box 87.

Mrs. C. M. Stone has returned to her home in San José, after a five months' lecturing tour through Oregon and Washington Territory. She was on the sea during a terrible gale, and barely escaped shipwreck.

A. A. Wheelock has entered upon his labors as Missionary Agent for the State of Ohio. The people gladly welcome him, and anxiously listen to the gospel of Spiritualism.

Dr. M. Henry Houghton is having crowded audiences at Battle Creek, Michigan, where he has been lecturing during January. He is re-engaged for February and April.

J. T. Rouse has been lecturing in Galesburg, Ill., for several weeks. Spiritualism is established there on a firm basis.

Dr. E. O. Dunn is engaged to lecture in Rockford, Ill., the first two Sunday evenings of each month all May.

Mrs. Laura DeForce Gordon has arrived in San Francisco, Cal., and was announced to speak in Maguire's Opera House, Sunday, Dec. 29th.

Mrs. Laura Cuddy, who has been quite ill for several weeks, has so far recovered as to resume her lectures in Sacramento.

Benj. Todd is on a lecturing tour in Los Angeles and San Bernardino, and has awakened quite an interest in Spiritualism there.

N. Frank White speaks in Providence, R. I., during February.

Mrs. Ada Hoyt Foye, the test medium, is holding private sances in San Francisco.

J. O. Barrett is doing good work in Michigan as State Missionary.

## New Publications.

BLEAK HOUSE, BARNABY RUDGE and HARD TIMES, are the two last volumes of Tacknor & Field's "Diamond Edition" of Dickens which we have received, and in all respects are as admirable specimens of mechanism as their predecessors. The proof of the pudding is said to be in the eating; and if that be so in the matter of books, it must be admitted that the Diamond Edition is a great success. The form of these books is exactly what is demanded, while the paper is good, the type very clean and clear, though small for some eyes, and the illustrations are admirable. The chief charm of Dickens in this form is its great convenience from its compactness; one can throw a few volumes in his traveling sack, and find himself surrounded by most agreeable company wherever he may be thrown. It must be a great gratification to the illustrious author to see his works reproduced in this popular form, cheap yet elegant. The publishers are the only ones authorized by Mr. Dickens to put forth his books in this country. This will prove a lastingly popular edition.

PUTNAM'S MONTHLY for February has a continuation of "Too True," a novel, and other articles by the following names: Broadway—Dante and his latest Translators—Diary of James Fenimore Cooper—A Talk with our next President—The Mystery of the Gilded Cameo—Illum Fut—The Coming Revolution in England—Making the most of Ourselves—Life in Great Cities: Rome—Republic of Elsewhere—A Sea View—The Venus of Milo—Fitz-Greene Halleck, with Portrait—The Outcast—And Monthly Chronicle. This number is a clear gain on its immediate predecessor, showing flexibility with power, and grace with ability. We heartily welcome back our old favorite—Putnam—to our table. The spirit of all the papers in this number is fully abreast with the times, and the literature is crisp and sparkling. For sale by A. Williams & Co.

HARPER'S MONTHLY for February presents for its opening the tenth illustrated paper on "Personal Recollections of the War," and has another illustrated article on "A Summer on the Plains." There is likewise a paper on the late Gov. Andrew, with portrait, a critique on Motley's History of the Netherlands, with sundry others, some of them as follows: "A Little Heaven," "Mary Neely," "Derriek Halsey," "The Bankrupt's Wife," "Found Out," "Warfare of Modern Religious Thought," and "Elquette." The Editor's Department is, as usual, excellent. For sale by Williams & Co.

Peterson & Brothers publish Dickens and Wilkie Collins's "No Truism or Hearsay," price but ten cents. It is neat and cheap. Lee & Shepard have it.

THE LADY'S FRIEND for February has for a steel plate frontispiece "The Hiding of Moses," with superb fashion-plate, and a generous list of illustrations of dress in its various parts. The letter-press is composed of a large variety of tales,

sketches, essays, and poems, all from popular and able pens. The February number of the Lady's Friend will prove a gem of the household for our lady friends everywhere. A. Williams & Co. have it for sale.

THE JOURNAL OF SPECULATIVE PHILOSOPHY has issued its fourth number of the first volume. It is a publication of value and reliability, and is edited by Wm. T. Harris, St. Louis. This number contains thoughtful articles on Schelling, Hegel, Shakespeare and Goethe, besides disquisitions on other subjects. Four numbers make a volume.

PETERSON'S LADIES' NATIONAL MAGAZINE for February offers for a frontispiece an exquisite engraving of a little child braced behind the door "In the Sinks," with a timely snow picture, beautifully colored fashion plates, patterns, music, receipts, and a body of very fresh and attractive reading. This is indeed a lively number of Peterson, and does splendidly for the second number of the new year.

## ALL SORTS OF PARAGRAPHS.

We learn that Mrs. M. S. Townsend has united in the bonds of matrimony with Dr. G. C. Hoadley, of Whitewater, Wisconsin. So says the Religious-Philosophical Journal.

Dr. S. G. Howe, in his report on the condition of the Cretons, said that when he arrived on the island he found 12,000 persons entirely destitute, and about 1200 women were at once furnished employment by the American ladies who went to aid them. About 10,000 articles of clothing, valued at \$60,000, were disposed of in a short time, besides large quantities of food and medicine. If proper aid were given, Creton independence would become a certainty in six months.

Louis Prang, the well-known Chromo-lithographer, of this city, gave a supper to his employees the other night, at which he informed them that he proposed to divide the profits of his business with those who remained in his employ and were faithful during the year. He has set an example as beautiful as any of his pictures.

Anna Cora Mowatt Ritchie has declined an offer of six thousand pounds to return to the English stage. She prefers the quiet and seclusion of congenial literary pursuits.

Boston ranks second only to New York in the amount of sales of merchandise.

Dr. McEwen, who was indicted in Newark, N. J., recently, for lawlessness in indicting a spiritualist, was arraigned in court on the 20th ult., and on being asked the practical question if he had counsel, gave further evidence of lunacy by replying, "Yes, God is my counsel."—Ez.

Queen Victoria is about to publish another volume of her love life. It will be entitled "Leaves from the Journal of Our Visit to the Highlands."

A little girl who had been visiting in the family of a neighbor, hearing them speak of her father being a widower, on her return home, addressed him thus: "Pa, are you a widower?" "Yes, my child. Don't you know your mother's dead?" "Why, yes, I knew mother was dead; but you always told me you was a New Yorker."

There are fourteen thousand Quakers in Indiana.

One of the ambitions of the late Col. Daniels, of New Orleans, was to provide a small pamphlet for the colored people of that State, so that they might become the actual possessors of the land which they tilled. His gifted widow, Mrs. Cora L. V. Daniels, proposes to continue this good work as a partial tribute to her husband's memory. An organization known as the "Loyal Homestead Association" was recently formed in New Orleans at her request, and Mrs. D. is now in Washington in pursuance of her laudable purpose. She will doubtless visit Boston, and we trust may address the public in behalf of her mission.—Commonwealth.

Mrs. Daniels addressed a large audience in Rochester, N. Y., Jan. 12th.

Mr. Gladstone recently said, in a speech on the Irish difficulty, "There is a marvellous power of enchantment in justice and fair dealing"; and added, "that to deal with the Irish question, England must begin by putting herself in the right."

Fun ought to be cherished and encouraged by all lawful means. People never plot mischief when they are merry. Laughter is an enemy to malice, a foe to scandal, and a friend to every virtue. It promotes good temper, enlivens the heart, and brightens the intellect. There are a number of Spiritualists who should exercise the organ of mirthfulness oftener than they do.

Think all you say, rather than say all you think?

UNHAPPY MARRIAGES.—Dr. A. B. Child, of Boston, has published a small pamphlet on the above subject, and as his work says many beautiful things. He proposes to abolish the institution of marriage, so far as law gives it authority. That condition of affairs might answer very well if everybody was as virtuous as the writer conceives they should be, but as human nature now is, with all the seeming defects of the relation between man and woman, it appears to us that we had better submit to the "ills we know, than fly to those we know not of." A great deal better fly than most of us are, might get along very well without the formal ceremony of marriage, but it seems to us for his or any other country to undertake it, it would result in evil. Still it is well to discuss the question—good may come of it.—Massillon Independent.

Miss Beckwith, an American lady, is charming Paris with her skating.

Miss Louise Starr, the young lady who obtained the gold medal of the Royal Academy and a scholarship of sixty pounds a year, is the daughter of an American gentleman. She is the first lady student who ever obtained such a distinction.

WOMAN'S RIGHTS IN KANSAS.—Miss Emma Hunt has been elected Enrolling Clerk of the Kansas House of Representatives.

Pleon, pleon!

The world's friendship is a shadow, which follows wealth and fame.

PREMONITION.

A solemn murmur in the soul  
Tells of a life to be,  
As travelers hear the billows roar  
Before they reach the sea.

The death of the Countess of Harrington, formerly Miss Foote, the actress, is announced. She was in her 70th year.

Twenty-five thousand pounds of raisins were produced by one farmer in California last year.

Seven hundred and forty-seven children under two years of age died in San Francisco last year; the papers say that it was owing to their little legs not being well protected.

A telegram by Cuban cable, received at Washington, says that the people of St. Thomas and St. Johns have voted enthusiastically to be annexed to the United States, only 22 voting in the negative.

## New York Department.

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

WARREN CHASE, LOCAL EDITOR AND AGENT.  
FOR NEW YORK ADVERTISEMENTS SEE INVENT PAGE.

Very Large Assortment of Spiritualist Books. Complete sets of A. J. Davis, comprising twenty-two volumes, nineteen cloth, thirteen paper; Nature's Divine Revelations, 2nd edition, just out. 3 vols. Great Harmony, each complete—Davies, Teacher, Stern, Reformers and Philanthropists, an Autobiography of the author, Penetrating Harbinger of Health, Answers to Ever-Recurring Questions, Morning Lectures (20 discourses), History and Philosophy of Evil, Philosophy of Spirit Intercourse, Philosophy of Special Providence, Harmonical Man, Free Thoughts Concerning Religion, Present Age and Future Life, Approaching Crisis, Death and After Life, Children's Progressive Lyceum Manual, Arabia, or Divine Quest, and Stellar Key to the Summer-land.—Last two just issued, and most highly interesting and instructive. Whole set (twenty-two volumes) \$25; a most valuable present for a library, public or private.

Four books by Warren Chase—Life Line; Fugitive Wife; American Crisis, and Gist of Spiritualism. Sent by mail for \$2.00.

Complete works of Thomas Paine, in three volumes, price \$5; postage 50 cts. Persons sending us \$10 in one order can order the full amount, and we will pay the postage where it does not exceed book rates. Send post-office orders when convenient. They are always sent, as are registered letters under the new law.

Popular Medicines.

Spence's Positive and Negative Powders, Dr. H. B. Storer's preparation of Dodd's Nervine, (41 per bottle), Neutropathic, a new and powerful medicine for the treatment of all diseases, and an invaluable medicine for coughs and sore lungs, Dr. Chase's Balsam of Longwort, (50 cents per bottle).

Our assortment of books has been greatly enlarged and our new list of books is now ready to send you when you come to the city.

Reform Matters.

A sharp-pointed brother, cosily and comfortably seated by his fireside among the green hills and white snow-banks of Vermont, asks us some pertinent questions about our articles on the poverty, misery and destitution in New York and other large cities, and the causes. First, he asks what we give to relieve it. Answer: All we can earn, and words thrown in, as that is all we have to give. Second: What have the eleven millions of Spiritualists done to relieve it? They are not even counted yet, and probably have not done much in twenty years toward changing and remodeling a social system, and its evils, which has been built up and sustained by one hundred million of Christians, for fifteen hundred years, with nearly all the governments and funds of all civilized nations to work with. He further objects to our charging upon the churches the poverty, suffering and vices of our social system; but, so long as they claim and boast of the advantages of civilization as arising from their religion, we can see no injustice in giving to them the credit of the other side of the picture.

Vermont is not notoriously Orthodox; has a very loose and liberal Christianity, and much of Spiritualism and less of visible poverty than any one of the Northern States in which we have traveled. Among the civilized peoples of the earth there is ever to be found the most poverty and misery where there is the most of sectarian Christianity and religious tyranny mixed in the governments, as in Spain, Ireland, and among the swarms of Catholic and Protestant worshippers in portions of our country and Canada.

How can any sane and sensible person expect Spiritualists to relieve or change this before they are out of their teens or have cut their eye-teeth?—when they control no nation, no State, no court, no town, no jury, no board of aldermen, no social system, and are as yet only making converts to a new religion, which will, if it lives and reigns with half the power of Christianity, abolish nineteen-twentieths of the misery arising from our present corrupt and rotten social and religious systems?

But the gist of this whole matter is, who is responsible for the poverty and misery of our present social system? We lay it in large part to the churches, for the reason that where they control the governments it is worse than where they are merely tolerated by the governments, and, second, where Christianity most abounds is the nest of poverty and vice. They are certainly not the cure, if they are not the mother of it.

Spiritualism has not cured it! Of course it has not. Will it cure it? Time alone can give the answer. But of course it cannot cure it by fostering and supporting the same system of social and religious life. Only when the changes are effected, against which conservatives of all classes contend, can we see the fruits of Spiritualism. Prayers avail nothing, or at best only show a sincere desire for the poor to have clothes and firewood, but draw neither from woods or warehouse. A religion of words and excuses and supplications to God or man is useless. Ours must be a religion of works. We must all be practical preachers, and we must change our social and political systems, not by ignoring religion, constitutions or laws, but by giving the best and most moral and religious part of community (females), an equal share in courts and legislation, property and wages, and we should soon see no more of poor, bare-footed women and children who are sober and temperate in the streets in the winter time. To our brother's last question, whether we claim to be holier than those in rich dresses who neglect the poor, we answer: Holiness is not a common property in our city; we make no claims to any, and have not found much in the rich or poor, in church or State; would not attempt to weigh or measure it, especially what there is on the street.

The Revolution.

If this new and ably conducted paper, started in this city on a glorious mission, can live amid the attacks and jeers of a merciless and mercenary press, that is fed and fattened on popular corruption, social, political and religious, it will at last triumph in a more glorious cause than that in which the noble Liberator gained his victory and crowned his conductors with glory. The Revolution is devoted to the cause of equal rights for woman, politically and commercially, which will secure them socially, as the abolition of slavery must secure equal political rights for the colored race. Elizabeth Cady Stanton and Parker Pillsbury are guaranty enough for ability in the Editorial Department, and the Business Department could not be in better hands than Susan B. Anthony. The first number is mechanically a fine specimen of promise, and still more so in its leading articles. We welcome it to our counter, where it can be found for sale. Single copies eight cents, and two dollars sent to us will bring it one year.

The Herald's Mistake.

There was but one point in the Herald's articles about the ridiculous transactions of some insane persons in Newark, N. J., which it mistakenly and persistently calls Spiritualists, when it should call them Christians, as their insanity was on Bible subjects. That point is, its wholly and totally false statement that the Spiritualists in the vicinity looked approvingly upon and endorsed the proceedings of said persons, when the fact is, the Spiritualists did not any more approve, sustain or encourage any part of said transactions, or the parties, than did any of the churches of Newark, and not so much, for the Spiritualists generally did not even believe in the stories of the original characters, when they attempted

to represent Adam and Eve, Jesus and the Virgin Mary, and the churches did. All such cases of religious insanity should be attributed to the religion they represent, if to any religion or religious motive.

## Obituary.

Jared D. Gage, aged thirty-four, left the form, which was extensively known as the body of a true and manly soul, at the residence of his father, John Gage, in Vineland, N. J., on the 12th of January, and went to live in the summer-land. Our brother was a soldier; enlisted in the 15th Illinois early in the war; served three years, and re-enlisted as a veteran; was taken prisoner, and was over six months in that terrible pen at Andersonville, where he suffered the horrors of many deaths by hunger, and received the diseases which he could not recover from and which at last caused his death. Many of us who knew Bro. Jared D. Gage and his long sufferings and the goodness of heart and soul he possessed, cannot regret his emigration to that better and equally real Summer-Land where he is rewarded for his sufferings here.

A Rational Religious Movement.

Rev. Henry Blanchard, a live man as to what God is doing and saying to-day, rather as to what Moses says he did and said in his day, and a popular preacher in Brooklyn, N. Y., proposes to feel of the religious tendencies toward reason by preaching in Dodworth's new dancing hall, corner of 5th Avenue and 23rd Street, New York, at 3 o'clock, during the four Sundays of February, on the following interesting subjects: Rome and Reason; God, Saul, Jesus' Church; Why I am Independent Universalist; The Church of our Father.

In the elucidation of these subjects by Mr. Blanchard, we look hopefully for the grand work of a "new religion" which shall meet the needs of human hearts, and be sanctified by human reason and righteous endeavors. We hope Spiritualists and other people who exercise reason upon spiritual things will give it all the encouragement such bold enterprises demand.

CHARLES PARTRIDGE.

## A Note from J. H. Powell.

A fortnight ago I came here and lectured to the Spiritualists, but found myself unable to return to my family. An attack of erysipelas in the foot accompanied by a large abscess near the groin has stricken me down, shattering all my splendid plans, and leaving me sweet thoughts of human goodness and the beneficent ministrations of angels.

Owing to the care and attentions of Mrs. D. Chadwick, to whom I can never be too grateful, I am progressing rapidly, and have reasonable hopes of being able shortly to continue my lectures, &c.

In the meantime I wish to say to the kind friends who through the recommendation of the "Banner" have encouraged my little monthly, "Powell's Domestic Magazine," that No. 2 will not be issued until March, as it is impossible for me in my present state of health to attend to it. All friends wishing for copies of No. 1—price twenty-five cents—will please direct to me at Vineland, New Jersey, where my family have removed. Ever for the truth, J. H. POWELL.

Vineland, N. J., Jan. 20, 1868.

"Playing Soldiers or Little Harry's Wish."

My attention was invited a short time since to a little story book, written by my friend, Mrs. H. N. Greene, with the above title, and a better book for children it has not been my privilege to read. The story is very interesting, and the principles woven through the whole, the highest. The book is in pamphlet form, and is sold at the Banner of Light Bookstore for the small pittance of fifteen cents. Progressive Lyceums about the country, fathers and mothers, will find it to the advantage of their children, both morally and socially, to invest liberally in the purchase of this little story book.

L. S. RICHARDS.

Boston, Jan. 20, 1868.

## Rational Peace Principles.

LIFE AND LIGHT BETTER THAN DEATH AND DARKNESS.

Convention of the Universal Peace Society, Harmonical Hall, Washington, D. C., January 30th and 31st, 1868, 9 A. M. and 7 P. M.

We are tired and sick of glory to military greatness in the highest, on earth war and destruction unto mankind. 1868 should know emancipation and regeneration from that system of man-killing, impoverishment and torture, which mocks and confounds our boast of the right to life, liberty and the pursuit of happiness, and of our being followers of Jesus Christ.

We shall hold fast all that is good and strong in government, based upon the uncompromising principles of life, love, justice and truth, and aim to give them definite form and practical force.

We appeal—as the best friends of the soldier, the working man, the country and human rights, Disarm and arbitrate—Christianize our civilization.

Speakers will be present from various parts of the country, and reports will be read from other Peace movements in Europe and elsewhere, and accepting every effort that would remove the causes of war and establish the conditions of peace, our invitation to these meetings is without distinction, and every one may have a hearing at time and good order will permit; and from those who cannot attend, any word or aid will be welcomed.

ALFRED H. LOVE, President, Philadelphia, James M. Peabody, New Jersey, Thomas Garrett, Delaware, and others, Vice Presidents.

Henry T. Child, Philadelphia, Ezra H. Heywood, Worcester, Mass., and others, Executive Committee.

Levi K. Joslin, Providence, R. I., Hon. George Thompson, England, Lucetta Mott, Philadelphia, Laura Rivin, Providence, R. I., Elizabeth B. Chase, Rhode Island, Henry C. Wright, Boston, Henry M. Laing, Philadelphia.

## Business Matters.

COUSIN BENJA'S POEMS, for sale at this office. Price \$1.50.

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

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

Dr. L. K. COONEY, healing medium. Will examine by letter or look of heart from persons at a distance. Address, Vineland, N. J.

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

Mrs. E. D. MURPHY, Clairvoyant and Magnetic Physician, 1162 Broadway, between 27th and 28th streets, New York.

Mrs. R. L. MOORE will send examination and prescription on receipt of lock of hair, \$1 and 2 stamps. Address, care Warren Chase, 164 Broadway, New York.

CONSUMPTION AND ITS CAUSES can be cured, by E. F. Garvin, M. D., the discoverer of the first Solution, and also Volatilizing Tar. Send for circular, &c., 402 1/2 Avenue, between 28th and 29th streets, New York.

MISS M. K. CASSIEN will sit for spirit answers to sealed letters. Inclosure 82 and 4 red stamps. 248 Plane street, Newark, N. J.

THE BEST, RAPIDEST and most successful antidote to NEURALGIA, nerve-ache, and all other painful nervous affections, is undoubtedly DR. TURNER'S TIC-DOULOUREUX or UNIVERSAL NEURALGIA PILL. It tones and stimulates the nerve fluid, buoy up the entire nervous system, and positively cures any of these diseases. Apothecaries have this medicine. Principal Depot, 121 THURMONT STREET, BOSTON, MASS. PRICE, \$1 per package; by mail two postage stamps extra.

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

## Special Notices.

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

KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

CALIFORNIA, PACIFIC STATES AND TERRITORIES, ENGLAND AND CANADA.—Spiritualists of the States and countries just named, especially Agents, Druggists and Physicians, are here notified that Prof. Spence has just completed arrangements by which Mrs. Spence's POSITIVE AND NEGATIVE POWDERS will be sent, (expressage or postage prepaid) by Prof. Spence, to any place in any of these States and countries, in quantities from one dozen boxes up to any number of dozen boxes, at prices as low as any other article which retails for one dollar can be bought by the dozen in the city of New York. Printed terms sent free post-paid. See advertisement in another column. Jan. 1.

DR. HANCOCK'S HAIR DRESSING.—The State Assessor recommends it. No other preparation so safe, so good or so cheap. Price One Dollar. Sold by Druggists everywhere, and by Dr. George W. Hancock, Scientific Dermatologist, 28 Winter street, Boston.

Every town, city, village and neighborhood in the United States should have an Agent, male or female, for Mrs. Spence's Positive and Negative Powders. It is particularly desirable that women should engage in the sale of this invaluable preparation. Those who do not desire to make business of it, at least supply their own neighborhood. Those who desire to do so can obtain the "Sole Agency" of one or more Townships. With the extended reputation and increasing popularity of the Powders, the Sole Agency even of one township, if properly managed in the beginning, will be a constant source of revenue to the person, who, wherever he or she may be, can supply the demand, and whoever has the Powders are sent. Send for terms and Agents to PROF. PAYTON SPENCE, Box 517, New York City. Jan. 1.

## ADVERTISEMENTS.

Our terms are, for each line in Agent type, twenty cents for the first, and fifteen cents per line for every subsequent insertion. Payment invariably in advance.

Letter Postage required on books sent by mail to the following Territories: Colorado, Idaho, Montana, Nevada, Utah.

DR. GEO. B. EMERSON, Spiritual Movement Curé,

OFFICE, No. 1 Winter place, Boston, Mass. Hours from 9 A. M. to 4 P. M.

This is to certify that I have been cured by Dr. Geo. B. Emerson of a continued headache, dizziness and ear-ache, which so much afflicted six months previous to being treated by him. I frequently had taken from my chair. I now consider myself cured, as it has been nearly a year since I have not had treatment. J. C. GIBSON, NEWTON, MASS. Witness, I. JEWETT, No. 1 Winter place. 2nd Feb. 1.

N. B. STARR, CLAIRVOYANT ARTIST, No. 31 HUNTER STREET, BOSTON.

ALL persons having photographs of deceased friends, no matter how imperfect, even if taken after death, and looking as though they were dead, can have them converted into the most beautiful life-like portraits, by sending them to me. The price will be somewhat lower than that of spirit portraits, proper to the quality of the original, and the result is more perfect. I will send the original photograph to the person, and a portion of the money. The price will be not less than \$2, which is about the cost of what a competent artist would charge for the same work taken from life. Feb. 1.—1w

MADAM MANCHESTER

ETHEPHYSICIAN, Clairvoyant and Healing Medium, treats successfully all complaints peculiar to the sex. Medium M. Manchester renders exact a series of facts on all diseases arising from whatever cause, that no other medium has ever equaled. No. 231 HUNTER STREET, BOSTON, from 6 to 8 P. M. Circles conducted by St. Charles, Sunday and Wednesday evenings, at 7 o'clock. Feb. 1.—1w

MRS. LITCH, Trance and Healing Medium and Clairvoyant. In cases of sickness she is consulted. Satisfaction always given in spirit tests. Subject Circles, Mondays, Wednesdays and Fridays. No. 11 Kneeland street, Boston, Mass. Feb. 1.—1w

LAURA HASTINGS HATCH, Inspirational Medium, will give Spiritual sances every Monday, Tuesday, Thursday and Friday evening, at 7 o'clock, at a Kirtledge place, opposite 62 Friend street, Boston. Terms 25 cts. Feb. 1.—4w

MRS. FLINDERS, Medical and Remarkable Clairvoyant and Healing Medium. Advice 8 to 10, 41 HUNTER STREET, BOSTON, MASS. Feb. 1.—1w

MRS. M. L. FRENCH, Inspirational and Trance Medium. Address, Ely street,



The author of the article in question, as I before remarked, denies the position which we believed him to have assumed in the former article. Judging from the tenor of the article, we have every reason to suppose that he believed in the







