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NO.

# Original Essays.

ORIGIN OF MAN, AND HIS PLACE IN NATURE.

It is now some quarter of a century since the "West gos of Oreation "appeared with its Tover" ment theory of man. It made no little stir among the dry bones of the old sciences and old theologles. The question has been continued, and students more or less overshadowed by it. It may be said rather to have gained ground in its physionl supect, and its great expounders would appear to-day to be Darwin with his "Natural Selection," and Prof. Huxley in the sign of chimpanzee and gorilla. Agassiz appears the leader-up of the opposite hosts, but from matter to spirit, or from spirit to matter, quien sabe? If we embrace the whole subject, is there really any conflict of ideas? May not each hemisphere in the researches fit each other in the circle, and may not the evolution of the question depend upon the link at which you begin in the circular chain of being? The physical philosopher, by virtue of his circumscriptive positivism, can measure Nature only to the vision of the outward sense; but he may so set his facts in order as not to be out of line with the spiritual counterpart in causation. Their question brought to a point would appear to be this: Is the germ of man in matter or in spirit? But may not these be interchangeable terms in the full order of being? To us, what is termed matter is but the excretim of spirit. Where the spirit is, there, to us, is the manifestation of life, individualized at conception from the great ocean of spirit, by the magnetism which weds it to matter, evolving the resultant form. But we may revolve in the same circle, whether we talk of matter or of spirit. We may claim all matter quickly bursting into birth, or we may claim that the Great Spirit moves upon the face of the waters, making them preguant without much varying the sum of the matters. What is imponderable to the outward seuse may be very solid to the inward or spiritual. What matters it whether we behold the spirit where other senses do but view the matter? or whether that which is first is the natural, and afterward the spiritual, as per Paul, or that the spirit was precedent, or that the twain are one? With us, the spirit is paramount—is precedent in creative order, but though all of life was in the " am " before Abraham was, yet we were not in person, or conscious individuality, till rooted and grounded by the sexual incarnation,

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As we live, move and have our being in God, we must behold him incarnate in every variety of life, from the soul of things in pollywog, chimpanzee and gorilla-in man, the paragon of animals of fullest development, and crowned the image of God, yet in larger scope of imagery as we escape the body of death and shine by spiritual growth and unfolding in the more glorious antitude of the Almighty. What matters then, we say, whether man from pollywog jumped to chimpanzee, and this over the great gulf to man, bringing the types of all intermediates stowed away in the brain, or whether God made Adam by special creation, and Eve out of his rib, at the same time making the serpent, subtlest beast of all the field, to flank her? Says Agassiz, in his late lecture in New York City, "If it ever is proved that all men have a common origin, then it will be at the same time proved that all monkeys have a common origin; and it will be by the same evidence proved that man and monkey cannot have a different

What awful infidelity is this of Agassiz, that he should thus clean out Adam and Eve and the serpent, the fall, and the original sin, taking in the same sweep the first Adam of the earth earthy, and the second Adam, the Lord from heaven. If Agassiz be correct, what is to become of Milton, whose genealogical tree brought death into the world, and all our woe, with loss of Eden? If Hoxley has the truer vision, who shall pride himself on genealogy when the further he goes back to the root of the tree, the nearer he approaches gorilla and chimpanzee?

Some two hundred years ago, a boy, by the name of Robert Duery, was cast away on the island of Madagascar, He undertook to instruct the Madagascar savans upon the creation and origin of man, according to the Biblical story, as written with the finger of God.

A day was appointed—the savans gathered to hear of the wonderful creation of the white man. Robert succeeded very well in getting Adam made; but as he began upon Eve, and proceeded to fashion her upon the rib taken from Adam. and to show that therefore woman had one more rib than man, to be grave exceeded all power of face, and the assembly exploded in a shout of laughter, loud as the Homeric gods. Not having pecially what should never be lost sight of in the faith as evidence of things not seen; the matter was tested at once by setting a damsel in the midst, and counting her ribs in the sight of all Madagascar and the sun. Poor Robert was overwhelmed with the bolsterous mirth of these Heathen blasphemers, and attempted no more missionary work in that direction; but he throws the blame upon the religious teaching he had conventional meaning, to the thoughts of a speaker received in England—the teaching as God's truth the literal nonsense of the Biblical story. We may suppose that he long remembered the success of his 'prentice hand on man, and the increase of tack when he made the lasses O.

But, says Agassiz, "If it is an error to consider man as derived from monkeys, we must simil tinction is commonly ignored in practice, for the that men are not derived from a common stock, because the differences which exist among men are at the same time quite as striking as the differences which exist between monkeys and between the lowest animals." So that if the Church it and the alleged proclivity of paage against it, as chooses to have the common stock of Eden it together showing that the adjectives good and must take the chimpanzee instead of Abraham to right, are consentaneous in their application, that its father; and now, if we recollect aright, there is to the objective means of Good, and this to all a Cartwight D. D. on snake charming, who does proper methods of employing them. At the same appearance.

Eve; hence the fall of man and original sin till the coming of Christ to purge away the old leaven. Bays Agassiz, "The question is whether we are the lineal descendants of monkeys or whether we are the children of a creative mind; whether we are the result of a natural evolution, or whether we are the expression of a specific not of creation." This position, by solution of continuity, borders somewhat on the miraculous by the interjection of Deity, for a specific purpose not interrelated with the natural laws, as if God did not create in evolution, as the soul of things, but by independent action. Agassiz, in "Types of Mankind," has set forth an octave of these speclific creations of man with the grace notes according to the Fauna and Flora. As none of these specific creations of man happen to be within the historic period, we must take appearances as the evidence of things, which, without tongue, speak with miraculous organ. However, on this question, nothing we affirm, nothing we deny; for if we are of such stuff as dreams are made, who then " shall pride himself on intellect, whose use so much depends upon the gastrio juice?" At the next specific creation, however, may we be there to see how Adam and Eve are made, whether by evolution or by specific creation. According to Prof. Huxley, the day of the new Lord is at hand. He says: "Since the revival of learning, whereby the Western races of Europe were enabled to enter upon that progress toward true knowledge which was commenced by the philosophers of Greece, but was almost arrested in subsequent long ages of intellectual stagnation, or, at most, gyration, the human larva has been feeding vigorously, and moulting in proportion. A skin of some dimension was cast in the sixteenth century, and another toward the end of the eighteenth, while within the last fifty years the extraordinary growth of every department of physical science has spread among us mental food of so nutritious and stimulating a character that a new ecdysis seems imminent. But this is a process not unusually accompanied by many throes and some sickness and debility, or, it may be, by graver disturbances; so that every good citizen must feel bound to facilitate the process, and even if he have nothing but a scalpel to work withal, to ease the cracking integument to

the best of his ability." Go to-all ready! Let elder Himes and Father Cummings hurry up in the sign of the Scarabaus to roll away the old heavens as a scroll, so that we may enter at once into the New Jernsalem. Let the new Son of Man be born by evolution or. by specific creation, as is most fitting in the condition of things. We shall not stand upon the order of his coming, whether upon an ass and the foal of an ass, or upon his sign in the zodiac, fianked by a young colt of a comet—whether from the waters under the earth, as via sacra for cryptogamia of the turtle, or in the clouds of heaven, with the nincompoops of St. Alban's Church, in ritual tom-foolery, hobbing around to do the gingerbread work, as so many chimpanzees not yet having cast the sloughs of the dark ages. We do not decide whether these fossils from the older strata belong to the "Ape more anthropoid, or to Man more pithecold"; but what did they come from, if not from the one or the other? C. B. P.

# INKLINGS OF MORAL TRUTH.

, ARTICLE SIX.

BY GEORGE STEARNS.

There is a remarkable solecism in the sentiment that "Whatever is, is right," in consideration of the rhetorical matter of fact that the word right. in its absolute moral sense as an adjective, to which it is evidently restricted in the proposition cited, does not properly apply to that grand division of things denoted by substantive names, but only to nouns derived from active and quasi-active verbs. Thus all specifications of human conduct are truthfully designated as being either right or wrong, and some of them also as good or bad; but the latter epithets are especially appropriate to entities, substances, and their distinctive predicables, which are respectively conceived to be either good or bad, but never right or wrong. 'We never any, a right peach, or person, a wrong house, or horse, nor a right or wrong anything which has no implication of verbal action.

But there is a book entitled "The Right Word in the Right Place," (or else such has been the phrase of its advertisement,) the object of which. as the author claims, is to inculcate "the right use of words," or their proper employment as symbols of thought. This example, however, does not controvert my position. It only serves to exemplify the common versatility of language, which often becomes perplexing. It suggests esreasoning upon this subject; that is, how loosely the word right or wrong is wont to play in the common mind, now, representing one thing and then another. The right word in speech concerns the occasional importance of being understood. This requires verbal precision, or the employment of those words only which are suitable, as to their or writer.

But this occasional rightness or sultableness of words is quite distinct from their general utility as imbodiments of conception and vehicles of intelligence. It is for this that all words are preeminently good rather than right; though this dieplain reason that language is partly the result of usage, while it is used by everybody, and all are not philosophers. It is good, nevertheless, for the logical purpose to which I am about to apply both,

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stood of the deadle of a second of the Control of the second of the second of the boots.

1. Happiness is to integral form of essential Good; and Misery ishe integral form of essential

2. Enjoyment is sme partial form of essential Good; and Suffering is some partial form of essential Evil.

3. The means of Happiness are relatively good; and so are those o Enjoyment, only in a more restricted sense. 4. It is integrally ight to use the means of Hap-

piness, and integrally wrong to abuse them.

5. It is partially ight to use the means of Enjoyment, and partially wrong to abuse them.

6. All the issues of right action are good, as be-

ing elements of Enlyment.
7. All the issues of wrong action are evil, as

being elements of fluffering. Now, with this reams of Moral Truth before us. let us see what is tobe made of the judgment under review. We see at once that the subject of the proposition, "Whatever is," includes the means of Happiness which, according to the foregoing exposition, ap not right, but good, as being substantive things; and thus we stumble on the solecism for which the whole expression was impeached in the beginning of this special criticism. The it is evident that the proposition, in distinction from the judgment which it represents, is faulty; and nothing can be fairly determined as to the merits of the latter, until the former is revised so as to meet the demands of rational conception; that is, so as to free it from the solecism which prevents a perfect apprehension of what the judgment is. This can be done in a way to elucidate its logical purport without altering the value of either that or its literal import, only by the following substitute:

Whatever is, \$ good; and whatever is done, is

There can be no reasonable objection to a criticism of the judgment itself as represented by this translation of terms, which, as a whole, differs from the original text only in respect of perapicuity. This is preferable to that as being intelligible, whereas that is obscure and indefinite. There are, indeed, two predicates in this, between which the original subject is divided, making two propositions in place of one, in which, however, both were covertly contained.

Yet the proposition as amended is incomplete, insumuch as the residicate of either of its categorical divisions is undefined, leaving room for these two querles:

1. Whether "Whatever is, is good" essentially, or relatively.

,2 Whether "Whatever is done, is right" integrally, or partially.

But these inquiries are aptly intercepted by the constantly obtruding evidence that some things in the world of sense are good and others cell, whereas some of the doings of its inhabitants are right and others wrong.

I cheerfully testify to the conception that all created things and essences are good; that is to fumed with the holy prayers of St. Louis, and the say, for the uses which they are specially fitted to serve, and which Reason is apt to discover; but I am not prepared to admit, what the judgment in question raguely implies, that everything done by mankind, is right, in the sense that it ought to be done, and must be, "for the best good of hu-

manity." But these thoughts are negative. I recall my promise to say, as well as I can, what is RIGHT, in the strict moral sense of the word, and shall hereafter find less in the way of its fulfillment. Hudson, Mass.

## ORIGIN OF SPECIES.

Students of Nature, having observed method and rule in all the works of the Creator, are strongly disinclined to believe in any miraculous gnawed at the heart of the workman for thirty beginning of creation essentially different from years, and at last had eaten it away. What use what is now to be observed; and, hence, many, for want of a better, have been led to adopt the had, and many a curse on the lips was changed development theory of Darwin, loaded as it is in a blessing, when her pure white hand fed the with impracticabilities. But the Philosophy of hungry. She were no gold or silver, no silks or Spiritualism will enable us to exhibit a plan of satins, but the blue and white spotted muslin creation far more reasonable and acceptable.

We believe that spirit creation precedes the material organization, and that the latter is merely a visible representation of the characteristics of | ger, but alas! what does one just one weigh in the the former; that all organic beings, whether animai or vegetable, have each an individualized not heeded; then she made the sacrifice of her spirit which builds up its material form and controis its life and notion. In this view we have the fury and vengeance had not yet reached their authort of Agassiz, who, in his method of study, says, "The physical germ we see; the spiritual with the loved ones she could not save! And germ we cannot see, though we may trace its when they dragged this lily to the guillotine, the action on the material elements through which it is expressed."

Men of scientific investigation inform us that all organisms, whether of the vegetable or animal the Catholic religion, and that Church is rich in kingdom, originate in single cells, and that these saints. As the purest martyr that over trod the cells have the power of self-multiplication. They have life and character, too, for each cell is seen, in its final development, to be a true representation of its parent species. Buch facts, with others, observed in their life history, are sufficient ground for the assumption that these original cells are each subject to the manipulation of some individualized spirit. Their life and action can be no thy whole heart, and thy neighbor as thyself"; more satisfactorily accounted for by the influence | and when they descended from their lofty pedesof natural forces than those of the mature animal, tals of virtue, honor and truth, to follow strange Individualization of spirit is taught by the definite limitation of power given to each species.

Believing, then, that these individualized spiritpowers exist, whether created or not, we are pre- tioner. pared for the appearance of different species in the World, just at the time when the earth is in a suitable condition for them, and so dispense with the necessity of a long lapse of ages for fishes and frogs to be transformed into birds and quadru-Completes and

posed to have had an humble origin at first, as partial, as distinguised in the following

AXIOMS O MORAL SCIENCE.

posed to have had an humble origin at first, as well as now, and to have passed through the first stages of life in water—the common matrix of all; but passing through these lower stages would be only the natural course to a higher organization, into which they would be speedily developed, according to the design of its governing spirit. With these views we still may admit great possibilities of variation in species.

### FASHION.

BY MRS. GEORGE S. KING. Fashion is the greatest despot in the world, and

nowhere does it reign more supreme than in America. We speak of Paris fashion; true, all our models come from there, because they are the people of taste and refined manners, but also of exquisite frivolity. But there is a Parisian sociaty which we never quote, never follow, and yet It is the best. They are the descendants of the old nobility of France, those great giants of genius, bravery and honor, like Turenne, Condé and Coligny; children of those chivalrous families, who would say to their younger sons on sending them adrift into the world when scarcely out of childhood, so great was their trust in them: "Go: here is thy father's sword and thy father's name; both are unsullied; bring them back unstained, or nover meet thy mother's face again." They mostly live in the Faubourg St. Germain, some in quite reduced circumstances, others in great wealth, but they have little intercourse with strangers unless they are highly recommended to them by some dear friend—then they treat you as a brother, you go and come when you please. That society fell into the snares of fashion and unruly pleasures during the reign of Louis the Fourteenth and Fifteenth. They followed its demands at the expense of their morals and their honor! (Alas! very much fear we do the same.) When Louis Fifteenth introduced his favorites at Court, Mme. Dubary and others, those immoral beauties gave the ton to fashion, (and they are not the best women to-day that give us the new fashions,) they wore the same ridiculous head-dresses that we wear now, and the most costly attires, on seeing which Modesty hid her face and chaste Diana went bitter tears. (I wonder if she weeps at present, or has become used to it?) The hallowed old furniture of honest grandmothers was discarded for decorations which made the plous blush; even the pure Maria Antoinette, who with her upright German nature, in all the freshness of youth and beauty, had come to that corrupted Court, and who cordially hated its sham etiquette, which scarcely veiled its depravity-for she had come from her pure mountain home, where to this day the countryman lifts his bat and salutes his Queen on the highway with the beautiful greeting-"Glory be to God!" while she does not disdain to answer. "Forever!" Even this pure princess, in order to propitiate her profligate father-in-law, received the favorite, followed her fashions and whims, and renovated the old castle, still persacred pictures of a better age, a ta Ducary

over this yawning precipice, so surrounded was she with halos of sanctity, that the pestilential atmosphere never could approach her, and as if she only stayed to abide the storm, which she heard in the distance, to try and save the victims or perials in the attempt. The early morn would find Mme. Elizabeth, the King's sister, wending her steps toward the Church, when they all alept after the revelries of the night, in which she never took part, although young and beautiful. She alone, long before prime ministers were aware of the fact, saw the pinched, hungry faces of the poor contract into revengeful, hideous monsters. Envy, that demon which the rich never heed, had was it, then, to talk of mercy? She gave all she stands peerless in France to-day, for having been the favorite and humble garb of Mme. Elizabeth. She warned brother and sister of the fearful danbalance against thousands of sinners? She was life. The gates of France were opened to her, for height. But such souls do not fly; she would die wretches did not dare to accuse her, only they said, "She has royal blood and she must die!" She stands immaculate in French history and in earth, it is said that her name in spirit-life is Ouech of the Morn"! How faithfully must angels have watched her early footsteps and recorded them in heaven. The wrecks of that old nobility remember such victims, as well as the fearful cost of extravakance in those days, when they first forgot the golden rule: "Love God with gods, they fell by thousands into the whitrhool of dissination, and thence were dragged, with their innocent children, under the axe of the execu-They are called proud and exclusive. It is not

In the midst of all this corruption an angel

walked. It seemed as if her pure feet but skimmed

the case. Those who have been admitted into. their homes have found them slimple and unprotending; but they are serious and severe toward. themselves and toward others. They have been peds; and equally, so of any miraculous violation | baptised with blood, which like a boly, rain has of the order of Nature in their sudden, matured purified them into coming generations. They still weep for their fathers. They mistrust the set forth that it was the chimpanzee who seduced time both right and good have two express meas. All organisms, even the highest, must be sup. decentul pleasures and fashions of the Court, diseases, heals by medical practice, elevates and

which have proved so ruinous to countries and individuals. They wish to avoid, if possible, a second reign of terror, which in Paris is always to be dreaded, where the lower classes are thoroughly imbued with the kies of social equality. Sad experience has taught them that neither men nor women can spend the gifts of God in worthless pleasures, nor lavish on themselves what has been entrusted to them for the welfare of all. In no quarter of the city do we see such devotion or unbounded charity, such simplicity of manners or such Christian lives. Who does not remember the old and oddly dressed gentleman in brown, who dares to scorn the fashions of the present day, and still wears the threadbare coat of anothor age, coming from or going to the Madeleine, a parcel of clothes under one arm, and a faded umbrella in the other, heavenly peace in his clear blue eyes, and snow-white locks on his manly brow, while ministering to his fellowmen?

Ladies in black, with faded shawls which their grandmothers might have worn, but with faces se finely molded that you know them to be of high degree—they bend toward the crippled beggar at the church door, comforting his misery. They dare, after years of tribulation, to go unattended and on foot to do the right, without asking, What will fashion say?" They dare at last to be Christians, mindful of God and his children, careless for the world and its corrupt ways. Why, dear friends, do we not follow their fashions to do good, to wear what we please, and to stand on our own responsibility? Why do we not heed the lesson which they have learned at such cost, rather than follow the foolish milliners or headdressers who laugh at our expense, and at the expense of our husband's purses, and often at the cost of their honor. We stand just where they stood eighty years ago, with the same elements of society around us, only still more radical. Our country is composed of free men, of free thinkers; they will demand their rights from us, some day, with blood, unless we grant them freely. We must cooperate in the great work of liberating humanity from too severe taxation of labor, from ignorance in its duties and from abject poverty. The work devolves chiefly on women; let them be belomates to their husbands, good mothers, true wives and less fashionable, frugal, satisfied with little without desire to outshine each other in dress; in virtue and simplicity let competition go as far as you please. Then will your husbands need less for your support, and become themselves more honest and just toward their co-labor-ers. Let women value each other not for they wear, nor the house they live in, but for their moral worth, and so teach their children that the great Father of our Country may not from above regret the struggles he has undergone to make you true to God and true to man.

# THE MEDICAL PROFESSION.

BY JANE M. JACKSON.

A philosophical history of the art of healing would be strange and suggestive-details of theowhich checked its growth for conturies: ac counts of its secrets hoarded by the priests; the slow progress of its success in regard to diseases, known by the fact that it was two thousand years after medicine was used and acknowledged as a science that the circulation of the blood was discovered, and the opposition to the introduction of inoculation seems incredible to us who have witnessed the rapid developments of alleviating and curative agents; when mineral and vegetable substauces are analyzed, and combined with a skill never known before; when human magnetism and chloroform render physical suffering almost impossible, and pain is expressed from the system by a magical process. Brilliant discoveries line the road of medical professors from the time of Galen and Paracelsus up to Halmomann, whose wisdom left Nature to operate with science in the exigencies of disease. Modern science has abolished the custom that once provalled of periodical depletion, and the life-blood spouts no longer from open veins, draining from Nature her curative powers.

In the hands of a skillful and scientific physician, the stethoscope becomes a divining rod, as internal organisms reveal their secret and dangerous conditions to this power. Habits of acute observation, tact and ability teach him the required remedies; and if he has an aptitude for his art, joined with sympathy and energy, his magnetic gifts oft sway the tides of life, and he stands among his brother practitioners a medical reformor. The true physician will over exert an ardent investigation of diseases of the mind as well as those of the body; soothe the impatient; suppress their doubts and nervous fears, as moral alchemy is a coadjutor to the healing process. To be a successful operator, he must fully sympathize with the cause of the mental disorder, not ridicule the sensitive, or become impatient with their complaints. This would be a hot coal to their delicate and tender nerves. He should be strictly honorable and humans, for he often fills the office of a confessor and comforter. By the exigencies of cases he gains control, and enters in rapport with his patient, gaining the confidence due a friend as well as that of a physician, and being revered as a counselor, be far more able to effect a cure. The mysteries of births and agonies of death are familiar to his gaze. He witnesses the triumphs of faith over the failing flosh; listons to the words of remorse, the groams of the despairing, until his sympathics are excited, and he learns to calm even deeper causes of suffering, mental and physical. He enters into the sanctum of the homes and hearts of his patients, a privileged one, and beholds Nature stripped of all disguise. Hatred, love and revenge lide not their attributes from him. He reads, as from a book, the secret souls of his nationia. This confidence is alibehonogable to heals parties where one confides, and the other ministers to mental and bodily,

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The study of materia madica leads the intellects al student beyond the limits of his profession, until, by varied branches, he gains knowledge of all hygienic laws and becomes a error in medical and anatomical knowledge, and practice daily improves each science.

Among the greatest of physicians who have passed away we rank Dr. B. Rush, who left the form April 19, 1813, in his sixty-eighth year. His death caused a vacancy deeply regretted by his friends and those of his profession. He wrote Medical Inquiries," a work on "Diseases of the Mind," and many others of merit. He traveled in Europe, and received medals from crowned heads, as well as other nobles. His treatment of vellow fever was successful. His medical practice was of the old school, but his knowledge was varied, his erudition extensive. His devotion to the advancement of his profession was earnest and sincere. That has rendered his name immortal Many spirit-mediums know of his power as a spirit; he ever comes to do them good, and they all value his prescriptions as beyond all price. He controls with a strict sense of justice, stern and dignified, but enforces obedience by his vast knowledge, kindness and benevolence, ever exerted in favor of the sufferer. Happy the patient who has this good spirit as a physician. May his last words that he uttered on earth be remembered, their precept followed-" Be indulgent to the

# Spiritual Phenomena.

### W. P. Anderson, the Spirit-Artist.

Though having read much of Spiritualism for many years, and sought, in every way I could, to learn and fathom its truths, it was only recently that I was enabled to investigate that phase of mediumship, which furnishes, by spirit-aid, pictures of our departed but loved friends,

"Who have crossed to the hills beyond, And walk together, hand in hand.

A few days ago, while in the city of New York, I called upon Mr. Anderson, at his own house. No. 201 East 46th street, and who is known to be the best medium of the kind in the country. I found him to be truly, as report has often come to me, that no more amiable people than he and his lady could be found anywhere.

Repairing to a quiet room on the third floor, we entered at once into conversation upon the subject of my visit, when very soon he fell into a sleepy condition, as manifested by his speech and action, and then began to describe certain spiritfriends whom he said were in the room with me, Many of his descriptions I could fully identify others I could not, on account, as I supposed, of their having died so long ago that I had no reliable recollection of them; and yet they were those whom I most desired to know of. In a short time preparations were made, and he repaired to his room, leaving me, and closing the door after him, and in much less than an hour returned with a fine picture for me. I desired a picture of my mother; whether the one I got is correct or not, I cannot tell, for I was quite young when she died, and some thirty years that have intervened since she died have faded away all traces of a recollection of her. Yet I have some friends at a distance from whom I will soon ascertain of the genuineness of the picture. My convictions, however, are that the picture is good, and I am fully satisfied that Mr. Anderson can produce correct pictures of such of the departed friends as present themselly in policide him. He does not propose to hand the king of any one desired by the applicant, but only such of his or her friends as may present themselves to him. On entering his room to take a picture, he at once falls asleep and passes, as he says, into the control of the spirits, and they draw, by the use of him as a medium, the picture. On awakening from his sleep, he is greatly exhausted, and says that many times the labor is so severe that he is compelled to take his bed for the greater part of a day. No one who visits Mr. Auderson will accuse him of deception or vielding to silly influences. Giving each man the command of his own senses, he must be a fool or a bigot who will not yield to evidence.

The opportunity is offered to all who choose to test the truth of this phase of mediumship. Mr. Anderson has his terms and conditions, and, when they are complied with, he will draw, by invisible nower, the likeness of those whom he has never seen or known. The work is a miracle greater than ever performed in Palestine or Persia, and those who have read the history and teachings of our beautiful Philosophy, must know that there has been a stream of life and mystery running and murmuring through all times, whose thither side touched unknown shores. L. U. REAVIS.

## Remarkable Physical Manifestations.

EDITORS OF THE BANNER-A few weeks ago I attended a circle in Salem, Mass., held at the residence of Mr. Isaac Parker, Mrs. Margaret Lefavour acting as medium. The manifestations through this lady, I consider the best calculated to convince skeptics of the reality of spirit-power of anything of the kind that I ever witnessed, from the fact that they are produced in a brilliantly illahted room. We formed the circle around a large extension table, some eighteen or twenty persons. many of whom were skeptics, being present. Soon after we were seated at the table, the rapping commenced, the loudest and most distinct I ever heard. I had the satisfaction of sitting by the side of the medium, and conversed with her a good deal during the scance. She has a large card on which is the printed alphabet, and holding a pencil in her hand, she draws it over the letters, and in this way words and sentences are spelled out very rapidly, loud raps indicating the right letters. A guitar, a small drum, and a common dinner-bell were placed under the table. At the request of the spirits, Mr. J. H. Parker played on a violin, when the invisible power immediately commenced a beautitul accompaniment on the guitar under the table! Mr. Parker, an excellent violinist, changed rapidly from slow to quick music, but the performer on the guitar evidently understood what he was about, and kept perfect time with the violin. The drum was also played upon, and the bell rung sufficiently to demonstrate to our sense of hearing that an intelligent power was at work upon them. The room, as I have before observed, was brilliantly lighted, and while the manifestactions were taking place the medium was often conversing with myself and others in the room. Bhe remained in a perfectly normal condition, and de-clared herself unconscious of realizing that any power was being drawn from her to help produce the manifestatious."

It seems to me that the circumstances under

It seems to me that the circumstances under which these wonderful things occur, preclude the possibility of deception or humbug on the part of the medium. I was very highly pleased with the appearance of Mrs. Lefavour, aside from her powers as a medium, and I doubt not that she will be the means of convincing theusands of intelligent minds that are anxiously, seeking feeringto on the subject of Spiritualism, that these light on the subject of Spiritualism, that these whom they have mourised as dead are living, and have power to return and speak words of consolation, of hope and cheer to us noor mortale in this "vale of tears." Yours for truth, plant of the Gloucester, Mass., Jan., 1868.

Gloucester, Mass., Jan., 1868.

HT WRS. LOVE M. WILLIS, Addressears of Dr. P. L. H. Willis, Post-office box 59, Station D. New York City.

Wo 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. "
(Laige Hung)

### [Criginal.] THE SNOW SHOWER.

We have often, in the later weeks of winter, slight falls of snow, that come so gently that not a twig is moved by the white shower. These snow showers make the earth look so white and pure that one feels, while looking at it, as he does when looking on the face of a sleeping tive was she to the game, ad such good leads did baby. Everything is white in the country; the she make, that her side but every time. Mark fences, the rocks, the evergreens, the leafless got very approx and threw pills hand and then trees—it is a great expanse of parity. In the city called his brother and siste to one side, and there the grey, grimmed streets become luminous with their whiteness. The railings, the sign-boards, the blackened roofs-all look fair and as if signs

of all purity within. There is one thing more than anything else that this white snow represents. It is loving charitythe charity that can cover up the wrongs and sins of others with tender wishes and forgiving thoughts. The world looks very black and begrimmed sometimes, when we see it through the evil deeds of men, but when we look beyond all this and see all men striving to gain the better and nobler, and when we can find in all the life of the same loving Father, then the world becomes white in its purity. I will tell you a true story about this same charity that saves people from becoming gloomy and morose.

Melinda-whom everybody called, Millie-and her little sister Molly, were invited to spend the holidays with some friends in the country, and a very fine time they expected to have. It was a pleasant change to go from the city, with its shaded rooms and its noisy streets, into the broad, free, still country. The visit had long been talked of, and many plans were formed as to the pleasures of each day. It was estimated just how much skating could be done, how much sleigh-riding, how much corn-popping, how much nut-cracking.

Little Molly built eastles quite as high as the moon, and filled them with all sorts of wonderful things, whenever she tried to talk about the anticipated visit. Millie was a grave, quiet body, but so full of loving wishes for Molly that she hardly thought of herself.

The day came, crisp and cold, but so full of electric life that Molly's feet could hardly keep still, and her hair "flew all ways of a Sunday," as Millie used to say when she comfied it. But at last the garments were all suitably arranged, and every apron and pinafore in its right place in the carpet bag, and they were off over the ferry and in the horse cars, that stretched out like

friendly arms to bear them away to their delight. Whether it was the great cold or the excitement, seemed doubtful, but Molly began to look pale soon after they were in the cars, and she cared no more for the "nanny-goats," or the 'chickadees," that Millie eagerly showed to her, and by the time they reached their place of destination, she hung her head in quite a pitiful way. "

But their attendant left them looking like two little birds that had alighted on a cherry tree, so very beautiful seemed the termination to their long cherished expectations. There was everything to please the eye in the place they had come to, and Molly grew gay as she looked about upon the prettry country scene.

They were ushered into a parlor where everything seemed as grand as a palace, and into which came a soft mellow light, that Millie functed like that which radiated from the gate of pearl in the celestial kingdom. But the merry voices of the children that they expected to meet did not come, lap, and in her little heart wished she was at home. They were soon ushered into a room which was to be their sleeping room while there, and here it was revenled that the children had gone off on a skating frolic, and would not be back till

We hurwied all for nothing," said Molly. "So we did," replied Millie, "but then we did n't know but there was something to hurry for, But we won't mind; you can lie down and take your nap, and I can tell you a story, and then it will be most time for them to come."

"Ob, yes," said Molly, as if she had discovered the passage to the North Pole, "that'll be 'pendid; Tell about the little lame chicken, and how the little girl put it in a hat so softly."

Molly put her little chubby figure in an attitude of repose, and shut up her eyes all but a little peeping-out place, and Millie's sweet voice soothed her to rest. But her cheeks grew crimson red, and her lips felt hot as Millie touched them with her cheek. She waked to cry with a pain in her head and to wish for paps, and to and coax her, and tell all the stories she could remember to keep her from crying.

Toward evening there was a great shouting and hurrahing, and Molly got down from her sister's lap, and they looked out of the window to see the merry party of riders alight from the great sleigh. They were not long alone, for boys and girls came up somewhat like a whirlwind into the quiet room, upsetting chairs, filling up looked like a beautiful rose, and as Millie tied on her white apron and led her down behind the children, who cried out, "Come down to dinner; we're as hungry as bears," she seemed like one of those fat cherubs of Raphael that smile through

The children did seem as hungry as bears, and everybody else, for they did not notice that Molly could not eat a mouthful of the rich food, The ladies called her a little beauty, and treated Millie as if she were her mamma; and the gentlemen talked about the skating and the horses, and the children ate their dinners as if it was the only sensible thing in the world to be done.

"Now we must be off." said Mark, the oldest, 'Hurry up, Ben, or we'll leave you. You see," he said, turning to Millie, "we are going out for a little fun by moonlight. You can go, too; both the girls are going."

Millie looked up with a glad smile, but in a moment she remembered Molly.

"It's Molly's bedtime soon."

"Barah can put her to bed," said Ben. "You won't go way off and leave me," said Molly, a little mist gathering about her eyes. No, no, darling," she said, with a kiss on her

Well, if you can't go, then we'll be off-come girle," said Mark, And away they went for sacks, caps, mittens and hoods, while Millie took her sister up the stairs again, and quieted ther es well as she could, for her head was hot, and she was irritable and sick,

In this way passed nother day, and still another, and Mille thoughno place was ever half as delightful as the hore she had left, and to

which her wishes every soment turned.

At the constant dain the afternoon a storm came up, which sent the billdren all home, and they were at that ready tentertain their guests; but Molly was too lil to e amused, and it was not until she was aslee that Millie was free. the was a kind-hearted, enerous girl, and was willing to deploy all the unlect she had received, and she prepared herself or an evening full of pleasure. Several gamesvere proposed and entered into with real deligh. When they were all weary with exercise, Mar insisted on playing cards. Millio was quite a expert player, often taking a hand with her fater at home.

She was placed as parter to the most quiet member of this family, Bo, and so very atten-

was a great whispering. "Of course she cheated, nd cheating is as bad as lying," said Mark.

"I saw her cheat," said Bss.

"So did I," said Mark.

"She changed the cards," aid Bess. "So she did," said Mark; pshaw, who could n't

Millie heard a part of theirwords, and Ben told her the rest. The hot blood lashed into her face, and she felt ready to cry, butthe ring of the doorbell diverted them all, and thearrival of her father made her forget her troubl for a moment. It was not strange that she insited on going home the next morning, although ler visit was to have lasted a week longer. Molly was so glad when she held her own little doll; in her arms once more, and could trot about h the loving atmosphere of home, that she sool recovered.

But Millie was silent abouther visit, and only answered questions in monoyllables for a few hours, when all her pent-up indignation broke

"To ask us there, and then reat us like dogs," she exclaimed; "to go off ant leave us, and never. ask us if we would have anthing, and then to call me a cheat and a llar. On I wish they were all in Ballahak. I wish I'd niver gone there. I hate them all. I never will smak to them again. They are worse than thieves: trey steal what you like best, your good name; and they went and told it all the next day, I know, for they said they would."

When the worst was all said, Millie was silent, and little Molly, who had only last comprehended the trouble, called out,

"Come see the snow; ain't it pretty? It looks as if all the geese were flying over and letting their fedders down. See how pretty the street looks; it's covered up all the neighty mad."

Millie's papa had listened to her outbreak, but had not replied; he also looked out on the white "So it does, darling, cover up all the naughty

mud. Is there anything that can cover up other naughty things?" "I don't know," said Millie; "I wish there

"Would you cover it over your visit if you could, so that it would seem only white and

"How can I, papa?" said Millie.

"Let me tell you; there is always a reason for all the ill natured, disagreeable things in the world. and Don were hom to a rude life, until their father got some money and called himself a rich man, and that was only a year ago so these children have not been taught good manners. They are somewhat like little Arabs, as wild and free."

"But that need not make them tell lies," said

Millie. "Of course not. But let me tell you a little anecdote. There was once a very unreasonable and they listened and waited till Molly grew so king who demanded very unreasonable things of tired that she laid her head down on her sister's his subjects. If there happened to be an artist among his courtiers, he declared to at every one should paint him a picture. If one was a musiclan, he got angry if any other one he called upon could not sing him a song. So one day there came to his court a painter, and that day the king fancied he would have a boxing match. As the painter knew nothing about games he made a great fool of himself by trying his hand at boxing, and so the king got angry and sent him away. He went to his room, and took up his brushes, and painted a picture. In this he represented all kinds of animals doing the very thing they were unfitted for. He represented a monkey catching a rat, a cat turning a spit, a cow with a saddle carrying a lady to ride, while a horse trotted behind his master like a dog, an elephant was trying to make a nest in some hay, and a pig was harnessed into a carriage. Each animal bore some resemblance to one of the hangers-on about the king, so it was full of comic life. The production of the picture soon got noised about, and the king demanded to see it. He had sense want to go home, so that Millie had to hold her enough to understand the meaning, and afterwards was wise enough to let people do what they were fitted for.

Now, my Millie, you will find that in the world the good Father has not given all his gifts to one child, but scattered them about in a very wise manner. He has given you the grace of unselfish love, but to Mark he has given something else that by-and-by will shine out in its own way. But we have to wait for these gifts to appear. I the narrow spaces with a great many mittens and do n't doubt but by and by Mark will make a tippets, and a great deal of cold air. Molly's face great politician, who will be very shrewd in finding out other people's roguery, and thus perhaps keep himself from cheating.

As for little Bess, she will make a good governor's wife, who will look after her husband's interests; and quiet Ben will no doubt be the happy head of a respectable family and quite admired for the simple way in which he says, 'yes, yes.'

As for our little Mollie, she'll take the best care of all the sick babies she can find; and our Millie will be one of the dearest of sisters to half the world when she finds the beautiful white mantle of charity to throw over the ill manners and evil speech of those whom she don't yet quite understand, and whose good gifts may be only hidden from her eves."

"See," said Molly; "the snow has hid every black spot; it's just like the lilles now." "So it is," said Millie, kissing her; "and it's all white now over our visit, and I sint sorry a bit that I went, only I do n't want to go again."

"That's all right; never repeat a disagreeable event if you can help it, but when it is over let it be as white as the untrodden snow." "There is n't a bit, not a teenty hit of blackness

now," insisted Molly, "Not a bit, darling; it a all white, as white as the great gate of pearl," said Mille.

Humflity! the awbetest, lovellest flower
Thatbloomed in Paradise, and the first that died,
Has rarely blossomed since on mortal soil.
It is no frail, so delicate a thing,
Tis gone if it but look upon itself;
And she who ventures to esteem it hers,
Proves by that single thought she has it not.

In Dickous's stery, Nicholas Nickleby, he intro-Grapt 31.7.

They were the sons of a farmer in Inverne shire. A sudden flood swept away the valuable portion of their land, and all their other possessions. The father and his son William started

course to take. Phey came to the top of the hill near Walmsley. Itwas a pleasant spot—the river Irwell wound about through the valley, and the homes below them looked pleasant and peaceful, but it was equally agreeable on all sides. They placing it in an upright position, said that the way in which it fell, thither they would turn their steps. It fell toward the village of Ramsbotham, and they were true to their word, and that place they declared their home.

They began with no means but their industrimany years as workingmen, but finally they were the centre of all the country about. They erected cotton mills and print works of great extent, in which were employed a great number of hands. For the benefit of these they erected churches and established schools, and spared no expense that could benefit the class to which they once belonged.

The valley that they once looked down upon as poor strangers, teemed with wealth and prosperity of their gathering. They accumulated five millions of dollars there, but better than that they had the gratitude and love of thousands. In their days of prosperity they erected a tower on the -the little stick that was to direct their stepsthis they made a kind of thank-offering, an expression of their gratitude to the Providence which had directed their steps to this fortunate

An anecdote of these brothers will serve to show that Dickens has not overwrought their characters. A warehouseman published a pamphlet full of abuse against the firm of Grant Brothers, holdling up the older partner to ridicule, callhim "Billy Button." When William was shown the pamphlet, he said simply, "Oh the man will live to repent of what he has done," When the libeler heard of this quiet reply, he said, "He thinks that I will some day be in debt to him, but I will take good care that it shall never hap-

But in business a man can never know just where his transaction will lead. The libeler became bankrupt, and in order ever to do any business again, it was necessary to obtain the signature of the firm of Grant. The poor bankrupt knew not what to do; his pride and his fear both stood in his way; but on the other hand his wife and children were likely to starve if he did nothing. At last he forced himself to ask the great favor of the ones he had tried to injure.

It chanced that when he called "Billy Button" was in, who immediately received him in his trembling man saw his hopes all flying through the crack of the door as it closed.

"You wrote a pamphlet against this firm, I bepaper requiring his signature. It was soon hand-

ed back signed. "We never refuse to sign the certificate of an honest tradesman, and I never heard you were

anything else." The poor man could not keep the tears from his

eyes as he took the paper. "I see," said William, "that what I said has proved true. I am sure you repent trying to in-

"I do, I do," said the man, "I bitterly repent

"Well, well, you know us better now; but tell me how you expect to get on?" The man explained that he hoped to be able to go on with his business, but that his family were meantime suffering for the necessaries of life. William Grant took a fifty dollar note from his was so overcome by this kindness that he could that Dickens desired to place such noble characcame to the knowledge of Dickens, who was able after month and year after year. to raise a grander monument to their memory than the costliest marble could form, for as long

### as the English language is read, the "Brothers Cheeryble" will be remembered and honored. Deal Gently with a Little Child.

[A child, when asked why a certain tree grew erooked, re-lied: "Somebody trod upon it, I suppose, when it was

He who checks a child with terror, Stops its play and stills its song, Not alone commits an error, But a grievous moral wrong.

Give it play and never fear it, Active life is no defect; Never, never break its spirit; Curb it only to direct.

Would you stop the flowing river, Thinking it would cease to flow? Onward must it flow forever— Better teach it where to go.

### A Singular Story.

The following extract is published in the Revue Spiritualiste, translated from an old work printed in Amsterdam in 1742, which supports the doctrine taught by the Revue of the "doubling" of one's self, and the power of the spirit to take an-

This old writer says, "The spirit can abandon its prison and go where it pleases, and clothe itself with what form it pleases;" and in support of this, the author reports the following singular fact, inserted in an ancient chronicle, and attribnted to Thomas Gordon, a plous and veracious English literall of the seventeenth century.

The King of the country of Gaul was at war with the King of Great Britain. Their armies were in the field, anxious to commence the combat. The King of Gaul, after a forced march of forty hours, stopped at the head of his troops in an advantageous place, by the fide of a brook that rah we the root of a steep rooky mountain. Being extremely Attigued, he lay down and slept, and his official, withouteding him; seemed them selves with a game of quoits. Hardly had he fallen asleep, when one of his courtiers called the

others to look at a strange sort of butterfly that had issued from the open mouth of the King, and was then striving to cross the brook, its short and badly disposed wings not permitting it to fly, duces two characters under the name of "The except by hops. One of the officers, pitying the Brothers Cheeryble." They may be noble seen poor tifing, took his cimetar, and going to the chous, and true to the ideal of the partering and the property of the partering and the poor tifing took his cimetar, and going to the chous, and true to the ideal of the partering and true to the ideal of the partering and true to the ideal of the partering and immediately the little insect passed and were afterwards acknowledged to the partering and over upon it. The astonished spectators now Their real names were William and Unaries gave it, all their attention. They saw it enter a caye, the opening of which was under the rocks. They kept their eyes upon the place. In about a quarter of an hour it resppeared, returning the same way it went, and when arrived at the water it was again troubled about crossing. The cimeout to begin life somewhere else. They traveled tar was again held to serve for a bridge, which it southward until they came to Bury, where Wil- traversed with great tranquility, and continued liam served an apprenticeship in some print its route and entered the mouth of the King, who immediately awoke. His officers approached him, When the brothers started forth to find a place intending to divert him with the recital of the for a final settlement, they felt doubtful which strange sight they had witnessed; but he forestalled them by saying: "I have had a pleasant dream. I passed a river upon an iron bridge, and perceiving a cavern among the rocks in the mountain, I entered, with the assurance that I'should there find a treasure. 'My presentiment was fulsaw nothing to tempt them in one direction more filled. After walking for a quarter of an hour I than another. So they took a straight stick, and found a chest containing gold and silver. I took it away, and it served me usefully." The officers, who had listened with astonishment, then related what had passed before their eyes. The King, amazed at the conformity of the fact to his dream. sent immediately to the nearest village for torches, and when they came went directly to the ous, prudent habits. They had to toil through place where the butterfly was seen to enter, and there found considerable treasure, by means of which he effectually subjugated the enemy. . ....

### Great Success of Missionary Labor in Northern Wisconsin.

Believing that the plan of Missionary labor carried out in the Northern Wisconsin Association of Spiritualists, might contain suggestions of importance in similar movements, beside letting the public know what we are doing in this part of the State for the spread of our beautiful philosophy, I cheerfully lay the following particulars before the readers of the Banner of Light.

I commenced my labors in this Association as exact spot where they raised their guiding wand Missionary Agent about the middle of November. last, and have already formed my circuit, and organized regular meetings in ten places. These places I visit once every lunar month on uniform days of the week. And herein I believe lies one great secret of our success; for success it has thus? far proved beyond our most sanguine expectations. The idea of regular stated meetings, though they may be four weeks apart, seems to inspire the friends of Spiritualism with an interest which I have never seen manifested on the occasion of a brief course of lectures, which leaves the future uncertain whether they will ever have another meeting or not. We live in anticipation, and look forward with joy to any approaching event that is to bring us pleasure or profit. But the heart grows sick with hope deferred. Much of present: enjoyment is destroyed if we feel that possibly this may be the last. How often have we speakers, at the close of a brief course of lectures, heard the inquiry made with a sigh, "Will we ever have any more meetings?"

I think our Missionary laborers should have a circuit, with a dozen places or so in it, which they should travel over, speaking in each place as often as once in four weeks on a given day or evening. Not as much territory would be trave' eled over, it is true; but I think far more good: would be accomplished. Permanent societies: would thus be built up, and funds much more counting-room, and bid him shut the door. The easily raised. I have been surprised at the liberal subscriptions of money to sustain regular monthly meetings throughout our Association, some small country places raising as high as \$123 a year: lieve, sir," said William Grant, as he took the The aggregate amount in ten places is something; over \$1,500, with the first quarter mostly paid in. The four places that are favored with Sunday meetings, Appleton, Neenah, Omro and Berlin, raise each about \$250. And so deep is the interest, and so earnest the demand for regular meetings, at many places even where I cannot go, that I believe the Executive Committee will have sufficient material encouragement to put another lecturer on the circuit before the close of the present year. And yet my circuit does not embrace a sixth part of the State of Wisconsin. I am satisfied that if the plan which our Association has chosen, viz: a circuit, with regular monthly meetings at the principal places in it, should be generally adopted, four or five more Missionary laborers might find all they could do, and be well remunerated, in the State of Wisconsin alone. And there are other advantages in this system, that pocket and gave it to the astonished man, who our weary, travel-worn speakers have too little enjoyed. They can have a home. By locating at not speak, but wept like a child. It is no wonder some feasible point in the circuit, they can spend much of their time in the retirement and quiet of ters in his imperishable works, where they will the home circle. If they speak once on Sunday, stand as bright examples for ages to come. It is and two evenings during the week, it is as much pleasant to know that proofs of their benevolence | as any lecturer ought to do, and keep it up month

Now that I have got my meetings organized, the societies that I address on Sundays are taking steps to organize that important auxiliary (though which is the "auxiliary" is a question)the Children's Progressive Lyceums. When these are organized, the friends, old and young, can come together every Sunday, and on every fourth Sunday have speaking in connection with the Lyceum. We also hold a two days' Convention of the entire Association every three months. These quarterly meetings had been kept up nearly two years before I came here to labor, and they are generally very largely attended by friends from all parts of the Conference.

Such is the plan of Missionary operations carried out by the Northern Wisconsin Association. of Spiritualists. By the aid of good angels it has proved a great success, and the powers of dark. ness and error are trembling before its mighty power. I at first reluctantly accepted the invitation to become the Missionary Agent of this Association; but the deep interest everywhere manifested in our angel truths, and the many warm hearted souls that give me encouragement and strength in this holy mission, have so lightened my labors and cheered my heart, that I must be very insensible, indeed, if I could not now say that I rejoice at my good fortune to be allowed to perform such labors of love. My audiences are: everywhere large and appreciative. Indeed | In think in every place where we have meetings or ganized, our gatherings are a third larger; with : ten times more intelligence than any Protestant Church in these places can claim.

Hoping that these suggestions and the success of our Association will induce the friends of Spiritualism and religious reform: in, every part of :: our flourishing State and in other States to or it ganize Missionary labor, to sarry, the evangels of spiritual truth to every neighborhood throughout our land, I bid the million readers of the Banner a

of Light an affectionate farewall was tun value si Missionary Agent for Northern Wisconsin 100 Appleton, Wis., Jan. 24, 1868.

The language of the sole-Creaking boots.

### From the Newport Mercury. THE FORSAKEN.

BY GERTRUDE M. HAZARD.

There is joy in the future for thee,
Oh scorned and despised of the world,
In a day whose swift coming I see
Shall the sails of thy life-bark be furled.
On a shore where break never the wayes of despair, And the anchor of Hope shall thy anchor be there.

Through tempest of sorrow and sin,
Fitful calms of repentance, whose peace
Did but usher the hurricane in,
Thou art nearing the regions where cease
The wild raging and tumult of wind and of wave,
And the hands of the angels are mighty to save,

They are near theel thy heart's bitter cry Plerced the night which fell black on life's O'er the roar of the waves rising high,

And swiftly they hasten to thee;
Oh fear not! behold them! they stand at the helm,

No more shall the surges thy bark overwhelm. "There is love in the future for thee, Oh thou, who its mockery hast known, And the pure arms of angels shall be

And they shall uplift from thy spirit at last, Its terrible burden, the weight of the past. Thou art howed to the earth 'neath its load. And hardly can hope enter in, Oh believe that forever the Good Follows fast on the footsteps of Sin.
In thy soul's bitter anguish and wail of despair
I hear the sure witness of God, speaking there.

Around thee with benisons thrown:

Oh cast off the pall of the past—
A new life for its deed shall atone,
And luminous, glorious and vast,
Shall past, present and future be one—
All memory of darkness swept wholly away,
In the light that shall dawn on thy spirit for aye!

will be found below:

The lecturer said that the works of nature and The lecturer said that the works of nature and the cities of men disappeared from earth—but science was eternal; time wrote no wrinkles on her brow. Science was the rock of ages; what was built on her should stand forever—what was not, should assuredly perish. Where were the gods of the ancients—Jupiter and his attendant train—the gods who received the worship in their time of such men as Gierro and Seneca? They time of such men as Cicero and Seneca? They had all vanished from the face of day. They were not founded on science, so they were gone. Where was the magnificent temple that stood on Mount Moriah? Where the priest and the Le-

vite? The temple was gone, and the merest vestige to'd the story of its grand existence.

But it was said Christianity lived; yes, whatever of truth it contained was handed down the generations, but the narrowness and genufica-tions of creeds were as wood and hay and stub-ble, and when the fire came, nothing but their

were we, as Spiritualists, building better than those of old? Was our work no more stable in its character than theirs? Should we dread when the trial came, and we saw the waves rising up to heaven and sinking down to hell? Did we found immorably on this rock of science our belief in the soul's immortality? It was a fact, until recently, that as fast as men became adversed the release they became downtoned the release they became vanced in acience they became doubters; so that the saying arose that when we saw three good physicians, we saw two atheists. What was the reason of this? Because science dealt only with what our senses acknowledged—what our eyes could see, our ears hear, our fingers handle. But as science progressed in its investigations phenomena were discovered, which presented no existence in nature to account for them. All the senses were not needed to concur in their testimony in order to prove the existence of a fact. doctrines of that Hebrew authority, would have Take an apple, for instance: we could see it, smell it, taste it, feel it; but if we could not smell it we should still know it was an apple. But there were some things which were taken cognizance of by even fewer senses—a quartz cyrstal, for instance, which could be seen, felt, heard of the table of the same amount (if dropped), but could not be smelled or tasted.

The air we breathed could be heard and felt in motion, but three senses, smelling, tasting and seeing gave no evidence of its existence; two of our senses recognized it, but if we only had those senses which did not, we could form no idea that manifestations witnessed by him in Toronto, it was around us. If one individual was pos-sessed of all five of the senses, while his comseesed of all five of the senses, while his com-panion possessed only three, would it be possible for him to convince them of the powers he pos-sessed, and the objects he was able to discover by his additional perceptions? No! They would not believe him. We could not smell, feel, hear, or taste the stars in the heavens; they appealed only to one sense—sight—to prove that they were there. Now suppose the inhabitants of earth to be blind; could they be led to believe in astronomy? There was a time in the world's history and those present, as with a glove, so that he when only one species had the sense of sight; could that one have demonstrated to the rest the glories of the universe unrolled to him? No, they tell facts that settled the matter of the truth of

would have called him a fool! would have called him a 10011
The lecturer said it was a scientific fact that there was electricity in the desk before him. Skeptical people might say where was this wonderful electricity, this power that was everywhere? Let him put it in their hands that they derful electricity, this power that was everywhere? Let him put it in their hands that they might him here. Let him give it them that they might weigh it in the scales. What was the use of a thing that was ruled out of existence by every power the body possessed? But to such skeptic his would any let him have an electrical machine; let the conditions be good and the air dry, and he would draw out electricity from the deak so that the skeptic could at least see it and feel its effects. "Was there a spirit in man? Could any one see it? When we looked on the dying could we detect when the soul passed forth and hear the rustle of angel-pinions? Did the man weigh less when dead than when living? Some might say: "Yhere then is the spirit? Let us feel it, hear it, see it, so that its existence may be demonstrated."

Here we had a solid, scientific basis. What was it in the oak tree that determined its growth? that made it the king of the forest? that ied it to take nourishment out of the soil with a million mouths? What was the force that, in defiance to the law of gravitation, enabled it to pump up from the earth thousands of gallons of water during its long life? Was this force anything that could be weighed, looked at, felt? Nothing of the kind. Go down to where the lowest forms of organized being commenced, and you would find a spirit in each that determined its form. Celebrated scientific men had declared that the primordial cell of the lowest existence or the finest animal cell of the lowest existence or the finest animal was the same, and that, at a certain stage, not even a microscope could tell the difference; that development brought the power which determined its shape, whether a bird to fly, a fish to swim, or a man to think. This power the lecturer denominated the spirit derived from the parent

Here then was a spirit in these forms, which never departed till the body had done all it could your shadow, even with a locomotice to help you? as well might you hope to escape the consequences of fire must be a spirit in man! This spirit lived in the human form, in every bone and muscle, and departed not till the body had done all it could for it, and death came to usher it into a higher state. This spirit was in the same shape at the body; it had eyes, but could see better than with the mortal sight; cars that could roceive cellestial harmonies; powers of locomotion, and could travel more rapidly than all the boasted inventions of a hundred years could convey our earthly frame.

Where was the evidence of this? Was it derived from magnetism or mesmerism? Twenty-five years ago the lecturer was in Wales; he became acquainted with a lady who, in the clairyoyant state, could describe, scenes two hundred miles.

tway, where she had never been. This was the first reciontife, demonstration, to blasmind, of the fact that there was a spirit in man that did not ask the side of feeble mortal vision to look beyond ask the side of feeble moral vision to look beyond its dwelling-place. This fact of clairvoyance was, at the present, day, admitted by scientific men, and was even reported, in favor of by the Paris Committee of Investigation, who, after five years deliberation, reported, in: 1831, 'on the reality of certain of its phenomena. Meanerle suidects had been known to write correctly on ruled, paper, crossing and dotting the t and i accurately, with their eyes bandaged. One subject in Capada East was able to read a newspaper, damp from the press, with her eyes bandaged and a teatray between herself, and the paper. The lecturer had seen many such instances in his own experience. This vision that could see through brick walls, and distinguish objects inlies away, did not belong to the body: it must belong to the spirit.

The lecturer said he had hundreds of times received the evidence that the spirit could smell, hear and see, and had powers of locomotion. The spiritual, like the natural, body possessed these

spirittal, like the natural, body possessed these powers, that, when the earthly form was dropped, the soul could march on to the glorious mission before it. He (the lecturer) called this science, whatever others might term it.

As the fin in the unhatched fish indicated the water in which he should one day awim; as the water in which he should one day ewim; as the wing of the unfiedged bird denoted the air in which it should one day fly; so these powers in man indicated that mighty realm which the spirit was fitted eternally to enjoy. As there were spirit eyes to see, so there was a world waiting for those eyes to behold in the ages to come; as there were spiritual ears to hear, so there were spiritual sounds, delicious music yet to be heard, which should wibrate through the frame bringing which should vibrate through the frame bringing joy to the listening soul! As there were powers of locomotion, so there was a world where we could travel and obtain knowledge from a thousand sources which were sealed to us now!

The very superstitions of the race in all ages

bore testimony to the truth of this idea of a spirit in man. There was no great world-wide super-Shall past, present and future be one—All memory of darkness swept wholly away,
In the light that shall dawn on thy spirit for aye!

The Betture Boom.

Music Hall Lectures, Boston.

On Sunday afternoon, January 18th, Professor
William Denton lectured on Spiritualism in Music Hall. A very large audience assembled to listen to his remarks, which were often highly applauded. A brief synopsis of his discourse will be found below:

In man, There was no great world-wide superstition that did not have some foundation in fact. Even the old Greeks, whom we were accustomed to call Heathen, had ideas which would do not discredit to the present hour. It would be well if some Christians would endeavor to cultivate the apirit which animated those same, old Heathen, had ideas which would do not have some foundation in fact. Even the old Greeks, whom we were accustomed to call Heathen, had ideas which would do not have some foundation in fact.

Even the old Greeks, whom we were accustomed to call the theory it would be well if some Christians would endeavor to cultivate the apirit which animated those same, old Heathen, had ideas which would do not have some foundation in fact.

Even the old Greeks, whom we were accustomed to call the theory in a man, There was no great world-wide superstition that did not have some foundation in fact.

Even the old Greeks, whom we were accustomed to call the athen, had ideas which would do not have some foundation in fact.

Even the old Greeks, whom we were accustomed to call the theory ideas which would do not have some foundation in fact.

Even the old Greeks, whom we were accustomed to call the such being the call the true bundred years ago.

"I am in good hope that something remains for those who are dead," and said that such being the case is must be better for good than for backers are in must be a such the light of the present was a shell the some charteness and the call the call the true had not have a man and the and the call the call the true had not have a man and the had not have nutshell the truth of to-day. Men in all ages have dimly seen these ideas; clearer and clearer would they be perceived till the morning star should die out in the radiant light of the nineteenth century.

> Death was no extinguisher to the human soul to only broke the shell—freed the imprisoned bird—opened the door and ushered the spirit into the grand future that lay before it! Death had been painted to us as a grim skeleton who inrked in our parlors and bedrooms with dart in hand, waiting to carry our dear ones forth to blackness and darkness. And the Christian could only say "I have a hope for the good, but as for the bad, God have mercy on their miserable sonis!" And while we were in this darkness, with hearts just ready to break, there came this light—then dropped Death's spear, its bones were clothed upon with light, and a crown of glory rested on its hithert leastful how. We feerful that the transfer though fearful brow. We feared it not now, for though we felt sorrow when loved ones parted from us, (as we did when they only went a journey of a hundred miles,) yet we knew that as life brought us to this world, so death led us to another. Life us to this world, so death led us to another. Life gave us a field fitted to the powers the body possessed, and death, one which was fitted for the spiritual powers. It opened the door and showed us the great world beyond, mountains higher than ever soared on earth, sweet lakes, flowing rivers—a substantial world to the spirit, as this world is substantial to the body. The spiritual was not moonshine; when you grasped the hand of a friend "on the other side," the feeling would be real as now, for the spiritual is the real—the present world the transitory. the transitory.

If he (the lecturer) had said these things to a Boston audience fifty years ago, he would have been pronounced crazy, his hearers would have rushed home, consulted their well-thumbed Bibles, and if they found him not upheld by the

Canada; the spirit (an Indian called Jim) when requested tipped the table, selzed him (Prof. Den-ton) by the knee with a firm grasp; and traced on a sheet of paper, held under the table, an outline of his hand, (the largest the lecturer had ever seen,) all this in broad daylight, (9 A. M.) in the presence of every one—there being not the slightest possibility for it to be done by any one in the body. These things were performed—as explained by the influence, by his clothing his spiritual hand with force obtained from the atmosphere

Spiritualism in his mind forever. He knew this fact as well as the rocks he handled—the bodies that were around him. He had seen and recognized his own father's handwriting, had seen hands over and over again—had taken impreswhen dead than when living? Some might say:

("Where then is the spirit? Let us feel it, hear it, see it, so that its existence may be demonstrated."

To such the lecturer would say, Let him have the right conditions, and he would demonstrate the existence of the spirit, as well as the existence of electricity; he had heard, seen, felt the spirits, and he would not yield to spirits who made unreasonable propositions, but said to them electricity; he had heard, seen, felt the spirits, and in the had no objection to help, or counsel, or instruction from any spirit, whether here we had a solid, scientific basis. What was it in the oak tree that determined its growth? that had it the king of the forest? that ied it to take nourishment out of the soil with a million mouths?

The receiving of everything purporting to come

things by the light of his reason.

The receiving of everything purporting to come from spirits as the blessed Gospel, was the rock on which so many had split; we must put it down on our charts and give it a "wide berth." When we believed by the light of reason, the influence of spirits would tend to make us better men and women. The knowledge that loved ones were watching over us, weeping when we strayed, or happy when we resisted temptation, ought to make Spiritualists purer and truer in every department of life. It was essentially important for Spiritualists to lead good lives, and throw out true influences, for they had no Jesus to savettem; true influences, for they had no Jesus to savethem; they had no cloak of Christ's righteousness to put on, that they might cover up their wickedness and clean God into the belief that they were good!

By their own works were they saved. Could you run from under the sky? could you escape from your shadow, even with a locomotive to help you? as well might you hope to escape the consequences

a medical phase manufactures of the our a

Let Spiritualism be based on the solid rook of science, and it, would live forever; but if it were built on anything clas, it would be but as hay and wood and estable, and when the fire came, nothing wested remain save the gold and precious atoms that were builded on the everlasting rock of truth!

" Presence of the Invisibles.

extract, from , a christmas germon by rev AND MATO

And amid our social delights, amid our loftest public rejoiciage, with thingle the recollections of those, who once, were with us, but in the flesh shall be seen no more. Not alone do we gather our little ones around the Christmas tree, glimmering in that ellent radiance which never seems quite of the earth. Amid that little nolsy group ablue faces unseen to mortal syas, but oh how radiant with eternal youth! Invisible hands leave upon our tables gifts of faith and deathless love and immortal hope, of which our fairest Christmas flowers and our greenest wreaths are but withered and vanishing types. The pavement is thronged with a mighty host that crowds no hasty passenger, and speaks in no audible voice, but all the time holds sweet converse with the hearts of them that go to and fro. The school and the senate, and the places where men congregate for the serious work of life, have their empty chairs; empty to our mortal vision, yet to the eye of the soul filled with forms of uncarthly wisdom and dignity and grace. I preach not to-day to this congregation alone; but this church is thronged and overflowed, yes, the whole air is populous with an audience you cannot see; for every beloved spirit that has left its mark on mine, and every wenty and stripken soul that I have tried in feebleness to help, and every countenance that every wenry and stripken sonl that I have tried in feebleness to help, and every countenance that in feebleness to help, and every countenance that only for once has gleaned out in spiritual recognition from the strangesic rowd; all who have heard my words on earth that will hear them no more; all whose words I have heard for the last time in this valley of mortality, all are here to-day. We celebrate holidays with all who ever mingled with our festivities in the past. Their presence does not disturb our jey; their faces wear no touch of mortal care. They come to us from no realm of eternal despair; they cry out to us from no abyss of hopeless sorrow; they rise not up from abyss of hopeless sorrow; they rise not up from any lower region to haunt awhile the pleasant any lower region to haunt awhile the pleasant scenes of a life forever lost; but they descend upon us from the better land. We know by the look in these immortal eyes that each of them abides in the loye of the Almighty God; that each is unlearning the follies and fralities and crudeness of earth, each learning to be a helper of Christ, a son of the Hather, and a missionary in the salestion of the Mather, and a missionary in They crown our gladness with the hippo of joys that never fall. They tervies our drouping strength with re-inforcement from Omnipotence itself. They kindle our dying resolutions into a scaring

They kindle our dying resolutions into a soaring fiame of exultant counage. They renew our flitting youth, and make our hearts grow young as our hairs grow gray. They gently lift us above this stifled world of petty ambitions and jealousies and confusing cares, and for a day we wander over "sweet fields beyond the swelling flood," and lie down by streams that sparkle with the waters of eternal life.

They will not leave us here in our folly, our falsehood and our sin, but they will visit us on every Christmas, eve, that Christ may be born anew in the manger of our hearts; and on every New Year they will invoke upon us a happiness that shall never fail. And along with them cometh evermore the Christ who lived and died for you and me; and, pervading the countless throng, you and me; and pervading the countless throng, filling nature and inspiring every soul, forever ebbs and flows that unseen spirit whose name is

the Infinite Love. If we will, these blessed ones shall not leave us They may retire a little, but only that they may watch more tenderly our path and more clearly talk to our souls. As the traveler wanders about the crowded streets of venerable Antwerp; from the alsles of noble churches and the halls of stately galleries looks with wonder upon the immortal pictured groups of the masters of the past, and in the pupile squares beholds the monuments of the the pupile squares beholds the monuments of the honored dead, and sees a new bright city of the present invading the greenness of the outlying fields, he is aware that at every quarter of the hour, away up in the airy belfry of the Cathedral spire, rings out the mellowest and sweetest chime of bells. At first he is startled by this song in the sky, so unlike any sound of bells he ever heard, so like a snatch of angelic chanting from a realm beyond this world. But, by-and-by, the chime becomes a familiar sound. He may not always hear it, and he does not consciously listen ways hear it, and he does not consciously listen for the recurring chant, but somehow a sweet contentment steals over him, for he knows that in whatever region of the to wan his feet may wander, he has only to pause a little while, by day or night, in sun or rain, in clamor or in solitude, and the heavens will faintly thrill once more with the gentle but penctrating music of those silver chimes. So to him whose soul has once been at-tuned to hear the melodies of those voices that sing to us out of the upper realms of our life, is is situated, most of the inhabitants have hardly there henceforth no world of mortality. For, heard of Spiritualism, and those who have heard there henceforth no world of mortality. For, wandering wherever his feet may stray upon the round globe, toiling, sorrowing, rejoicing, suffering, evermore opens above him the illimitable heaven of his immortal life, peopled with a mul-titude that no man can number, and illuminated by the light of the ever loving God. He has only to make a little silence in his spirit to hear voices more tuneful than any sounds of earth, evermore chanting celestial songs; each like a whispered message of grace to the most secret ear of the most solitary soul, yet all, in heavenly accord, prolonging the anthem that resounded above the new-born Christ, "Glory to God in the highest, and on earth peace, good will toward men."

Written for the Banner of Light.

### ERIN'S DEVOTEE.

BY MRS. HATTIE A. BRYANT.

The sun looked down in a lakelet's cup, Whence water-lilies came leaping up, Like bead on wine for royal sup.

There knelt on its rim a lady fair, With shamrock-vines in her sun-hurst hair, Enclasped by glowing emeralds there.

Like faintest whirr of humming-bird, That ever robes of summer stirred, Her timid soul sighed forth a word: "Erin!"

Then, as a strength were to her given. Overflown from the loving beaven, Her red lips were by prayers riven.

Thy pillar of fire for Fingal's land, Thy shadow of cloud to guide the band That seeks her Canaan, sword in hand.

Make strong all courage that clings about A trellis of Truth; respond to the about That pleads of thee only, Liberty's sprout! Treading the wheel of an endless task,

Undaring for recompense to ask, Pardon, oh God, the Fenian's mask! Alternate our cheeks have felt the palm; Our nudity, kneeling, received an alm !

Lol weary our wounds, of tears for balm! Yat not in revenge let Ireland smite; But to cleave a niche in the Mount of Right To rest her feet, let true men fight;

To plant a flag that shall hover o'er. The earnest hopes of her simple noon The earnest hopes of her simple poor, And cooling shades on the fainting pour.

This land bath gathered, like summer rain, Rich Frish blood from wounded and slain, Who rushed into anguish her glory to gain. I gave it my gem, my poor heart's mitte,

precious pourl of my one delight f Kinsing the rod when I felt it smite. Father, behold it, with fields yet warm With glows of the hearts that bore her storm!

Will for our thireting the challes of harm!

Oh, guide her, thou, in her days of mide! Build her an ark wherein Eight shall guide Her aympathies hence to Imland's side."

She arose, and rose from the lily bells Fragrant amons; and the created swells. Oame up and jeined in amon with the shells. Gentralia, IV. aspendit 12 4 . August ;

Correspondence in Brief.

LITA BARNEY SAYLES, writing of "Unhappy LITA BARNEY SAYLES, writing of "Unhappy Marriages," by A. B. Child, M. D., says: "The first, chapter of a projected volume, is before us, and only its author, from the yeat depths of a life experience, can filly finish what he hasso broadly begun. It is a great wave upon the incoming tide of Spiritualism, which tide shall yet flood the land with its fullness. The nearer we live to the Christ-principle, the more shall that flood encirole us, Let us think enrestly, while we read carefully, and deal justly by its honest, pure-souled writer."

DANIEL WOOD.—When no one will do any-

DANIEL WOOD.—When no one will do any-thing but what is useful and necessary for health and sustenance, it will put a stop to intemperance and sustenance, it will put a stop to intemperance in all its forms. When every one will produce what they consume, or an equivalent, four hours of labor per day will produce it, giving them time to inform themselves upon all subjects and attend to their spiritual wants, making labor, capital and money useless. When we arrive at manhood, we shall become a law unto ourselves; shall have no all no slokness or faither we shall have no sin, no sickness, no famine; we shall be eur own priest, physician and producer, abolishing govern-ment and priestly rule, setting up a kingdom of our own, of which we shall be the sovereign.

WM. S. BAKEB, GALESHURG, I.L., JAN. 28TH, 1803.—Perhaps some of your many readers may wish to hear from this city of colleges and churches; and the Spirithalists here. I will say the Society is growing in strength, and has regular lectures every Sunday. We have had H. P. Fairfield for the past three months as speaker, and for the month of January we have had J. T. Rouse, the blind medium, to speak for us, and this week we are having a general good time. We have an old-fashioned revival, with Messrs. Fairfield, Rouse, and B. M. Lawrence and wife all here. I think we shall make many additions to our Society from the ranks of skeptics. Lecturers traveling this way will do well to advise us of the fact, so we can govern ourselves accordingly. WM. S. BAKEB, GALESBURG, ILL., JAN. 28TH, fact, so we can govern enrieves accordingly.
Such will please address Ym. G. Baker, box 137,
Galesburg, Ill., Sec. Society Friends of Progress.
A. A. WHEELOCK, State Agent for the Ohio

A. A. WHEELOCK, State Agent for the Ohio Spiritualist Association, in a private note says: I am moving along in the "missionary work" in this State, slowly but surely. Large audiences, eager to hear something regarding the truths of the gospel of Spiritualism, come to my lectures in almost every place where I speak. Theology, with its nameless creeds, divisions and sub-divisions, is doing its utmost to fetter the masses and hold humanity to a blind devotion of its so seless paralle of sham and show, in the name of religion: hold humanity to a blind devotion of its so soless parade of sham and show, in the name of religion; but they have hard work to hold their own, even with the Lord and his saving grace to help them! As soon as the masses are shown the demonstrations of the Spiritual Philosophy, in the light of that illuminating science which unfolds and develops their reason, they as naturally seek Spiritualism and its blessings as do flowers the sunlight. I organized a Society and Lyceum of thirty-three children in Milan, O., Sunday, Jan. 19: raised one hundred dollars in twenty minutes thirty-three children in bliam. O., Sunday, san, 19; raised one hundred dollars in twenty minutes at the meeting for equipments, sent for them, and next Sunday the children will take up the march of progress with banners flying!

W. W. CULVER, BLUFF POINT, YATES Co., N. Y, writes about answering sealed letters as follows: Through your kind liberality in the general interests of religious liberty, and your well-established goodness in forwarding the best interests of worthy spiritual mediums in enlarging the at tractions of such by giving publicity to their merits, under the same kind of impulse, and with a view that others may sack the same source of satisfaction that I so abundantly enjoyed through the mediumistic powers of Miss M. K. Cassien, of Newark, N. J., in communing through her with the spirits of the departed in the spirit land, I write these few lines. Having for a long time been conversant with the notice of Miss Cassien in the Banner to answer sealed letters addressed to departed spirits, with a view to strengthen my faith in the acquality of Spiritualism, I addressed a communication to the spirit of my father, some ten years deceased, and directed it to Miss Cas-sien, at her rooms in Newark, 248 Plane street. alen, at her rooms in Newark, 248 Plane street.

In the short space of three days I received an answer, in response to seventeen interrogatories which my letter contained, each in its respective order. The letter was so enveloped that I am certain its contents could not have been perused without rending the envelope, which had not been done, but was returned to me precisely as I had sealed it. The interrogatories related to things and persons, containing names, all entirely un-known to the medium, and could not have been answered without the aid of supernormal powers. Miss Cassien is an entire stranger to me, and never knew any of the persons named in the interrogatories alluded to. I write this that others like myself, should they become lukewarm and doubting, may resort to the same source and obtain strength and satisfaction of faith. Miss Cassien exacts only two dollars, for which her remuperation will be ample.

MRS. EMMA SPINDLE, MT. VERNON, O.-In of this so-called "accursed delusion" dislike to mention the name, for fear, I suppose, that the devil will appear immediately and devour them. But notwithstanding this closing of the eyes, ears and mouth, the people there have been compelled to listen to the story of a "haunted house" in their midst. I have from a reliable source the facts: One of the most learned and Orthodox of the professors of Kenyon College occupies the house alluded to, one room of which seems to be especially honored by manifestations. Several guests, after passing nights there, have felt compelled to tell their hostess of the peculiar noises which disturbed them, causing sleep to vapish. Thumpings on the walls, bedstead and doors have been frequently heard when there was no possibility of any person on this mundane sphere being the author of them. At one time a young lady, a temporary member of the household, retred to this room for the purpose of taking an afternoon nap. Her head had scarcely touched the pillow before she was startled by the sound of a deep sigh directly beside the bed. She arose quickly and searched the room, but to no purpose. Thinking that she had been the victim of deluding imagination, she again essayed to rest, but the second time was disturbed by a similar sigh, ac-companied by a loud knock on the door, which she, arising, opened quickly; but what was her astonishment when she beheld nobody! How-ever, being courageous, she told no one of the puzzling affair, but again sought her couch, not to be refreshed by slumber, however, for she was a third time called from her resting place by hear-ing the sound of a voice weeping and sobbing. Alarmed this time, she hastened toward the stairs near her door, thinking some one must be there but finding nothing earthly was to be seen, she flew to her hostess, and told her of the affair. She was equally unable to solve the mystery, as there was no one in the house at that time but herself and the young lady. Since that time no further revelations have been made, but the young lady suddenly became ill from a nervous disease, and was glad to hasten to her own home.

Proceedings of the Convention of the Friends of Progress in Missouri.

Pursuant to notice, the delegates to a Convention of the Friends of Progress in Missouri, met in the city of Macon, January 15th, 1868.

The Convention was called to order by L. S. McCoy, of Kingston, when on motion of A. T. Rolins, of Macon, Judge N. O. Archer, of Hannibal, was elected President, and L. S. McCoy and Mrs. E. S. Timmons, of Mexico, Secretaries.

The call for the Convention was then read by J. J. Garrer, of Hannibal, and remarks were made

J. J. Garver, of Hannibal, and remarks were made by the President, Messrs. Garver, McCoy and others, setting forth the importance of unity of ef-fort through a State organization.

On motion, the following members were appoint-ed a Business Committee; viz.: E. V. Wilson, of St. Louis, L. S. McCoy, of Kingaton, N. Poole, of Macon, Mary C. Culver, of Claronce, R. Timmons and Mrs. E. S. Timmons, of Mexico, with instruc-tions to rappet a nign of Avantization. The Presitions to report a plan of organization. The President was subsequently added to the Committee. dent was subsequently added to the Committee.

Remarks were there made by members from yarious parts of the State, in regard to the condition of liberal thought and phenomenal Spiritualism throughout the State, showing the people to be fast outgrowing the awaddling clothes of an antiquated and effect theology, and presenting a hopeful future to the friends of progress, who expect their cause to move forward with proper exertion and contest of action.

and concept of action.

The Convention then adjourned to the 16th

inst, at 10 o'clock A, M., when the Business Committee presented majority and minority reports of a plan of organization. After a full discussion of the merits of the two reports, participated in by Mesers. Wilson', McCoy, Gaty er, Poole and other members, the majority report was unanimously adopted, after having been amended to the apparent antisfaction of every member of the Convention—which is as follows, to wit:

"In accordance with a call signed by a large number of Spiritualists and Friends of Progress, number of Spiritualists and Friends of Progress, for a Convention to be held at Mason City on the Lith, 16th and 17th of January, 1868, the members in said Convention assembled, desiring to advance the cause of liberalism and free thought in this State, and recognizing the superiority of associated and organized action over individual effort, do hereby adopt the following Preamble and Constitution:

hereby adope the lolidwing aromanic and stitution:

Warsas, believing the doctrine of immortality to be vitally important to the present and future welfare of mankind, and that this is capable of being demonstrated through the mediumable of men and women of the age in which we livenknow has fipiritial Mediums—therefore, we extend a condisi invitation to all liberal minds and friends of progress, as well as fipiritualists, to assist us in promutgating truth, and for this purpose have adopted the following

CONSTITUTION:

purpose have adopted the following

CONSTITUTION:

ARTICLE 1.—This Society shall be known as the Missociation State Association of Heistrualists.

Aux. 2.—The objects of this Association shall be to promote a dissemination of the facts and philosophy of Spiritualism, by such means as may be adjudged best by the Association or its Executive Committee.

Aux. 3.—The officers of this Association shall consist of a President, ten Vice Presidents, a Secretary, and a Treasurer, who shall constitute the Executive Committee, to be elected annually, and to hold their offices until their successors are elected.

Aux. 4.—The members of this Association shall consistent of the successors are

elected.

Art. 4.—The members of this Association shall consist of delegates elected by Societies throughout the State—each Society being entitled to three delegates.

Art. 5.—The meetings of this Association shall be held annually on the third Wednesday of August.

Art. 6.—This Constitution may be sitered or amended by a majority vote of the delegates present.

The Convention then proceeded to the election of officers of the Association, with the following

OFFICERS AND EXECUTIVE COMMITTEE:

President—Henry Stagg, St. Louis.

Vice Presidents—B. Smith, Cuba, Crawford County; Charles N. Brown, Jefferson City; J. J. White, Chamois, Osage County; Nelson Poole, Macon City; Joseph J. Garver, Hannibal; Mrs. E. S. Timmons, Mexico; Mrs. Mary C. Culver, Clarence; Mrs. Charles Fenn, St. Louis; Myron Colony, St. Louis; Mrs. E. Vosani; Mrs. E. Vosani; Mrs. Extended Rev. 19 (1920). St. Louis; Mr. Steinacker, St. Joseph, Secretary-L. S. McCoy, Kingston, Caldwell

County.
Treasurer-Thomas Allen, St. Louis.

The following resolutions were then offered by different members and unanimously adopted:

different members and unanimously adopted:

Resolved, That Spiritualists and friends of progress in this
State are solicited to contribute to the support of the objects
of this Association.

Resolved, That the Executive Committee he requested to
place a lecturer in the field as soon as practicable.

Resolved, That the friends of progress throughout the State
he requested to organize Associations in their several localities
to be placed in communication with the State Association.

Resolved, That this Convention returns its thanks to the
several Railroad Companies for their courtesy and liberality to
its members.

its members.

Resolved, That the thanks of this Convention are tendered to the friends in Macon for their kindness and hospitality during our visit here.

Resolved, That the proceedings of this Convention be published in the Beligio-Philosophical Journal and Bianner of Judy.

The Convention then adjourned sine die. N. O. ARCHER, Pres't. L. S. McCoy,
MRS. E. S. TIMMONS,
Secretaries.

Convention at Howland Springs, O. Sunday, Sept. 1st, the meeting was called to order by Hoses Hull, of Indiana, who had been engaged as the speaker of the occasion. H. Bar-num was chosen President, Mrs. F. A. Logan, Secretary, and Beguel Bowles, Treasurer. Major Graves's family, of Lordstown, favored

us with sweet music on the melodeon, bass viol. the with sweet interior in the incident, pass you fute and violin. Miss Graves played the violin with artistic skill and completeness. It did our souls good to see her robust form, and to find one more woman daring to do what man prides him-

more woman daring to do what man prides himself in doing, for our motto for a long time has
been that what is just and proper for man to do,
is also proper and just for woman, providing she
has the strength and ability to do it.
Reading of a poem by Mr. Hull, entitled, "Over
the River." He then spoke from the text, "The
heavens declare the glory of God, and the firmament showeth his handiwork," &c. As he proceeded with his beautiful lecture, a man who had
come from a saloon, whose combative organs were
under the influence of the spirit of alcohol, was
inclined to make a disturbance: but the mest inclined to make a disturbance; but the meek man, Moses, kept on with his deep, philosophical reasonings and sublime inspirations, until the combative man became so bolsterous that it was

compative man occame so conterous that It was necessary to remove him from the ground.

The speaker clearly proved that God did not give a revelation through Jesus; that the only sentence he ever wrote was in the sand, when the woman was brought before him charged with crime, but that God revealed himself through all nature throughout the vast domain of animate or inspirate matter in the heavens above and on inanimate matter, in the heavens above and on

After music, adjourned to partake of the social

basket picnic dinner. Conference of an hour.

In session, Mrs. Logan repeated some of T. L. Harrie's "Lyrics of the Morning Land," with opening remarks.

opening remarks.

Dr. Cooper, of Bellefontaine, gave some of his experience in Presbyterianism; also in mesmerism and clairvoyance, by which he had been enabled to prescribe for and cure disease. Mr. Levens, whose head was silvered over with age, under influence, bowed gracefully to the audience and gave a sermon in a few words. He expressed regret that so much time should be wasted in adorning the perishable body; said it

was far better to adorn the imperishable with wisdom and love.

Dr. Cooper read a poem, entitled "Old Opinions," by McKay, then took for his subject, "Demand and Supply." I know the limited space in the Banner forbids even a synopsis of this beautiful discourse, elevating in its character, convincing to the skeptic, and a solace to the despondent.

Music by the band,

Moses Hull read another poem by McKay, entitled "Eternal Justica," and then took for his was far better to adorn the imperishable with

Aloses Hull read another poem by McKay, en-titled "Eternal Justice," and then took for his text, "A corrupt tree bringeth not forth good fruit: a tree is known by its fruit." In the course of his lecture he showed us what some of the fruits of Spiritualism are. He cited many instances where an invisible power had controlled different individuals to supply the destitute and suffering ones. Even our speakers, who have at times been too poorly sustained, had been aided unexpectedly in a way they little dreamed. The whole discourse inspired us with more confidence and trust in the powers that impel and lead us onward to the elevation of the race. May angels bless Mr. Hull for yielding himself a willing subject for such divine inspirations.

Sunday Morning.-Music by the band, Mr. Hull made appropriate remarks on experi-

Mrs. Logan recited an original poem, entitled, My Advent out of the Close-Communion Bap-

Dr. Cooper followed with appropriate remarks.
Music by the band—" Home, sweet home."

Music by the band—"Home, sweet home,"
Mr. Hull read an inspirational poem, given through the mediumship of Lizzle Doten.
Dr. Cooper gave another excellent lecture, which was scientific, and calculated in its tendency to break down the walls of bigotry and superstition.
Mr. Hull took a text from the Bible again, and proved spiritual communion by the Bible, made Mr. Hull took a text from the Hible again, and proved spiritual communion by the Bible; made a prophesy that in ten years Spiritualism would deluge the world, judging from the rapid progress it had made since the Rochester rappings.

Adjourned for dinner. The audience numbered about two thousand, and maintained good order. The afternoon session was opened with the song of the "Beautiful Hills," by Moses Hull and F. A. Locan.

ogan.
Dr. Cooper gave another excellent scientific lecture, and proved by everything in Nature that there is no death.

The Secretary repeated a poem by J. G. Clark, entitled, "Art thou living yet?" Music by the

Remarks in favor of the Children's Progressive Lyocum, by Mrs. Logan, The closing, truth-telling lecture was given by Mr. Hall.

A vote of thanks for the music was passed. The good-byes had to be said, and the best of friends to part, to meet again in the beautiful I hope those excellent lecturers and the friends will pardon me for not reporting more minutely the substance of the lectures.

F. A. LOGAN Sec.y.

### Logic for Women.

In the Banner of January 18th, I have read with interest an article on the subject of Growing Old, and am pleased with the philosophical view takes by its author, who is evidently a man. Few comparatively look upon age as he does. Most peoply—even men-are melancholy in view of the annreach of old age-although, as he says, they have been growing old ever since their birth. But the decline of the body and its powers is a different thing, and if men are thus affected by it, what can be expected of women, whose current value is estimated by, first, their personal beauty, second and last, physical ability, both of which are terminated by old age, if not long before?

Unediteated women, and their name is legion, having no literary resources and no objects of engrossing interest in the decline of life, may well be pardoned for deploring the loss of their personal attractions and physical powers-aside from which they are accounted of so little value by the other sex, whose estimate of women appears to depend upon the plane of life which they themselves occupy; e. g., man on the animal plane, or near it, gives woman no credit for being anything more than an animal, and thus on according to his own elevation or degradation,

Men on the lower planes of life judge women by themselves, except that their vanity raises them above the level of women in their own esteem.

With rare exceptions, every woman is situated like a plant with a wall built close around it, and a protection placed over its head, shutting out the influences from and relationship to the outside world, from which Nature intended it to draw its life and its growth.

It would be scarcely possible for a plant thus walled about and protected, to fill even the limits allowed it-while it is almost absolutely certain to be dwarfed far, far below that point.

Most women at fifty or earlier realize that their earth-life has been only a miserable abortion of what it might have been-should have been-and would have been if they had not been deprived of their liberty.

Man does not well understand the culture of humanity-especially female humanity-which thus far is very little understood in any respect.

A very few women are so happy as to be understood and appreciated by a very few men; but the delicate sensibilities, strong affections and sensitive consciences of women are generally either overlooked, disregarded or despised by men, who, with few exceptions, have no sympathy with such effeminacy.

That God-like intuition, for God does not arrive at his knowledge by a process of reasoning, as meu in their ignorance pride themselves upon doing, having discussed the comparative value of reason and intuition, and assume to themselves reason as the higher attribute—that God-like intuition, the crowning glory of womanhood, which, if treated with the consideration to which it is entitled, might be the saving of the nations, is more frequently treated by man in his blindness with

Man, as a race, does not understand woman as a sex. Woman does not understand herself. Tens of thousands of women profess to believe as they have been taught by the Bible and otherwise, that they originated from the fragment of a man, and ought properly to remain his appendage through all time.

Others among us feel ourselves his equal in everything except physical size and power, and think that the law of compensation may make amends to us for even that inferiority in something of not less intrinsic value, though under present conditions not quite so available.

Our thinking and leading men, those whom too of course consider the wisest and best, are beginning to accredit us with superior moral endowments; and the Rev. Dr. James Freeman Clarke -God bless him-says: "If the intellect of a woman differs from that of a man, by being more quick and subtie, then she will help us to escape many of the stupidities of our average legislation."

A few other glorious men of the present time admit that the intellect of woman is not inferior to that of man, although until recently men have especially claimed superiority in this respect, and portraits of "female heads" with receding foreheads, pretending to show the lack of intellect. (causalty, the highest intellectual organ, being flattened by the artist for that purpose,) have been published in phrenological works, in the endeavor to support a spoken and printed falsehood by a pictured one. "Vanity of vanities." But men are growing. Women also must and will

We do not yet understand ourselves, and we claim nothing. Under existing circumstances all that we can positively know of woman as a sex. is that we are individually walled about and "protected" by men, and consequently dwarfed more or less, in proportion to our organizations and the narrowness and discomfort of our limits.

That God will give us liberty, and through it the opportunity to learn and to prove what we are, is the prayer of at least one woman.

The Work in Michigan. OFFICE OF THE "MICHIGAN STATE SPIRITUALIST ASSOCIATION," DeWill, Mich., Jan. 30, 1868.

The Michigan State Bpiritualist Association closed its semi-annual session at Jackson, on Sunday evening, the 26th inst. The meeting was by far the largest ever held by our Association, there being some two hundred delegates in attendance, who, together with visitors, rendered the Convention large and very interesting. The most important topic considered was the work of organization, which, according to the reports of Rev. J. O. Barrett and other agents, has prospered beyond the most sanguine expectations of the friends of the enterprise, there having been over forty" Lothe enterprise, there having been over forty "Lo-cal Societies," four "County Circles" and two "Children's Progressive Lyceums" organized since the plan of organization was adopted the 22d of October last. There are now some sixty Spiritualistic Organizations in the State concur-sing with the General Organization, and some ten or twelve agents are actively at work, in various parts of the State, to promote the cause, and it is fair to presume that before the next Convention in June next-there will be over one hundred organizations in the State, with at least five thop-

ganizations in the state, with at least her thousand dollars have been subscribed, and a liberal percentage of it paid in to carry on the work.

This Convention adopted a model of Articles of Association, both for local and county organizations, to be recommended for adoption throughout the State, to give uniformity to the work and consociate the Spiritualists, believing that greater progress and greater good may be accomplished. progress and greater good may be accomplished

progress and greater good may be accomplished thereby.

These organizations are all put upon a legal basis, under the statutes of our State authorizing the formation of religious societies, and, consequently, possessing all their powers and privileges.

Measures were also taken, after the Convention closed, so place the State Organization whom the same basis; consequently a new constitution was adopted, and a new election of trustees and officers held, redicting all that was present and electing new ones in the place of the absorbed. The present officers are Col. D. M. Sur, of Lyons, President; Mr. S. D. Goryell, of Lausing, and Mr. S. E. Breed, of Paw Paw, Vice President; L. B.

Brown, of De Witt, Secretary, and Jaz. U. Woods, Esq., of Jackson, Treasurer.

At the evening sessions of the Convention, when there were regular discourses delivered, the large hall was crowded to its utmost capacity.

The Convention was characterized, in the general, by great earnestness and unanimity of feeling and action. A little friction was experienced in the discussion of one or two manimity and the control of the ing and action. A little friction was experienced in the discussion of one or two resolutions, which doubtless will prove rather salutary than other-

wise.

Earnest and powerful speeches were made by
A. B. Whiting, M. H. Houghton, Mrs. Cram, Mrs.
Pearsall, Mrs. Martin, Miss Pease and others.
The discussions were largely participated in by
delegates from all parts of the State, and the fulleat expression of opinion was had upon all sublarge thready before the Copyantion for considerlects brought before the Convention for consider-Beautiful music by Prof. Bailey and family, of

Charlotte, interspersed the speeches and enliven-ed the occasion. The pieces sung were mainly new-some of them splendid-and are to form a part of the new musical work of Bros. Peebles and Barrett, and will be deservedly popular among Spiritualists, for whom it is expressly de-

algued.
In the faith of human progress and hope of the redemption of the world, I am truly yours,
L. B. BROWN, Sec'y.

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

# Banner of Light.

BOSTON, BATURDAY, FEBRUARY 15, 1868. OFFICE 158 WASHINGTON STREET,

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### The Spiritual Advance.

Every week brings to us fresh evidence of the progress of our beautiful and inspiring faith in the minds of the people; and not alone of the people, but of the Churches. There has of late been held several public meetings in New York, in which the most striking proofs of this progress have been furnished. Among the rest, a discourse was preached in the pulpit of St. Teresa's Church. Roman Catholic, by Father Hecker, on the distinct and direct theme of Spiritualism. The preacher is of the order of Paulists, and he aunounced that his discourse was from the Catholic standpoint. He admitted that one of the most important of questions in this life is, "Can the angels in heaven assist us in the way of salvation, or is the Catholic teaching on this point mere superstition?" There is one way, he said, in which to determine the verity of such a question, and that is when we find the whole human race freely testifying to it. And he passed on to consider if we possessed this concurrent testimony as to the invocation of spirits.

He cited the fact that the entire Pagan world, except the Jews, had believed in spirits, having their gods whom they supplicated and worshiped. This ancient idolatry, said he, "is only the truth of spiritual intercourse exaggerated." Besides Pagan testimony to this point, we have sacred history also testifying that angels hold communion with men. Angels announced to Abraham that Sarah should have a son, Isaac, from whose seed should spring the Messiah. Jacob wrestled with an angel, and would not let him depart without his blessing. Balaam saw one when his eyes were opened, standing directly in his way. The archangel Gabriel announced to the Virgin Mary that she should conceive and bear a son, whose name should be called Jesus. St. Peter was delivered from prison by an angel. And numerous inmade to rest the common faith in the Bible itself. enmity. And, added the preacher, "no one who reads candoubt that there has ever been an intercourse hetween the human race and the spirits of the other world." Shakspeare introduces the ghost in Hamlet Socrates believed strictly in his "familiar spirit." Dr. Johnson felt obliged to subscribe to a faith which he admitted to be the faith held by all the world.

This is interesting from the standpoint of the preacher, and goes to show in what esteem the doctrine of spirit communion is held by the Catholic Church and clergy. It shows that Spiritualism has a firm hold on the minds of the masses, in one church and another, and outside of all churches whatever. How could it indeed well be otherwise, with so mysterious and profound an instinct planted in the soul as all human beings secretly know they possess? There have been power of this instinct has been most indubitably evidenced.

Upon the heel of such emphatic testimony in favor of Spiritualism as these meetings and discourses furnish, we find occasional articles in the daily journals, which, from the mere fact that they touch this subject, confess its growing influence and importance. We find in the Herald, of New York, at nearly the same date with Father Hecker's discourse, an editorial article in excess of a column in length, holding up to view the significant fact that the influence of the pulpit in this country is on the wane. Bays the Herald, in looking the case all through-" We say it deliberately, a new order of affairs must be inaugurated, or the influence of the pulpit is gone. In New England, the people as a rule are in thought ahead of the pulpit; in New York, the people have no sympathy with the morbid nothingness of pulpit talkers; and in the West, the tendency to speculative skepticism, just beginning to crop out is stronger than the whole atmy of clergymen throughout the Union. Everywhere the pulpit is inadequate to the wants of the people, and is likely to remain so until it studies the people and draws the inspiration of its thought from their

All this we know, and knew it before; but it is much to find it accepted and acknowledged by the influential popular journals, which as a rule have abstained from discussing religious matters, The wretched salaries paid to the ministers, averaging one pulpit with another; the continually thinner and thinner condition of the churches on Sundays: the waning influence of sermons and their preachers over the popular mind; the hunger and thirst for the truth, as it lies all about us in facts and enggestions, in science, in Nature, in spirit communion; these are unmistakable testimony in favor of the opinion we advance, which are not readily to be set saids. To relax the grasp of dogmatism was naturally the first atep to be taken before ligher and holler influences could be brought directly to bear; and we there consider it just what might be expected, that the pulpit should yield its sway as the spiritual platform begins to come in.

### The Indian Commission Report.

The official report of the Congressional Peace Commissioners to the Indians has been sent in to Congress, and it is a document of great interest to the people of the country. It goes carefully over the whole ground of the Indian matter, supplying that consecutive history of it which readers chiefly desire. The details of the story would surprise one not familiar with them. It is shown by the Commissioners that there was peace between the Indians and the whites until the unprovoked and wholly unparalleled massacre of several hundreds of the former, including helpless women and children, by Col. Chivington; after which the tribes united with the most determined spirit in a war of the most savage character. From that most shocking and disgraceful event in our history-the Chivington massacre-dates the general Indian war which immediately followed. and to quell which, as well as to secure and fornish guarantees for the future, the present Commission was appointed and sent out by Congress. No wonder that bloody troubles followed thick and fast on that cruel occurrence, or that the nation which has not even yet called its author to a stern account has been compelled to run in debt thirty millions of dollars for its share in the guilt. The report shows that it cost just about a million and a half dollars to kill one Indian.

The key-note of the conduct of the Commission is furnished in the statement, that it was determined for the first time totry kindness in dealing with the red man. If he was by nature proud, solitary, and sullenly suspicious, it did not follow that he would be managed any better by deceif and treachery than by faimess, justice, and openhanded dealing. Until now, in fact, we had not tried that system at all. We had gone to work with the Indians, carrying the black flag in our hands, and crying out "kill," "kill," openly asserting that an Indian was fit only to be killed. and resolved on slaughter accordingly. This latest report on that style of business shows how thoroughly cruel and wrong it is. It furnishes a practical indication of the character of the Indian. when subjected to fair treatment. His dissatisfaction is shown to be no more than natural, after being given certain reservations to find himself dispossessed of and driven from those lands by invading miners. True, we should all say that the treasure lying hidden in the bowels of the earth ought to be discovered and dug out; yet if that process involved the deprivation of the red men of lands which had been solemnly set apart for him and given to him, common justice dictates that a fair recompense should be given. This, however, has not been done; and while still smarting from his wrong, he wages a desperate

warfare with the white man. We wish we had the room to spread the whole of this able, thorough, and most interesting Report before the readers of the Banner, instead of being compelled to make this commendatory reference merely. Its descriptions of "talks "reveal more than a cart-load of Congressional speeches. and of the very material which is chiefly needed. The accompanying documents, too, are of wide and permanent value. The progress made by the Commissioners with the tribes is shown to be much more rapid than was originally hoped for, and it is confidently asserted that it will reach the result desired if the present course of treatment is persistently pursued by the Government. At any rate, the old slaughters must be stopped from this time forth. The nation is wounded deeply in its humanity, by permitting a further pursuit of the old and bloody methods. Indians are not exterminated by it, and the cost to the Treasury is immensed As a matter of dollars and cents only, it is the best economy to make an immediate end of the business; but as affecting onr reputation in the scale of civilization, it is of prime importance that the course of management be changed altogether. The Commissioners offer seasonable suggestions as to the best mode of dealing with the tribes in the future, advocastances of the communion of angels with men are | ting contact rather than a cold and distant isolarecorded in the Bible, on the belief in which is | tion that is practically in itself almost a state of

### Music Hall Meetings.

Mrs. Alcinda Wilhelm, of Philadelphia, made her first appearance in this city, as a lecturer, Sanday afternoon, Feb. 2d, in the regular course of lectures, in Music Hall, on Spiritualism.' A large audience assembled to greet her. (The Children's Lyceum, with its officers, occupied the large platform with her, and made a fine appearance. The singing by the children was very good.) Mrs. Wilhelm's easy and lady-like bearing favorably impressed her audience, and the closest attention was paid to her sound and philosophical argument. She has a ready command of language, speaks with fluency and effect. Judging from the favorable impression made by her first lecture (which in the case of all inspirational speakers is not their best,) and the high reputaseveral popular meetings of the Spiritualists of tion the speaker has gained elsewhere, we predict New York likewise, at which the controlling great success for her during the remainder of her engagement in this city. We shall print a synopsis of her lecture in our next issue.

Mrs. Wilhelm will lecture in Music Hall again next Sunday afternoon. We advise all who wish to listen to a good speaker to attend.

# Mrs. Gerdon in California.

Mrs. Laura De Force Gordon's lectures on Spiritualism, in Maguire's Opera House, San Francisco, are creating a great sensation. The spacious building is crowded on each occasion, notwithstanding a fee of twenty-five cents was charged at the door. All the papers have something to say about her and her lectures. She has awakened an agitation that will open the way to spiritual truth for many who are auxious to find it, but are now floundering in the mire of a false theology. This noble woman will prove a powerful aid in pushing forward the good work already begun by the able ploneers who have preceded her on the Pacific coast. From the report of her lectures in the Banner of Progress, we notice that Mrs. Gordon speaks directly to the subject of Spiritualism. Her first discourse was on "The New Dispensation from the Spirit-World," and in her second, she illustrated "the scientific and phenomenal facts which are the foundation of our philosophy." The world's redemption is drawing nigh.

# Our Belations with England.

There has been a good deal of war talk, of fate, over the Alabama claims, which have reached the end of diplomatic discussion; but whether the President is prepared to act upon the case with a vigor that implies a readiness, to resort finally to violence, or Congress is prepared, in the present state of the country, to go to war, is a point to be developed by the progress of circumstances. We are satisfied that the people of both countries prefer to think only of a peaceful settlement of all disputes and claims. It would exer has so our all?

Many thanks, brother, for that most opportune present. Will dispense the bounty, as you desire.

Auniversary of Medern Spiritualism.

It is with pleasure we announce that it is the intention of the Spiritualists of Boston to celebeing made by a competent Committee, and the a grand scale, and worthy of such an occasion. for the day and evening. We cannot give a full hope to in our next issue. We will mention, however, that it is in contemplation to hold public exercises in Music Hall afternoon and evening. In the afternoon there is to be a splendid exhibition of the Children's Progressive Lyceums, in which several of them will take part. At the close of this part of the programme, a collation is to be served to the children in Bumstead Hall. In the evening Music Hall will present a lively and brilliant scene. During the first part of the evening the great organ will discourse its melodious strains; short speeches will be made from prominent Spiritualists, and an original poem be given by Miss Lizzie Doten. At ten o'clock the floor will be cleared for dancing, Hall's full band furnishing the music. Thus it will be seen that quite a variety of tastes can be sufficiently gratified. The proceeds of this entertainment are to be appropriated to educational and charitable

This is an excellent movement, and we trust the anniversary of modern Spiritualism will be observed in every place where the Spiritualists hold meetings. Such a course was recommended National Convention of Spiritualists. We hope it will be done, and that the observance of the 31st of March will hereafter be kept up annually.

Religious Insanity. Miss Catharine Gibbons, a young lady of the highest respectability, committed suicide at her mother's residence in New York on Thursday, the 231 ult. For the past few months she had given close application to religious subjects, on which topic she was exceedingly enthusiastic, with a tendency to insanity. Watching the opportunity when her guardians were asleep, she crept from her room and proceeded to the stairway, adjusting a cloth about her neck, one end of which she fastened to the banisters. She then threw herself from the stairway .- Chicago Liberal.

What has the priesthood to say to this? Nothing, of course. All their condemnation is poured out upon the heads of poor Spiritualists. It simply proves that the clergy are dishonest—that they harbor not even one spark of the Christ-principle in their hearts. But a better state of things will finally be inaugurated, and the grand truths taught by Spiritualists will take the place of the fossilized Christianity of to-day. We can afford to patiently bide our time. The great laws of progress are ever onward. Truth must and will prove victorious over error. Humanity demands it. Their prayers have gone up to spirit-life asking for freedom from bigotry and superstition; and the world of spirits, acknowledging the rightcousness of their petition, is responding with a power the potency of which was never before so nalpably manifested to the peoples of earth. Cease, then, ye teachers of old theological dogmas, harling your anathemas against those who have fervently embraced the New Religion that is destined to revolutionize the world of thought upon, the momentous issues which involve the future destinies of the human race. Rather join the hosts that are flocking around our standard, and lend your talents and your influence to promote the great work.

### Movements of Lecturers and Mediums. Robert Dale Owen lectured in Philadelphia

Jan. 23d, on the "Law of Kindness."

The Rev. Edward C. Towne, who recently resigned his pastoral charge at Medford, Mass., has accepted an invitation to the editorship of the literary department of the Chicago Tribune, and ter. Mr. Towne is well qualified for the new position he has assumed.

Mrs. Laura De Force Gordon and Mrs. Laura Laura A lesson too deep for your childhood to comprehend, and yet I will some day tell you." ifornia, to large audiences.

Dr. H. B. Storer, of this city, will lecture in Foxboro', Mass., next Sunday, Feb. 16th, morning and evening.

### Mercantile Hall Meetings.

John Wetherbee, Esq., volunteered his services as speaker, Sunday evening, Feb. 2d, the Society having no regular one engaged. He entertained the audience for an hour in a free and easy talk upon hope, the visitation of angels, Spiritualism. and the value of a belief in its philosophy, and so forth. The audience seemed pleased, and no doubt went home the happier for having been

The Children's Lyceum was very fully attended in the forenoon. In the afternoon the children visited Music Hall, marching through the streets with their banners, flags, badges, &c.

### Licensing Apothecaries.

It is about time there was an end of the fatal mistakes" made by ignorant anothecary clerks. and a contemporary calls loudly for a strict system of licensing, by which none should be allowed a situation where he might compound medicines. unless he had previously proved himself possessed of sufficient education to pass an examination. Were medicines all equally harmless, it would make no such difference; but, unfortunately, they make no such difference; but, unfortunately, they his quiet and unobtrusive life and disposition have a fatal power to work hurt, when they can narrowed his intercourse. Both will alike rereally do no good. We hope something will be joice in his full recovery to health and in his early really do no good. We hope something will be done to protect helpless persons against the results of ignorance where only intelligence of an approved order should find a place.

### A Practical Philanthropist.

It always gives us pleasure to record the good deeds of men, in this age of condemnation, whether they "belong to our church" or not; and hence it is with unalloyed satisfaction we have learned that our old friend Dr. E. Andrews has given ten thousand dollars to the "Orphan Asylum and Home for the Friendless," located, we believe, in Albany, N. Y. Such deeds will live long after the donor has passed to the spirit-land. He has indeed "laid up treasures in heaven."

Dr. W. A. Kuight's Gymnasium for both latter pieces are each forty cents. sexes we understand is fully approplated by the citizens of Worcester, where it is located." The children especially are delighted with the exerclass. The doctor possesses in his own person great healing power, which with his knowledge of gymnastics, combines to make him a very useful person: Dr. J. Whipple, the well known \$8,241,000. Of this amount we find thater, may his be found at Dr. Knight amos. New England 8345,716,08. 26 Main street, dig ed add of unque of her

evidence of an improvement of the business of some of the manufactories there.

### M Dawn."

A more fitting title to a book of this character could hardly be suggested. From beginning to brate the Twentieth Anniversary of the birth of end it discusses, develops, defends and presches Modern Spiritualism. Arrangements are already the great and simple truths of Spiritualism. The fact that it is a novel will of course abate none event will take place on Tuesday, March Sist, on of its attractiveness, but tend to make it all the more sought after. As a tale, it possesses unusu-Music Hall and Bumstead Hall have been secured al interest, from its characters and characteristics: and it is not putting our estimate of it too high to programme of the exercises in this paper, but say that it will gradually take rank very near to that singular novel, "Jane Eyre." In order to properly develop the story, the various characters in it take up and discuss, one after another, the leading principles and points of faith in Spiritualism, and seek to apply them to the elucidation of many of the absorbing questions of the day. This will naturally draw to its pages large numbers of readers who might otherwise fall to be attracted. A lucid answer for any one of the problems that yex the human soul will not fail to arrest the attention of thousands, in whatever form furnished, fact or fiction, poetry or prose.

It is barely possible that the ideas of the gifted author may, in some instances, be thought too radical, even to the verge of rashness, socially considered; but as the reader goes on into the book, and becomes famillar with its positions and purposes, he will discover that all is but in advocacy of that advance movement which forms the characteristic of this active time. There is no more progressive thought to be met with than may be found on these pages. It only forestiadows what is in the future to a certainty, and demonstrates that it is all attainable by mortals in in a resolution unanimously adopted by the last | their present state. The views on the social relations are developed and stated with a frank boldness and a clear perception of the inner individual life, that are certain to provoke thought in turn, lead directly to free discussion, and find accentance with all who are neither unthinking nor bigoted. The sacred marriage relation is by no means repudiated, nor in any fair sense underrated, but the fatal inharmonies and cruel wrongs growing out of it, as at present recognized, are depicted with powerful faithfulness, and right remedies suggested.

The reader of "Dawn "repeatedly has the great fact of spirit communion brought practically before him, the mystery being unveiled to his comprehension and approved to his belief. This is the striking feature of the book, and the one which will commend it powerfully to the attention and regard of Spiritualists everywhere. It is plain that the story itself is based on actual experience, some of the passages being unmistakably biographical. The heroine, who gives the name to the book, is a truly charming character, endowed with mediumistic power at her birth, and at a very early age manifesting clear gifts of inspiration. She was clairvoyant to such a degree that she became a blessed angel to every one with whom she came in contact. The following extract will give a pretty clear insight to Dawn's character:

"The next day Dawn was filled with delight at her father's return. He came early in the morning, and found his pet awake and watching for

Oh, papa, such a dream, a real dream, as I had last night. Sit right here by the window, please, while I tell it to you. Perhaps your dream will be so real that we shall not want anything more substantial for

breakfast. Oh, it's better than food, papa.'

Well, go on, my pet.
'I was thinking how glad I should be to see my papa, when I went to sleep and had this beautiful

dream:

'I was walking in a garden all full of flowers and vines, when I saw my mother coming toward me, with something upon her arm. She came close, and then I saw it was a robe, oh, such a white robe, whiter than snow. She put it on me, and it was too long. I asked if it was for me why it was so long. "You will grow," she said, "tall and beautiful, and need the long garment." Then she led the way and motioned me to follow. Then she led the way, and motioned me to follow. She led me down a dismal lane, and into a damp, dreadful place where the streets were all mud and dirt. "Oh, my dress," I said, "my pure white will devote some of his time to lecturing. He gave his farewell sermon Sunday, Feb. 2. His Society were very unwilling to have him leave, and voted I went, and looked back at each step, but my to pay his salary to April, the close of the quar- pure white robe was not solled, and when I returned to her it was as spotless as ever. Was it not a lovely dream, and what does it mean,

We think we have said enough to assure the reader of the rare merits of this latest work of fiction, and to induce all who believe in spiritcommunion, as well as those who are already inclined to, to peruse a book which we feel certain is destined to lead an active life, and work out for itself and its author immense practical useful-

### Personal.

We learn with regret that Mr. Joseph E. Hood. who has been for many years a leading editorial writer and worker for the Springfield Republican -the most talented newspaper in the State-has been obliged to relinquish his position for a time on account of ill-health. We have known Mr. Hood from youth up. We were fellow apprentices together at the printing business, many years ago, and were aware, even then, that he would one day be an ornament to the editorial fraternity. We heartly endorse the Republican's personal allusion to him:

"Mr. Hood left town Monday for Kansas, where, among family friends, he expects to remain until May for the benefit of his health. His family accompany him, and so do the tender regards and hopeful wishes of his associates and friends. are talents and long experience as a journalist have made him an important member of the Re-publican aditorial family, as his many high personal qualifications have won for him great rereturn home and to them.

### New Music.

Oliver Ditson & Co., 277 Washington street, have issued the following new musical compositions: "The Fairy Mazurka," being No. 6 of 'Crystal Gems"; "When leaves are falling round," answer to "Leaf by leaf the roses fall," poetry by Geo. Cooper, music by T. Brigham Bishopt Bow down thine ear, oh Lord," solo and quartette, by C. H. Gerrish; "The Bird's Nest Song," by J. W. Cherry, very pretty; "Pickwick Galop," dedicated to Charles Dickens, with a fine lithographic likeness of the distinguished author; Gov. Andrew's Funeral March," with a splendid lithograph bust of the ex-Governor. The two

THE METHODIST CENTENARY COLLECTIONS. -The Secretary of the Centenary Committee has published the returns, so far as received, of the contenary returns of the Methodist Episcopal Church. The grand total is over eight millions-\$8,241,000." Of this amount we find credited to

According to a correspondent of the Aventr No-The Lowell Couries says there is gratifying though the mortality from famile in Algeria is so great that the dead are thrown into tremohes, as on the day after a battle.

### ALL SORTS OF PARAGRAPHS.

If you have n't business, advertise; if you have business, advertise. People go to places that are advertised, and they go by those that are not. A place that advertises is known to the world; that which does not is only known to the few that may pass it, and protty much everybody does the

THE LYCEUM BANNER, edited by Mrs. H. F. M. Brown, improves with age. We trust it is now on a secure basis and that it will prove a permanent success. It is published by Mrs. L. H.

Why should telegraphers endorse the spiritual phenomena? Because they receive intelligence by "rans."

It is easier to be good than great; but most folks prefer the latter. Reason: they do n't know any better. More's the pity.

"Do you know a man hereabouts," inquired Digby, "with a good falsetto voice?" "No," said Quilp; "but I can show you a man with a good false set o' teeth!"

The railroads in different parts of the country have done a smasking business the past year. ...

G. Arthur Vinton will give one of his choice and interesting musical and dramatic entertainments in Chickering's Hall, this (Monday) evening, Feb. 10, assisted by a number of talented artists.

in the newspaper business.—Portland Press, Jan. 3.

year. In the same time it paid \$115,099 in taxes and will soon blow in our favor, hurrying on the and issued new shares to the amount of \$305,000.

The New York Tribune predicts that 1868 will be a better year for business than 1867 was.

marriage of Adelina Patti to the Marquis de munion with the dead, especially with their saints, ing a quadrille. The Empress has announced her spirits such as the Church has condemned, and intention of receiving Patti at Court.

Government show that the water tanks on board a ship should be coated inside with tin, and not with galvanized iron, as at present. It was discovered that the water, under certain conditions, dissolved the zinc off the iron, and rendered it injurious to health.

When is silence likely to get wet? When it reigns.

Miss Burdett Coutts has undertaken to pay the rates of the tenants of her model lodging-houses in London, without increasing their rents, thus enabling them to obtain the franchise to which they are entitled by the Reform bill.

Misfortune is never mournful to the soul that cloud is an angel's face.

A new penny weekly paper has been started in London, called the Rock, to oppose Romanism, Ritualism and Rationalism.

We are informed that steps are contemplated eral Incorporation law, in view of the abuses for

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Ridicule is a weak weapon when leveled on strong men. But common men are cowards and dread an empty laugh.

Capt, Lewis found on the coast of the new Arctic Continent, quantities of coal which answered for fuel as well as the best anthracite. He also found birds resembling the American partridge very abundant there, and a great variety of flowin full bloom in the month of August. He though beautiful, were generally devoid of much fragrance.

girls are astonishing the French by the figures they cut on the ice-literally cutting figures and letters, a very common accomplishment in this country, but not much known in "the pleasant character to invite the pursuits of literature and science on its surface.

The American horse-cars are finding great accentance in the old world. But in Paris, the first city that has adopted them extensively, the cars are run by a flat wheel, without a flange, upon a flat rail, without a groove; the vehicle being kent in place by a central fifth wheel, running in a grooved central rail.

A Paris physician says that six cigars a day will shorten a man's life five years.

The Massachusetts Institute of Technology in this city has over 170 students. No institution in the country is doing more good, and the benefit is enjoyed by the whole community.

a certain additional sum for an abridged edition chief of sinners. of the work. He lives in a very modest style, and is said to be indifferent to the luxurious vanities nett and his lady are believers in Spiritualism, of the times. His wife, daughter of Ary Schaffer, and often-if Madame Rumor speaks truly, and brought him no other dowry than a brilliant we think she does in this particular-visit Mr.

The ancient kingdom of Poland will hereafter be known as the Province of Vistula.

A lady watcher by the body of what was sup- as he does. posed to be a dead infant, in Aberdeen, Miss., the other day awoke the sleening servant so suddenly that she screamed very loudly. This, aroused the child from the stupor of apparant death, and in a short time it was running about the room, to the great alarm of the inmates.

GREAT FEAT IN TELEGRAPHY-Ten Thousand Miles in Three Minutes. The weather Friday, Jan. 31, being unusually favorable for telegraphing, ever testimony we offer to prove the falsity of an experiment was made, according to previous arrangements, by connecting the lines through from Valentia, Ireland, to San Francisco, California, direct, a distance of between five and six thousand miles. A message was sent through

A STATE OF THE STA

# New York Department.

BANNER OF LIGHT BRANCH OFFICE, S44 EROADWAY, (Opposite the American Museum.)

WARREN CHARE ...... LOCAL EDITOR AND AGENT. FOR NEW YORK ADVENTISEMENTS SEE SEVENTH PAGE.

.Very Large Assertment of Spiritualist Books.
Complete werks of A. J. Davis, compleing twenty-two volumes, interest cloth, threeonly paper: Nature's Divine Revelations, 38th edition, just out. 5 vols.. Great Harmonia, each complete—Physician, Teacher, Seer, Reformer and Thinker. Magic Bibly. An Autobiography of the Author. Penetralis. Harbinger of Health, Answers to Ever-Recurring Questions, Morning Lectures (79 discourses) History and Philosophy of Special Evil, Philosophy of Spirit Intercourse, Philosophy of Special Frovidences, Harmonial Man, Free Thoughts Concerning Religion, Present Age and Inner Life, Approaching Crisis, Death and After Life, Children's Progressive Lyceum Manual, Arabuia, or Divine Unest, and Stellar Key to the Summer-Land—last two just issued, and most highly interesting and instructive. Whole set (twenty-two volumes) \$26; a most valuable present for a library, public or private.
Four books by Warren Chass—Life Line; Fuglive Wife; American Crisis, and Gist of Spiritualism. Sent by mail for \$2.08.

Complete works of Thomas Paine, in three volumes, price \$61 postage 90 cts. Very Large Assertment of Spiritualist Books

Complete works of Thomas Paine, in three volumes, price, 861 postage 90 cis.

Persons sending us \$10 in one order can order the full amount, and we will pay the postage where it does not ex oced book rates. Read post-office orders when convenient. They are always safe, as are registered letters under the naw law.

Popular Medicines.

Spence's Positive and Negative Powders, Dr. H. B. Storer's preparation of Dodd's Nerviue, (81 per britle,) Neurapathic Balsam. (50 cents and \$1.) Bing's Ambrosis for the hair, (\$1.) 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 office newly fitted up. Please call and see it and us when you come to the city.

### Signs of Progress.

A New Paper.—Joseph B. Hall, Esq., has issued the prospectus of a new paper called the Temple Monitor, devoted exclusively to the interests of the Order of Templats of Honor and that will please its readers whether reliable or Temperance. Mr. Hall has had good experience not—devotes large space lately to Spiritualism with much less of its vulgar slang than formerly, The Eastern railroad earned \$390,851 in the and being the best weathercock in the nation. last fiscal year, a gain of \$69,471 over the previous shows plainly that the popular wind is shifting cause that has been so long beating against wind and tide. From every quarter comes news to us continually of the spread of knowledge on the spiritual facts and philosophy. The Catholic The Paris Figare announces the approaching church claim now they have always had com-Canx, one of the nobility who enjoys a good rep- and that the only difference between our and utation, and is remarkable for his ability in 198d. their intercourse, is that we hold it with unholy which of course are wicked and infernal, or devillsh, unreliable souls, for not being sanctified in Recent experiments conducted by the French this life by its holy water! The old Church and the new will both come round to us as they did to astronomy and geology, after opposing and condemning them till they became popular in spite of their opposition. Spiritualism will surely "leaven the whole lump" of humanity, and from present appearances right speedily. The old stumbling-block colleges may as well be getting out of the way, or prying their sleepy eyes open which have been so long sealed with sectarian putty. Agassiz may as well pick the fish scales off his eyes, and see with the light that has long been shining on Wm. Denton and other eminent geologists, enabling them to see beyond the crusty forms of being, and realize the "Souls of Things' as real existences, even superior to the shells. accepts it; for such do always see that every When the great body of intelligent and independent thinkers in our country openly recognize the facts of spirit-life and intercourse, the Church will "drag its slow length along," led by its radical branches, and at last backed by its old Roman mother with her St. Peter authority, which commands her subjects to believe, and they dare for the speedy repeal of the Massachusetts Gen- not refuse, for the ire of that Church is nearly as hot and terrible as the flery hell of Methodist which it has been frequently made instrumental. brimstone, which the Universalists have tempered down to a bearable condition. Now is the time to concentrate and unite our efforts, and extend this glorious work of rationalizing religion and making it practical for good to man. It has been "praising God" long enough.

### "Riding Astride."

Among the multitude of comic cuts in the pictorials, it is singular that no one has portrayed for her. collected a bouquet of several varieties, which, the Herald and other popular journals tugging away at either foot, trying to pull it over. Whenever Christianity goes to seed and casts off its The Seine is frozen over, and American skating | faded foliage in any insane performances like those of Newark, in which Scripture scenes and characters are recnacted by living persons, the Harald first and followed by a train of smaller sheets, head their long lists of sensation articles land of France," where the ice is not often of a with "Spiritualism," supposing (whether rightly or not we will not say) that their readers are as ignorant as their reporters of the true nature of Spiritualism, and that their thousands of readers who are busy all the week and sleep in church on Sunday, will be delighted at their exposure of the popular humbug. Again, when any infldel society or party of free thinkers who are unpopular with the churches, assemble to celebrate the birthday of Thomas Paine, or other noted event in infidel history, down come these wise reporters again loaded with "Spiritualism," making it responsible for every unpopular event, on either side of the meeting-house of Christians. The leading papers have ceased to be NEWS papers, but send out a long and eager list of reporters searching for some sensation subject to feed the greedy appetite of prejudice and passion. The Renan receives from his publishers one francfor | Herald, Police Gazette and Sunday Dispatch take every copy sold of his "Life of Jesus." The gales, the lead in such literature, immolating on their the first year following publication amounted to sacrificial alters every unpopular subject, sacred eight hundred thousand copies. He also receives or profane, of which to them Spiritualism is the

Berlonsly. Knowing, as we do, that Mr. Ben-Foster's rooms in West Fourth street, for the purpose of communing with their spirit-friends, it is a little singular that the proprietor of the Herald allows his reporters to belle our scientific religion

### Another Contradiction.

We clip the following from the New York Tribune, to prove further, if further proof is needed, what we have said about the Newark transactions, which the press so falsely and glaringly charged to Spiritualism; but which false charges not one of them will take back or correct, whattheir statements.

LETTER FROM DR. WICKES.

The jury in the case of Prof. E. Z. Wickes, tried at Newark on charges of publishing, offering for sale, and selling obscene publications after twenty-four hours deliberation, returned on Saturday

ounce of brains, can call it an obscene work. It was never exhibited, as alleged in the indictment, which must have been obtained by hard awearing and gross misrepresentation. The Mutual Benefit Publishing Company, which owns the publishing house in Garden street, Newark, consists of twenty-two members, who consider Spiritualism a terrific scourge and terrible delusion, and never have published a line in its favor. Mo-Ewen was simply arrested at the building because he ran there to avoid the public, and could not be driven out. I believe in the inspirational teachings of the Word of God, in the Gospel of truth and liberty. I consider modern Infidel Spiritualism the last great effort of demons to destroying soil and body. This lufamous effort of the influence of promiscuous spirits, without destroying soil and body. This lufamous effort of my persecutors to saddle the Company with Spiritualism and convict me of an imaginary crime, by thus prejudicing the public mind, has ended in a farce of a trial, which was hurried through with indecent haste, giving me little or no opportunity to defend myself. I am a native and resident of New York; was kidnapped at my office, 208 Broadway, resting the case without evidence on the merits of the book itself. The jury stood out fifty-two hours; at last unanimously agreed that the Medical Counselor is not an obscene book.

New York, Feb. 1, 1868. Obscene book. New York, Feb. 1, 1868. E. Z. WICKES.

### A Discovery.

Among the hundreds of new inventions that are constantly surprising us, no one has for a long time appeared to us so simple, natural, practical and useful as one recently made by our Bro. Wm. B. Swinnerton, of Peoria, Illinois, and called the Swinnerton New Movement. It is no less than a wheel, working any amount of machinery scarcely any noise, and saving over thirty per cent. of power and friction, and avoiding what mechanics call the dead center resistance. It is beautiful and simple, and can be applied to any machinery, from a coffee-mill to a steamboat. I understand our large hotels have applied for it at once, to avoid the noise and save strength in hoisting their guests up, where they now raise them by noisy cog wheels and hand cranks. A company has already been formed and purchased the right for the State of New York for \$120,000. which gives some estimate of its value, and no doubt they will sell it out for three or four times this amount. The railroads will be required to apply it to brakes on the cars, as soon as the public are aware of its advantages. We congratulate our brother on his valuable discovery.

### Thomas Painc.

It has seldom fallen to our lot in life to meet genial and intelligent party of ladies and gentlethe one that assembled at the Steuben House in New York on the evening of Jan. 29 to commemorate the one hundred and thirty-first anniversary not large, but large enough to furnish all the parts and variety to make it agreeable. The best of feeling prevailed through the evening (and morning) exercises. An excellent dinner, eloquent speeches, moistened toasts and pathetic sentimeuts, all with perfect harmony, made the occasion one long to be remembered by those who partook of the spirit and substance of the occasion. Letters were read from R. D. Owen, Ernestine L. Rose and O. B. Frothingham, who could not attend, Mrs. Rose on account of illness, and the others from previous engagements. Dr. Kirget, B. F. Underwood and others, made excellent and appropriate speeches, of which the reporters, except the one from the World, took little notice, being more engaged with the dinner.

Mattie K. Cassien, as will be seen by her notice, has returned to her home in Newark, N. J., where ture." There are many points well and strongly to sealed letters from spirit friends. Miss Cassien has a very slender constitution, is extremely sensitive and delicate, but in her quiet and humble way is doing all she can to bring the two worlds into more intimate relations with each other, for which we have many compliments and thanks and devouring. The new series of this popular

Our old friend, S. B. Swan, of Norwich, Conn., writes us that he is healing the sick by laying on hands. Success to him, especially with his churchgoing patients, whose souls as well as bodies D.s can reach. We hope he can save some souls as well as bodies.

### Newburyport Lyceum.

On the first Sabbath of last October, the Spiritualists of Newburyport met together in one of the halls of City Hall Building, and with an earnest and united determination, successfully organized a Children's Progressive Lyceum. Mr. Danlel Green was chosen Conductor, and Mrs. Olive Richardson Guardian of Groups. As honest men and women they all went to work, not for themselves, but for the Lyceum, and the consequence of this united effort was, that at the end of the first three months, or on the first Sabbath in January, they had paid for all of their equipments, the members were all provided with the Lyceum Manuals, all paid for, and an increase of one hundred per cent. in point of numbers. A more hapny set of faces I never met than were at that Lyceum on the first Sunday in January. All were ready to do their duty and work for the grand object of better improvement of the whole. They are now at work procuring books for a library; and better still, they are negotiating for a larger hall for the accommodation of the Lyceum and the friends that come to learn of its teachings. It seems that seed is sown in good ground and will grow, and bless the efforts of all. The Spiritualists of Newburyport are curacit in the cause. usilists of Newburyport are exceeds in the cause. They are putting forth a true prayer in deeds, not in words only. In short, they have gone to work to help themselves, and the angel-world will aid all such noble efforts. It is the Lyceum first, and lectures afterward. Sociables are held every week for mutual interchange of thought, and to add to the Lyceum fund such sums as each may feel disposed to contribute. When they have no regular speakers with them they hold Conference meetings, where all can freely express their views in such terms as to them seem best. And they seem to have learned one great lesson, namely: that all shall have the privilege of speaking the honest sentiments of the heart. N. S. Greenleaf and Mrs. S. A. Horton spoke for them in January. W. W. CURRIER.

Haverhill, Mass., Feb. 2, 1868.

REV. A. A. MINER.-At the Convention in the Melonson; on the 20th of January, called to urge that the Constitution of the United States should be so. amended as to recognize the providence of God and the Christian religion, Rev. A. A. Miner asid, "The pendulum of toleration, has swing to the wall. It is time that Christians should be tblerated."

thousand miles. A message was sent through and an answer received at the place whence it, was dispatched in three minutes. This is the greatest feat in telegraphy ever accomplished.

Being unable to find the place where all profession, and very politiely of the other in the graph profession, and very politiely of the statements in the publications have not inquired: "Mr. —, will you please tell me where the prayer meeting is held this afternoon?" The inquired in the prayer meeting is held this afternoon?" The delige of minutes in the prayer meeting is held this afternoon?" The delige of mud and will go to shide a sentiment. It is is the the Christians should be tollerant sentiment. It comes from the same intolerant sentiment. It comes from the same thought would feeling, and will go to ended as more thought and celling, and will go to ended as more thought and celling, and will go to ended as more thought and the place where the first is interested. It is entitled in the well in the wall into the wall into the wal

### New Publications.

SENSE. By "Brick" Pomeroy. Editor of the La Crosse (Wis.) Democrat. With Illustrations. New York: Carleton. NONSENSE. By "Brick" Pomeroy, Editor of the La Crosse (Wis.) Democrat. With Illustrations.

New York; Carleton.

These two books, the one thrown off from the surface and the other brought up from the interior of their author's nature, are simply curiosities by way of contrast. The "Nonsense" is nonseuse, sure enough; a book of the most droll, exaggerated, and explosive sketches imaginable; broadly overdone, yet forcing you to come down for a borse-laugh in spite of yourself. The "Sense" is a very different book, its exact opposite, in fact; and there are touches of pathos in it that are of the truest power. It should properly go with the other, as its exact counterpart and corrective. We have not run through an odder and more striking pair of books in many a day. For sale by Lee & Shepard.

FENIAN HEROES AND MARTYRS. By John Savage. Boston: Patrick Donahos. With Portraits.

This portly and handsome volume, which does great credit to the press from which it is issued. contains, besides the full and authentic history of the heroes and martyrs of the more recent movements in Ireland, a complete account of all the rebellions and revolutions in the "green lale," thus furnishing in one view a picture of all the tumultuous occurrences on that soil of which its later history makes any record. That it is well and other wheels without cogs or belts, making well-known character and ability of the author. The reader will go through these pages with increasing interest, realizing that men must indeed be inspired with lofty and patriotic ideas who could risk so much, and oppose and protest so steadily, on behalf of the soil which gave them birth and still claims them for its own, though exiles to other lands.

ECCE ECCLESIA is the title of the last of the family of religious books after the " Ecca" model. which is an essay aiming to show the "essential identity of the Church in all ages." Blelock & Co., of New York, are the nublishers, and they have made a neat volume with their literary material. Those who are interested in learning the course of history in regard to the Church, and in deciding upon the value and authenticity of the various commentaries on the Scriptures and their treatment of Judaism, the Law, the Commandments, and the doctrines generally which the with a pleasanter company or to flud a more con- Church holds and upholds, will avail themselves of the opportunity furnished by this book to inmen at a social gathering, dinner and dance, than form themselves on the entire subject. We do not pretend to endorse its positions or its criticisms, but regard it as timely and exceedingly readable when the whole ecclesiantical system of the birth of Thomas Paine. The party was gives signs of coming to the ground and being supplanted by a nobler and more spiritual struc-

For sale by A. Williams & Co.

Russell & Co. publish in very neat form, on tinted paper, gilt top, and handsomely bound, the poems of Dexter Smith, almost all of which have been set to music and been sung from one end of the country to the other. Many of these productions are very pathetic, and all are simple, and in a desirable degree homely and heartfelt. They will have a very wide circulation in this form.

W. F. Everts, of Mexico, N. Y., has published a little pamphlet on "NATURAL THEGLOGY." which he styles" An Exposition of the Principles of Natural and Revealed Religion, as illustrated by Science, Revelation, and the Works of Nashe can be addressed by those who want answers taken by the writer in his essay, to which he worthily invites public consideration.

> MERRY'S MUSEUM for February is out with its full freight of good things for the boys and girls, which they will lose no time in laying hold of juvenile, since it was begun by H. B. Fuller, the present proprietor and publisher, shows a life, spirit, and tact in management not often to be found in magazines of this class.

Lee & Shepard have the last issue of Dickens need caring of maladies neither M. D.s nor D. for the million, being "SKETCHES BY BOZ." Paper covers, price twenty-five cents. This edition of the popular author is, we are told, having an immense sale. The publishers are Peterson & Brothers, of Philadelphia.

> Cora Wilburn has published a very neat little book, in paper covers, on the "Spiritual Significance of Gems," which will be read with interest by those who are familiar with her productions. Those who desire the work of this fine writer will nddress, Rockland, Me.

S. D. & H. W. Smith, of Boston, publish HOME RECREATIONS FOR THE PARLOR OR-GAN" by William H. Clarke, containing a great variety of pieces for practice on that favorite instrument. It makes a handsome volume, and an excellent collection.

### Business Matters.

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

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

THE BEST PLACE—The CITY HALL DINING ROOMS for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays.

Dr. I. G. ATWOOD has good accommodations for patients at 26 Clinton Place, New York. F.8.3w.

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

Dn. L. K. Coonley, healing medium. Will examine by letter or lock of hair from persons at a distance. Address, Vineland, N. J. JAMES V. MANSFIELD, TEST MEDIUM, SUSWERS

ealed letters at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps. MRS. E. D. MURFEY, Clairvoyant and Magnetic Physician, 1102 Broadway, between 27th and 28th

streets, New York. Miss M. K. Cassien will sit for spirit answers to sealed letters. Inclose 82 and 4 red stamps. 248 Plane street, Newark, N. J. F1.

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# Message Bepartment

Each Message in this Department of the BAN-NER OF LIGHT we claim was spoken by the Spirit whose name it bears, through the instrumentality of

Mrs. J. M. Conant,

while in an abnormal condition called the trance These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But these who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.

The questions propounded at these circles by mortals, are answered by spirits who do not au-

nounce their names.

We ask the reader to receive no doctrine put forth by Spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

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

### Invocation. Infinite spirit, In whom we live and move and

have our being; thou whose wisdom transforms all our ignorance; thou whose life we perceive in the falling snowflake; thou who art near and dear unto us, we hasten unto thee with our praises and our prayers, and we lay them upon the sacred altar of being, and we know thy blessing will rest upon them. We thank thee for all the crosses that have been laid upon us; we thank thee for the many Calvaries that are found everywhere in life; for by ascending those mountains of despair, by drinking deep of the waters of affliction, we know how to understand ourselves. These are the mighty levers that urge us onward and inform us concerning thee. Oh, thou infinite spirit who whispereth to the souls of thy children through their experiences of life; thou whose hand is always laid upon us in holy benediction, we praise thee for all the experiences through which we have passed; for all those differences of opinion that arise here and there like many colored lights in the land; for all these different religious sentiments we thank thee, for all these different expressions of mind that make beautiful and glorious heaven and earth. Oh Lord, for all we thank thee, for we know thou doeth all things well; and whether others see as we see or not, they are all wedded to thee, they are all of thee, and thy life is their life, and their life is ours. So, Spirit Eternal, may we each one remember that thou art God over all; that thy children are our brethren; therefore, whether they sin or whether they walk in paths of righteousness, still they are thine, and being thine they are bound unto us; therefore so long, oh Lord, as there is darkness anywhere, so long as there is sin anywhere, we pray thee that we may not falter in the way of welldoing. We pray thee that our lamp of life may be always trimmed and burning, and that there never may be a time when we shall fail to do our duty to those who have need. Oh, our Father, we thank thee that we are the recipients of this glorious light of the nineteenth century; though its full effulgence did not stream upon us in our carthly life, though we could not see its beauties nor be warmed by its light then, yet, oh Lord, we thank thee for the light of to day; and we thank thee for such as we were able to perceive in our earthly lives. For that light, oh thou Spirit Eternal, is our sun, and we must revolve forever and forever around it, in obedience unto it. Oh thou father and mother of all things natural and divine, we nak that we may be strong in well-doing. Oh may we rise upon the mountains of progress and with tagle eye scan the world, saking, "Where shall we go to do the most good?" Oh Spirit Eternal, may we never faint in the way, but forever and forever may we continue to bear the crosses of exgodliness; so shall thy kingdom come and thy will be done on earth. Amen. Dec. 2.

### Questions and Answers.

CONTROLLING SPIRIT.-We will hear your propositions. QUES .- What is the punishment in the here-

after of one who commits suicide?

Ans.-It is just such a punishment as every soul receives when conscious of having done wrong. They have acted in antagonism to the law of their being. Every soul receives always the due amount of remorse for mistakes. Whatever mistakes it may make-what you call sins, I call them mistakes-every soul receives for these the proportion of punishment in the shape of remorse. The disembodied soul is able to perceive more clearly its surroundings, and more perfectly understand its relation to these surroundings than while in the body, and as it is able to perceive more clearly and understand more perfectly, it is also able to taste more keenly of the joys and sorrows of its new state of existence.

Q.-Do you consider man, either embodied or disembodied, as subject to eternal progression?

A .- That is my belief. Q.—Then is God progressive or not?

A .- I believe that the God-principle marches on through the law of progress, but I believe that that principle remains the same, yesterday, to-day and forever.

Q.-I do not know as I understand-is he pro-

gressive or not? 🛷 A.-You may understand me to say that he is not, according to my idea. The law marches on through the universe of mind and matter, through all universes of mind and matter: the law changes expression, but it is always the same of itself. It always was perfect, it is perfect, and I believe it always will be.

Q.—Then will not man ultimately reach and go

beyond God? A .- When you consider that the God-principle is infinite, is without limit, had no beginning, has no ending, can you expect that man through eternal progress will ever encircle this God-principle, ever go outside and beyond it? Certainly you cannot. God being infinite in all his attributes, if the soul is subject to infinite progress, allowing that it is, that it progresses throughout an endless eternity, even then will it ever overtake and pass beyond God? No, because God is infinite. I believe that the soul progresses in cycles, that it is perpetually revolving around its own centre in obedience to its great centre, God. I believe the soul is from God and it lives by God, this great eternal principle of mind and matter; for I conceive that God is in matter as he is in the thought,

Q .- Is man, then, a part of God? or is he outside A.-I believe that I am the child of God, there fore a part of God. I do not believe in the exist-

ence of any thing or any soul outside of God.

God not be progressive?

A .- Principles remain ever the same, while, the changing. Now I believe that I am related to name, she don't buy it. But I've tried ever-so God, as I am related to all human nature, and in hard to come. I did n't know how I should, but I to educate me,

Q .- In connection with the first question, I would ask which suffers most keenly—the suicide, or the one who murders another?

A .- From observation I have learned that the murderer suffers more keenly than the suicide, and for this reason: he has trespassed upon the law which is the life of his neighbor. He had no possible right to do it; and when he is roused to a sense of his wrong-doing, he takes in all the ers them all into himself, and they are, I assure von a most bitter draught.

But with regard to the suicide, it is somewhat have committed the greatest sin against myself. I have wronged myself more than any one else." less than the remorse of the murderer. But they to know I never stole a thing in my life. I was each suffer sufficiently for the wrong-doing, you hungry, and I wanted the cakes, but I would n't may rest assured. For every mistake the soul steal 'em. Good-by. receives due chastisement, that it may know how to avoid them in the future. Could all the suicides and all the murderers be sent back to earth to live their earth-lives over again, I think there are very few who would dare commit either crime again-very few! Dec. 2.

### Henry Parker.

I am drawn to earth again by the unhappy, reatless spirit who assisted in sending my spirit out of the body. He has quite recently learned something concerning the return of spirits after death, and it has had the effect to trouble the waters of conscience so thoroughly that sometimes they deluge the man, and make him regret that God ever gave him being. He feels that the hand of change is upon him-that in a few months he must enter that unknown world, and perhaps meet face to face the soul that years ago he committed the crime of murder against. I come here that I may assure him that I am not constituted his judge. There is a better judge that will take care of all the affairs of his life-that is nearer to him than I am-and he has more to fear from that judge than from any other. For many years he has suffered all the hell that a guilty conscience could create. He has mourned most bitterly over the part he took on that fatal night. I have watched him-I have pitied him-for I know he was led as a slave by those stronger than himself. He received but a paltry portion of the filthy lucre that lured him to crime. He disposed of it as soon as he was able to, and he has tried to live a different life since then. But in his spirit he is constantly saying, "Oh, that that ghost would only depart from me." And he fancies that I am not at rest, that I am unhappy, and that I haunt him continually. It is only the ghost of his own conscience. Nothing more. I have not visited him in vengeance. I throw off this terrible load when he shall enter mantle will fall darkly upon them, and it will enough. The world now has nothing to do with it. It is in the hands of God, and I counsel that he carry his secret with him. It may be a heavy cross, yet he can bear it much better than they can who are left here to buffet with the cold winds of scorn that will blow upon them when it is known that their father was a murderer. No, no; let me beseech of you, oh man, who trembles at death, to carry your secret with you. I will meet you when you come to change worlds. and my pity and my forgiveness shall be the water that shall wash you clean. Carry your secret with you. Your children and your friends demand it, and God asks not that you shall make this confession. You have made it to him, and to him aione you are accountable. I am Henry Parker, once collector, of Manchester, N. H. Dec. 2

### Joseph Huntress.

I came here only to listen to what my son-inlaw would say upon this matter, and I was obliged to take control and say a few words, in order to make a square departure. I am very glad he has taken the stand he has. He has disappointed the friends here, and very happily too. and particularly the mother of the man be pleads for. She feared he was coming here to denounce and advise a full confession. She is very happily disappointed. My name is Joseph Huntress.

# Robert Duncan Craig.

I am here to show to my friends that I am alive. I was not much in the dark when I was here. I had some understanding about these things, and I sometimes could talk with those who had gone before, and I many times heard the voices of my friends telling me things that were to come upon me, and I had a belief in the return of spirits. And I told my friends I should come to this place in America, and I should tell them that I lived. I am from Ayrshire. Robert Duncan Craig. I stayed here fifty-one years. It is now nine months and will be six days when the sun sets, since I Dec. 2.

### Mattie Anderson Bell.

[You are not afraid to speak, are you?] No, I you? Well, it is necessary for you to come here first, and ask your friends to provide a way for as could be handled, recognized by humanity, it you to go to them.] Do n't you never send us was a body formed for the occasion. you live far from here?] Yes, I did-pretty fat. Ples were very strongly mediumistic as well as I lived in New York, on Polymbia atrock, My himself? name was Mattle Anderson Rell. I am ten years . A .- I believe they were. In fact, I have very

God is not, how can a part of God progress, and mother. She believes that we can come, and every week she gets the paper, thinking I am coming. Sometimes when she can't pay for it, effects that shoot off from them are constantly she looks at the list, and when she don't see my no different sense. I believe the principle which did to-day. The gentleman who takes care here, we call God-sometimes Jehovah, indeed we give he was ever so kind, and he said, when I asked it many names—exists everywhere and is con- him if I could go to my mother, " Yes, little one, stantly expressing itself through every conceiv- you can." But this ain't coming to her, is it? able form of matter and mind. But I believe that [Not exactly, but you you can send a message to this inner life, this divine principle of itself remains her.] You will put my name in right away, unchangeable. This is my belief. I may change won't you? [Yes, and when your mother gets my belief as I pass on-I cannot tell that I shall your message she will go to some medium, and not. I should be very sorry to believe that that they will let you talk to her. If your mother is which I cherish now so dearly I should always poor, they will give her a sitting without pay.] cherish. No, I do not expect that I have gained In New York? [Yes.] My mother's name is all, that I have attained the highest summit of Martha Bell. Wellvedon Columbia street, someknowledge in these matters. By no means. I am | where about forty-four or forty-five-I aint sure but a child scated at the foot of the cross, earnest- about the number. [There is a gentleman here ly beseeching the great father and mother of life from New York who will try to assist you to speak with your mother.] Tell her Georgie is well. He is gone to sea, and he is well. [Is he older than you?] Yes, he is fourteen. We was n't always poor. When I was born, my mother said we lived in a nice place, and we was n't poor.

Tell mother I did n't steal them cakes; I did n't. Mother thought it was so strange because I brought 'em home, and could n't tell who gave 'em to me. Well, I could n't, I am sure I could n't. surroundings and all the different circumstances I went into a store, and a gentleman was buying that have grown out of the murder, and he gath- cakes, and he bought a whole bag full and gave to me, and I took them. Wasn't it right? [Certainly.] I told my mother I did n't steal em, but she thought perhaps I did, and perhaps different. He generally reasons in this wise: "I I told her a story. But I told her then I did n't -and I didn't. I didn't know who the gentleman was, and I don't now. [He was very He judges, to be sure, from an external and su-kind, Yes, he was; he gave me a whole bag perficial standpoint, but that is the way they full, bigger than he had. Mother thought I took generally judge, consequently his remorse is far 'em from some cart. I did n't do it. I want ber

> Seance opened by Theodore Parker; letters anawered by Henry Wright.

### Invocation.

Our Father who art in heaven and on earth. and whose loving kindness and wondrous wisdom bath watched over us all the days of our lives, thou who art near unto us, thou who art the strength for our weakness, thou who art wisdom unto our ignorance, we this hour return thee thanks for all thy blessings; and in deep contrition of spirit we bow our faces before thee, acknowledging all our waywardness, and all the mistakes we have made in life. We acknowledge, oh Spirit divine, that we have not always followed our highest light. We have not always obeyed that inner voice that is of thee; for the confusion and disturbances of the external world have so wrought upon as that we have fallen many times, and as many times have been uplifted by thee. Oh our Father, we do not doubt thy love, we do not question thy wisdom, but still forever and forever we send out our song of thanksgiving and the murmur of our prayers unto thee; for like the summer brooks we must ever find action in the sunlight of thine eternal power, and as thou hast given us to praise and to pray, so our soul finds utterance through these channels, and thereby becomes lifted nearer and still nearer unto the understanding of thy wondrons self. We lay the prayers and praises of thy children that we have gathered in our walks through life upon the holy altar of faith, and we expect thou wilt bless them; we expect thou wilt understand their meaning, and every one of them, oh Spirit divine, thou wilt fashion for good and for use. We thank thee that we are permitted to walk through the valley and shadow of mortal life: we thank thee that thou hast called upon us pity him, and I may be the first to assist him to to retrace our steps, wandering again o'er the sands of time, and listening to the waves as they the land of souls. I would counsel that he carry dash upon its shore. Oh, we thank thee that life ternal life, till, oh Lord, we shall recognize thee in his secret with him, and for this reason: He inthe fullness of thy glory. Oh, grant that thy chil- tends, when the hour of change is upon him, to thank thee for the great variety of mind and matdren on the earth may learn the law of life, may make a full confession. I would not counsel to ter that is everywhere exhibited; we thank thee practice all those Christian virtues that belong to that, for he has children and friends and he should for all the variety that exists in mind upon reliwithhold this confession for their sake. The gious subjects; we thank thee for the great variety in matter; the glory with which thou hast not help him-not at all. He fancies that if he decked the earth; we praise thee for the stars confesses he shall rise above it. But no, it that give their light at night; we praise thee for is not in mere confession. He has confessed to the sunlight; for the rain-drops; ay, for every-God over and over and over again. That is thing, thou Spirit of Love and Wisdom, we return thee thanks. And, oh Lord, while thy children on the earth continually seek to know more and still more of thee, oh may they consult that inner voice that ever whispers of thee, and may they read thy Scriptures that thou hast written everywhere. Oh may they turn not alone the leaves of any written volume, but oh may they turn the leaves of Nature, and there study thee. So shall thy kingdom come here on the earth, so shall thy will be done here as it is done where souls have a better understanding of themselves. Amen.

# Questions and Answers.

QUES .- Will the intelligence explain this passage—Luke xxiv: 39: " Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and hones, as ye see me have." If it was a spirit body, why did he say he had flesh and bones? and why did he eat?

ANS .- Concerning this particular case we have no positive knowledge, for that is born only of one's experience; but judging from analogy, we suppose that if Christ had passed through the change called death, and if he was, after passing through that change, a dweller within a sufficiently condensed body as to be able to meet the senses of humanity, we are to suppose that that body was formed of material particles, and these were drawn from mediumistic bodies and the atmosphere. The same has been done in your day, is being done all over the land, and it is vain for the skeptic to cry out "I do not believe it"-vain, so far as staying the light is concerned, for it will continue to roll on till all the darkness is dispersed. I suppose this body that the disciples handled, this body that he was said to have determined to be composed of flesh and blood and bones, was a material body formed for the occasion, as I have before said, out of the atmosphere and some mediumistic body or bodies. I do not believe in the resurrection of the body of Jesus after death—the material, natural body. Science gives that theory the lie. It is in no sense true. We are told that everything is possible with God; but we know that God acts by eternal, immutable law, and we know he never tramples upon that law. It is always the same. Now, then, if Jesus had passed through the change called death, there was an entire and am not afraid, but I wish I could go home. [Do distinct separation between himself spiritual and himself natural, therefore if he had such a body

home? [Not often, unless it is quite near, Did Mr. WHITE Do you not suppose his disci-

MR. WHITE.-Would not their being in har-

mony so long on the earth give him greater power to reake a body to sliow to them? [ ] [[ ] ] A.—Yes, and in all probability if the harmony between the disciples had not been broken by the' would never have been crucified-you would never have had a Calvary in the Christian religion, you would never have had a Saviour in Jesus of Nazareth. But one was unfaithful and betrayed his master, and what followed you all know-or at least you know what the record tells yon. By-and-by you will learn much more concerning that.

Q.—The progress and happiness of society and the world in all ages have been impeded and marred by bad men-monsters, I would sayinfluence in the spiritual world?

A.—To a certain extent they do. You should consider that all that this life has produced, all that belongs to it, either natural or spiritual, is in the imperfect state consequent upon the imperfect state of the earth. It has not yet arrived at that point of perfection by which it can sustain good men entire, or good women entire. There are poisonous plants everywhere upon the surface of the earth, and there are poisonous theories everywhere. There is spiritual poison as there is material poison, and both, I believe, are legitimate children of this planet, the earth. Now, then, as the earth grows, becomes more perfect, more spiritually unfolded, and more naturally unfolded, it will give you a higher type, not only in the vegetable, mineral and animal, but in the spiritual. But all these things come by slow degrees. The world was not made in six days, by any means. Man was not created in the twinkling of an eye, but thousands upon thousands, ay, millions upon millions of years rolled away ere thought was born. Now you have just as good a class of men and women upon the earth as the less 't was a better wake than I could make myearth can take care of. Be satisfied; work on as self. the earth works on. The earth does not complain. It performs its mission, and I am very much inclined to think you will all perform yours, whether you desire to or not.

Q.-Will not this world receive, ere long, some astounding intelligence from the spiritual world? Will not the gates of the spiritual world be opened, so that we shall have a flood of light that shall sweep away darkness, superstition, priests, popes, &c., in one general ruin?

A .- That very thing is being done as fast as there is any necessity for its being done. You are receiving to-day all the light you can bear, all you are ready for. The snirit-world has, indeed, a great ocean of light in the shape of truths that are new to you, to bestow upon you when you are ready to receive them. Milk for babes, meat for mature age.

Q.-Would it not be better for Spiritualists to organize-I mean the Spiritualists of this world and the spiritual—on some grand or universal platform? Such a thing could be done without being sectarian.

A .- Yes, it would be better, in my opinion, and, in my opinion, it will be done.

Q.—Is there not organized, in the spirit-world, congress to control and direct the great spiritu-

al movements in the earth-life? A.—There is such a group of spirits as your correspondent refers to; but they do not control directions, they may be prohibited from doing so, because of the want of some instrument through whom to manifest. Sometimes the atmosphere is against them; sometimes the soil. Different localities produce different thoughts, as well as different material influences. Dec. 3.

Paulina Bickford. I have the light of this glorious way of return, though I was not in the way of being informed a fog. Mine always stayed with me, through parted from my own suffering body less than four same in hell. So I am; but leave out the hell. days. Some months before my death I learned a very little concerning the way that spirits were said to return at this place, and I made up my mind then, if it was true, I would certainly make the attempt to come. But I said nothing of my intentions, though I thought of them very much and they were among the first of my thoughts after I was freed from the body. I was sick a long time-many months-with consumption. I lived on Main street in Charlestown, And, oh, I we have the power to return; that the spiritworld and this are so woven together that there Bickford, and I am assisted here by one of my husband's patients who died about two years ago, she herself having learned the way. I desire that my friends may lay down all prejudice. and visit some place where I can come; and I truth of life after death. Farewell. Dec. 3.

### Nathaniel Jones.

aint it? I stood waiting for my turn, while that fully realized before death that I should be able lady was speaking, and I thought to myself; "Poor to return, perfectly and clearly. I hoped I should, show there is for me!" for it seemed to me as if but I did not know. I entered the spirit-world the vital forces were all used up, and I thought from Flora, Boone Co., Ill. And I have to say to there were no lungs at all, and that was a bad go the dear friends here in Massachusetts, those for me, because I had a pretty good pair myself. But I find that a medium is very much like a speaking trumpet—don't make no difference who It is real, absolutely real. There is no vagary speaks through it, the trumpet remains just the same. By gracious! I am happily disappointed Well, book me as all right on the other side, will you? Happy as a young rooster! [Who are you?] Who am I? I suppose I am just the person I was before I died, that is, without a body You mean to say what is my name, do you? [Yes.] Well, sir, the name I had, when I was here, was Nathaniel Jones. That's the whole of it. And I am from Illinois; not exactly a rail splitter, but enter it. Only live in accordance with the highest then I could split a rail if I was to try. I've been on a flat-boat, and I been into considerable many different kinds of truck, but I've come out all right, all right. Got sent over on this side by a satisfied state, awaits you beyond death. You little brush I had with a "grey back." He got as hadly whipped as I did, only I went out a little sooner, so we are both here. He thinks it's all right, and so do I. [He is here to help you, is he?] To help me? Not a great deal that way! I reckon I help him more than he does me, for he is one of me while they remain on earth, and welcome the kind that was almighty ignorant when he them when their time to change comes. My was here. (To the spirit.) No offence to your majesty, sir. I don't mean to put him down at all, but then he was. That's owing to alavary, He was a white slave-slave to the aristocracy of the South. I told him so, and first he hopped up but I knew more than he did.

tist persuasion; but I was n't, and I do n't know what I was; it's very hard to tell: They booked me for the lower regions, so I thought I'd come back and tell them I was booked a little higher. That's what brings me here. [Did they give you unfaithfulness of one of their number, Jesus over as lost?] Yes, one of my good old relatives -pious clear through-gave me over sometime ago; right over to the devil; could n't do anything with me, anyway. I'd been prayed for, and gone to the meetings; I did everything a body could do to get religion, but I did n't get it, and they thought I was n't a subject for grace, and so gave me over. And now, you see, they think I'm a little worse off than I am, and I come here to give them a surprise. I am not any worse off, and, I take it I am a little better off. Do n't have to do things now that go agin the grain. Don't have to do what from the unprincipled politicians in our midst, to you do here, if you don't like it. So I rather kings, emperors, popes, &c. Now I desire to think I shall get up pretty respectable sometime. know if those frauds on mankind still hold their But I shan't never jine any church. You may just reckon on that. Tell the folks I shan't never fine no church.

See here, now: little Sarah-they know who she is-died in the full faith, right clear up to the top of the ladder, and she don't stand a whit higher than I do-not a whit. Now, what's the reason? Why, I take it, I had the internal goodness that equaled hers. That's it, aint it? Never mind the rough outside; that's nothing, you know. It's the good motives that make the real

Well, well, I wonder what they'd say if they could believe that our Abe-they know him well-I wonder if they could believe that he comes back, just the same as I do, and talks, just the same. I want them to know he does. They aint posted; they 're behind, just the same as the chap there was, when he was down South, following in the wake of somebody that had more money than he did. I never did it! No; I was just as good a man when I hadn't a copper as when I had four thousand dollars in my pocket-just the same. I never followed in anybody's wake, un-

I have a special message to send to my brother Sam. He has plead with the Lord, I suppose, two-thirds of his life for me. I want him to know now that I am happy, and in the way of doing considerable good; and, now that I've come here, I expect to be able to do considerable more. And, if he wants to know further than I give him here, let him seek some of these good folks that I can come through, and I'll try to give it. The Bible he gave me did me considerable service. Sometimes I used it for one thing, and sometimes for another; can't say I read much in it. Never took to it. I really can't say what became of it. He has thought considerable about it; wishes he had it as a relic; but I don't know what became of it. It done me considerable service; I thanked him then, and I thank him now.

Don't forget to book me all right-not below, but above - will you? [What town were you from?] Springfield. Oh, yes, I'm up in the world. Old Abe did n't come from the same stock exactly, but we're from the same town. [Won't your brother want you to give your age?] Thunder! don't he know? I am now in my fortieth year, right now-I mean if I was here in the body. It's the body that grows old, you know. I take it I am about eighteen; not a whit older, stranger. I tell you there is nothing like keeping a good happy spirit all the time in attendance upon you. If you happen to get into a brush, have a little place inside that is all right, that you can send to the affairs of earth-life—not by any means. They in case of a storm. I always managed to. When only exert as much influence over those affairs as Sam got into trouble in money matters once, he they are able to, by and through the instruments said to me, "Oh dear, Nat, I am just as unhappy that they find on the earth. Sometimes, although as I can be." "What for?" says I. "Oh I've they may desire to influence largely in certain lost everything." "Have you?" says I. "Yes, I've lost everything. No, I have n't lost God." "Oh I thought you had. Your stories don't agree." Now, I've been clear down, but I never saw the time when I had n't a little place inside I could crawl away to and feel that I was all right. It was n't no religion -- none of your cooked-up stuff. No, sir; it's natural. You see his was a sort of a fog that forsakes you-no, it was n't fog, it was sunshine that forsakes you in concerning it before my death. I have only been | thick and thin. Now he will say I am just the Good-by, stranger. A happy trip to you when

# Priscilla A. Leonard.

I have made many very earnest endeavors to communicate at this place since my death, which occurred in the spring of 1866, but they have all been unsuccessful till to-day. I had supposed that a great crowd gathered here on every such occasion as this, but that does not well express want my friends-I want them all to know that | the idea. I think if one were to call it an innumerable throng it would answer better. And if the dear friends I have left will only consider it is scarce a line to divide them. I am Paulina in that light, they will not wonder that I have not manifested to them from here. It is exceedingly difficult to gain access to your medium unless one has powerful aids. Sometimes little children have more than adults. But I have no right to complain, but only to be thankful that shall-I know I shall demonstrate to them the there is such a way, even if many are disappointed in reaching their friends in this way.

A real happiness possesses me here in the dear old State of Massachusetts. Many happy days What a strange contrivance a good medium is, have I passed in this State-very many. I never dear to me in Taunton and in the West, that I realize more than I expected to in this spirit-life. about it. It is the real world. I live here and enjoy the society of my darling Willie-my dear, baby boy who came to me a short time since, and is just as real to me and belongs just as much to me as he did here. And all my other dear friends -they are not shadows-and I enjoy their society and their love, far more than I ever did here. I want my friends to know that this spirit-life is a tangible, perfect life, and they need not fear to light you have. Do just as well as you can id the circumstances you find yourselves surrounded by. That is all that is required of you. A happy. will be so perfectly satisfied with it that it will become heaven to you.

"I want to tell George that I am satisfied with all that has been done since I left. I come to him often, and shall always watch over those dear to name was Priscilla A. Leonard. Dec. 3.

### Ida Banborn.

The second

¿Lam Ida Sanborn; from St. Josephs, Mobile. HI want you to tell my father and mother that I: like a young raccoon, ready to fight. But by-and-came here. I was eight years old and fourteen: by he began to see it himself, and then he was days when I died. I don't know what I died of willing to back down and learn. I aint educated -a fever I don't know what the fever mast Ara gen a Kankee? of Yes. Was St. Josepha Q.—Then if man is eternally progressive and old new; yes, more than tent. I want to go to my strong evidence toward knowledge in that matter. | Most all my folks are of the Methodist and Bap | where you lived, a town or willings?] | It was before the strong of the live of the live

### BANNER OF LIGHT.

mean Missouri. Oh, I forgot what I come for. You will say, won't you, that I want to come to my father and my mother, and they must find somebody that I can come through? [They must find, you a medium.] Yes; not a dead one-a live one. I am dead, I know, but I'm not dead. [Only your body, not your spirit.] I don't want a dead me-

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- 1 11I.

Was you in the war? [No.] My father was, but he didn't get killed. You send letters now, don't you? [We print spirit messages in our paper.] Does it make any difference who comes? [No.] You know I am a "reb." I was when I was here. [That makes no difference.] Are you sure? [You don't think I would tell you what was not true, do you?] No; I beg your pardon; but my father has told me so much about the Yankees—no, I like you; I don't want to doubt you; but I heard so much.

My father belongs in Virginia. Tell him I came, won't you? and that I want to come to Was you in the war? [No.] My father was,

My father belongs in Virginia. Tell him I came, won't you? and that I want to come to him? [Is he in Virginia now?] He is going through Virginia and Alabama and Georgia, seeing to his business. [What is his business?] He says his business is all upset. I don't know how. He was in the cotton business before the war, and he had an interest in the turpentine business down in Georgia, but he says everything is ness down in Georgia, but he says everything is all upset. I don't know what his business is all upset. I don't know what his business is now. He is all round. I can't hardly keep the track. [Have you any brothers or sisters on the earth?] Yes, I have some half ones; I have n't any own brothers and sisters. Their mother is time. here. Mine is n't, you know. She is a fine lady, a beautiful lady. She is from Kentucky. I reckon I shall help her to come here next timeif you have n't any objections. [None at all. Will your father get this message?] Yes, because I shall follow and see; and if he don't, I shall come again, and then I shall tell you where to send it. Don't you know how folks do? I've watched them. And when folks that know something about these things see it in the paper they cut out the piece, put it in a letter, and send it to them. There is a little boy here who says his mother got his letter that way. She did n't know what to make of it, and they told her to just go to a medium and find out.

[Come and see me sometime.] Where do you live? [Here in the city.] Do you want me? [Oh yes; I should be very glad to see you.] Well, I should n't wonder if I come to see you sometime. I shall, if my letter does n't go safe. Are all your folks Yankees? [Yes.] Well, I don't know-I heard so much about 'em that was bad-I never lived with any. Good day. Dec. 3.

Scance opened by Theodore Parker; letters answered by Henry Wright.

### MESSAGES TO BE PUBLISHED.

Thursday, Dec. 5.—Invocation; Questions and Answers: Clarke Smoods, 15th Mass., to his friends; Charles Bacheler, 3d Mass. Cavalry; John Harris, of Liverpool, England, to his brother William brother William.

Monday, Dec. 9.—Invocation; Questions and Answers;
Susan Brown, of Portland, Mc., to her children; Lizzle Templeton, to her mother, in St. Louis; Stephen Kelley, of Collinaville, Mo.; Warren Mears, of Manchester, Mass., to his

parents.

Tuesday, Dec. 10.—Invocation; Questions and Answers;
Mary Graham, Evansville, Ind., to her friends; Mrs. Allen, to
her children; Alec F. Forney, 2d Louisiana Infantry, to his
friends.

her children; Alec F. Forney, 2d Louisians Iniantry, to his friends.

Thursday, Dec. 12.—Invocation; Questions and Answers; Prederle Seltzer, of Cleveland, to his brother Carl; Lillian Worcester, of Milford, Mass.; William Sayles, of the ship Navono, to his wife, in New York.

Hondow, Dec. 16.—Invocation; Questions and Answers; Dexter Fields, of Mariboro', N. H., to his family; John Hali, to his mother, in Cambridgeport; Nellie Fogg, of Chicago, to her mother; Henry Pevere, to his son.

Taesday, Dec. 11.—Invocation; Questions and Answers; John E. Judd. of Bellair, Mid.: Lemuel Foster, to his mother; Polly Flint, of Manchester, N. H., to her children.

Thursday, Dec. 12.—Invocation; Questions and Answers; Hannah Thorpe, of Providence, R. I.; Luna Filnt, of Iswich, Mass., to her parents; Charlle Phelps, to friends in New Orleans; George A. Redman, to Mr. Colby.

Monday, Dec. 2.—Invocation; Questions and Answers; Charles A. Taylor, 6th Mass., Co. D.; Robert S. Forbes, of Missouri, to his brother Samuel; Janet Graham, of New York, to her parents.

to her parents.

Tuesday, Dec. 24.— Invocation; Questions and Answers;
Julia K. Bridgeman, to friends in New York; Engene Tyler, of
Norfolk, Va., to his mother; Tom Alken, to his friend Dr.

Smith.

Thursday, Dec. 26.—Invocation; Questions and Answers;
Enoch Davis, of Troy, N. Y.; Janet Josephs, of New Bedford,
to her mother; William Temple, of Springdeld, Ill., to his
mother mother.

Monday, Dec. 30.—Invocation; Questions and Answers;
Herbert Penniman, of Louisiana; Patrick Mooney, to his sisr Mary; Katie Murray, of Fairhaven, Mass., to her Aunt

ter Mary; Katle Murray, of Fairhaven, Mass., to her Aunt Neille.

Tuesday, Dec. 31.—Invocation; Questions and Answers; John McDougal, to his friends in Glasgow and Dunkirk; Olive Taylor, to her parents in Orange, N. J.; Annie Dyke, to her mother, in Chicago; Patrick Mur,hy, of Dover, N. H.

Thursday, Jan. 2.—Invocation; Questions and Answers; Pierre Beatharmais, of Boston, to his heirs in France; Rarah Cohbett, of Boston, to her mother and sister; Hiram Woodbridge; of New Bedford, to his friends.

Monday, Jan. 8.—Invocation; Questions and Answers; Joe Barrows, 3d Vt. Cavairy, St. Albans; Martha Niles Stacy, Gled in Paris; Feter L. Denny, St. Paul, Minn.

Tuesday, Jan. 3.—Invocation; Questions and Answers; Alice Hill, to her Aunt Catharine Pool, in New Orleans; Ella Mayo, of Boston, to her mother; Willle J. Hendricks, of Brooklyn, N. Y., to his father and mother.

Thursday, Jan. 9.—Invocation; Questions and Answers; Henry K. Shelton, of Louislana, to his friend, Philip Baymond; Avonia Jones Brooke; Matthew Fagan, of New York, to his family; Johnnie Joice.

Thursday, Jan. 16.—Invocation; Questions and Answers; Faward Globa Kusuld Alded at Nawrets 32 years are to his

Avonla Jones Brooke; Matthew Fagan, of New York, to his family; Johnnie Joice.

Thursday, Jan. 16.—Invocation; Questions and Answers; Edward Glies Russell, died at Newgate 32 years ago, to his son; Nathan Ciarko, of St. Paul, Minn.; Alico Louisa Bowditch, of Somerville, Mass., to her mother.

Monday, Jan. 20.—Invocation; Questions and Answers; Lucy Ann Mears, of Newburpyort, to her aunt; Capt. S. S. Sulley, First Colorado Cavairy, to his friend Col. S. F. Tappan; Edward Holley, son of Lient. Col. Nathaniel Holley, to his mother; Enoch Brown, of Titusville, Penn., to his children; "Birdle" Wilson, to her parents.

Tuesday, Jan. 21.—Invocation; Questions and Answers; Ramuel Roberts, of Mercalith, N. H., to his friends; Joseph Hetton, of Hallowell, Me., to parents and family; Eliza Dow, of Epping, N. H.

of Eppling, N. II.

Of Eppling, N. II.

Of Eppling, N. II.

Other of Eppling, Jan. 23.—Invocation; Questions and Answers;

Nathaniel Angell, of Cincinnati; Ellen Read Wade; George
Clarke, of Gloucester, to his wife; Josephine Jones, of New

Orienns.

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Juraday, Jan. 30.—Invocation: Questions and Answers;
Mary Stratien, of Gloncester, Mass., to her friends; Horace
Kimball, of New Bedford; Harriet Buck, of Montgomery, Ala.,
to her brother William.

Monday. Feb. 3.—Invocation; Questions and Answers;
William likon, of Missourt, to his trother Nathan; Edward
L. Stevens, of Brighton, 1st Meut. Co. H., 54th Mass.; Clara
Pope: Frank Hanson, of Washington Village; Flerence
Streeter, of New York, to her mother.

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# Simon Kezar, Sutton, N. H.....

Convention at Buffalo, N. Y. A semi-annual Convention of the Genesce Association of Spiritualists will be held at Lycoum Hall, corner Pearl and Court streets, Buffalo, Tuesday, and Wednesday, Feb. 18th and 19th, commencing at 10 1-2 o'clock A. M.

It is earnestly hoped that all the ten westernmost Counties of the State (embraced within the limits of this Association) will be well represented in this Convention, as business of much importance to this missionary enterprise will be brought forward for consideration.

Mr. Geo. W. Taylor, who for three or four months past has been employed as Hissionary,

will make his report.

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expected to attend, and contribute to the interest of the occasion.

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town. [You mean in Alabama.] No, I don't; I A Capital Inducement to Subscribe for the Banner of Light.

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### Obituaries.

From Duxbury, Vt., January 7th, the spirit of Ansel Turner

Consumption laid its heavy hand upon him, and after days of intense suffering his spirit passed to another and a better land. A lovely wife and two small children mourn the loss of so kind a companion and father; and yet they truly feel that their loss is his gain. Gently will his angel presence be felt by the mourning ones, who can but say, "Thy will, oh God, be done!"

Passed on to higher life, from Williamstown, Vt., December lith, Mary S., only daughter of Moses and Aseneth Parsons, and wife of William Z. Pratt, aged 24 years.

Bhe had gladdened the home of her friends by her gentle and loving presence, and then passed with the beatman pale from their sight. But they have the bleat assurance that she still lives. She was a firm believer in the communion of spirits. And now that she has stepped upon the shore of the Bunmer-Land, her loving spirit will hover around the loved ones left, watching over her little child, so early deprived of a mother's care.

Passed to the spirit world, January 21, from West Boylston, Mass., Mrs. Charlotte Goddard, aged 85 years. She was a firm believer in Spiritualism.

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The stomach, from a variety of causes, such as Indigestion, Dyspepsia, Nervous Debility, etc., is very apt to have its functions deranged. The Liver, sympathizing as closely as it does with the Siomach, then becomes affected, the result of which is that the patient suffers from several or more of the following symptoms:

Constipation, Flatule ICE, Inward Piles, Fullness of Blood to the Head, Acidi-ty of the Stomach, Nausea, Heart-burn, Disgust fob Food, Fullness

BURN, DISGUST FOB FOOD, FULLNESS
OR WEIGHT IN THE STOMACH,
SOUR ERUCTATIONS, SINKING OR FLUTTERING AT THE PIT
OF THE STOMACH, SWIMING OF
THE HEAD, HURRIED OR DIFFICULT
BREATHING, FLUTTERING AT THE HEART,
CHOKING OR SUFFOCATING SENSATIONS WHEN
IN A LYING POSTURE, DIMNESS OF VISION,
DOTS OR WEBS BEFORE THE SIGHT,
DULL PAIN IN THE HEAD, DEFICIENCY OF PERSPIRATION, YELLOWNESS OF THE SKIN AND
EYES, PAIN IN THE SIDE,
BACK, CHEST, LIMBS, ETC., SUDDEN FLUSHES OF HEAT, BURNING IN
THE FLESH, CONSTANT IMAGININGS OF

THE FLESH, CONSTANT IMAGININGS OF EVIL, AND GREAT DEPRESSION OF SPIRITS.

The sufferer from these diseases should exercise the greatest caution in the selection of a remedy for his case, purchasing only that which he gations and inquiries pos-fully compounded, is free from injurious ingredients, and has established for itself a reputation for the cure of these

This remedy will effectuate ally cure Liver Complaint, Jaundice, Chronic or Nervous Debility, Dyspepsia, of the Kidneys, and all Discourse of the Kidneys, and all Discourse or the Kidneys or the Kidneys, and all Discourse or the Kidneys or the cases arising from a Disordered Liver, Stomach or Intestines.

# DEBILITY,

RESULTING FROM ANY CAUSE WHATEVER,

PROSTRATION OF THE SYSTEM.

Induced by Severe Labor, Exposure, Hardships, Fovers, &c., Is speedily removed. A tone and vigor is imparted to the

whole system; the appetite is atrengthened; food is enjoyed; the atomach digests promptly; the blood is purified; the complexion becomes sound and healthy; the yellow tings is eradicated from the eyes; a bloom is given to the cheeks; and the weak and nervous invalid becomes a strong and healthy

PERSONS ADVANCED IN LIFE,

And feeling the hand of time weighing heavily upon them, with all its attendant ills, will find in the use of the Toxic a new lease of life.

### NOTICE.

It is a well established fact that fully one-half of the female portion of our population or are seldom in the enjoyment of good health; or, to use, their own expression, "never feel well." They are languid, devoid of all energy, extremely nervous, and have no appelite. The Tomo will prove invaluable in these cases.

### TESTIMONIALS.

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

Philadelphia, March 16, 1867. I find Hoopland's Greman Tonic is a good remedy, useful in diseases of the digestive organs, and of great beneat in cases of Debility 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 TONIG & Valuable medicine in cases of attacks of Indigestion or Dyspepsia. I certify this from my experience of it.

Yours truly, From Rev. Jos. II. Kennard, D. D., Pastor of the Tenth Baptist Church, Philadelphia.

Dr. Jackson-DRAR SIR: I have been frequently requested to connect my name with recommendations of different kinds of medicines, but regarding the practice as out of my appro of medicines, our regarding the practice as one of my sphro-priate sphere, I have in all a creates declined; but with a clear proof in various in-my own family, of the use-deman Tonic, I depart for once from my usual course, to express my full conviction that, for General Debility of he System, and especially for Licer Complaint, it is a safe and valuable preparation. In some cases it may fail; but neually, I doubt not, it will be very beneficial to those who from the above cause.
Yours very respectfully,
Eighth, below Coates street. suffer from the above causes.

# CAUTION.

HODELAND'S GERMAN TOKEG is connecticated. See that the signature of C. M. JACKSON is on the wrapper of each bottle.

Principal Office and Manufactory AT THE

### GERMAN MEDICINE STORE, No. 631 ARCH STREET.

PHILADELPHIA, PA.

CHARLES M. EVANS, Proprietor, Formerly C. M. JACKBON & CO.

PRICES. HOOFLAND'S GERMAN TONIC IS fiut up in quart bottles, at \$1,50 per boltle, or a half dozen for \$7,50.

Do not forget to examine well the article you buy, in order to get the genuine. For sale by Druggiets, Storekeepers and Dealers everywhere, or sent by express on receipt of the money.

Jan. 4 .-- cowly

Mediums in Boston. DR. MAIN'S HEALTH INSTITUTE AT NO. 230 HABRISON AVENUE, BOSTON.

FIGURE requesting examinations by letter will please en-a close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age.

MRS. A. C. LATHAM, MEDICAL CLAIRVOYANT AND HEALING MEDIUM, IVI 207 Washington street, Boston. Mrs. Latham is eminently successful in treating liumors, Rheumatism, diseasee of the Lungs, Kidneya, and all lillious Compilaints. Parties at a distance examined by a lock of hair. Price \$1,00. 12w—Jan. 4. AURA HASTINGS HATCH, Inspirational Medium, will give Musical Scances every Monday, Treeday, Thursday and Friday evenings, at 8 o'clock, at 8 Kitterdes place, opposite 69 Friend street, Boston. Terms 25 cts. Feb. 1.-4\*

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

SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) 13w-Jan. 4. MRS. AMELIA BABBITT, Business and Test Hedium, No. 34 Rast Canton street, Boston. Circles on Tucadays, Fridays and Sundays MRS. R. COLLINS still continues to heal the sick at No. 19 Pine strest, Boston, Mass.

MISS BECKWITH, 28 Camden st., Boston, Trance and Wilting Medium. Hours 9 to 12 and 2 to 5; Mondays excepted. Terms \$1. 13\*-Jan. 11.

MRS. FLINDERS, Medical and Remarkable Realing Medium. Advice \$1,00. 41 Harrison Avenue, Boston, Mass.

## Miscellaneous.

NEW MUSIC. Songs and Cheruses for Spiritual Meetings and Circles.

With Rosebuds in my Hand; or, "Birdie's" Spirit Song (with Chorus). Peetry composed in spirit-life by Anna Cora Wilson, (dedicated to Mr. and Mrs. L. B. Wilson,) and rendered by Miss Lizzie Doten. Music by John P. Ordwar, M. D.

"With rosebuds in my hand,
Fresh from the hummer-Land,
Father, i come and stand
Close by your side.
You cannot see me here,
Or feel my presence near,
And yet your 'livile' dear
Never has died." Price 35 cents ; postage free.

Come, Darling, come to the Spirit-Land.

Song and chorus. Poetry and music by John P. Ordway, M. D. nd chorus. Poetry and music by John P. Ordw
"I'm in the spirit-land, my child,
liappy in thinking of you;
I'm with you now in spirit, darling,
Angels are with you too;
Angels watching, angels singing,
Come, darling, come to the spirit-land;
Flowers of gold we now are wreathing,
Come, darling, come to the spirit-land."

Something Sweet to Think of.

Song and chorus. By John P. Ordway, M. D.

"Something sweet to think of, in this world of cars,
Though dear friends have left us, they bright spirits are;
Something sweet to dream of—hark! it is angels say:

"Call them not back again, they are with you every day."

The above beautiful pieces are some of Dr. Ordway's best
compositions, and will have an immense sale. Each can be
used us a song, if desired. Price 30 cents each, sent post-paid. O'er Graves of the Loved Ones Plant Beauti-

ful Flowers. Song and chorus. By John P. Ordway, M. D. Price 50 cents. Praise to God.

Written by George W. Birdseye, to the music of the cele-prated American Hymn by M. Keller. Frice 35 cents; postage free. For sale at the Banner of Light Office. SOUL READING.

SOUL READING,

Or Psychometrical Delineation of Character.

M. R. AND MRS. A. B. SEVERANCE would respectfully

M. announce 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 past
and future life; physical disease, with prescription therefor;
what business they are hest adapted to pursue in order to be
successful; the physical and mental adaptation of those intending marriage; and hints to the inflamoniously married,
whereby they can restore or perpetuate their former love.

They will give instructions for actifimprovement, 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 fail, as hundreds are willing to testify. Meptics are particularly invited to investigate.

Everything of a private character kern structly as secu.

For Written Delineation of Character, \$1.00 and red stamp.

Hereafter all calls or letters will be promptly attended to by
either one or the other.

Address. M.R. AND MRS. A. B. SEVERANCE. ather one or the other.
Address. MR. AND MRS. A. B. SEVERANCE,
Jan. 4.—13w Milwaukee, Wisconsin.

DR. J. R. NEWTON

WILL Heal at
Pultiski House, Savannah, Ga.,
Commencing Feb. 2th.

MRS. MARY LEWIS, Psychometrical or Soul
Reader, would respectfully amounce to the public that M. 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 inture. Having been thoroughly test ed, she is confident she can give general satisfaction to the public. For written Delineation of Character, and Answering Questions, 81,00 and red stamp. MRS. MARY LEWIS, Morrison, Ill. 6w-Jan. 18.

### COOKING BY STEAM! H. L. DUNCKLEE'S FULTON STEAMER.

A Great Revolution in Cooking

A. Moni of 8 or 10 varieties cooked over one ole of a Stove or Hange in half the time it can be done by any other process.

Paddings, cake, or bread cooked at the same time, ever Meats, Pouitry, Pointoes, Cabbage, Turnips, Beets and Onlons, without partaking of the flavor of these vegetables.

This apparatus condenses its own steam during the cooking, and all the judges and flavor concentrated in the lower vessel make a delicious soup by the addition of a little seasoning.

This steamer has the advantage over all others, by having each part made so it can be detached and cleaned from all the impurities or deposite arising from cooking.

A single Bonnii Gas Burner will do the work of a 56 dollar stove. An examination of this apparatus will convince any one of

its superiority over all others.

Agents wanted in every town in the U.S. Ten sizes, from 6 to 50 dollars. POND & DUNCKLEE. 87 Blackstone street, Boston, Mass.

DR. HALL'S VOLTAIC ARMOR,

GREAT SCIENTIFIC REMEDY FOR COLD FEET, RHEUMATISM

Magnetic Bands and Soles.

NEURALGIA PARALYSIS, NERVOUS HEADACHE DYSPEPSIA, SCIATIOA, and

# ALL NERVOUS DISORDERS. THE MAGNETIC INNER BOLES can be depended on a positive remedy for COLD FERT and IMPERFECT CINCELATION. Descriptive Circular, with Testimonials and directions for use, malicel free. Bold by all Druggists throughout the United States. VOLTAIC ARMOR ASSOCIATION, PROPRIETORS, 172 Washington street, Bostop, Mass. Jan. 4.—tf DRUNKARD, STOPI

FINE Spirit-World has looked in mercy on scenes of suffer-ling from the use of STRONG DELIK, and given a STREET that takes away all desire for it. More than Eight Thou-sand have been redeemed by its use within the last seven years.

If you cannot call, send stamp for Circular, and read what
it has done for others.

The meditine can be given without the knowledge of
the patient, Address, O. CLINTON BEERS, M. D., Se.
670 Washington street, Boston, Mass.

MILLER'S HEPATIC' POWDERS,

PARECULAR OF THE ALIC PUBLICAL DIRCOVERY.

These Powders are a newly discovered Vegetarlik Liver Remedy, having a natural and specific affinity for the liver and billary functions. They some to vigorous, healthy action to pid, diseased liver; atfiniate the kidneys, and correct ail billous derangements. Bent to any address by mail with fall directions for use. Price per package, 80 cents and two red stamps. Seed for Circular. Address, LEO MILLER, Appleton, Wis.

Pieton, Wis., San. 25.

NEW JERSEY AND WEST VIRGINIA

FARMS, for sale on easy terms, or exchange, Farms in

West Virginia to lease, to good men, with some capital. B

FEANKLIN CLARK, I Park Place, New York city.

Feb. 8.—13w

Acw York Advertisements.

# THE GREAT SPIRITUAL REMEDY MRS. SPENCE'S.

### **POSITIVE AND NEGATIVE** POWDER8.

The maric control of the Pesitive and Negative Powders over diseases of all kinds, is wenderful beyond all procedent.

THE FORITIVE FOWDERS CURE Nematics, it is included, it

and cure of the lera, both the Positive and Negative Powders at needed.

The Positive and Negative Powders do no violence to they stem; they cause no purging, no mausea, no weatting, we marcottaing; yet, in the language of M. W. lichmont, of Chenae, III. "They are a most wonderful medicine, a sailert and yet to effections."

As a Family Medicine, there is not now, and never has been, anything equal to Mrs. Spence's Positive and Negative Powders. They are adapted to all ages and both sexes, and to every vurlety of sickness likely to occur in a family of adults and children. In most case, the Powders, if given in time, will cure all ordinary stacks of disease before a physician can reach the patient. In these respects, as well as in all others, the 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 thing as fail.

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

FIF YNICIANS of all schools 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 feet.

Frince terms to agency any accomplete explana-free. Circulars with fuller lists of diseases, and complete explana-tions and directions sent free postpaid. Those who prefer spreader; if the derections as to which kind of the Powders to use, and how to use them, will please send use brief descrip-tion of their disease when they send for the Powders. Mailed, postpaid, on receipt of price.

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

### FRED. L. H. WILLIS, M. D., No. 29 West Fourth Street, New York. (NEAR BROADWAY,)

CLAIMS marked success in the treatment of all Chronic and Nervous Disorders, Epilepsy, St. Vitus Dance, White Swelling, Paralysis, Local and General Bebillty, Pulmonary Consumption, &c. will a word, all Morbid Conditions affecting the Vital or Functional Action of the flystem.

(3) Office Hours, for Examination, Consultation and Treatment, from 8 to 1] of clock A. M., and from 4 to 7 o'clock r. M. Patients unable to call, will be visited at

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

# THE CREAT INDIAN

DILE AND SALT RIEUM RUMEDY. The mission of the red man from the spirit-land has ever been one of kind near to the pale face, and from O-KA-H-KKK, once a medicine man of the lawness, has been given, through the mediumahin of the well-known Mrs. Stasts, an Herb Solre that never falls to cure Piles and Salt Rimem. I box mailed to your address on receipt of 81,00. Address, EDWARD J. SHELTON, 83 Amity street, New York. DR. J. P. BRYANT.

(Returned from California,)

WILL heal the sick at his residence, 808 WEST MIR ST., W. (near bih ave.) NEW YORK.
Invalids will find this place easy of access by the street cars and stages, and but a short distance from the Hadson Biver, Harlem, and New York and Bostot, Railroads.

16—Dec. 21. WHISKERS.—DR. LAMONTE'S CARROLA will force Wolskers on the smoothest face, or Hair on Bald heads. Never known to fail. Rample for trial sent for 10 cents. Address, REEVES & CO., 78 Nassaust., New York. Oct. 12.—6m

MRS. H. S. SEYMOUR, Business and Test Medium, No. 1 Catroll 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.

Jan. II.—6w MRS. JENNIE WATERMAN DANFORTH, Clairvoyant l'hysician, No. 313 East 33d atreet, between lat and 2d avenues, New York, magnetizes and cures acute and chronic diseases, in the trance state. 25w°—Dec. 14.

MRS. COLES, Medical and Business Clairvoy-ant, 431 (old No. 407.) Second avenue, New York. Feb. 8.-4w\* PR. WM. L. FLEMING possesses remarkable healing power. Treats insanity, 31 West 46th st. N. Y

MRS. COTTON, Magnetic Physician, 451 3d avenue, New York, cures by laying on of hands.

# Miscellaneous.

CARTE DE VISITE PHOTOGRAPHS

OF the following named persons can be obtained at the Banner of Light Office, for 25 CENTS BACH:

REV. JOHN PIERPONT, LUTHER COLBY, JUDGE J. W. EDMONDS, EMMA HARDINGE, AIRAHAM WHITE, IRAC H. RICH, ANDREW JACKSON DAVIS, JOAN OF ARO, ANTONE (by Anderson), J. M. PEEHLES, PINKIE, the Indian Malden; 50 cents.

From the property of the Indian Malden; 50 cents.

DR. J. T. GILMAN PIKE, Pavilion, 57 Tremont street, Room No. 5, 110STON, MASS.

OFFICE HOURS, 8 to 12 M.; 2 to 5 F. M. All other hours devoted to outside patients.

N. HS. ALL PRESCRIPTIONS carefully prepared and put up by himself.

From an experience of ten years, Dr. P. is convinced of the curative efficacy of Electricity and Magnetism, and is constantly availing himself of these occult forces in the treatment of his patients.

OUTAVIUS KING, M. D., COTAVIUS KING, M. D.,

Eclectic and Botanio Druggist,

684 WARIINGTON STREET, BOSTON.

POOTS, Herbs, Extracts, Olis, Tinciares, Concentrated
It Medicines, Pure Winesand Liquors, Proprietory and Popular Medicines, Pure anied pure and genuine. The Anti-Secotia Panacca, Mother's Cordial, Inealing Extract, Cherry
Tonic, &c. are hieldinesprepared by Jamsel, and unsurpassed
by any other preparations. N. B.—Particular attention paid
to putting up Spiritual, and other Prescriptions. Jan 4.

to putting up SPIRITUAL and other Prescriptions. Jan. 4.

N. H. STAIRE. OLAIRVOYANT ARTIST.

N. H. STAIRE. OLAIRVOYANT ARTIST.

ALL Persons having photographs of deceased friends, no matter how imporfect, even if taken after doath, and looking corpse like, can have them converted into the most beautiful life-like oil portraits, by sending them to me. The price will be somewhat hower than that of apirit portraits proper which, owing to the lack of proper conditions, cannot at all times be taken. All orders must be accompanied by the photograph and a portion of the money. The price will be not less than 626, which is about on-tilled of what a competant arist would charge for the same work taken from life.

Feb. 3.—3w

THE MAIDEN IN THE SPIRIT-LAND.
THOUSANDS of copies of this most wonderful and truly
T breautiful plature have been sold, and many more are
awaiting orders at 50 cents each. Address.
BOPHIA EIREMPELS.
Ton 25 --4 mg.
CHICAGO. I.L.

FREE Our New Catalogue of IMPROVED RECOIL DIES. MORE THAN \$200 SPENGER & CO., Brattleboro, Vt. Liw-Feb. 8. BOARDING, by the day or week, at 54 Hud-son street. Boston, Mass. 4we-Feb. 6.

A. B. OHILD, M. D., DENTIST. 50 Behool street, next door East of Parker Hease, Boston

# Bunner of Tight.

### WESTERN DEPARTMENT:

J. M. PEEBLES.....EDITOR.

We receive subscriptions, forward advertisements, and ranged all other business connected with this Department of the Banker of Light. Letters and papers intended for us, should be directed to J. M. Perselles. Local matters from the West requiring immediate attention, and long articles intended for publication, should be sent directly to the Hannes office. Hoston. Persons writing us this month, will direct to Philadalphia, Pa., cars M. B. Dyott, 2st South Third street.

### Indians' Conception of Death.

That faithful friend of the remaining red menna well as Indian Peace Commissioner, appointed by the Thirty-ninth Congress-Col. Tappan, recently put into our hands a volume written and published in Philadelphia, 1796, by Capt. Jonathan Carver, relating to the "genius, manners and customs of the Aborigines."

Rich was the repast its perusal afforded. Thanks to the man who could write so justly, so magnanimously of a people considered barbarian and heathen. Accepting his testimony-and there could not well be higher—the Indians' regard for truth a hundred years ago, the purity of their social life, their practical examples and religious principles, towered infinitely above the Christianity of this century. In confirmation of the same thought, Gen. Harney, who has been in the army since 1818; served on the staff of Gen. Jackson; was all through the Seminole, Black Hawk and Mexican wars; among the Indians on the plains and in Oregon for years, says: "I never knew an Indian violate his plighted faith, or the rights of hospitality." And further, "I regard them as among the bravest people in the world." On page 261, Mr. Carver writes:

"An Indian meets death in his but with the same resolution he faces it in the field. His indifference is truly admirable. If he is a Chief he makes a kind of funeral oration to his friends, and issues orders for the preparation of a feast before his departure for the higher hunting-grounds. After the breath has departed, the body dressed in the same attire it usually wore while living, and is sented in an erect posture on a mat er skin. The relations being seated around, each

or skin. The relations being seated around, each in turn speaks to the deceased, recounting his heroic actions to the following purport, in language exceedingly pleasing and poetical:

'You still sit among us, brother; your person retains its usual resemblance and continues similar to ours, without any visible deficiency, except that it has lost the power of action. But whither has that breath flown that a few hours since sent up smoke to the Great Spirit? Why are those lips silent, and why are those feet motionless, that a silent? and why are those feet motionless, that a short time ago were fleeter than the deer on yonder mountain? We will not, however, bemoan thee as if lost to us, or thy name buried in oblivthee as if lost to us, or thy name buried in oblivion; for thy soul yet lives in the great country of spirits, with those of thy nation that have gone before thee; and though we are left behind to perpetuate thy fame, we shall one day join thee. Actuated by the respect we bore thee while living, we now come to tender thee this last act of kindness, by laying thy body with those of thy predecessors gone before thee; hoping at the same time thy spirit will mingle with their spirits, and be ready to receive ours when we also shall arrive at the great Country of Souls."

Our author further says: "The Indians believe that the souls of the deceased employ themselves much in the same manner in the country of spirits they did on earth. • • • They send messages by the dying to those that have previously gone to the brighter hunting-grounds of the Great Spirit," and by a sort of magic they profess to bring back their departed to deliberate in the proceedings held around their council-fires. "The honor of their tribe is the first and most prominent emotion of their hearts. Actuated by this, they brave every danger, endure the most exquisite torments, and expire triumphing in their fortitude-not as a personal qualification, but as a national characteristic."

### "Central Christian Advocate."-Free Love.

Walking down Locust street, in St. Louis, December last, we stepped into the office of the Methodist Christian Advocate, an organ devoted to the propagation of sectarian dogmas and an indiscriminate slandering of Spiritualists, skeptics and all who do not mutter the Methodist Shibboleth.

When an artless youth, we were taught, in a Baptist Sunday School, to consider "truth" and "Christian " synonymous; but the observations of older years, lifting the curtain, uncloaking and revealing the popular priesthood of the age, speedily proved there was a terrible tendency in the clerical profession to misrepresentation and downright falsehood. See the following from the "Chris-

tian Advocate":

"Free Lovers.—Will you be kind enough to inform me (through the columns of the Central) what is the creed and practice of the sect or society called the Free Lovers! I was asked for information on this point a few days since and was unable to answer the queries propounded to me. All the reply I could make was that it was an abominable institution and a diagrace to our land. Having been in the United States service for the last four years, my opportunities for acquiring information have been very limited. Hoping this may be found worthy of attention, I am respectfully, yours truly.

A Paivara BOLDIER.

Free Lovers are Spiritualists who have lost all shame who

Free Lovers are Spiritualists who have lost all shame, who live together in open public adultery, and proclaim thoir independent of the management of the penitentiary. The practice is the legitimate result of the horrible doctrines of the spiritualists, whose preachers are humbugs and villains of the first water. The best way to treat them is to keep away from their indecent orgies, and have nothing to do with them or their principles.

We will not say that this minister of the Lord Jesus Christ, in the above, willfully and maliciously falsified, only that, in his expressions, he has been exceedingly economical of truth.

Look at it: an earnest, inquiring man- a soldier, anxious to reach the facts concerning Spiritunlists and Spiritualism, propounds candid questions to a clergyman-editor. This clerical gentleman, Rev. B. F. Crary, D. D., editor of Central Christian Advocate, St. Louis, Mo., responds as above-a style quite peculiar to the professional clotb.

For the benefit of this private soldier we would say that Spiritualism, equally unpopular in jails, penitentiaries and evangelical churches, claims not only, as believers, crowned heads in Europe, but numbers millions in this enlightened country, among which are jurists, judges, poets, scholars, senators, philosophers-in fact, the very literati of the land. They have hundreds upon hundreds of religious organizations, and a multitude of Children's Progressive Lyceums. They are printing books, monthlies, periodicals and papers, their central thought being the great, growing, religious thought of the world. They believe in the divine existence, God; in heaven and hell as conditions; in inspirations; in frayer as aspiration; in rewards and punishments as cause and effect; in truth, virtue, purity of heart, immortality, and enjoy the blessed privilege of holding conscious communion with angels and the departed loved

ones of the apirit-world. Col. Thornes By Florence, efflor, of, fiel Constitutions when this high standard, investigation has shown him to have formerly belonged to some sectarian church, and not having, as yet, entirely outgrow "Me inherited theological taint trabs mitted from Abraham, David, Golomou, and the patroning the Union, tendering it their adventiage are held in Lycum Hall, corner of Court and Pearl streats, every Bunday at 104 A. M. and 17s. M. Children's Lycum meris at 17s. M. Children's Lycum at 27s. M. Children's Lycum at 27s. M. Children's 17s. M. M. Wright, Children's 17s. M. M. Wright They further believe in the sauctity of every

his plane. And, by way of refreshing his memory, not mentioning the gross immoralities that charncterized Christians of the dark ages, we especially refer him to this teaching of the great thunderer against the Roulsh Church. Said the reformer, Luther: "For my part, I cannot condemn the man who may wish to marry several wives, and I do not think such plurality contrary to the Holy Scriptures."

Also Dr. Samuel Johnson, sometimes quoted as the great Christian moralist, said: "A husband's infidelity is nothing."

writing of the American priesthood, uses the following printed language:

"The Protestant Clercy have, when it suited their interest, laughed at the arrogant pretensions of the Papist Clercy to infallibility. We view their pretensions to authority in just the same light. \*\* \* I honestly confess that the popular clergy and their schemes appear to me fraught with mischlef to the temporal and eternal interests of men," &c

Parson Brownlow, writing in the Knoxville Whig upon the folly of " foreign missions," says: "Our best portions of territory are overion with thiswes and out-throats, who need reform even more than the heathen masses of China. Japan or Persia. Many of the Protestant preachers, especially in the South, ought to have plous missionaries among thom, to convince them of the sin of lying, swearing and druntenness. Let us use our funds at home, until our own people are reformed."

City Dailies and secular Weeklies abound in the vices of Christians, in clerical misdemeanors and criminalities. Their multiplicity is absolutely frightful. We have before us the record of over two hundred Orthodox clergymen who, within a few years, have been proved guilty of child-whipping, wife-poisoning, licentiousness and adultery in its worst forms; in fact, the crimes of the clergy have become so numerous and fearful that the "Pulpit," a monthly journal, published in Chicago, and devoted to the interests of the Orthodox religion,

a monthly journal, published in Chicago, and devoted to the interests of the Orthodox religion, has the following telling article:

We infor from what we have in private conversation, and the very state of the orthodox religion what we read in the public to the interest of the orthodox religion to the public to the interest of the public to the public to

one to the number of the debauched.

Let these putrid brethren be cut off and put away, and let there be a rigorous endeavor to lift the standard of elerical purity in the above, as well as in every other respect; but let it be remembered also that the steadfastness of the clergy is a matter of amazement, when the considerations we have named are taken into the account."

This confession, published in the above-named Orthodox Magazine, is not a full confession. If the veil were lifted, if the bigoted sectarists of this age were revealed, as they will be when disrobed of mortality-if seen precisely as they are, they would be considered as little more than a class of theological hucksters, dealing out adulterated truth in small measures, for a pecuniary consideration, to the multitude that are hungering and

thirsting after righteousness. Many clergymen live in glass houses. None are perfect. Few are sufficiently stainless and sinless to be justified in stoning others. As around every old ruin mosses cling and wild vines creep, so the worst in every community have their good traits-their moments of hope and aspiration, and the best have their imperfections. Accordingly the truly great, crowned with wisdom and robed in charity, believe ill of others slowly, deal justly. love mercy, and exercise that sweet charity which the inspired Paul considered greater than faith or

Gently sings our sister. Alice Carev:

# "Among the pitfalls in our way The best of us walk blindly; Bo man, he wary, watch and pray, And Judge your brother Aindly."

Washington Items. Mrs. Nellie Temple Brigham, one of our most pleasing and eloquent speakers, is engaged in Washington for the month of February. She will be appetained at the hospitable and harmonial home of Julius H. Mott, Esq. Mrs. S. A. Horton, the praise of whose mediumship and lectures still rings in the city, stopped with these

true reformers during her successful engagement. John Beeson, the long tried friend of the Indian, has returned from Oregon with documents relating to the tribes in those regions and their treatment by the whites. He is an avowed Spiritualist, and says spirit-communion was universal with the original Indians.

Mrs. Cora Daniels has been expected by friends to reach Washington for several days. She is lecturing principally now upon the "wants of the loyal people of the South?" A A Control of the

Giles B. Stebbins is in the city, employed as an agent to look after certain manufacturing inter-

A. E. Newton attended the meetings in Harmonial Hall Sunday. Full as usual of benevolence

ed still with the Orthodox teachings of the pres- contrast. The Washington Chronicle-saume to it-refuses to publish Spiritualists' Surday notices In leveling dense forests, not the keen-edged under the head of "Religious Intelligence." Will razor, rather the axe and the bush-hook are the the one hundred thousand readers of the Banner better implements to wield. So, in noticing the of Light, the readers of the Religio-Philosophical false statements of this Doctor of Divinity, we Journal and other Spiritualist periodicals in the must be permitted, for the moment, to descend to country bear this in mind, and in the language of our fraternity "govern themselves accordingly"?

Many of the present congresamen are Spiritualists, but most of these gentlemen are either too busy, too cowardly, or too shiftless to attend the Bunday meetings. This they make up in a measure, however, by beleaguring mediums for private scances through the week. Down on this policy and expediency! Spot cowards! 'If a man will play truant to his religious convictions he will to his political. Too radical for a conservative, and too conservative for a radical, we feel perfectly free to criticise these political trimmers The great theologian, Alexander Campbell, and traders. They will ultimately find that principle is the only safe position. Parties die, but principles, truths and inalienable rights live forever.

There are several prominent mediums in Washington: Mrs. A. Hull, clairvoyant and magnetic physician, formerly from New York; Mrs. J. Lanston, test and semi-conscious trance medium; Mrs. A. D. Cridge, gifted psychometrically; Mrs. Young, drawing medium; Mrs. Ferree, trance and delineator of mental characteristics.

Dr. John Mayhew, earnest in every good word and work, is anxious to communicate with the committee on "spiritual statistics," appointed at the last National Convention of Spiritualists. This is an important matter, and the committee should feel the responsibility devolving upon it. The doctor is desirous of seeing this work progressing.

### Correction.

In the Banner of Light of Feb. 1st, 1868, under the heading "One Step Higher," I notice two

mistakes:
Mrs. Dorothy Perkins's age was seventy-six,

instead of sixty-six.

The services were held in a Free Church, but

Children's Progressive Lyceum meets at 11 o'clock A. M. Speakers engaged:—I. P. Greenleaf, March i and 8; Miss Eliza II. Fuller, April 5 and 12; Dr. J. II. Currier, May 3; Dr. J. N. Hodges, May 10.

Woncester, Mass.—Meetlingsare held in Horitoultural Hall every Bunday atternoon 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:—J. G. Fish during February; II. B. Storer during March.

Spainoristo. Mass.—The Praternal Society of Spiritualists hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 7r. x.; Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lecturesat 7r. x. Speak er engaged:—J. G. Fish during March.

Stonenam. Mass.—The Spiritualist Association hold meet-

erengaged:—J. G. Fish during March.

STONEHAN, MASS—The Spiritualist Association hold meetings at Harmony Hall two Sundays in each month, at 23 and 7 r. M. Afternoon lectures, free. Evenings, 19 cents. Wm. H. Orne, President. The Children's Progressive Lyceum meets every Sunday at 163 A. M. E. T. Whittler, Conductor; Mrs. A. M. Kempton, Guardian.

Fitzeneng Mass.—The Spiritualist hold meetings every Sunday afternoon and evening in Belding & Dickinson's Hall The Children's Progressive Lyceum meets atsame place at 23 r. M. P. H. H. Brigham, Conductor; Mrs. Wm. H. Simonds, Guardian; N. A. Abbott, Secrepary.

Bailogerour, Cons.—Children's Progressive Lyceum meets every Sunday at 113 A. M., at Lafayette Hall. Dr. H. H. Crandall, Conductor; Mrs. Anna M. Middebrock, Quardian.

Concord. N. H.—The Children's Lyceum Association of

every Sunday at 11 A. M., at Lathyette Hall. Dr. H. H. Grandall, Conductor: Mrs. Anna M. Middlebrook, Guardian.

Concord, N. H.—The Children's Lyccum Association of Progressive Spiritualists hold meetings every Sunday, in Central Hall, Main street, at 7a clock F. M. The Progressive Lyccum meets in same hall at 2 F. M. Dr. French Webster, Conductor: Mrs. Robinson Hatch, Guardian; Mrs. J. L. T. Brown, Secretary.

Manoristrian, N. H.—The Spiritualist Association hold meetings every Sunday at the City Hall, at 2 and 64 o'clock F. M. K. A. Scaver, President; C. E. Freeman, Secretary.

Banori, Mrs.—Spiritualists hold meetings in Proner Chape every Sunday, afternoon and evening. Children's Progressive Lyccum meets in the same place at 3F. M. Adolphus G. Chapman, Conductor; Miss M. S. Curtiss, Guardian.

Dover and Foncoff, Mrs.—The Children's Progressive Lycsum holds its Sunday assaid in Mervick Hall, in Dover, at 164 A. M. E. B. Averill, Conductor; Mrs. A. K. P. Gray, Guardian. A conference is held at 18 F. M.

HOLLOR, Mrs.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings Fostland, Mrs.—Meetings are held every Sunday in Temperance Hall, at 164 and 30 clock.

Progressive Lyccum meets at 13 And evenings at 7M o'clock. Progressive Lyccum meets at 13 And evenings at 7M o'clock. Progressive Lyccum meets at 13 And evenings at 7M o'clock. Progressive Lyccum meets at 13 And evenings at 7M o'clock. Progressive Lyccum for the Hall, All 16 And 18 An

Conductor, J. w. Lewis; Guardian, Mrs. Abbie H. Potter.
Naw York Cirr.—The Society of Progressive Spiritualists
hold meetings every Sunday, in Masonic Hall, No. 114 East
lith stroet, between 1d and 4th avenues, at 18% A. M. and 7%
r. M. Conference at 12 M. Children's Progressive Lycem at
24 r. M. P. E. Farnsworth; Conductor; Mrs. H. W. Farnsworth Conseries

P. M. Conference at 13 m. Children's Progressive Lyceum at 23 F. M. P. F. Farnsworth; Conductor; Mrs. H. W. Farnsworth; Quardian.

The First Society of Spiritualists hold meetings every Sunday arming and evening in Indoworth's Hall, 806 Broadway. Conference every Sunday at same place, at 2 F. M. Seatsfree.

The Spiritualists hold meetings every Sunday at Lamarine Hall, corner of 6th avenue and West 25th street. Lectures at 109 o'clock A. M. and 15 F. M. Chafference at 2 F. M.

BROOKLYM, N. Y.—The Spiritualists hold meetings at Cumberiand street Lecture Room, near DeKaib avenue, every Sunday, at 3 and 15 F. M. Children's Progressive Lyceum meets at 104 A. M. J. A. Bartiett, Conductor; Mrs. B. A. Bradict, Gardian of Groups.

Spirituali Meetings for Inspirational and Trance Speaking and Spirit Test Manifectations, every Sunday at 2 F. M., and Thursday evening at 1% o'clock, in Granada Hall (Upper room), No. 112 Myric avenue, Brooklyn, Also, Sunday and Friday avenings, at 18 o'clock, in Condinental, Hall, corner, Fourth and South Minth Street, Williamstory. Also, Sunday and Friday avenings, at 18 o'clock, in McCarties Temperance Hall, Franklin street, opposite Post-office, Green Point. Contribution 18 cents.

Oswndo, N. Y.—The Spiritualists hold mastings every Sunday at 13 f. M. J. L. Root, Owndelstery favels. Declittle, Guardian, Monnisania, M. Y.—First Society of Progressive Spiritualists—Assembly Booms, corner Washington avenue and fifth Surface. Ediricus at 13 M. F. M. In Lyceum Hall, corner of Court and Pearl streets, every Sunday at 19 A. M. and

Williams shoo, N. Y.—The Spiritualist Society hold meet-ings every Wednesday evening, at Continental Hall, Fourth street, supported by the voluntary contributions of members and friends.

Tambane bier, Ris . antitial inwitten wie bielden ut'th

and friends.

13 there City, N.S.—Spiritial (mouthings are bridge at the Church of the kirly Spirit, 14. North estmet. Lecture in the morning at 164 f. s., upon hatters defende and Philosophy as basic to a small the content of the same the special of the same the solid, with solemine experiments and illustrations with philosophiesi apparatus. Lycaum in the afternoon. Lectur in the evening, at 19 of lock, by voinkless speakers, upon the Science of Spiritualist and Friends of Progress hold meetings in Maise Hall, No. 4 Bank street, at 24, and 24 r. M. The atternoon is dayouted wholly to the Children's Progressive Cycaum. G. T. Leach, Conductor; Mrs. Harrist Parsons, Guardian of Groups.

Visulard, R.J.—Friends of Progress meetings are held in Plum-street Hall every Sunday at 104 A. M., and evening. President, C. B. Campbell; Vice Presidents, Mrs. Sarsh Coonley and Mrs. O. F. Stevens; Corresponding Secretary and Treasurer, S. G. Sylveist; Recording Secretary, H. H. Ladd. Children's Progressive Lycaum at 113 r. M. Hosea Allen, Conductor; Mrs. Portic Gage, Guardian, Hrs. Julia Birgham and Mrs. Tanner Assistant Guardians.

Hammonyor, N. J.—Meetings held every Sunday at 163 A.M., at the Spiritualist Hall on Third street. J. B. Holt, President; Mrs. C. A. K. Poore, Secretary, L. Lycaum at 1 r. M. J. O. Ransom, Gonductor; Miss Lizue Randail, Guardian of Groups.

of Groups.

Wasnikovok, D. C.—Meetings are held and addresses delivered in Harmonial Hall, Woodward's Block, 318 Penusyl vania avenue, between Tenth and Eleventh streets, avery Suuday, at 11 A. M. and 7 P. M. Progresive Lyccum meetis at 12% o'clock. George B. Davis, Conductor: A. D. Cridge, Guardian. Speakers engaged:—Mrs. Nellie, J. T. Brigham during February; Mrs. M. J. Wilcoxson during March; Mrs. Alcinds Withelm during April. Conference, Tuesday, at 1 F. M.; Platonic School, Thursday, at 7 P. M. John Mayhew, President.

CLEVELAND O — Spiritual March, 100 Mayhew,

President.

CLEVELAND, O.—Spiritualists meet in Temperance Hall every Sunday, at 185 L. M. and 78 r. M. Children's Progressive Lyccum regular hunday acssion at 1 o'clock r. M. George Rose, Conductor; Misa Clara Curtis, Guardian. NOSO, CONQUCTOR; MISS CISTS CUTIES, QUARDIAN.
TOLDO, O.—Meetings are held and regular speaking in Old
Masonic Hall, Summit street, at 7½ r. x. All are invited
free. Children's Progressive Lyctum in same place every
gunday at 10 a.m. A.A. Wheelock, Conductor; Mrs. A.A.
Wheelock, Guardian.

Wheelock, Guardian.
CINGINNATIO.—The Spiritualists of Cincinnatinavsorganred themselves under the laws of Ohio as a "Religious Socie
y of Progressive Spiritualists," and have secured Green wood
hall, corner of Sixth and Vine streets, where they hold regular meetings on Sunday mornings and evenings, at 184 and
75 o'clock. The Progressive Lyceum meets immediately before the morning lecture. A. W. Pugh, Conductor.
CLYDE, O.—Progressive Association hold meetings every
Sunday in Willis Hall. Children's Progressive Lyceum meets
at 10 A. M. A. B. French, Conductor; Mrs. C. Whipple,
Guardian.

St. Louis. Mo.—The "Realest of Conductors."

at 10 A. M. A. B. French, Conductor; Mrs. C. Whipple, Guardian.

St. Louis, Mo.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis hold three seasions each Sunday, in the Polytechnic Institute, corner of Seventh and Chestnut streets. Lectures at 164 A. M. and 75 P. M.; Lyceum 25 P. M. Charles A. Fenn, President; Mrs. M. A. McCord, Vice President; Henry Stagg, Corresponding Secretary and Treasurer; W. H. Rudolph, Librarian; Miss Mary J. Farnham, Assistant Librarian; Myron Coloney, Conductor of Lyceum; Miss Narah E. Cook, Guardian of Groupe; Mrs. J. A. Goloney, Musical Director. First-class speakers requested to open correspondence with Henry Siagg, Eq., with a view of lecturing for the Society.

Carhage, Mo.—The friends of progress hold their regular meetings on Bunday afternoons. C. C. Colby, President; A. W. Pickering, Secretary.

Yarss Citt, Ill.—The First Society of Spiritualists and Friends of Progress meet for conference Suudays at 23 P. M. Bickings, Ind.—The Friends of Progress hold meetings ev-

Mas. Tags Rain. Inspirational speaker, Kalematos, Mis. C. Walppio Castryian.

May in the Polytechnol institute, correct Seventhan Chest and the Control of t

establish Lyceums. Is engaged for the present by the Massachusetts Spiritualist Association. Those desiring the services of the Agent should send in their calls carly. Address, care of Banner of Light, Boston, Mass.

P. CLARK, M. D., will answer calls to lecture. Address, 140 Court street, Boston.

DR. J. H. CURRIER will lecture in Warwick, Mass., Fcb. 12 and is. Address, corner of Broadway and Windsor street, Cambridgeport, Mass.

J. P. COWLES, M. D., will answer calls to lecture. Address "Illidadie, Mich, card of drawer 56.

Mas. Eluza C. CRARS, Storgis, Mich., box 485.

Mas. Eluza C. CRARS, Storgis, Mich., box 485.

Mas. Eluza C. CRARS, Storgis, Mich., box 485.

Mas. Laura Cuppy, Hanfrancisco, Cal.

J. B. CAMPBALL, M. D., Cincinnati, O.

Mes. Hartin Clark, trance speaker, East Harwich, Mass., Dr., Janks Coorx, Bellefontaine, O., will lecture and take subscriptions for the Hanner of Light.

Miss. Manistra P. Cross, trance speaker, will answer calls to lecture. Address, liampitead, N. H., care of N. P. Cross.

IRAH, CURRIS, Hartford, Conn.

TROMAS C. COSTABIER, Iscutiver, Lowell, Mass.

Miss. C. CARES, Clark, Engle Harbor, Orleans Co., N. Y.

Mas. Denaburg, trancespeaker, Vinlend, N. J., box 272.

TMOS. COOK, Berlin Heights, O., lecture; on organization, JUDOR A. G. W. CARESE, Clentonati, O.

CHARLES P. CROOKER, inspirational speaker, Fredonia, M. Y.

Mass. Awalla I. Coley, trance speaker, Lowell, Ind.

Miss Litzie Dotraw, Pavilhon, 67 Tremonistreet, Boston, Hamar J. Duzgier, inspirational speaker, Cardington, O.

George Dutton, M. D., Rutland, Vt.

Ambrew Jackson Davis, 47 Mainstreet, Cambridgeport, Ms.

Henry Van Dorm, itancespeaker, 48 and 50 Wabash avenue, Chicago, Ill.

Miss. Clark H. DeEvere, trancespeaker, Newport, Ms.

Publ. E. Mess. Latturer, Honth Coverter, Cont. The Control of t

MIS. AGRES M. DAVIS, S. M. MIUSITES, COMDITARY PORT, MS. HENRY VAN DORM, trance speaker, 48 and 50 Wabash avenue. Chicago, Ill.

MIS. CLARA R. DREYMER, trance speaker, Newport, Me. Dr. H. E. EMBET, lecturer, South Uoventry, Conn.

A. T. Fossis engaged for the present by the Connecticut Spiritualist Association. Address, Hartford, Conn., care of J. S. Dow, Il Fear street.

S. J. FISHEXY, TOY; N. T.

MISS ELIZA HOWE FULLER, Inspirational speaker, 67 Purchase street, Boston, Mans., or LaGrange; Me.

DR. H. P. FAIRFIRLD, Calceburg, Ill., box 1603.

MRS. FARMIE B. FILLOS, Genth Madden, Mass.

J. G. FISH will speak in Pittaburg, Pa., during February; in Springded, Mass., satisf, March; in Philadelphia, Pa., during April; May, 4um; J. Shad August, locat; in Battle Creek, Mich., during September; and thence "Westward hot" for the natt ist months. Address, Hammonton, N. J., MRS. M. L. FERKER, Inspirational speaker, will receive calls to lecture. Address, Ellery street, Washington Village, South Boston, Mass.

Miss ALMEDIA B. Fowler, impressional and inspirational speaker, Nevada, Story Co., Lowa.

A. B. FERKER, lecturer, Clyde, C.

REY, J. FRANCIS. Perisbville, N. Y.

MRS. CLARA & EMPLACEMENT, Newport, M. J. Hard, CLARA & EMPLACEMENT, Newport, May., March

Mas. C. Lat. A. Hay Derguer, Respect, Mc. 1 a. de. Harther will beak in Primouth, Mass., March I and G. Wendel like to make further engagements. Address for the present, 52 Washington avenue, Chelsea, Mass., or as above.

above.

Dr. L. P. Gricoff, inplicational speaker, will answer cally to lecture. Address taw-rence, Mass. Lawar Dis Foods Gondow. San Francisco, Cal. Jone F. Guillo will answer calls to lecture. Address, Law-rence, Mass.

Mas. Laura De Fords Gordow, San Francisco, Cal.
John F. Gulld will answer calls to lecture. Address, Lawrence, Mass.
Mas. G. L. Garricende speaker, If Dedarst, Rew York.
Saran Diavra, medicalize lipreaker, Rehis, Mith.
W. A. D. Humz, lecturer, West side P. O., Cleveland, O.
Lynaw C. Howe, lampirational speaker, Laons, N. Y.
Dr. M. Hemar Houds we will lecture in Battle Creek,
Mich, during February and April. Will lockure week-evenlings. Address as abovis.
Mich, during February and April. Will lockure week-evenlings. Address as abovis.
Mosas Hull. Hobari, Lake Co., Ind., will speak in Ports
mouth, H., dering March in Stoneham, Mass., April 19
and 24; in Providence, R. L., during May. Would like avening sangarements in the vicinity of funday appointments. Ad
dress during March, Fortsmouth, E. H.; during April, care
Banner of Light; during May, Providence, R. J.
Mass. B. A. Horros, 16 Warnest attreet, Lowell, Mass.
Miss Nallie Hayper of Hingrapher, Wercester, Mass.
Miss Nallie Hayper of Hingrapher, Wercester, Mass.
Miss Nallie Hayper, Wellings, Misser, Misser, Misser, O. Harris, Misser,
Mass. F. O. Harr defication of peaker, M. Clarendon, Vt.
CHARLES HOLT, Columbus, Warren Co., Ps.
DR. J. N. Hodger, Interest Cast Booton, Mass.
Misse Rama Hambuse can be addressed, tookinsid), care
of Mrs. Wikhason, Bt. George's Hall; Santham Place, W.,
London, England.
Misse Busine, Jounson will speak in Terre Haule, Ind.,
during February, Permandri Miras, Mish.
DR. P. T. JOHNSON, Cofff, Ps.
DR. J. Masser, M. Johnson Will speak in Terre Haule, Ind.,
during February, Permandri Miras, Mish.
D. P. T. JOHNSON, Cofff, Ps.
DR. J. M. Hodge, Masser, M. Johnson, Inspirational speaker, Relytidere, Ill.
A. M. Masser, M. Johnson, M. Brat Bunday, In Andover the
second Bunday, and in Thempson the third Sunday, in Andover the
second Bunday, and in Thempson the third Sunday, in Andover the
sec

Grones P. Kittrippe, Bufalo, N. T.

Hannet A. Johns, End., can occasionally speak on Sundays for the friends in the vicinity of Sycamore, ill., on the Spiritual Philosophy and reform movements of the day.

Caphas B. Link, semi-conscious trance speaker, will lecture in Teleda, O., daring February addressears M. Enght, 14th street; permanent address, both Main street, Charlestown, Mass.

J. A. L. Caphalay M. will lecture in St. Lond.

town Mass. J. 8: Lovernand will lecture in St. Louis, Mo., during February; in Monmouth, Ill., during March. Address as

Februair; in Monmouth, Ill., during March. Address as above.

MW. A. Loviland, 28 Brombeld street, Boston, will answer calls to iscture. Budject: Integral Education, or the Era of our New Relations to Science.

MRS. F. A. Looals will answer calls to awaken an interest in and to add in establishing Children's Progressive Lycenne, Address, Station D. New York, care of Walter Hyde.

B. M. Lawinkock, M. D., Clyde, O.

MRS. L. W. Liven, trance speaker, Il Kneeland st., Boston, Mars E. Lowdoow, inspirational speaker, 60 Montgomsiy street, Jersey City, N. J.

John A. Lows, lecturer, box 17, Sutton, Mass.

Mits Mary M. Lyons, inspirational speaker, 98 East Jeffersop astreet, Syracuse, N. Y.

MR. H. T. LRONARD, trance speaker, New Igswich, N. H.

MRS. MARY A. Mitchell, inspirational speaker, box 221, Chicago, 111.

MR. H. T. LEGNARD, trance speaker, New Arswich, R. H.

"MRS MARYA. MITCHELL, inspirational speaker, Dox 221,
Chicago, Ill.
JANES B. MORRISON, inspirational speaker, Haverhill Ms.
MRS. H. M. W. Minkarn, trance speaker, Cawego, Ill.
DR. JORN MARDEW, Washington, D. C., P. O. box 607.
DR. JORN MARDEW, Washington, D. C., P. O. box 607.
DR. G. W. MORRILL, JR., trance and inspirational speaker,
Williecture and attend funcrais. Address. Boston, Mass.
MRS. HARNAH MOREK, trance speaker, Joilet, Will Co., Ill.
MRS. SANAH HELEN MATTIRWS, East Westmorelend, R. H.
DR. W. H. C. MARYIK, 173 Windsor street, Hartford, Conn.
PROF. R. M. M'CORD, Centralia, Ill.
DR. JAMES MORRISON, Iccturer, McHenry, Ill.
CRIALIAS B. MAREM, Semi-trance speaker. Address, Won
woc, Junean Co., Wis.
L. Judd Parder, Philadelphia, Pa.
J. H. Powell, (of England) will answer calls to lecture
Address, Vineland, N. J.
MRS. J. PUFFER, trance speaker, Routh Harover, Mass
LYDIA ARM PRARBALL, inspirational speaker, Disco, Bilch,
NRS. E. N. PALMER, transe speaker, Big Fiats, Chemang
Co., N. Y.
MRS. AREA M. L. POTTS, M. D., lecturer, Adrian, Mich

Co. N. Y.

MES. ANNA M. L. POTTS, M. D., lecturer, Adrian. Mich
J. L. POTTER, trance speaker, La Crosse, Wis., care of E.

A. Wilson.

J. L. POTTER, trance speaker, La Crosse, Wis., care of E. A. Wilson.

A. A. POED, inspirational epeaker. North West, Ohio, Dr. W. K. Riplex will speak in Randolph, Mass., daring February. Address, Fexboro', Mass.

A. C. Roshison, 111 Fultou atreet. Brooklyn, E. Y. Dr. P. B. Randolph, letturer, care box 3552, Roston, Mand. J. T. Rouer, normal speaker, tox 221, Heaver Dam. Wis. Mas. Januic S. Rud, 412 light street, Provider ee. R. L. Wm. Ross, M. D., impirational speaker, Springfield, O. J. H. Randall, inspirational speaker, Upper Lisle, E. T. Ray. A. B. Raydall, Appleton. Wis.

Mas. Frank Reid, inspirational speaker, Kalsmazoe, Mich. Auszen E. Silmone, Wockstock, Vt.

AUSTRE E. SIRMORE, WOOGSICCE, VI.
DR. H. B. STORER WIll-lecture in Foxboro'. Mass., Feb. 16;
in Leominster, Feb. 23; in Worcester during March. Addrese,
55 Pleasant street. Boston, Mass.
Mas. L. A. F. Swain, inspirational speaker, Union Lakes,
Rica Co. Minn.

the vicinity of their home, Bolse City, Idaho Territory.

MRS. FARRIE T. YOUNG. Address care of Capt. W. A.
Whiting Hampshire, Ill.

## BANNER OF LIGHT:

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

PUBLISHED WEEKLY AT NO. 158 WASHINGTON STREET, BOSTON, MASS. BRANCH OFFICE, 544 BROADWAY, NEW YORK. WILLIAM WHITE & CO., Proprietors.

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