

### VOL. XXVI. {WM. WHITE & CO., } Publishers and Proprietors. }

# BOSTON, SATURDAY, JANUARY 8, 1870.

# {\$3,00 PER ANNUM, } In Advance.

# NO. 17.

Literary Department. Written for the Banner of Light. BRIGHT BEYOND.

BY MRS. ELIZA M. HICKOK.

When the sea of life grows troubled, 'Neath a dark and frowning sky. And its waters seem to mock up As they dash in madness by, And their shouts, all heartless ringing, To our piteous cries respond-We have still this ray of comfort: It is bright-all bright beyond.

When the tempest shrouds the sunshine, And the way looks dark and droar, Firmly tread thy path, dear brother, Harbor not a doubt or fear ; For as sure as God beams over,

On this earth with radiance fond-Far removed from death's dim portal It is bright-all bright beyond.

When thy heart grows sad, my brother, With the weight of giant wrong, And thy spirit orles in angulab, "Oh thou righteous God, how long Shall this woo with might oppress us, And the wicked rule the while ?" Cheer up, weak and struggling spirit, For beyond bright Truth shall smile.

If through cold and bitter scorning. Bister, faints thy loving soul, And the sway of mighty passion

Beeks with tempting arts, control-Pause, ere yet amid the breakers All thy hope and truth are gone, For a future bright and glorious

Waits to glid thy path forlorn. Hath the light of life been shadowed

By grief's dark and sombre wing, And that strange, sad sense of parting, Such as only death can bring? Know thy loved in soul are near thee, Only dust in dust can lie ; They shall smile in loving mem'ry From the fair, unclouded sky !

Written for the Banner of Light.

# STARVING BY INCHES.

BY REBECCA J. MASON. CHAPTER IV.

Ordination day opened bright and pleasant. At an early hour the roads were lined with carriages filled with people from the neighboring towns, for an ordination was of rare occurrence in places where ministers were settled for a lifetime. All the inhabitants of Ashley were there of course. Vehicles of all descriptions drove up to the little square meeting-house. Three divines had been invited. They were all seated in the old-fashioned pulpit, with the awful sounding-board just over their heads, looking as if it were ready to house was packed-packed as never before. The bell had just done tolling, and the old sexton had entered and taken a seat on the lower pulpit stair. An intense silence reigned when John Collins walked slowly up the aisle, arm in arm with Deacon Grant.

They gathered in little groups and eagerly discussed the minister's words. Many a bountiful table was waiting for him that day, but he needed not their viands. He could only recover himself through rest and solitude. It was late in the afternoon when the minister

slowly made his way back to Deacon Grant's. He retired to his own room until called to tea. The deacon and his wife were evidently annoyed at what they considered his oddity in breaking away so abruptly. However, supper passed off pleasantly, but the deacon secretly concluded to watch him, he had such queer ways for a minister.

The next day Mrs. Jones and Anna paid the promised visit at the Squire's. Susan, whose work was already done, although it was only nine b'clock in the morning, saw them coming and hastened out to meet them.

" Well, Miss Jones, I'm so glad you've come, and Anna, too. Take your things right off, and we'll have a good long day together."

"Thank you, Susan. I came early purposely, that we might have as much time as we could. But where is Jane, this morning?"

Susan went to the foot of the stairs: "Come, Jane, Miss Jones is here, and Anna; hurry down." Jane came languidly down the stairs, looking

very charming in her cambric wrapper. Good morning, Mrs. Jones" and, turning to

the daughter, " Anna, shall I show you my garden?" and the two girls went off together.

I'm dreadful glad them two gals has gone out door, Miss Jones, for I do n't know as it's proper for gals to hear much about them great cities. S'pose I call Becky in?"

Do, Susan. I have great respect for Becky; and as to the girls, I think it highly proper they should not he wholly ignorant of the gain and the loss, the good and the evil that must exist in overcrowded cities."

At this moment Becky entered the room, laden with the family mending-basket, which was usually done. up on Wednesday, but had been set aside for the ordination. Mrs. Jones greeted herkindly, and drew forth her knitting-work, while Susan and her helper inspected the week's mendng.

"Now, Miss Jones, do pray tell me how you liked the meetin' yesterday. The new minister said some things I never heard tell on afore in all my born days. But was n't that benediction good?- I never did hear nothin' like it," suid Susan, in a tone of great satisfaction. " "Nor I nuther," added Becky. "And, Miss

Jones, did you see how the folks looked at each other?

"Let 'em look," replied Susan, smartly. "I guess a body's tongue's their own; and I like to hear folks say what they think; do n't you, Miss Jones?"

"Yes, Susan; I honor a man or woman for sin-cerity, if nothing more. I would extend my hand to any one, woman or man, were he white or fall. The square pews were crowded. The whole | black, rich or poor, who would avow the true sentiments of their heart, even in an unpopular cause. And reform is ever unpopular. Such ones are marks to shoot at. Even in the little matter of the benediction, that will be the leaven which will ferment the whole church. But I wish Mr. Collins to have a fair trial; the test will be the

believe it, father?-gals like our Jane and Miss | men be allowed to vote? Jones's Annal"

"Well, that's news to me, Miss Jones. What on airth do you mean?" In the meantime Jane and Anna had excused themselves from the table, and left the room, as Anna was showing Jane something of botany.

"It is simply so," replied Mrs. Jones; "many girls, like ours, are obliged to go to large oities to support themselves, and there are so many applicants for work, and they get such poor pay they can hardly live. Fancy your girl or mine living up two or three flights of stairs in one room into which the sun never shone, and going with- make speeches in favor of women voting. You out warm meals, and sometimes fire; fancy them buying a little bunch of kindling at two and three cents, two cents' worth of milk, a loaf of baker's bread at five cents, and you have their breakfast."

'Where do they git their dinner, Miss Jones?' "In places called saloons. They can get one plate only for fifteen, twenty, or twenty-five cents, and a supper like their breakfast, or. perhaps, none at all."

Well, I'm beat! Don't want to doubt your word, Miss Jones, but it's almost too strange to be true. Why, I could n't swallow my own dinner, Miss Jones, of I knowed there was anybody did n't have enough, much more gals and women folks."

"It is all true, Squire Graves, too true; but the people are beginning to find out these wrongs; they are holding meetings to see what can be done, because these women are starving to death. It is a harsh word to use at this bountiful table.

-but a true word in a city." "Well, I declare, Miss Jones, this makes me feel sort o' guilty. 'To think we have so much here, and other folks not havin' any! You an' Anna'll stay to supper, and we'll talk more about it to night. Good day."

'Good day, marm," said Leander, as he followed the Squire. The men went off to their haying, the girls were out gathering flowers, and the women soon had the table cleared, the dishes washed, and, work in hand, were seated at their sewing.

-".Well, Miss Jones," said Susan, " I guess you 'll think we're dreadful ignorant folks here not to know about sich things. I never went to a city in my life, and faith i never went but once or twice; but I'm suit if the 'd a knowed, as poor as we could do, we would a't let folks want for vituals or firin' I guess?

'It is utterly impossible, Susan, for people living, as you do, in an obscure country village, and reading but little, to know anything whatever regarding such wrongs. If all well-off persons in cities felt as you do, such want could not exist. I could not feel that I had a right to be more than comfortable while my neighbors had nothing."

Miss Jones, do you ever go to the city? 'cause if you do I'd like to go with you some time, and go to one of them meetin's." "Once in a while. I have friends in the city,

and should like to have you go with me. I formerly resided in a large city."

"Well, Miss Jones, I'll go. Susan Graves won't go down to her last restin'-place and then at the udgment day have God ask me why I didn't help keep folks from starvin'l Why, I could n't lay still in my coffin if I thought I had n't done all I could for poor folks!" Thus passed the afternoon, and presidely at five o'clock Becky again blew the tin horn that summoned the family to tea. And what a delicious tea they had! The bread so light and white, made from their own wheat! the butter, so sweet and golden, made from their own cows! the strawberries, so rine and luscious, picked freshly from the vines, and the little dishes of yellow honey, made by their own bees, and the great, hospitable pitchers of pure milk and thick, rich cream! Well might this family love their cows and bees, who furnished such healthy food!

no homes, nor victuals enough to est. Could you other questions come up. One now is: Shall wo-

The old man jumped up straight. " Miss Jones, are you crazy? Did n't you say somethin' about women votin'? I'm sixty years old, Miss Jones, and it's the fust time lever heered that. You don't mean for women to go to town-meetlu'?" " Miss Jones, I never beerd o' sich doin's in my life!" broke in Leander. "Why, I did u't know you was sich a queer woman!" And as for Becky, she bat motionless, her even

glaring with amazement. "Yes," replied the lady when she had time to speak, "these ladies who go up on the platform see, when women vote the laws will be different. They will bring into legislation the elements of conscience, of justice, of mercy. This the laws will be higher, better, purer than now. Our best men are never chosen as members of the legislature. Then see the wrong done to little children. There are stores in Bamford, which it makes my heart ache to enter, where little children, mere bables, are employed from eight in the morning until six at night. Only think of that! One child told me she was only six years old, another told me she was only ten. Such children should be out of doors at play with their dolls, and hoops, instead of being shut up like that. Time enough to work all day, and without play, when they are full grown."

"But," they exclaim, "why are these children sent to work so young?"

"Because many of them have no fathers, and their mothers are very poor. Some have sick fathers, some drunken ones, and the employers, wealthy men, take advantage of their necessities and get the little creatures for almost nothing. It is a cruel, monstrous wrong! 'It is better to have a millstone hung round the neck than to offend any of these little ones.' Some time ago I saw a delicate child in one of these stores; she did not appear to know what to do. I asked her how long she had been there, and how old she was. She told me she was ten years old, and that she only came that morning to work through the vacation. I feel the deepest sympathy for these little creatures-to have to commence the battle of life so early! I often think with the

> 'Oh little feet, that through long years Must wander on through doubts and fears;'

Yes, the little feet will grow weary enough if they are not set to travel so young."

"Well, Miss Jones, here I've lived sixty years, and never knew there was sich works agoin' I 've almost a mind to go to the city and see for myself. I'm sure I do n't feel right to set here in comfort and have women and children sufferin' so, if I can lend 'em a hand," said the Squire and before they separated it was arranged that in the fall the Squire and Susan and Mrs. Jones should visit Bamford.

"Miss Jones, do wait a few, minutes," said the Squire, " and tell us what you think can be done about the children."

"Give women a chance to vote and that is easily remedied. When women help make laws they will provide that no person shall employ a child under twelve years of age. At present all we can do is to send a petition to the legislature,

to Ashley. After dinner Mr. Dobhs drew on his gloves of purple kid, and taking a light walking stick proceeded to make the tour of the village.

He walked up one road and down another; he crossed fields and nimbly jumped over bars. The cattle stopped grazing to look at him; the dogs stopped barking to watch him; sturdy farmers looked at him contemptuously, elderly matrons bowed to him smillingly, while the young ladies peoped at him through the blinds; lastly, he went to the graveyard, where he sat pensively cogitating until he thought it time for tes. After tes he retired to his room, and no more was seen of Mr. Dobbs until breakfast time the next morning.

The next day was Sunday, and all Ashley and all the neighboring towns were going to hear the new minister. Mr. Holt invited Mr. Dobbs to a seat in his new, which Mr. Dobbs politely accepted. The services were to commence at ten, and long before that time the meeting house was filled. John Collies first read a hymn, then a selection from the New Testament, Then came the prayer, a prayer such as Ashley had never heard. It was a prayer of thanks; of thanks for the beauty of the day, for the profusion of the crops, for the health which enabled them to meet again, for the cattle, for the flowers, and for their yet unbroken households. And then he asked God to help them live like their elder brother, the Nazarene; to give them mercy, justice for others, to help them live clean and blameless lives, to help them reach forth a long arm and open hand to spread broadcast the gifts they had so bountifully received. He prayed, too, that they might not have their burdens removed, but for strength to bear them, and that they might be forgiven their selfishness, their lack of charity, their readiness to condemn others, and closed with thanking God for the good and the not good. Amen. Then came the sermon, from the text, " Do unto others as ye would have them do unto you." He reminded them of their duties in life, of the responsibility resting upon each one of them; how the strong should help bear the burdens of the weak; how each one should live up to the light of his own conscience; how each one should speak what to him seemed truth; that we should not judge our neighbor, that we should not deal selfishly with one another, that we should be true to ourselves, calling no man master. He spoke not of creeds, of theologies; for his sermon came from the heart. Every word bore the stamp of sincerity, of truth. Ills was a fresh, healthy soul, appealing to the personality of his audience. He held his hearers motionless. No furning of leaves, no dropping off in naps. He held every eye; he touched every heart. But Jesus had his Calvary, and if John Collins walked in his footsteps, would he not also reach the mount? After another hymn had been sung, he arose and gave the benediction. The words were the same he had spoken

ordination day. How far would they reach? After a short intermission, during which many of the families remained in the meeting-house, having brought their lunch, as is the custom in country towns, they again assembled for divine worship-for they did not know that all worship is divine, whether it be the worship of work, of sermons, or of silent prayer, and kindly wishes and deeds offered on Sunday or Monday. In the afternoon the minister's text was," Father, forgive them, for they know not what they do," and he went on to show the primitive duty of forgiveness; that we should be slow to anger, and not let many suns go down upon our wrath; that if the burdens come, and the cross likewise, that we hear them patiently, even though we be held up for crucifixion; that when we are looking at our highest ideal, and speaking what to our souls is truth, though men clamor at us, though we hear the name fanatic, radical, infidel, on all sides, we may still be able to throw around all the mantle of forgiveness. Yes, though we be excommunicated from the churches, lifted out from our pulpits, we may, even then, pitying their ignorance, their folly, their madness, still say, Father, forgive. After the services had closed, the minister came slowly down the aisle, giving each one a pleasant greeting, and making his way out, was seen going in the direction of the woods; for it was a peculiarity of his-which you may often notice in persons of highly organized nervous temperamentthat he could not recover his equilibrium after . any strong mental excitement or disturbance, except amid the unbroken stillness and quietude of Nature. There he would remain for hours, holdng communion alone with himself. To such natures, this intense quiet and space comes with healing to the spirit, and renewed vigor to the body. It was only amid such aloneness with Nature he could draw unto himself elements that would rest and soothe and nerve him for the great battle which he felt, intuitively, must one day be met.

John Collins's face was pale with suppressed emotion. He knew what was expected of him. and he knew that he should, in various ways, do more, and differently from what they were prepared for. But he had a strength they knew not of. He had come there to work for humanity; to preach and carry out the teachings of Christ; to live in daily life the sentiment of doing as one would be done by. He would not be bound by his creed; he would not be fettered by a pulpit; he would not be clogged by the opinions and speech of his people. No! he would be a free man, and would try to redeem others from slavery; from the slavery of a creed; from the slavery of old, established habits; from the slavery of public opinion; he would set his face against all forms of oppression, injustice, tyranny in church or in state, in public or private, against men, women or children. These thoughts were surging in his mind, while the prayer was being made, the hymns being sung. And all through the weary ordination sermon he sat with his face covered by his hand. At length it came to an end; and, shall I say, much to his relief?

John Collins was a man, a young, strong man, full of life, of earnestness. All through the sermon ran election, total depravity, atonement, trinity, miracle; he had been taught to believe them all, but, at that time of all others, they jarred upon his spirit; his heart was full of love to men and women, of sympathy for those who were struggling through a hard life, and at that hour he felt almost loathing for doctrinal points. And when, just before the benediction, he rose to say a few words, he told the people about the Nazarene; how he went about doing good, healing the sick, on Sunday, casting out the devils of pride, of selfishness, of hatred, and all manner of evil; how forgiving to the Magdalene; how pitying to the malefactors, and, at times, how terrible in his wrath toward the Pharisee. "And, friends, let us go and do likewise."

His words went like an electric shock through the audience. They never before listened to such simple words-so plain, so full of loving kindness toward all that err; so full of pity toward all that suffer. And then he gave the benediction. "Father, help us to do right and justly by all men, even as we would have them do unto us. Amen."

John Collins had won the day; but a battle was yet before him. He had reached hearts that responded to his words and would ever be true to him, come what might. The people crowded around him, each one claiming him for company; but he freed himself from all, and went away over the fields out of all sight. Yes; he wanted to be alone; in hours of intense excitement he could only live by communing with Nature.

The multitude were a long time in dispersing.

good accomplished. If the church grows worse instead of better, if it degenerates in kindness, charity, good-will to men and women, then his preaching will be a lie. If, on the other hand, he rouses the people to the sense of justice, of education, of pure morals, of an understanding of the laws of health, what matter will it be whether the benediction be given in the old form, or in his own words, or even at all?"

"Why, Miss Jones, you do n't think he ought to give up the benediction, do you?" asked Susan.

"The benediction, my dear Susan, is a simple form of dismissing the congregation. I hold that a person has a right to use any words he feels inspired with: that we cannot nor should not oblige a minister to use a set form of language; that the person speaking is the best judge, and if anything seems new and strange, we should investigate it fairly and thoroughly before denouncing it."

"Well, I think that, and I know the man's good all through, and I'm goin' to stand by him. I tell ye, ther's thunder in the air, and it'll come bime-by with a bang; and I shan't be a bit afeard, nuther," replied Susan.

While Mrs. Jones had been talking, Becky had slipped out to the kitchen to see about dinner; for at Squire Graves's dinner was always on the table exactly at twelve o'clock. Becky went to the woodshed door, and, taking down a tin horn, blew two long and shrill blasts, which could be heard for a mile away, and soon the Squire and his hired man were seen slowly crossing the distant fields, for just then they were busy with their haying.

They stepped into the shed to bathe their heated faces in the cool water which the thoughtful Becky had already placed for them in bright tin wash-basins. and then went into the kitchen. Squire Graves gave his guests a hearty greeting, as also did Leander, for in that house hired help were looked upon as members of the family. After the Squire and Susan had helped to the dinner, the conversation naturally turned upon the new minister.

"Well," said the Squire, laying down his knife and fork, "I must say I rather liked the fellow; seems to me he's got pluck-backbone-and I shan't be one to help break it. Let him alonelet him work, and if the time comes he needs a helping hand, why, here 't is," and he brought his huge fist down upon the table with a thump that made the dishes rattle.

" I'll endorse that, Squire," said Leander, tilt-ing back in his chair. "Give him a chance."

"Yes, a chance-a fair chance," uttered the old man, musingly. "Father," said Susan, "Miss Jones was tellin'

me sewin'-circle day about young gals in cities,

The supper being over, the Squire returned again to the conversation held at the dinner table. This time the girls were present.

"Father, I'm goin' to the city," began Susan Graves, "and I 'm goin' to stay long enough to go round and see for myself what's agoin' on among folks."

"Goin' to the city! Why, Susan Graves! you'll git lost! Why, Miss Jones, the gal's head 's turned! She don't know a soul there, nor the way round, nor nothin'."

" But, Squire Graves, I have friends there whom I sometimes visit, and this autumn I think I shall go and spend a few weeks, so as to attend some of discussed, and I should like much to have Susan accompany me."

"Ob, well, I hain't nothin' agin that, but it did seem so queer for our Susan to say she was goin' to the city that I felt kind o' skeered about her. Susan's a fust rate gal, and I shouldn't like to have nothin' happen to her. But if she's goin' with you it 'll be all right."

"And if Susan goes to Bamford with your mother, Anna, you can come and stay with me," said Jane.

"Yes, that'll do fust rate," replied her father, and I'll give Susan all the money she wants to use while she's there, for she's a prudent gal and never's had much chance in the world yet! But, now, Miss Jones, 't aint time to go yet; so do set diamond rings flashed upon his fingers. still and tell us some more about them meetin's." "The meetings are called sometimes by women, sometimes by men and women both, and they are largely attended by workingwomen, and men advice and began eating his dinner. Mr. Holt also. The women are invited to come forward and tell their own story; what work they do, how much they get for it, and how they manage\_to a specimen he had never entertained before; live on what they earn. There are many noble therefore he thought it best to keep an eye on women, women of position, of culture, of refine-

and sometimes women grown, that do n't have | That is what these meetings are for. Then many purposes and loftier aims had brought Mr. Dobbs

praying that they will pass such a law now, although it is doubtful if it gets carried. Law making needs the feminine element. Theodore Parker used to say that Congress would be much nurer if there were women in both halls. So it seems to me. Now I must really go,"

So Mrs. Jones and Anna took leave, having spent a delightful day, and were charged by the whole family to come very soon again.

# CHAPTER V.

Closely succeeding the ordination came another excitement to the quiet people of Ashley. One morning when the stage drove through the place the driver was seen to rein his horses up to what was by courtesy called the tavern. Ashley had no hotel, only a small tavern, and this house had always been called such, because the drovers nut up there when driving their cattle through to the markets. The driver checked his horses, jumped off, and opened the door for what seemed, at the first glance, a brisk young gentleman to descend, but on a second look you would have pronounced him a patched up, faded roue, close upon forty. The gentleman paid his fare, had his small trunk taken into the iouse, and gave his name as Mr. Alfred Dobbs. artist. Mr. Dobbs was surely a gentleman Nimble and dapper in his movements, frisky and youthful in his manners, he skipped up the stairs the meetings where all reformatory questions are to his room, and proceeded to refresh himself by a clean toilet, after a dusty ride. Mr. Dobbs. when made up, did not look older than thirtyeight years; and one seldom saw him unmade. The gentleman remained in his room until summoned to dinner, and he astonished the few inmates of the house by his brilliant attire. , Even old Gruff, the house-dog, felt his splendor, for he carefully watched his every movement. His hair, which curled in fine ringlets, was damp with macassar. His face was a pinkish yellow; eyes black, moustache feeble, mouth weak and sensual. He was a little man, was Mr. Dobbs, without his corsets. He wore a maroon plush vest, over which, hung a glittering chain of showy metal; diamond pins glistened in his shirt-bosom, and He looked at the table inquiringly for the bell, he looked round the room inquiringly for the waiter, but saw neither. Finally he followed Mr. Holt's had kept the tavern for forty years, and knew something of human nature, but Mr. Dobbs was

# [To be continued.]

USE OF LEMONS.-When persons are feverish and thirsty beyond what is natural, indicated by a metallic taste in the mouth, especially after drinking water, or by a whitish appearance of a greater part of the tongue, one of the beat "cool-ers," internal or external, is to take a lemon, cut off the top, sprinkle over it some fine loaf sugar, work it down into the lemon with a spoon, and then suck it slowly, squeezing the lemon, adding more sugar as the acidity increases from being brought up from the lower point. Invalids with foverishness, may take two or three lemons a day in this manner with a marked benefit, manifested by sense of coolness, comfort and invigoration.

A lemon or two taken thus at tea time, as an entire substitute for the ordinary supper of sumchure substitute for the ordinary supper of sum-mer, would give many a man a comforable night's sleep, and on awakening rest and invigoration, with an appetite for breakfast to which they are strangers who will have their cun of the are strangers who will have their cup of tea, or sup-per "relish," and cake and berries, or peaclies and cream.—Journal of Health.

When Socrates was told by a friend that his judge had sentenced him to death, he answered, And has not Nature passed the same sentence upon them?

him. But Mr. Dobbs did not possess the vulgar ment, that go up on, the platform and make littleness which would lead him to purloin Mr. speeches for them; and many gentlemen also. Holt's pewter spoons or steel forks. No, higher

# JANUARY 8, 1870.

# The Lecture Room. THE SOUL AND ITS QUESTIONINGS. A LECTURE BY EMMA HARDINGE, In Music Hall, Boston, Sunday, Dec. 19th, 1889. Reported for the Banner of Light.

المجهد الاستيار والمحديد المحديد المحديثين المحيين المحدين المحدين المحدين المحدين المحدين المحدين المحدين الم - المحمولة المحدين المحمول المحالة المحدينة المحدين المحدين المحدين المحدين المحدين المحدين المحدين المحدين الم

# WHOSE AM 12

To-day we renew once, more the consideration of the problems which formed the basis of the famed Platonic philosophy, and once more propound to the soul one of those stupendous questions which involve its highest destiny here and hereafter. The demand of this hour will be " Whose am 1?"

In our previous addresses we have speculated upon two equally important propositions. We have asked. What am 1? and the response has been gathered from the whole realm of universal-Nature, every element and every force of which has been laid under contribution to make up the marvelous microcosm of man. When we have asked Who am 1? we have beheld our own special identity carved out and preserved amid countless multitudes; the "I am" which makes us an individual in the mighty sum of humanity, never lost or merged in the larger individuality of a nation or a world. The question of the hour, namely: Whose am I? is one which appeals to our consciousness from the very moment of dawning intelligence. When we behold each human being in the possession and experience of a life he has not sought-an organization forced upon him and in whose characteristics his will has had no share; when we contemplate around us multitudes of varying minds, each one stamped with some peculiar gift which it could neither crave nor avoid. Whose am 1? is the inevitable demand that presses upon every fore-fated soul. Sometimes we behold upon the brow of the new born babe even, the stamp of precocious crime. I am forever reminded of the words of the Jewish Law-giver, and a glance at my kind assures me that God has "visited the sins of the fathers upon the children unto the third and fourth generation," but this does not satisfy me. Why are some so inevitably guilty, and some fair and sinless? Why do I see on the one hand types of hereditary guilt, and anon lovely faces with the lineaments of purest innocence and almost angelle worth? Again, whilst I smile in the shining face of heaven my fellow-man is blind. Why are those darkened eyes? Why for him is his fate to grope in darkness? Why is there light for meno sun, no moon, no stars for him? Who did this? Why do the strong rejoice in vigorous health, and the weak bend beneath the load of hereditary pain and sickness. Some there are whose hurdens are so bitter that they cry with the Jew of old, in the anguish of their souls, when morning comes. "Would God that it were even!" and at evening time, "Would God that it were morning!" Why is it thus? Who fashioned us? Have ye asked these questions as ye stood in the midst of the great catastrophic of life, perchance in the midst of the rolling sea when the storm and tempest tossed the mighty waves and dashed their crests against the frighted stars? Have ye seen the billows that upheld ye matching their strength with the heavens above? Have ye beheld the vast convulsions going on in Nature-the quaking earth or yawning rocks from whose remorseless rifts no mortal arm could save? Have ye put the question then, Whose am I? Have we asked it amid these mighty shipwrecks of human destiny that greet us on every side in our city streets, when we've seen the mighty fallen, the young labil low, the fair and strong grow weak beneath the brand of grief, sickness or premature decay? As we look into the wistful, and eyes of age, watch the old man leaning on his staff and recalling in sad memory the solemu phantasmagoria of the past-the vanished forms of long ago-the blighted hopes, the early dead! Where are they now? Whose were they? Whose is he? Some three score years ago he came, a helpless habe, to the cold shores of mortal existence. Perhaps in a few short years he will pass from that existence, and on earth he seen no more. Will he one age to another, bound by nothing save the Ellis. They asserted, unequivocally, that they live in some other sphere? If so, in whose hands will be be? And as in one human life so in all. We speak of fate when we behold the glories of ancient dynasties overthrown and swallowed up by the tides of advancing civilization-when we review the destiny of the once proud cities of the Orient. and see them dust and ashes, crumbling into ruin. who can explain that fate? How beautiful they were! How heautiful was Palestine! Where, now are her gorgeous temples, her mighty men? We ask the cause why the East lies desolate, why the tune of her grand life-music is changed to the woeful sounds of crashing columns and of falling ruins. We ask for causes, and cold philosophy prates to us of crime and wrong and retribution. Do not crime and wrong stalk as boldly in our city streets to day as in the ruined past? Why is the West so strong when the East lies perishing? Whose was she? What destiny was that which made her succumb to Western civilization? Did she not hear a voice amid her wealth and palaces, in the heyday of her pomp and splendor. bidding her die and yield her sceptre to the West? She heard the command of her viewless ruler, and her part was to bow her head and die. If this be fate then does fate sport with us? Philosophy can only explain fate by itself. Thus, whether in the individual or in the masses, we see a mighty power behind the throne, an unknown influence directing us. The civilized Christian extirpates the savage in the name of divine necessity. But wherefore are the nations of one color civilized, the people of another hue savages? Who made the man of Ethiopia black, and the Chucasian fair? Why was the power yielded to one man to put the chain on the neck of another, and all because of the difference in his skin? Whose were these dark-hued slaves? Who gave us leave to sell them, bound with chains, that we may reap treasure from their blood? Whose are they, and whose are we that use the privilege to oppress them? For all these mighty questionings I once more turn to my soul. Religion yields no answer save in the parrot cry, "It is the will of God!" Is that will, then, for the strong, the fair, the beautiful, and not for the weak and the sorrowing? What is there to explain the destiny of breaking hearts and broken fortunes? Science answers us: It needs must be that the perfect should absorb theimperfect; that the wise should control the ignorant. Who then is for the imperfect and the ignorant? Who owns them and cares for them? These are questions which, if none other can, my soul must answer me; and back to the old Platohic tribunal of my own sonl will I turn mine eyes and ask, Whose am 1? Was I the property of those who first loved me in mine infancy? Did my parents to whom I owe my being as a mortal own me? Once they seemed to do so, and, in their ownership, they gave me love and sympathy; to them I turned for shelter in the fragile days of childhood. They were to me as men claim God is to all. In their love I was nurtured

came his equal-he mastered me no more. Once more I paused and questioned. Whose am

I now? Freed from the schools, I find that for a time I was the subject of society. Society imposed upon me its laws; asked of me subjection. Why? Because its laws are founded on the common interest of the mass, and the individual must bend to the rights of many. Perchance I was a poet; the world asked not of me for verses-vet I needs must make them. I was a painter; the world sought not of me for art-and yet, for soclety's sake, I needs must paint; and the child of song must sing in accordance with the same great law-society's demands upon him. Society, then, was my master and compelled me. But soon I found somjety, in its integral parts, even where these were my friends, did not truly own me; I saw them pass from my side; like phantoms they kept moving on; even the ties of friendship could. not keep them; they went from me and I from them. Our mutual relationships were but the things of time-the events of the passing hour. Perhaps the monarch owned me-'t is true, the ruler of the nation I do not see, but I know his laws are over me, but only for a season-as I leave his dominions he masters me no more-1 am not his. There is another power I have seen; a powor that buys moif my face is black—that buys and sells mo if my mind is not made strong with knowledge; and if my skin is black I can find my owner, for an earthly master in the power that by physical force or intellectual strength compels me to do his bidding. When I am a slave he surely owns me who claims life and service, wife, child, parents, all my very blood and bones as his! One moment I stand face to face with him my owner, but the next, he is MY SLAVE, for I live and he is dead. Here he lies, a lifeless clod. From the senseless sleep of death my owner wakes no more. The eye that watched with greed my every movement is glazed and vacant now; I fear its glance no more; the silver chord is loosed, the pitcher broken at the fountain, and the wheel is broken at the cistern; the golden bowl is shivered, the oil of life is wasted, and I am free! Then is there none to own me; there is not on this globe the mortal power that can let and hinder me. Again, my soul, I question thee, and listen for the response. The intuitive longings of my nature seek some master mind, if not to compel, at least to sustain my weakness. Reason demands a cause adequate to the effect of my being. I hear my soul reply, that cause is God! I question who and what is God? I ask religion, and I hear ten thousand jarring voices answer telling me of the God of conflicting creeds. And whilst these creeds have existed centuries, I find at last their reverend exponents as much at a loss to answer me as if they were not the people's to instruct men whose they are. After the long experiments of ages; after the glorious light of bate and question what and who is God? and still, and know that I am God!" how shall we worship him?

I cannot learn of priestoraft. Hence, ye image makers and image worshipers, I seek for God the Spirit. Now I will turn to science-I will ask the students of the works, and demand of those who have studied in the school-house which God has built, and bid them tell me who he is and whose I am. Alas! they only answer me with the gospel of dust and atoms. They point to the earth beneath my feet; they prate of effects, not causes; they tell me yon spreading skies and all their glittering hosts, by the law of their own being, outwrought themselves; each one by its own inherent forces took its place in the high courts of heaven; there, self-poised, they march from laws of their component dust and atoms. They point me to the glorious laboratory of earth, where in essential particulars, the most important, perstill beneath my feet fresh forms of beauty are haps, being the feat of tying the strip of clot being perfected in fairer and fairer loveliness. around his (Mr. R.'s) neck, taking it from his lap, They prate of law, but never of design. Where the ancient rock is melted in the fervent glow of contral heat, that when a thousand years are fled it may lay down fresh strata or cover the earth with lovelier green, they talk of law, but never of beneficence. They point to the beauty of the blossoms, and tell us how their cups hold the sweet dew, fashioned by the law of their own being: how they form, adorn and sustain themselves by the inherent force of their own life, perchance, but not a word of the designer. They point to the glorious cathedrals, rocks and woods, the lofty mountains, the tossing sea, the waving grass, the murmuring brook, the myriad creatures that come forth in insect life, to sport a day beneath. the summer's sun, the birds that sing their joyful songs of praise. They point me to all these, but offer no solution of their life and beauty but the law of dust and atoms. They tell me I, too, am a creature of Nature's mathematics-I am only the chemistry of atoms; they tell me that when this glorious framework dies I shall be as as was the case with some of the feats in connecthe fire that's quenched, the light shut out; and tion with Miss Ellis, it cannot be set aside on the though the works I have created may live after me, I shall pass away forever. When I look around me and see what my hands and the hands of such as I have done; that it could not be done without its being exhibwhen I consider the forces by which my spirit is ited in her breathing, perspiration or flushed counenabled to tunnel the mountain and construct the tenance. There was not the least indication that iron road, harness the steam, and make my engines carry me with a speed which almost annihilates time and space; when I remember that I have traced a pathway in the mighty deep, and created glorious scenes of art and usefulness, and filled them with a happy people-I ask, for what is all this done? what are these things to methese works that shall live after me? these people that shall rejoice in them when I am gone? wrought? what of all the sublime labors in which my soul delighted?-what of these? Have the work of law, Science, answer me, Where and who is the law-giver? Even while I stand bafiled before the astonishing achievements of my own spirit, voices sound within the corridors of soul, and, as I question these, ten thousand echoes answer, in a worldwide anthem. Our Father, who art in Heaven! I the ancient worshiper seeks his God in the out-

till the period came when they must send me tar enshrining him as Our Fatker which art in forth to enter upon another sphere of action. I Heaven! No matter what the form-his spirit was ignorant, and the intellectual strength of worships God, the Father. I hear them from the learning must control me. Here my teachers mystic temples of Egynt; even the voice of soliowned me, but only for a while. Soon did I realize tary Memnon, waked by the morning beam. that the only strength of the teacher lies in the blends with the priestly choir, to cry, Our Fascholar's ignorance. I perceived it was knowl- ther, who art in Heaven; from the plains of edge that gave the master his power over me, and Chaldea, where the eye of the ancient Magian when I grew as strong as him in knowledge, I be- beholds the pathway of a God in the march of the starry hosts; from the poor Parsee who bends before the mystery of fire.

Can I resist the witness of the ages and discredit every soul's experience? Can I stand alone in my human weakness, an effect without a cause? I cannot trust or lean on a God of dust and atoms? I do not believe in a self-created universe, nor si lence the pleadings of the human heart bidding me listen to that universal answering chorus: AM Gop's! Amid all the mistakes and misconceptions wherein ignorance and superstition have obscured the belief of God the Spirit, the essence of that thought is in every varying faith: the hone the very fear of God, is an integral part of human consciousness, and burns on the altar of every human heart lighted with the fires of being. I can not explore the deeps of every suffering spirit, but ever, as I pass through life, I see that the discipline of toil and pain is the method of instruction and life development for every human creature. I see each soul passing through the crucible of tire eler it can come out the thrice refined gold. 1 read it in myself. Be still, then, oh my murmur ing soul, and remember when thou camest a wailing infant to this dark and weary world, there were tender hands and loving hearts waiting for thee! Hast thou ever contered on any sphere of life where the same note of preparation was not sounded? Ever a place for all! His providence in every situation! his paternal care in all life's issues! And if I further question who is this viewless Providence? who this God the Spirit?when I turn from the jarring and discordant voice of creeds-I hear a spirit answer: Ay, in this nineteenth century, millions of spirit-witnesses are round me, coming in shining hosts from the very realms of spirit-life, tearing aside the veil of shadowy matter and revealing life and all its forces, earth and its sister planets, a creation and creation's cause, the Alpha and Omega of all being to be a spiritual existence. As I perceives then, that the force of life is spirit. I realize what spirit is; I comprehend how mankind, inquiring into the mighty works of the Infinite, hecame so enamored with the effect as to forget the cause. These spirit-messengers recall me, and teach me that, though with my material eves I may not see a spiritual existence, that though the fragment cannot comprehend the whole, nor finality behold infinity, yet by the witness of their spiritual existence they prove the soul of the universe to be a spirit. They answer whose I am when they point to the All-Creator, the All-Sustainer, and call him God our Father. They teach me to lean on him, to trust in him, the Spirit-the Power equal to all the grand effects of life and being, and henceforth when my way is dark and life's problems thicken round me, to ask no more of theories, or search to the external witness of teachers, hired and commissioned by all mankind effects alone, but call up all the powers of mine own soul as the witness of what is spirit; to shut out earth's material voices, and, listening revelation has beamed upon them; after they only to the tones of the spirit-power within me, have held the consciences of men captive to their hear the voice of Him, the Great Spirit, the Soul yoke for a thousand years, they meet to cavil, de- | of the universe, crying to my unresting soul, "Be



# PHYSICAL MANIFESTATIONS.

EDITORS BANNER OF LIGHT-As the question of the genuineness and honesty of the physical whenomena connected with Spiritualism is of imnortance, and as truth is to be preferred to error. I venture to send another article touching the erpose of Laura V. Ellis in this city some weeks since, by Messrs, Raub and Turner. After a careful review of the whole matter. I am still disposed to stand by my former communication, and assert that the above gentlemen did not\_expose Miss would do all she did, which they did not, failing It is said for him that he excused the failure by saying that he had never tried it; or, to use the exact words, "had not practiced on it." This is a most lame, halting, impotent, and I may say, impudent excuse. The gentlemen advertised to do all that Laura V. Ellis did, and avowed it on the platform before the expose. If they were honest, would they not have been prepared to make good their words? And as for the plea that it was only the eighth time they had appeared before the public, it is not even the shadow of a shadow. One who noticed all they said, cannot fail to have observed that this matter of the ernose was no new thing with them. They spoke of having watched both Miss Ellis and the Davenport Brothers; and spoke in such a manner that it was patent the subject had been under cogitation for a long time. The element of time is an important consideration, and must be weighed in arriving at a just conclusion. When an operation is instantaneous. plea of "practice." It is plain that, tied as tight as Miss Ellis was, the exertion to accomplish the result so quickly must have been enormous, and she had stirred a muscle, much more have twisted, turned and contorted head, body and arms to accomplish the feats. On the contrary, Mr. Raub show unmistakably the effects of his efforts; he gave evidence that he had labored hard, besides being, in most cases, from fifteen to twenty times as long as Miss Ellis. If there is a rational solution of this difference on the plea of "practice," I fail to see it. If Miss Ellis did her feats as Messrs. what of this mighty power that my spirit has out- Raub and Turner-would have us believe, she has a most remarkable organism, which can be subjected to violent labor and excessive strains and I done all this only by the propulsion of the law not be affected. It needs no words of argument of atoms? If, indeed, the work of spirit he but to prove that rapidity and violence of exertion are followed by their effects-effects which must be observable in the person thus performing the extra action or exertion. It was only by violent action that Mr. Ranb accomplished as much as he did. That he did not parallel Miss Ellis is no disparagement to her, but, under all the circumstances, goes to the hear them from the sacred groves of India, where | account of her honesty and the genuineness of the manifestations through her mediumship. I thereward forms of Brahma, Vishnu, or Siva, and sees | fore am constrained to believe that Miss Ellis is his Maker's shining face in orbs of primal light; not "humbugging the people," or has been "systefrom the thunders of Sinai, where Israel's hosts | matically taught and brought up to practice decepoutspread wait for the revelation of the law; tion." I am not naturally suspicious. I never had or by the sacred shores of Jordan, where the Spirit | that monstrous heresy of total depravity to poison Christ revealed the new commandment, fulfilling my mind, so that I almost instinctively stood ready all law in the one word LOVE. I hear the voices to pronounce sentence on my fellows, if, perof antiquity calling on God through various chance, a purblind view of them or their actions forms of speech, but ever on their soul's high al- afforded an opportunity. There is not a linea-

ment in the countenance of Miss Ellis which mirrors deception; there is nothing in her air which betokens that within her heart is the leprous distillment of a corrupt, venal, nordid, deceitful and wicked father. Such incarnated deviltry, deception and duplicity as the charge made by one of your correspondents never can cloak or veil itself. The sign will be exhibited somewhere. Further, I undertake to say that if Miss Ellis had been subjected to such training as charged, and she a willing instrument, as she must be, the seal would be set upon her countenance, and the fact could be read by whomsoever looked upon her. I therefore, again say, the poor exhibition of Messrs, Raub and Turner did not shake my faith in Laura V. Ellis.

Discussing this matter, as well as the operations of Mr. Carbonell, an 'evening or two since, with a gentleman who had seen Mr. C., another gentleman present-not a Spiritualist-remarked that though he did not see Messrs. R. and T., from all he accounts of their performances, he was satisfied they made no exposure. He based his opinion solely upon what the newspapers said. He was a gentleman of discrimination, and in these accounts discovered the weak spots.

In vindicating Miss Ellis, it is done through no partiality or friendship. I have seen her and her father, I think, only three times. I do it because I believe I am defending an honest girl. Neither do I do it because I am a bigot, and think Spiritualists can do no wrong. So far as I ain personaly concerned, Miss Ellis, the Davenports, the Eddys, and all other physical mediums, may be proved knaves, and all they do deceptious; it would make no difference with me; I should be a Spiritualist still. I have proofs and witnesses independent of all these, so I am not vindicating anybody as a forlorn hope. But these physical manifestations are one of the phases presented; I accept them, am thankful for them, and expect they will continue some time longer. Indeed, the time has come that even more wonderful things are done than have been heretofore, through the instrumentality of spirit-power. From the outset, step by step, the cry has been "Humbug." but the grand and glorious truth of spirit-communion has spread till it has reached the uttermost parts of the earth. But the end is not yet. W. FOSTER, JR.

# Providence, R. I., Dec. 20, 1869.

# MORE "PLAIN TALK." BY LOIS WAISBROOKER.

DEAR BANNER-I believe I left off last week where the Spiritualists have spent somewhere in

the neighborhood of a thousand dollars to assist in supporting a Universalist minister and building a Universalist Church. "When it is done," say the Spiritualists, "we can have some place for our speakers without paying for the use of halls."

Yes, of course you can; that is, when the Uni versalists do n't want it. On Sundays, your speakers may lie idle, or go somewhere else. And you are not sure of even that privilege, un less you walk so straight that you do not tread too heavily on their corns, for the house is theirs-not yours. That thousand doilars would pay all but the traveling expenses of one of our best debaters and speakers in the field; would pay him for one year as a missionary-one who would challenge the clergy anywhere (you know that they won't debate with a woman). There was a "Rev.". or Dr." or both-I believe he is preacher and doctor, too-in Waterbury, Ct., who gave a standing challenge to debate the question of natural'immortality with any one. I accepted it, and he refissed to meet me. I am a woman, and, of course, nobody. There are several other things that a thousand dollars would do toward building up our cause, if so applied, but I will not stop to name them, for I wish to make this article short, f not very sweet.

I know that our good brothers and sisters think that their fraternal feelings will be reciprocated that is, if they consent to have money squeezed out of them in this manner, that when it comes their turn to want money the opposite party will consent to be squeezed, too; but they will find their mistake. A bear will hug you, but will be very far from standing the same amount of the same thing. o, in Fort Dodge. I of lectures in Henry's Hall-he, by the way, furnishing it free, and paying as much as any one else besides. The Universalists and Spiritualists had been in the habit of meeting together. The former had just had a course of lectures, which our people attended; but when our lectures came off, scarcely a Universalist was there. This went on for two weeks; then Christmas came, and with it our Universalist friends calling on the Spiritualists for the usual preparation for the Sunday School Festival. "Nothing"-" nothing"-'nothing!"-was the response, and one of our ladies told them plainly, "We attend your lectures from principle, because you call yourselves liberal, but when we find you ignoring our speakers-true, we have larger audiences without you than you did with us, but that don't make any difference, so far as your treatment of us is concerned-so, when we find you treating us in this manner, we think it is time to notice it, by leaving you to take care of your festlyals without our bøln." The next Sunday the front seats were full of Universallats. The result, however, has been that they have hired a minister. They were not able to do this, so long as we would help them; but they have grown so rich, or have received some help from headquarters-I don't know which-that they have bired a minister, and were talking of building a house when I was there last, so that they would not have to hire Henry's Hall. And now, with the exception of the minister himself, they, or only a few of them, find their way to our meetings. But their minister was there every time, for he, till their house is built, had no place to speak when we used the hall At another place, Nevada, a Universalist minister was drawing the Spiritualists in to help support him by saying, "There is but little difference between the Spiritualists and Universalists -the Spiritualists are one step ahead-that is all. They recognize communion with spirits, and it may be true; I cannot say that it is not, but, as yet, have had no evidence, or, at least, not sufficient to satisfy me." Very much mistaken, brother. You have not stated the true ground of difference. I am sleepy now, for it is most time to " go into the blanket," as our red brothers and sisters would say, and so will not try to show what it really is to night, but I will do it in my next article. Volney, Iowa. Dec. 17th, 1869.

# BEYOND THE PORTAL.

BY MARSHALL S. PIKE. As pure as the snow flake That melts on the mountain, And ripples its drop In the rivulet bright; As soft as the spray-mist That floats o'er the fountain, And dies in a rainbow • Of beauty and light-Was the sweet little being Whose fond loving spirit, Has gone from its earth home To wander unseen, Where angels are waiting With smiles to inherit, And hear it across The dark death line between As swift as the pinions Which waft the young swallow, That flies to the land Of the orange and lime; There to wing the blue sky Where no winter winds follow, And live a pow life. And live a new life In a flowery clime; So fast fled the breathings So tast need the breakings From the pale, panting mortal, That soon the last heart-throb Had pulsed to its reat; When the soul soared away Through its mystleal portal. To meet and to mingle With the sinless and blest, , —Religio-Philosophical Journal, LETTER FROM NEW YORK.

Subscribe for the Banner-Everett Rooms Society Prospering—Mrs Fannie Davis Smith's Reception —The "Sociables"—Mrs Hatch, the Musical Me-dium—" Visit of the Death Angel"—Frothingham on Elective Affinity-Agitate.

DEAR BANNER-I look at the new list of subscribers given every week with a special interest, for it affords an admirable barometrical indication of the zeal of Spiritualists in the effort to diffuse the light of truth more broadly over the laud. If all would labor with like zeal, and those who have been more highly favored of fortune give to the cause, as our Orthodox friends do, soon the glorious Banner would float over a world redeemed from bigotry, superstition and ignorance. So mote it be!

Our society is prospering as it has never done in the past. The hall was crowded on Sunday evening-overflowing, and great numbers were strangers. Mrs. Fannie Davis Smith, our speaker for this month, encountered the same difficulty as did Nettie Pease-the chilling reserve and lack of sympathy with which our "regular" audiences greet every new occupant of the desk; but Mrs. Smith, more positive than Miss Pease, met the barrier, and by her pointed discourses carried every outpost, and achieved a success of which she may well be proud. I regard her as one of the most eloquent and effective workers in the itinerant field, and I do not doubt that others who may follow her will be more cordially received and charitably entertained by reason of her severe but just rebuke of the hardness and lukewarmness of many New York Spiritualists. The "Sociables" have become an institution in connection with the society ; the attendance larger and the greeting warmer as the season advances in frigidity. The influence of these entertainments in fostering a social homogeneity cannot fail to prove a great advantage to the cause of progress.

Mrs. Laura Hastings Hatch, the musical mediam, from Boston, is giving séances at the residences of some of our wealthy Spiritualists, with most gratifying success. Her first was at Mrs. Jewett's, West 32d street, whose elegant parlors were filled with a most select and appreciative audience on Monday afternoon, all appearing to be gratified with the wonderful powers of the medium under spirit control. This evening (Tuesday) she gives a scance at Mrs. Newton's, West 43d street, and arrangements are in progress for others, both private and public, with the promise of as large a measure of success as she could desire.

The angel of the resurrection, whom some call death, visited our society recently and took from sight one whose virtues will forever live in the memory of a wide circle of her friends. Mrs. Proudfit was for many years a member of the choir, to which she gave the sweet charm of a highly cultivated voice. It is but a few weeks since her form, in excellent health, was seen in our midst, which two weeks ago last Sunday was aid away in beautiful Greenwod. The funeral services were performed by Rev. O. B. Frothingham, whose well-known eloquence and deeply sympathetic soul were poured out in touching words of consolation to bereaved friends. Every sentiment expressed was in perfect harmony with the cardinal doctrines of the spiritual philosophy, and if the great apostle of an advanced liberalism-of a rational religion-is not known as a Spiritualist, he is no less doing a work for humanity, dear to the hearts of all who believe in the fatherhood of God and the brotherhood of man. The choir of the Everett Rooms Society furnished the appropriate music, and the opening hymn,

At Dampierre in France, a fortnight since, a servant who went to feed a pack of hunter-hounds, who had been neglected a day or two, was torn in pieces and devoured by them.

There are only seven hundred women in Wyo-ming Territory, but, the passage of the woman suffrage bill is expected materially to increase this number.

"We know thou art gone to the Land of the Blost,"

thrilled all hearts with its tender pathos. After the conclusion of the services, and all the friends had taken a last look at the inanimate form so tranquilly reposing in the casket, a most touching incident occurred which deeply affected those present. The choir approached the flower-bedecked casket, and after a moment of silence, as if by an inspiration, burst upon the ear in tender, impassioned tones, the words of the hymn:

"Where the roses ne'er shall wither."

The effect can hardly be described. It was beautiful; for, to the clairvoyant eye, the spirit of our departed sister was seen standing behind one of the choir, taking part in the singing.

Much disappointment is felt in not having the pleasure of meeting our old favorite, Miss Lizzie Doten, who was to have occupied the desk on the last Sunday of the month, whose illness prevented her coming to greet us.

Rev. Mr. Frothingham's discourse, on Sunday, at Trenor's Hall, on "Elective Affinities," in which the marriage and divorce question was broadly discussed, attracts much attention, and is provoking severe criticism. But he gave the true doctrine of the relation of the sexes, in the progressive views.

With such great lights of opinion as Frothingham and Beecher, as prominant agitators of the social questions, progress for the right is assured, and humanity will attain to higher standards of civilization. Agitate, agitate-stir up the pool through which comes healing for the nations.

Respectfully yours, J. WINCHESTER. New York, Dec. 21st. 1869.

THE PROGRESS OF SCIENCE .- The life of a patient has been saved in the Pennsylvania Hospital by the difficult operation of transfusion of blood, two medical students baring their arms to furnish the fresh fluid. Had such an operationbeen performed during Salem witchcraft times, the necks of the medical practitioners would have been stretched, instead of furnishing a portion of their blood to sustain life in another.

A schoolmaster in the country advertises that e will keep a Sunday school twice a week.

# Scientific.

# RESPONSE TO MR. HARPER.

"He that is first in his own cause seemeth right, but his neighbor comoth and searcheth him out."

"He that is first in his own cause seemeth right, but his neighbor comoth and searcheth him out." Entrons BaxyEn or Ltairr-Prashing over the preliminary remarks of Mr. Harper, in his communication of Dec. 4th, as having little to do with the problem under discussion, but as not less indicating a spirit of complacency as of that which he accuses me, only that he indicates it at the con,mence-ment and I at the closing, when I supposed I had proved my proposition, I preced at once to the consideration of the principle in dispute. When I wrote my first article I supposed an illustration of the properties of the angles and the relations of the lines in the quadrant would be all that was necessary, especially as the principle is in use throughout the, land whorever tho transfer of commodities take place by weight, for the bal-ance, or steelyard, is only a lover, the weight or commadity being placed beyond the centre of motion, and the action downward, while in the lever it is placed between, and the motion upward, the principle being the same in both; hence my likestration proved that at an angle of 30 degrees the weight was raised vortically 15 inches, and the end of the lover at which the power acts was raised vertically 30 inches, as 1 to 2, and also that the motion of the weight describing 15-703 inches, and the power 31-410 inches, heing in the same ratio as the vorticals I to 2. I though this outh to satisfy Mr. H., that there was no difference between the work done and the power expended, though. I should call the work done the weight raised; but if he chooses to call the distance passed through the work done, we have proved they were in the asme proportion. neither more or less. New, I think, the above is self-ordine to any one that can understand, as that 2 and 2 make 4.

through the work done, we have proved they were in the same proportion. neither more or less. Now, I think, the above is self-ovident to any one that can understand, as that 2 and 2 make 4. In his seventh section he says, " According to the princi-ples of science, the arc of a circle through which the weight is moved is not computed, but the height it is raised, that the lateral motion that it makes by virtue of the average circle through which it moves is no part of the work done, as is admitted by all scientists, while on the other hand, all hateral motion the power-makes is computed, be it in the arc of a circle or a straight line." Taking this as a whole, I most emphatically deny any zare scientist to hold any such theory. He says in his next that 1 in "nowise contradict this plain assertion." I think any one who has followed this discussion will plainly see-that my lineartation above given does plainly contradict this, and, further, that Mr. H. did so understand, for he saw if the lover was raised by perpendicular motion his whole theory was gone, (for the perpendicular that raised the end of the lover was just double that that raised the weight, in the ratio of 22 to 1, where there could be the gain ?] *Werefore* his theory which my illustration had opened, and which contradicted his assortion and of recentists, as he calls thom? I saw at once the design of this emendation, and thence for applying power, anticipating the absurdity of such a mode of my applying power, anticipating the basulity of such a mode of applying power, anticipating in a struct in the same of 60 inches radius each, calling one the power, and an arm of the sthere the lover to be raised, the such a mode of applying power moves the other must move in conjunction; if an arm of the lover. The circumference of the one in passing over the same angle measures 31-410 inches, so does that of the other also. Does ever an angle of 30 degrees, so does that of the lover. The circumference of the one in passing over the same angle measures 31-41

over the same angle measures 31-416 inches, so does that of the other also. Does the end of the arm of one from the horizontal measure 30 inches, so does the other. Can any-thing be plalner than "that there is a perfect coincidence between the power expended and the work done?" When Mr. II. read this, a sudden light broke on his mind which cast this so in the shade that he could not see its force. Ho says, "That, I think, is important to apply our mathemati-cal test. I concede that a wheel with a power neiting at one place on its circumference that has a weight on the middle of one of its radiating arms, is to all intents and purposes a lover the same as under consideration; it is clear that this power of motion would act in a straight vertical line tan-gent to the wheel, they is the principle we have here being or the it. Wr. II. the is the principle we have been them the

gont to the wheel, to give motion to the lever by its action on the circumference." That is it, Mr. II., that is the principle we have been try-ing to make you understand; we thought our illustration would have some effect. So, "a power acting at one point on the circumference would give motion to the lever in a vertical direction." (You will receiled, however, that this vertical motion is acting on the circumference of a circle, not on a straight line.) Well, we have got the admission —that is so much gained, though it don't seem to agree with the idea of the application of power perpendicular to the end of the lever: for at an angle of thirty degrees, a power acting perpendicular to the horizontal cannot be per-pendicular to the end of the lever. Leaving Mr. It. to recon-cile this as best he may, we quote in full, so that the read-er may get at the full merits of the case, without recurrence to his communication:

or may get at the full merits of the case, without recurrence to his communication: "Now we wills to solve the problem mathematically. What length of action, in a vertical line, would it take to raise the weight 30 degrees from its horizontal position—or, in other words, 16 inches vertical height? Draw a right-angle triangle, whose horizontal base is 60 inches long, with the bypotenues. 30 degrees inclination from the bori-zontal base, and a vertical line perpendicular from the end of the base to intersect the hypotenues. It is solf-evident that motion, in a straight vertical line, can be measured by a straight line that is equal to that motion in its aggregate. The short vertical line that we have drawn in this triangle, where it intersects the hypotenues of this angle raised 30 degrees represents the position that the lover must be rai-ed to elevate the weight that rests on the middle of the arm, 15 inches. It follows, as a matter of necessity, that the yro-pelling wheel, which is the power that elevate the weight then the sten to easy will 'place it in a light that there can be no casil whatever, 'shows that there is 47-8 inches more motion mude by the power that opwer han working of the problem which Mr. Rove says will 'place it in a light that there can be goling to get rid of this stubborn fact of mathematics?" Now, Mesers, Editors, when I read this I was almost ready

power of extension; but when it is raised to 90 degrees, it is a terrible extension | Oh | "the delusions of scientific power of extension; but when it is raised to 90 degrees, it is a terrible extension! Oh! "the delusions of scientific men!" We might illustrate further the absurdity, as in our last—this idea of applying power, by supposing Mr. II, to raise the lever, and send, him through an arc of 90 do-grees. Should his mathematics prove to be a stubborn fact, I am inclined to think we should not hear from him again, but as we are not yet done with him, we forbear. He says, "il follows as a matter of necessity that the propelling wheel the power that elevates the weight on the arm of the lever gives a motion in a straight of 44.7-8 inches," de. Now I ask him, and I want a categorical answer : How can you raise your perpendicular 34.7-8 inches when the cir-cumference of the wheel by which you raise it measures only 31-416 inches 7 I ask how? Oh, that stubborn fact in math-ematics! Now I see through the whole action of his mind. My problem as he calls it, had brought a principle to view he had not before known. That is, that a wheel acted at a perpendicular to its radius; therefore he thought if it so acted, why, whatever it raised would be raised perpendic-ularly, and hence his triangle and mathematical principle, with which he thought to demolish me, forgetting in his hasts another principle that controlled this prependicular action, that it acted on the circumference of a circle, and not on a straight line, and at one point only the horizontal; a point on its circumference or an arm, obeying the laws of the trigonometrical canon. The motion of the layer at the hor-two the hear one of the order of the horizontal is point on the before hough to demolish me, forgetting in his hasto another principle the action of the brow of the trigonometrical canon. The motion of the brow at the hor-two based the open the one of the order of the brow of the the prometrical canon. that have the one have the set of a contrast and have the straight line, and at one point only the horizontal; a point rigonometrical canon. The motion of the laver at the horizontal is a perpendicular motion, but the moment it leaves it is so no more but partakes of two motions, one lateral, one perpendicular the perpendicular motion gradually decreasing, as the differences of the sines decrease; as the angle increase, thus, the differences of the sines of two increases, thus, the differences of the sines of the sines of a the differences of the sines of the sines of a sine of the sine size of the sines of the sine size of the size size of the size o motion.) and these motions show the why and wherefore, that it takes 31-416 inches of the circumference of a circle 60 inches in radius to raise the end of the lover 30 inches, and the weight at its centre 15 inches

only say in defence that there is no intention to say any-thing to jar on his feelings, but that it is often more effect-ive to carry out the ideas of our opponent, and thus show their failacy, than to use serious argument, but I have not

their fallacy, than to uso serious argument, but I have not neglected this. Our object in discussion should be the advancement of truth, and not the gladiatorial change of position to over-come the adversary. Why change the position taken in his article of Oct. 6th, to the one in that of Dec. 4th, from an action perpendicular to the end of the lever, to one perpen-dicular to the horizontal? The inference is unaviduable, that it arose from ignorance of the principles under discus-sion, or a desire to overcome by any means his opponent; i am not so uncharitable as to believe the inter. That spirit minds do impress those in the bady can scarcely be douti-ed, but it is unsafe to place trust or reliance in their im-pressions so given. Because they have outered another state of existence it is no guarantee that their uterances are trustworthy; we must not cast asile our own reason and judgment; they are but men and women still, of like passions as ourselves, and no more likely to be right. In the early days of Spiritualism there are instances that they have led asiray those that trusted in them. An instance; the Apostolic Mountain Cove Movement, Virginia. Few Spiritualist that have had experience but have found spirits that would scem to have had no other motive but to deceive and make sport for themselves, at the creduity of there victims. Sheridan, 111., Dec. 14, 1869. Sheridan, 111., Dec. 14, 1800.

# PENNSYLVANIA.

[EDITORS BANNER OF LIGHT-In forwarding the Semi-Annual Report of the Pennsylvania State Society, I also place at your disposal remarks made by Bro. T. G. Forster upon that occasion. So thrilling and admirable are they, I feel convinced that, notwithstanding the crowded state of your columns, you will send them forth. God and angels grant that they may arouse the soul of every reader to a recognition of the duty and importance of sustaining our State and Local Organizations.

CAROLINE A. GRIMES.] Yours fraternally,

Third Semi-Annual Report of the Pennsylvania State Society of Spir-

Pennsylvania State Society of Spir-itialists, Dec. 15th, 1869. By the reports received from Mrs. Hannah T. Stearns, one of our missionaries, it appears that she has given seventy lectures or circles, at which about six thousand persons have been in attendance. She has received in collections, §147,01, and from members, \$22,00, making a total of \$160,04. Most of these lectures have been given in the Northwestern and Northern portions of the State, a few in Harrisburg and York and their vicinities. She has labored as efficiently as her health would permit, and we have no doubt has per-formed a good work. We ensmend her to the friends of the cause wherever her lot may be cast as an earnest and faithful laborer, and an able exponent of Spiritualiem. The Board ougged the services of Dean Clark in Septem-her heat and during the month ending the 15th of Octoher fegume. At which there were about twelve hundred in at-tendance. He received in collections at meetings, \$70,00. We were well satisfied with his labors, and regretiod that his health would not allow him to continue the ardious duties of pioneer work. His resignation for this cause was accepted by the Board, and a resolution adopted expressing our confidence in him. Dr. H. T. Child, our President, has devoted some labor to the missionary work. By his reports it appears that he has given thirty-five lectures, to about seven thousand persons, lio has collected at meetings, \$35,58; subscriptions from members, \$70,00; total, \$122,58.

Riven infry-five fectures, to about soven thousand porsons, Ho has collected at meetings, \$55,58; subscriptions from members, \$70,00; total, \$125,58. During the present month J. G. Fish has been employed by the Board as missionary. He has given thirteen lectures in Bucks and Borks Counties, and in Vincland, N. J. He has collected \$47,74; subscriptions, \$3,00; total, \$50,74.

SUBSCRIPTIONS FROM MEMBERS SINCK LAST MEETING.

has collected \$47,74; subscriptions, \$3,00; total, \$50,74.
SUBSCRIPTIONS FROM MEMBERS SINCK LAST MEETING.
Henry T. Child, \$2,50; Ellen M. Child, \$2,50; John S. Adams, \$1,00; Caroline A. Grimes, \$3,00; A. Mary Wise, \$1,00; Rus Shreeve, \$1,00; Mr. Kuight, \$1,00; Ebenezer Ilance, \$1,00; Rebecca T. Marshal, \$2,00; H. W. Marsh, \$5,00; Mr. S. Ureve, \$1,00; Mr. Klight, \$1,00; Mr. Stager, \$1,00; Marshal, \$2,00; Harshal, \$2,00; Harshal, \$2,00; Harshal, \$2,00; Mr. Kuight, \$1,00; Marshal, \$2,00; Mr. Kuight, \$1,00; Marshal, \$2,00; Mr. Kuight, \$1,00; Harrlet B. Chase, \$1,00; Watson Kender-dine, \$2,00; Jacob Landis, \$2,00; Olarothez H. Monch, \$2,00; Michael B. Dyott, 1.00; Mary Beans, \$2,00; Mrs. Walnwray, \$1,00; Japasia Ramborgor, \$1,00; James M. Shumway, \$1,00; Sapasia Ramborgor, \$1,00; James M. Shumway, \$1,00; Mary A. Stretch, \$1,00; Stophon Knight, \$5,00; William Knight, \$5,00; Auna L. Rhodes, \$1,00; George D. Gleason, \$1,00; Judia Bioros, \$5,00; Sarah Ely, \$1,00; James Kirk, \$1,00; Lizzle Kirk, \$1,00; Mars Washburn, \$2,00; Mrs. M. Washburn, \$1,00; Harnel Meyers, \$5,00; Washington Barr, \$2,00; Mrs. M. Washburn, \$1,00; Washington Barr, \$2,00; Mrs. M. Washburn, \$1,00; Washington Barr, \$2,00; Mrs. M. Washburn, \$1,00; Mars Harrlet Fowler, \$1,00; Mrs. Harrlet Fowler, \$1,00; Mrs. Bearce, \$1,00; Mrs. Harrlet Fowler, \$1,00; Mrs. Bearce, \$1,00; Harrlet Fowler, \$1,00; Mrs. Bearce, \$1,00; Mrs. Bea

օսու	conocuoa	DY	MIS, BUGALUS,	•			\$147.94
44	••	n,					79.00
4			Dr. Child,		•		55,58
64	**		J. G. Fish,			÷	41.74
••	••	at	Annual Meeting				6,00
							A

Subscriptions of Mombers, . . . . . . . . \$100,00 436,26

-\$436.26

beling of the nations. We would encourage our friends to be liberal in sustaining all the spiritual papers, and in cir-culating these, for by this means hundreds and thousands who famils for the bread of lib, and the waters of knowl-edge, which is salvation, may find that which will so far arouse them as to open the way for research and investiga-tion. tion. Briends, let us all renew our determination to coöperato with the angel-world. In the spread of this glorious gospel, so that all may come to realize the true grandeur and beausy of life, its purposes here, and its glorious fruition in the hereafter

<section-header><text>

# VERMONT.

# Spiritual Convention at St. Albans, Vt., Dec. 17th, 18th and 19th.

PDIALUTIA.
 Spiritual Convention at St. Albans, Vi. Doc. 17(h, 18(h and 10(h)).
 Drag Rayne, The frinds in Vermont will look for some briof ropet of our late meeting at St. Albans, Although not so fully attended as our fast annual Convention, yet the numbers and interest rapidly increased while it continued. Mrs. Itelion M. Blocum, of Ruthan, presided. Bho is a gited meelum, and very earnest in the work. She addressed the Convention upon the subject of woman, and colled out demonstrations of applause. She said we had come to a great wall that now obstructs our progress—the inequality of the sexes. The freedom of woman, in the ported of the Revolution was forgotten by these who portiled their lives for their own. They are not a dangerous class, and may be safely trusted with their own right of self-government. Spiritualiem commenced with woman, and she has advocated the truth, with an elequence scarcely ever equaled. Our mothers are pupper, and have nothing they can call their own; and yet they laber harder than the other sox. She has no right to her children, yet she gives the same time, is any sense of the law gives its sametton. If our daughters were elucated in some trude, art or profession, by while the court, sky stands alone; no woman, hwyer, or ludge is there we leave of the curving the ponaly. Arranged before the court, sky stands alone, no woman, hwyer, or ludge is there we leaved in the drukent by force of elecumstances related by the other sox, then the spirit we have not be related by the can understand or explain her woman's nature. If the fermer sex are better registators, why don't they keep the joans and ongine traiting the market hy a differ equality in receiving the ponality. Arranged befor the sourt, sky stands alone; no woman, hwy don't they keep the lows for the class and ongine r. There is no logic by which we less wome found intexical? The mothers would sweep the low to registators, with anot explain the spirit worid. "In the spirit we have night const

a vain theory that the ancients talked face to face with God. And let us say to the churches, Are we not all brethren? Come and let us hold sweet counsel together Mr. Cheney. State Missionary, contributed to the interest of the Convention, not only by speeches and an account of his travels, but much by the singing of songs appropriate for the oregion

of the Convention, not only by speeches and an account of his travels, but much by the singing of songs appropriate for the occasion. Dr. S. N. Gould, of West Randolph, spoke of Martin Wheeler, of Worcester, Vt., who while deeply entranced ad-vocates eternal punishment, the infailfulfity of the Bible, de., leading his Orthodox brethren to believe in the fact of spirit-communical. Win, B. Parish, of Stowe, spoke for the first time before a public andlence, upon the subject of "Universal Salvation." He reasoned from Nature, from the Bible and from common sense. We are all the children of one parent. The air, water and sunshine are free to all; and the moon sheds its mellow light upon every creature. The word "hell "occurs in our English version of the Bible only fifty-six times, and never refers to things beyond the grave. No parent would consign his child to hell, and if more merciful than God, what a pity that he does not refign in his stoat. May the angels sweep this absurdity into oblivion. I should like to speak particularly of each address and conference, but I should trespass upon your time and pa-tience, and again up notes are so mergreat the those men-tioned may leet that I should have treated ther more fairly to have omitted what I have fauld altogether. I will, how-ever, say that Mrs. Emma Paul Mrs. Geo. Pratt, of East Granville, Mrs. M. C. Brown of West Randolph, Mr. Stevens from Chicago, and the Sceretary, all gave addresses from the stand, Mrs. Part is a very excellent medium, and Mrs. Paul is considered by many as one of our most pl-asing speakers.

Pauli is considered by many as one of our most preasure speakers. Mr. Stevens gave the closing address, and after the usual vote of thanks to the officers of the Association, the various railreads of the State for free returns, and so the people of St. Albans for their kindness, the Association adjourned to used again according to Janes meet again some time in June.

GEORGE DUTTON, Sec'y.

# The Late Convention.

EDITORS BANNER OF LIGHT-The Convention of the Vermont State Association, held here Fri-day, Saturday and Sunday last, must have proved gratifying to the friends of Splitualism and lib-

gratifying to the friends of Spiritualism and lib-oral thought in this section, although, had more efforts been made to have given where publicity to the objects and purposes of the gathering, the attendance would have been greater. The singing of Mr. Cheney added interest to the meeting, while the addresses indicated carnest thought, and were, on the whole, instructive and interesting, and well calculated to lead the minds of all to the sweet contemplation of those great interests which pertain to the life eternal. The addresses of our esteemed friends. Mrs. Slo-cum, of Rutland, and Mrs. Brown, of Randolph, delivered on Sunday morning, in answer to a re-quest of the writer, were, replete with instruction

delivered on Sunday morning, in answer to a re-quest of the writer, were replete with instruction-and full of personal experiences, of remarkable beauty and power. He could not but feel that, although not in a perfect sense a Spiritualist, if he had, to sustain and soothe him, such sublime hopes, such loving and trusting faith, as evinced by these two gifted women, he should be ready to-exclaim with the good Simeon, "Now, Lord, let-test thou thy servant depart in peace." It is hoped that many were benefited, that the results of the Convention will be to purify and bless, and that the seed sown fell upon good ground, to bring forth in its own good time fruit.

ground, to bring forth in its own good time fruit, some "an hundred-fold, some sixty-fold, some thirty-fold." E. G. L.

St. Albans, Vt., Dec. 20th, 1869.

0HIO.

# **Progress in Lancaster.**

"Blind Tom" has just given one of his musical entertainments in this little city of ten churches. Tom is, manifestly, a non composmentis; and yet, through his instrumentality, the most unique execution of musical performance on the plano is given. The audience was equal to the utmost capacity of our large hall, and embodied our best citizens. The unanimous expression of opinion is, that Blind Tom, as a more human being, must of necessity he wholly incapable of doing that which is done. Whence, then, does it come? A rather distinguished German professor of music, rather distinguished German professor of music, who was present, said: "He plays the most com-plicated opera pieces better than the composers them-scives could do." A gentleman of learning and ability, and who is the most invetorate skeptic in regard to everything called supernatural that I have ever known, said to me, as we walked down in the direction of my residence, "That is not Tom, it is superintelligence using his machine." And I have had opportunities of knowing that the same belief provalls here to a large extent. Spiritualism has not seemed to be gaining here, and yet I know that its claims have a hold on the

and yet I know that its claims have a hold on the people of all shades of religious belief, to-day, very far in advance of what they had only one or two years ago. Spiritualism is tolerated, is talk-ed about, is allowed to be reasonable in such form as can be at all harmonized with existing theo-logical opinions. The populace do not seek now to destroy a man's good name, or his business, as they did half-a-dozen years since, if he affirmed his belief in "modern Spiritualism." Thank Godt Less than half-a-dozen of us have breasted the torm here until it is nearly nast. We do not fear now that we shall not get bread, or have fellowship. We meet in circle with our neighbors of various faiths, whom we have invited, and many good people attend, and do not consider it damaging to their standing to do so. Others assert themselves and take the risk, because it is their djvine privilege to be free. Light is coming; and I, for one, am able to rejolce, in patient waiting; while the shadows pass away, and the old structures that ignorance and superstition have built, crumble down, to be registered with the silent but notent past. Spirit return and communion with inhabitants of earth is forcing liself upon the attention. The churches that did not think they would, are dis-An amiable lady, who had been a wife one year. recently passed away. Bhe approached the change very gradually, and with an undisturbed intel-lect. During her last weeks, angels were her room-mates, because she was being prepared for their society, and therefore attracted them as she became more spiritualized and was casting off the materiality of earth. She named over the departed loved ones who were present about her couch. "My father stands there," she said; " and when I tried to go to him, he motioned me back, and said At one time when it was thought Not yet. she had passed away, the weeping of friends seemed to resuscitate her, and she said, "Oh! why did you call me hack? I was with the angels who came for me." And at another time, she wild "Do not weap for me. I will come for you." Do not weep for me, I will come for you said, The family are Orthodox, but they comfortably The family are Orthodox, but they comfortably believe that their loved one was taken away by a convoy of angels and departed friends who had preceded her to the good world. The "denth" of this young woman has made a good impression-among our people, and has very much strength-ened the belief in spirit return. The minister durat when the scenar in his sorrow and in the dwelt upon the scenes in bis sermon, and in the Sabbath school, and did, not hesitate to express his belief that departed spirits were there, and visible to the dying sister, though unseen by others. He did not doubt that "they came to re-We have had other similar and much more convincing instances of the return of those who were months, but I will not ask for space to detail months, but 1 will not ask for space to deful them. But the way is being opened, and oh, how consoling to us all. We deem it best not to raise a war front against what we know to be error, but to invite attention to these heavenly truths, and be time barg its attention to these heavenly truths, and We have here no organization, and no money to sustain speakers. In fact, there are very few who are willing to be called Spiritualists. But we need help, and most ardently ask to be visited by good test mediums. We will keep all such, free from expense while with us, and send them away with something more in their pockets than they contained when they came. This we have always done. Lancaster is, I believe, now a good field to work in, but the status of our beautiful relation provides more proofs at least with the religion requires more proofs, at least with the masses. We are in railroad connection with Columbus (capital), Circleville, Chillicothe, Athens, Logan, Zanesville and Newark, all of which are county seats of surrounding counties, and all have the neuclei of Spiritualism; and, besides, every large town and city in the State can be reached by rail, many of which have good spiritual socie-Reliable, first-class test mediums can give a salutary impetus to our sublime cause here and elsewhere where there are honest inquirers after the truth. At no time, perhaps, within the histo-ry of our race on earth, has there been so much honest and ardent anxiety to know, as well as may be known, the relations of the terrestrial and ce-lestial states, and to settle the question of immor-

# NEW JERSEY.

# Vineland.

**Vinciand.** Glorious old *Banner!* Its weekly visits and interesting contributions are now extended to thousands, who receive it with glad hearts be-cause it is freighted not only with glad news and cheering correspondence, between the angel-world and our own, but lends to the anxious hu-manity of to-day the inspirations of honest hearts, and the unity and blending together of reasos, science and philosophy—a *natural religion*, which auswers the quiet and longing demands of tho soul, causing the recipient to rejoice for an exist-ence which is destined to experience a beautiful and a glorious hereafter, and this, too, to be the ultimate destiny of all

ultimate destiny of all Four years ago myself and family considered it best to leave the good State of Ohio for the pure and healthy climate of Southern Now Jersey, and the beautiful young city of Vineland became our home,

our home, From our acquaintance here, we find ourselves in the midst of true worshipers—among good "solid men and women." Our meetings in the notorious "Plum-street Hall" are well attended on each Sunday, and a Children's Locoum, inau-gurated some three years ago by "St. Andrew" and his amiable wife Mary, is in the care of good hands and in good working order.

mean S unday, and a Childreu's Locaum, inaugurated somis three years ago by "St. Andraw" and his aminble wife Mary, is in the care of good hands and in good working order.
Our speakers are generally from abroad, yet we are furnished with a good supply of home talent when the occasion demands it.
Mrs. Yeaw was with us in September, Mrs. C. Familo Allyn in Octoher, and Mrs. Maynard in November. Each were well a opreciated, and we wait for their coming again. The controlling powers over the interesting little Famile will bring her to us again we know, for they have so promised.
We, in Vineland, are not free from financial troubles, for, as is too often the case in most places, the " propelling" power rests, for good degree, on persons of moderate means. We have workers, it is true, and our add resident, Dr. Coonley, has been one of them; and, as he have more tered upon new fields, we hope he will not find them destitute of the genuine clover. The President of the "Friends of Progress" here is a willing advocate of all therefores selects the advocates of our phimosphy, and the leader's harness is put upon him; I sometimes think if C. B. Campbell should emigrate, or "go out," we should then realize the efforts he has made not only for " Plum-street Hall," but for the good of humanity generally. Commencing on the evening of the 7th of December, we have had a four evenings" discussion between J. G. Fish and Miles Grant. The question under discussion was," *Resadued*, That the phenomena of Spiritualism are the work of demons, and not of the spirits of departed men and women." Ether Grant of course, and was undermining the churches. Of course, and was indering the spirit-world, and exhibited demonology " on the brain," acknowledging that Spiritualism is socenying the attention of the bestrest the mean in the anole of the spirit world, and exhibited demonology " on the brain," acknowledging that Spiritualism is socenying the attention of the beater so worked with a will, and were very

desouting this great question, which is now agitating the spiritual and matural elements of the whole world, and we need not fear, for our beautiful philosophy, like the pure coin, will bear friction, and in Roy. J. G. Fish a very able advocate and a "Fish" sufficient for any of the theological "Jonahs" in these peculiar times, Vineland, Dec. 19th, 1869, "UNCLE URL"

# MICHIGAN.

### A Radical Wedding.

This is said to be a progressive age, and we were most happy to see it verified on the 2d inst., in the marringe, at the residence of Mr. and Mrs. Wells Brown, of the well-known and popular speaker, Mrs. Frank Reid and Mr. Wil-tion Vrauk Reid and Mr. William Knowles.

Ham Knowles, It was expected Sister Horton would officiate upon the all-important occasion, but she was prevented by illness. Under the circumstances, it was decided that the *mext* best thing would be for the parties to marry themsites. Ac-cordingly, after a few moments' consultation, the following ceremony was repeated by the parties, and legalized by Jus-tice Hurburt: "Frank, with your consent, before these witnesses, I ac-knowledge you as my true and loving wife." The bride responding: "I, too, William, with your con-sent, before these witnesses, receive you as my level and lawful husband. Our souls united, we shall be true to each other here, and in the grand hereafter." After the coromony the guests, some fifty in number, par-took of a bountfill and handsomely arranged repat. It is to be distinctly understood that this *not* an *obilarry*, as Mrs. Knowles does *not* leave the lecture field, but will continue, as ever, an earnest worker for the cause. The officers of the society, being present, word very desirous that the *new spaker*-Mrs, Knowles-should, notwithstand-ing she had so recently emigrated to the State of Matrimony, till the appointment previously made for Sister Horton, which she did on the following Sanday, in her usual happy It was expected Sister Horton would officiate upon the

The weight at its centre 15 inches. Can it be necessary to add that if the end of the lever is raised by a perpendicular (vertical) motion, the weight being in the centre of the lever, it is also raised one half that of the lever, as 1 to 2, and power and weight in the same proportion? Where then is that gain of motion, where? And was I wrong in saying the golden rule of science re-mains unseathed? mains unscathed?

I have not followed Mr. H's various statements, nor do I I have not not word mit. It a various statements, nor do i intend to do so. This discussion has satisfied me that it is useless to contend with one who does not understand his own position; here, therefore, this discussion ends, so far as I am concerned, leaving our realers to judge between us. In conclusion, Mr. H. may think that my mode of treating the subject fias displayed an undue amount of levity. I can Signed in behalf of the Board.

IIENRY T. OHLD, M. D.,
 634 Race street, Philadelphia, Pa., President, ORACLINE A. (BIMES.)
 1019 Walnut street, Philadelphia, Pa., Secretary.

The following resolutions were unanimously adopted: Resolved, That the Board he requested to publish the folfrom the Constitution

Arr. II-Object. — The objects of this Society shall be to promote a dissemination of the facts and philosophy of piritualism, by such means as may be adjudged best by he counsel and consent of the Society, or its Executive

ART. III-Members.-Persons may become members of this Society by forwarding their names and the members. this Society by forwarding their names to the Secretary, and contributing to its funds not less than one dollar per

annum. Resolved, That copies of the proceedings of this meeting bo forwarded to each member, with a request that they shall circulato the same as extensively as possible, and make earnest endeavor to increase the membership of this State organization

REMARKS OF EDGAR C. DAYTON, THROUGH THOMAS GALES **YOBSTER**. I am sure there can be no one present who has failed to feel the import of this meeting, and of what they have been listening to. This, as I understand it, is a semi-annual meeting of the Pennaylvania Blate Society of Spiritualists. Yet I may well ask, Where are the Spiritualists of your great State? Spiritualism is true, but there are many of them neglecting to let their light shine out before men, in proof of the profession they have made. Are they not as fully convinced as good Bister Sejourner Truth of the truth of Spiritualism, with her interpretation which gives satisfaction and conselation to her soul, and teaches her that God has lifted up one of her persecuted race to be a medium for enlightening the race that has op-pressed hers? May I ask you, my friends, whether you have a date to perform in this satisfaction.

More thank the argoin of the set of the set

Mr. Knight, of St. Albana, who was for twenty-three years a Shaker, brought his lamp trimmed and burning. "When I take," said he, "a retrospective view of my crist-ence, it is wonderful; yet, in looking over the past cycles, of which we have a glimmering account in the great book of Nature, we find nothing added—nothing diminished. In the fiery element and the confusion of chaos, I was there, soul and body; in the crystallizing process I was there; also in the reptilian age; and so from one material form to an-other I have come to be a man. There is no step back-ward, and we have only a cilinpse of the future. I know little of the One Universa Mind, but aspire to know more, and eventually shall be as bright as the most brilliant star." Mr. Secti wished the Secretary to record that Bro. K.

and eventually shall be as oright as the most brilliant star." Mr. Scott wished the Scoretary to record that Bro. K. knew he lived in past ages, for his testimony was just as good as that of Socrates. Mr. Tarboll said we lived in the past, but not as con-scious beings, and this fact staggers many in regard to im-

scious beings, and this fact staggers many in regard to im-mortality. As rebutting evidence to this position, Mr. Crane, of Hydepark, related a wonderful experience with the well-known medium, Charles Foster. A vision of two long-neck-ed birds, known as cranes, appeared to him, and there changed to two indics, old and young, and their names were given as Lizzle, IL was the mother and daughter of Mr. Crane. This, and soveral other similar tests which his related, convinced him of immortality. He cared not whether ho lived in the past. It is enough for him that he lives now, and for this he thanks God from his inmost soul ; and the fact that our friends live beyond, is positive proof that we shall live also. that we shall live also. Dr. E. B. Holden, of No. Clarendon, gave an address, full of

Dr. E. B. Hought, upon the subject of psychometry. He commenced by saying that the range of topics discussed by Spiritualists is unlimited, from the fact that Spiritualism profound thought, upon the subject of psychemetry. He commenced by saying that the range of topics discussed by phritualists is unlimited, from the fact that Spiritualists indication in the sawing the subject to day, it may ter-something God are natural, as there is a desire to know something God are natural, as there is a desire to know something God are natural, as there is a desire to know something for this power that moves all material things; and although we chose another subject to-day, it may ter-minate in the same great theme. Our opinions and theories should serve find support in sejnese. In the daguerrian are soveral impressions were sometimes taken upon the same plate, after defacing successively the former picture; and sometimes the operator would be startied by observing faint impression appendix helind to last. This is a start ing point. He then related an instance in the life of Zachokke, which occurring to work in, asked him whother he would answer candidly if he related to lim some of the most secret passages of his life, they boing personally strangers. He promised to admit any fact that might be mentioned. The whole company were then make acquaint of the most secret passages of his principal; all which, even the stome. See a fragment here, as all committed in refer is something in our maters and a fault committed in refer and stone, conveys to the providence of other strest passages of the sing peaksed in a old foroung man confirmed. Zshokke also fell in with last, the young man confirmed. Schokke also fell in with last, the groung man confirmed. Schokke also fell in with last, the groung man confirmed. Schokke also fell in with last, the groung man confirmed. Schokke also fell in with last, the groung man confirmed. Schokke also for the same for the impressions of the park in specare are man who say that they have always possessed the same material form nor conscious individuality, bu some thing produces upon the midd is interial things. The something fore new park at mange passess of the fill the appointment previously made for Sister Horton, which she did on the following Sunday, in her usual happy

style, The friends in Coldwater have also engaged Mrs; K. for their Convention on the 18th and 19th inst.; and Bro. Tut-tle, of Decatur, for the Van Buren Co. Convention, in Janu-A Ourar. A QUEST.

ry. Breedsville, Mich., Dec. 11th, 1860.

### Healing Mediums, Look Out! The Doctors are after you!

DEAR BANNER-I sent you a preamble and resolution rdopted by "Rhode Island Medical Society," declaring their purpose to call on the State to pass a law to prohibit anybody from relieving pain, healing the sick, saving life and practicing the " medical art " without the consent and license of the Society. I would call attention to one of the whereases : " Whereas, The medical art is important to the

health and happiness of society." The art of relieving the human body of pain and

disease by drugs is called the medical art. The history of this art of curing disease and saving life by means of various poisons, demonstrates that, so far from heing "important," it is most de-structive to "the health and happiness of society." A town without a drug doctor is generally a boother town with faw diseases and but little A lower with few diseases and but little suffiring. A doctor comes, begins to administer calomel and other mineral poisons, and soon, diseases multiply; aches and pains increase in number and violence, and deaths of human bodies are more numerous. The more "the medical art" is practiced the more disease, suffering and death abound. Such is the fustimony of the history of that art.

In the nature of things how can it be otherwise? "The medical art" depends for existence, its bread, on the bodily diseases and sufferings of men and women. A medical doctor opens an office and prays for a call-i. c., that somebody may need his medicines, that somebody may be sick. He can't live, as a *doctor*, unless somebody is sick. His art is most thriving and lucrative when disease and suffering most abound. If nobody is sick he must abandon his profession. It is an insult to common sense to say that such an art and such doctors are "important to the health and happiness of society."

If for ten years another dose of *poisonous* drugs would not be put into the human system, "the health and happiness of the people" would be health and happiness of the people" would be greatly increased. The fewer poisons taken into the body the healthier and more vigorous it is. The presence of a poison in the blood, no matter for what purpose it is put there, is always inju-rious to its health. Poisons taken to relieve pain rious to its health. Folsons taken to releve pain and suffering and to save life cause more suffer-ing than they cure, and destroy more lives than they save. Such is the testimony of history, of reason, of common sense and experience. Such, also, is the testimony of those doctors whose writ-

ings are the text books and guides of our medical schools, professors and students. The art of giving poisons important to the health and happiness of society 1 It is the one thing which is slowly but surely undermining and destroying the bealth and happiness of society, and filling all civilized countries with broken down constitutions and imbecile, useless bodies. HENRY C. WRIGHT.

# NEW YORK SPECIAL CORRESPONDENCE.

4

# BT......MARY F. DAVIS.

# THE QUESTION OF WOMAN SUFFRAGE.

The demand for Woman Suffrage has, since the close of the late war, taken a new and more defigite shape ... That terrible event awakened many women to an understanding of the theory. of self-government; and the energies that were called forth in the upholding of our free institu, ilons necessarily find outlet now in this new field of battle-the establishment of woman's freedom. This is one of the immediate causes of the revival, on so grand a scale, of the Woman's Rights agitation, and of the definite and imperative demand, on the part of the agitators, for Woman Suffrage.

The "logic of events" has brought us to this point: The assertion in the immortal Declara tion of Independence, that " Governments are instituted among men, deriving their just powers from the consent of the governed," has taken root among all classes in this Republic; and, as a consequence, only those men are distranchised who are incompetent or unworthy to give their consent to be governed. Those under age, those bereft of intelligence, insame men, and those convicted of crime, are adjudged to be incapable or undeserving of exercising the rights of citizenship. All other men may express their will by the use of the ballot. In this country, a man can be deprived of this right only by some alleged fault or folly of his own, and consequently to be disfranchised is a tremendous criticism or stigmaof the public on the individual. Not only so, but the ballot is at once the symbol and guarantee of self-government, and the privilege of using this symbol is an endorsement by a great nation of the manhood and freedom of its sons.

Thus logically the question arises, By what rule are the daughters of the Republic deprived of this symbol and safeguard of self government? Are they to be classed with the imbecile and insane? If not, what monstrous crime can be laid at their door which should deprive them of the recognition and rights that America grants to virtuous and intelligent freemen? Last evening I heard an eloquent black man lecture on " Charleston as it was and is." After twenty-three years of northern life and work as a clergyman, he returned to the city of his birth and enslavement. There he met those whom he had remembered " in bonds as bound with them," and found them restored to citizenship and some of them were holding responsible and honorable public offices, "Then," said he, "I straitened up and felt invself a man. Here my head had been bent and my spirit depressed, for the right of suffrage was withheld from mo, and if you deny me the elective tranchise you deny my manhood." It is easy for him who is guaranteed in the exercise of all the rights of citizonship to speak lightly of the ballot, and to wonder that it should be regarded of such value by the disfranchised; but he into whose soul the iron has entered knows full well the worth and power of that tiny, voiceless emblem of self-government that "executes the freeman's will, as lightning does the will of God."

It is not, therefore, an end but a means that we ask the elective franchise for woman. It is at the threshold of her advancement. It is the first round of the ladder which she must climb by slow and toilsome steps in order to reach the " perfection and truthfulness of character" which "are the secret intentions of Nature." She needs to realize her dignity of soul by being placed on an equality with all who sharo the Divine Humanity, and to feel the pressure of the duties and respon-sibilities that lie to the track of freedom. She must learn the leasen known by the patriots of the Revolution, but which needed to be again burned into the consciousness of men by the awful tragedy of fratricidal war, that " eternal vigilance is the price of liberty." Woman needs the education that the ballot brings, and the incitements to intelligent exertion that by means of self-government are brought to bear upon the free. Like man, she is placed here with the ena dowment of Godlike faculties, but she needs, as he does, the weight of duty, the attrition of careand thought, the monitions of storn discipline, to give these faculties proper adjustment and activity. No agency should be withheld that would help her to live the largest, truest, noblest life of which she is capable, for she is so placed, in the economy of God, that upon her, depends in great measure the weal or woe of individuals, nations, and the world. As daughter, sister, wife, mother, she needs both the encouragement and protection which an understanding of the sublime principles of a free government, and a participation in its affairs, give to man. She is guardian of the family and the home. Let her not become less than this, but more. Let her clear intuitions be directed to the broader family and larger home which exists beyond her own fireside, and she will soon come to see that her pitving heart and tender hand are needed in the redemption of society and the rectification of government. The guardian of the home must become the guardian of the State, that larger home which needs to be adorned by the hand of woman with the heanty of holiness. A loveless theology and a loveless government are both at variance with the Principle of Good, In suns, and planets, and the drop of dew, the centripetal and centrifugal forces balance each other. In stars, and blossoms, and the grain of sand, the principle of polarity is found. Nowhere is there a rounded sphere without the positive and negative in equipolse; and never, through all the ages of the coming time, will there be a rounded Republic, a righteous and happy nation, without wisdom and love, man and woman, at the centre and circumference of government?

J. BURNS, PROGRESSIVE LIBRARY. Southampton Rose, Bloomsturg Square, Holborn, W. London, Eng. KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

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



OFFICE 158 WASHINGTON STREET, ROOM NO. 8, UP STAIRS.

THE AMERICAN NEWS COMPANY, 119 NASSAU STREET. WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS

WILLIAM WHITE, LUTHER COLBY. ISAAC B. RICH. TT For Terms of Subscription see eighth page. All mall matter must be sent to our Central Office, Boston, Mass.

# 

All business connected with the editorial department of this paper is under the exclusive control of LUTHER COLUT, to show letters and communications must be addressed.

### The New Year.

A HAPPY NEW YEAR to all! May the experience that has ripened in the past be a lamp to our feet and a guide for our path in the time that is to come. All of us have had our joys and sorrows during the year that is now ended, and we may be sure that the coming year has its own to distribute likewise. If we go through the world with an even temper, an humble and trusting i spirit, and a faith in the Good Power that alone | meet; it is so on the present occasion. You have sustains and strengthens us, we shall be certain to receive all that comes without harm, but, on

It is a common thing to open our exchanges and read sketches of discourses by one Reverend and another on Spiritualism. They take a new course of late. Instead of denouncing and damning in et phrase, as they formerly did, they make an estentatious profession of going calming into an body which had decomposed, passed into vegetainvestigation of the subject, and after noticing a few of the more rudimental points associated with the communications, they fall upon them without The resurrection understood by the Shakers was mercy, and thence proceed to a general denunciation of jugglers, who-they hope-are not fair representatives of the whole body of mediums; there is more or less adroitness in this style of proceeding, disguised, of course, to suit the needs of listeners. We happen to have under our eye a recent sermon after this pattern, from a preacher of the Presbyterian sect, in Peoria, Illinois. In the main it is a sort of hash of what its author has heard and heen predisposed to believe, although he protests the monstrous unfairness of passing an opinion without careful examination. His discourse abounds in what is disreputable, and which sincere Spiritualists do not undertake to uphold, but touches nowhere on the high and holy teachings which are the real purpose of this modern revelation. Both ladies spoke briefly, but pertinently, and Such speakers manifestly want to make out a case, their remarks were well received. Two more more than to bring up the truth to the surface in songs having been sung, the Elder thanked the whatever shape it may chance to present itself. audience for the kind reception given them, and This particular one condemns the Davenports, the respectful attention paid to what they had to Win. Fay, Colchester, and certain others, unquali-fieldy; yet he allows that there are a great ma-give Elder Evans's remarks in full in our next fielly; yet he allows that there are a great ma-jority of truthful mediums, and a multitude of issue.

anling and every walk and

that we can grapple with the materialistic views which are destroying the idealisms of humanity. No one can deny that we stand on the verge of some great change. Into what enduring forms the surging elements may crystalize, no man can hazard a guess. The birth throes of great truths have always been convulsive, but now the world seems shaken to its very centre. The rush of events, each in itself enough to astonish a centu-

ry, points to some stupen lous result. What part Spiritualism may bear in the great drama is a question neither friends nor foes can answer satisfactorily. A blind faith on one side is met by obstinate prejudice on the other. We, belonging to neither party, awalt some revela-tion which will either establish a patent truth, or strip the yell from a delusion whose history is more peculiar than that of any other delusion the world has ever known."

# The Shakers at Music Hall, Boston.

The concluding lecture in the Fraternity Course was given Tuesday evening, Dec. 27th, at the Music Hall, the lecturer being Elder Frederic W. Evans, of Mt. Lebanon, and his subject, "The Shaker Views of Theology," He appeared on the platform with some tifty or more male and female Shakers. The brethren were seated on one side of the centre of the platform, and the sisters opposite and facing them; in the centre, behind the speaker's stand, and facing the audience, sat the elders and the singers, male and female. They all appeared in the garb common to the sect. The audience was a large one, filling the entire floor of the hall and the greater portion of the balconies; it was one that seemed greatly interested in the proceedings, which were frequent-

After singing two pieces, Elder Evans was introduced. He remarked, "Extremes sometimes met a company of rustics; you came to see the Shakers, and we wish to present ourselves as Shakers: we have no desire to present ourselves otherwise than what we really are-a simple people." The speaker desired to present his peculiar. views to the community. He said, Theology is a science of religion, not religion itself; it is a mis-I do not believe that a difference in theology theology, that God created the earth out of nothif God ever descended to this earth, and made himself familiar with any of its inhabitants. In regard to the Son of God, we think that Jesus is a son of God, in the same manner that every man and woman should be a son of God. Truth existed before the Scriptures; We need not go into another world for a heaven or a hell; people can make either they choose here on the earth. Mr. Evans referred to the resurrection, thinking it could not be literally, for if it was, there would be great difficulty in obtaining the particles of a ble matter, again into animal. Why, said he, nobody would know where to find themselves. that explained as the time when the spirit of Christ came upon a soul; he then detailed the operation of Christ's spirit upon the soul. The lecturer closed in speaking of the spirit of persecution, thinking it would be well to honor a person while living, rather than to persecute him living and honor him dead. During the delivery of the address, which

abounded in ideas extremely heretical to Orthodoxy, repeated bursts of applause greeted the most radical sentiments.

At the close of the Elders lecture a song was sung, and then he introduced one of the sisters, whose name we did not hear. She advanced to the desk, leading by the hand another sister.

### Our Message Department.

Since the appeal for aid to sustain this the most expensive department of our paper, a few noble souls have responded, for which we tender also thank the donors, in behalf of our spiritfriends. Among the letters containing donations, one is of so unique a character that we give it a reader, especially as the writer does not claim to be a Spiritualist:

be a Spirituanat: EDITORS BANNER OF LIGHT—Seeing your ap-peal in the issue of the 18th inst, on behalf of your Free Circles, and feeling that I can, without injury to myself, contribute a small mite, I en-close herewith two dollars, not because I am fully convinced of the truth of spirit communion, but for the simple reason that you advocate pro-gression, liberality and good-will toward man-kind; and though the doctrines held forth in your Message Department may not emanate from an-Message Department may not emanate from an gels in Heaven, yet they are worthy of them, and cannot but be cherished by all good and true men. I have watched Spiritualism for the past few years, calmly, and am a constant reader of your paper, and feel that much good can be accom-plished by continuing what you term "Spirit-Messages," from the fact that questions of the Messages," from the fact that questions of the most vital importance are therein fairly and freely discussed, all of which must arouse the minds of thinking men. I hope those who call themselves Spiritualists

will come forward and support what th New Orleans, La., Dec. 19th, 1869. to be the cause of God.

Here is another letter from a non-Spiritualist friend, which contains a proposition we hope Spiritualists of means will give their attention to and act upon. Thanks, "Titus," for your liberal ity and suggestions:

EDITORS BANNER OF LIGHT-Having noticed, your last number, a call to support the Letter I tender this as a proposition: I will make one of I tender this as a proposition: I will make one of two hundred to donate or subscribe toward the object mentioned fifty dollars for the coming fis-cal year, (1870.) payable monthly in advance, and herewith transmit five dollars as my first payment. If that will not cover the extra expense. then make it a greater number of subscribers TITUS.

P. S.-I am not acquainted with your doctrines but as far as I have read the Banner of Light I do desire to aid it for its firm, liberal and truthful self. New York, Dec. 20th, 1869.

Another appreciative friend of the Banner, Mrs Nancy Beckwith, sends the following:

As my subscription is near its close, I send you \$10,00 for a renewal, and the remainder for the "Message Department," believing we cannot well do without it. It is a small pittance, but I hope those with larger means will be more gener-

Thank you, Sister Beckwith. We, too, pray that those with large means will be more gen-

# Music Hall Spiritual Meetings.

Mrs. Emma Hardinge closed, her series of excelent lectures in this city, Sunday afternoon, Dec. 26th, before a large audience, notwithstanding the drenching rain. It was her fourth lecture on the Questionings of the Soul, the special theme being "Whither am I bound?" Her complete mastery of the subjects discussed, and the thrilling and effective eloquence with which she delivers her sentences, never fail to charm and electrify the listeners. We shall print a report of this discourse. week after next. Mrs. Hardinge revisits Boston in April, and will then give her last lectures in this country, before sailing for England in May.

# Daniel W. Hull next Sunday.

On account of severe lung trouble, Miss Lizzie Doten has been obliged to cancel all her lecturing engagements, and consequently must disappoint those who have been anxiously expecting to hear her during this course of lectures in Music Hall, Daniel W. Hull, formerly a distinguished Second Advent minister, has been secured for the two Sundays Miss Doten was to speak. Mr. Hull is from the West, where he enjoys an excellent reputation as a man, a sound, logical and eloquent extemporaneous speaker. He is the elder brother of Moses Hull, and many who have heard both lecture, say they like Daniel the best of the two If that is the case, he will not lack for engage-If that is the case, he will not lack for engage-ments or audiences. He will take for his theme, next Sunday, the integrity of the Bible, and the ments or audiences. He will take for his theme, aliaf ir

# New Subscribers.

Since our last issue our friends have sent us eighty-three new subscribers. Mrs. J. B. Denton sent three; a friend in California, six; U. Smith, our heartfelt thanks; and we are requested to one; E. A. Ilinman, one; Mrs. M. Hunt, one; J. A. Sumner, two; Wm. Dryden, one; T. V. Lawson, one; A. L. Butterworth, one; Lucinda Rose, one; Earl E. Dickey, one; Charles Hill, one; L. place in our columns for the edification of the Thomas, one; Dr. A. Pratt, one; A. Seifert, one; H. F. Cole, one; F. W. White, one; R. L. Roys, one; D. Tennant, one; E. R. Tracy, one; Martha Beavers, one; "Subscriber," one; J. Lorain, one; A. A. Stout, one; H. D. Ellis, one; John Littles, two; C. Westover, one; Maria H. Knight, one; S. Heffington, one; Miss S. Alley, one; A. L. Tinkham, one; E. H. Cornnell, one; J. Dimmock, one; Jane M. Davis, one; J. Myers, one; H. H. Feaverns, two; Mrs. J. Cutter one; Thomas Loyd, one; Mrs. H. C. Cragin, one; Samuel Johns, one; Mrs. R. Giddings, one; N. Chase, Jr., one; William Johnston, one; George W. Reed, one; William P. Hazeltine, one; L. P. De Turk, one; G. Crowell, one; T. Kirk, two; D. S. Tilton, one; L. Clough, one; A. E. Carpenter, one; J. H. Butler, one; Mrs. N. A. Rogers, one; J. Q. Brink, one; J. Edson, one; George W. Haynes, one; F. V. Powers, one; S. J. Winter, one; W. Byrom, one; James Leggett, one; Z. Houghton, one; Mrs. H. F. M. Brown, one; A. E. Daniels, one; S. W. Stewart, one; S. Chapman, one; A. S. Palmer, one; J. Booth, one; W. B. Hawley, two; M. Romahn, one; Elizabeth Newport, one; George Plummer, one.

# Good Counsel from the Carmelite Friar.

In his last and only discourse in this country, delivered in New York before the French Benevdient Society, Father Hyacinthe gave expression. to some noble sentiments, which, if more carefully followed, would inevitably break down the dividing walls of sects, and open the united bodies to the incoming of a purer and holier truth. Some of his counsels, in the course of his address, were of the following sort: "Let us, then, he more of heart; let us hear our hearts into civil life, into social life, into domestic life; let us be men of heart, in city and in State; let us love country, family, loyalty, probity; let us love the Church of Christ, but not as the Church of any particular sect; let us respect the letter, but not as an extinguished letter. The letter kills-the spirit gives life." Yes; all Spiritualists know it is the spirit that giveth life.

# Music Needed, not Theology.

No good can come of reading the Bible in the public schools, in the way it is read. To make the impression its simple moral truths should, it must be taught by a proper teacher, and such a person is confessedly not a common school teacher. Other times are fitter, and other places more effective, than the opening hour of a school day. And especially if there is a wide divergence of opinion upon the teachings of that book. The whole matter involves regular instruction in theology, for which the child mind is not qualified, and for which, too, we do not send our children to school. Music is a thousand times better. That gently excites and exalts, gives the young thoughts a waft upwards, harmonizes all differences, and makes a good start for the day, as well as happily winding it up. Let us call for more music, then, and permit less theology in our schools.

# Spiritualism in Great Britain

Is rapidly on the increase. It has entered the churches, and we doubt not in good time its influence will permeate all classes of people. Papers and books upon the subject are sought for more than ever, and new papers are springing up. We have just received the first and second numbers of a semi-monthly sheet, published in London by Mr. E. W. Allen, entitled, THE SPIRITUALIST. It is devoted to a record of the progress of the science and ethics of Spiritualism. It will be published weekly when its income warrants. The editor in his opening address says:

"Much care will be taken to make The Spirit-ualist useful to the pioneers of the greatest movement of modern times; so it is hoped that it will learing away the mystery w and, and

ly applauded.

the other hand, with profit. As for ourselves-the Banner of Light-we intend to labor with a new zeal for the promotion of the good and the true, and to bring heaven as close to earth as we can. There is need enough of it. The age is one of great susceptibility, and take to make theology and religion synonymous. grand truths are being impressed on the human mind, and assimilated in human action and char: should be made a matter of persecution. The old acter. We profess to work on the side of these, sure that we are supported by influences which are ing, we dissent from in the beginning. You have reliable. For our hosts of friends we have words | met here a simple company of men and women of sincere gratitude, coupled with hearty wishes who are working out their ideas at the fingerfor their happiness and peace. They can count ends. We believe God is a duality-the father on our cooperation with them in every good work, and mother-the father of Wisdom and the mothwhereby the state of man may be improved and | er of Love. And again, we have serious doubts elevated. May the new year be still more profitable than the last, and all together make a sum of solid satisfaction in the retrospect.

The Spread of the Truth.

### Out of Town Lectures.

CHARLESTOWN .- On Sunday evening, Dec. 26th, Mrs. Emun Hardings spoke to a good audience (notwithstanding the pouring rain) at Union Hall, Main street-her subject being: "The reformatory effects of Modern Spiritualism upon the religious opinions of the nineteenth century." We shall print hereafter a full report of this lecture, which was attentively followed and fully endorsed by all who had the courage to face the frowning elements.

In the afternoon of the same day J. B. Morrison, of Haverhill, lectured at the above named hallsubject: "Shall we have the Bible in our common schools?"

CHELSEA.-Rev. Rowland Connor spoke in Granite Hall before the Spiritualists of this city, on Sunday evening, Dec. 26th-subject: "True and False Worship." In spite of bad weather a respectable audience assembled, among whom were to be found some of the first citizens of the

ANOTHER RAILROAD TO THE PACIFIC.-Gen. Fremont sold in Paris \$20,000,000 of the bonds of his Pacific Railroad, and has contracted 200 miles of it from Jefferson, Texas, to which place the rails will be brought by water, 50 miles north to the main line, and thence west 150 miles toward El Paso.

enevers, stage of culture.

How to explain the manifestations is his puzzle. He cannot accept what he demonstrates the sheet anchor" of Spiritualism, viz., that the manifestations proceed from intelligent sources, and he cannot do it simply because he does not want to. He prefers to go in quest of another explanation, and finds it, to his apparent satisfaction, in the now almost universally accepted theory of animal magnetism. He declares "that much of Spiritualism, not referable to legerdemain, may probably be referred to animal magnetism and clairvoyance. And this he styles" an abnormal elevation of the senses, by which one is enabled to suffer; do and perceive what, in his natural state, he could not." He will not attempt to explain, but he is confi lent that it accounts for most of the phenomena of Spiritualism. He must possess rare penetration to discover in an illuminated moment what equally clear minds have failed to before it. It simply continues a " for all," which discover at all, and what, if like his explanation, would furnish them; no satisfaction whatever, His objection to the simple Spiritualistic faith is that it has done the world no good, and that communications are contradictory. He accommodatingly allows so much to legerdomain and mesmerism, and credits the remainder to the control of evil spirits whose influence and messages we should shun." We think it obvious that he would quite as promptly shun the teachings of the good spirits, too. It is not spiritual truth that tie seeks, but ground from which to destroy Spir-

Other preaching sectarians are constantly discoursing on our holy faith and substantial philosophy after the same fashion. Happily, however. we are not to look for the most enlightened reflections on this subject to ministerial discourses. The intelligent press of the country is more than thousands of pulpits, and the truth is filtered through that, daily. We take up an exchange, for example, like the New Orleans Times-a journal of great ability and extended influence-and flud an article discussing Spiritualism on its editorial page, from which we cull extracts of pith and moment as follows:

itualism.

"But that there are certain intelligences dis thict from our own, overlying or underlying the earth, we dare not deny. A mysterious impres-sion, guiling the thoughts and feelings into strange channels must be familiar to every think-ing person among us. They grow out of no natu-ral constitution of the mind or babitual ideas. In they are commission controlletory to our fine, they are sometimes contradictory to our whole nature, and come against will and habit. Once in possession of the mind, they rule and in-We are daily conscious of the phenomena, and

explain them away by the help of the dim lights philosophy holds out to us. But who is satisfied with the explanation?

Who does not feel, in his utmost being, that there are mysteries in science can approach? Spiritualism seeks to fill up the void, and, through much error, has grasped one vital truth. It is only by recognizing other intelligences beyond our own, in the unknown universe around us,

# A Poor Piece of Furniture.

The Round Table is unhappy because it is a table that can produce no raps. Hence it is down on what it elegantly styles " mejums." It says they do not speak good grammar; for one reason, be cause they do not use medium in the plural with its plural termination-media. And then it falls into a soporific criticism of the Banner, for using the dative plural adjective-omnibus-as a plural at all! The Round Table is very fine on this point. It says that "omnibus," being a dative plural, has become Anglicised, and is thus used as a noun, in the nominative singular. Then if an adjective in the dative plural can be transformed into a noun in the nominative singular, what is to prevent that noun, created in this revolutionary fashion, from being plural as well as singular? It certainly can be, if it is accepted as a noun; and if it is not, then it will have to do without any article the Round Table is not, and nothing like it.

We appreciate the Round Table's kind advice, but must beg it to husband its scholastic ammunition. It must recollect that it has not safely passed that period of school-boy sickness, when learning strikes in like the measles, and produces a drouping sickness. Let it attend closely to the master. It assumes to teach too early; wait until the beard is grown, and the voice fully broken, and the Latin becomes more familiar. It is not yet grounded in the rules. After its eyes are a little open, it may be able to detect the meaning of things without running in such a pucker to its Latin grammar. If a dative plural adjective may be made a noun of the nominative singular, as omnibus, why not a nominative singular adjective, neuter, be made an "Anglicised " nominative plural? This Round Table was got up from exceedingly soft wood.

# The Indians.

Lieut. O. T. Spear, agent, and W. J. Godfrey, interpreter for the Southern Utes, deny the recent statement of apprehended trouble with the Utes and Apaches. It is true the Apaches are out on a hunt, but they do not refuse to go on the reservations. The report was started by citizens of New Mexico, who want the agency transferred from the Indian reservation in Colorado to their territory, in order that they may secure the benefits arising from the government appropriation, which amounts to two million dollars per annum. Lieutenant Spear also says if any trouble arises the responsibility rests upon the people of New Mexico. The Utes are peaceable, and manifest a desire to cultivate the advantages of civilization. among which is education. They desire their children may be taught, and already have schoolhouses for that purpose. The Utes are well provided for by the Government, and, as a consequence, are contented, and will make no trouble if let alone.

he evidence that indu it. For two Sundays, on account of a Fair, the meetings will be held in Bumstead Hall, entrance the same from the street as to Music Hall.

# Pennsylvania Peace Society.

We should have spoken at the time of the third anniversary meeting of this Society at Harmonial Hall, Philadelphia. It was a success throughout. Dr. H. T. Child read the report of the Executive Committee for the past year, which was an exceedingly interesting document. A letter was likewise read from Father Hyacinthe to Alfred H. Love, Esq., which was full of sympathetic expressions for the Society and its objects. Letters were also read from William Lloyd Garrison, Gerritt Smith, and others. Proper committees were appointed to manipulate the husiness of the Society. Lucretia Mott was present like wise, and addressed the assembly acceptably. A letter was prepared, to he sent to the miners of the State. Hou. Marvin H. Bouvee, of Wisconsin, made a capital address, which received marked approhation from all. Among the other speakers were C. C. Burleigh, Sojourner Truth, Alfred H. Love and Lucretia Mott. Some resolutions in the interest of universal peace were passed, and a list of officers elected for the next year, Mr. Alfred H.-Love being chosen President. The in fluence of this organization is steadily increasing, and the dissemination of the principles of peace cannot but be effective upon the conduct of current questions. A peace policy is being success fully tried upon the red man, and one would suppose that, if it worked well with him, it might an swer for his more civilized white brother.

Emma Hardinge's Great Work, Entitled "MODERN AMERICAN SPIRITUAL ism," the advertisement of which may be found elsewhere, is now ready for the public, whose orders are expected to be extremely large in view of the scope of the work and the character of its gifted author. It is superbly printed and bound, and a credit to the American book-making craft. It is now ready for delivery at this office. This is a review of the whole field by Mrs. Hardinge, and she brings to her task those rare qualities of mind and nature which have made her one of the most distinguished public women of the day. Here we have a succinct history of the birth and growth of Spiritualism in this country for twenty years, and from a pen than which none is more worthy to treat a subject of such importance and interest.

# Home Again.

Our young friend, Cephas B. Lynn, arrived in town a day or two ago. Since July last he has been actively engaged in the Western lecture field. He was well received there and fully appreciated. Bro. L. is a good speaker, and should be encouraged. Address 9 Kingston street, Charlestown, Mass.

ignorance throws over the life beyond the grave,'

# Frothingham on the Marriage Question.

Rev. O. B. Frothingham, of New York, said Sunday, the 19th ult., in his discourse on affinities, that people often married under a mere personal magnetism or sensuous fascination intense and wild; but passion cooled, the mind developed, and estrangement often arose. He urged that where unions took rise in passion and culminated in dislike, a separation should take place. At the same time an attempt should be made by both parties to cultivate their mental and spiritual faculties, and find greater companionship with each other. If that proved impossible, the marriage should be dissolved. It was but a union of corpses. People should not be compelled to disgust each other for life. True religion advocated separation; but the law and society still gave but a partial acquiescence.

# The Pope Prudent.

There are sixteen vacant cardinalates for the Pone to fill, and there are at least one hundred and fifty out of the seven hundred bishops attending on the Ecumenical Council that have personal aspirations and expectations in that direction. Now as His Holiness has certain schemes of his own which he would put through-such as dogmas-and as there is known to be a decidedly strong opposition to them in the Council, it is believed that he is doing a shrewd thing to keep back his nominations until the present assembly is dissolved. He will thus keep a stronger party together for himself, and be able perhaps to carry through several measures that he could have little hope for, if the members of the Council knew precisely his mind on matters relating to themselves.

### Dr. Dake's Work in Indiana.

A correspondent writes as follows: " It is gratifying to see the practical in Spiritualism. The spirits are doing a great and glorious work through the organism of our brother, Dr. Dake, the analytic healer of Rochester, N. Y., and performing astonishing cures unparalleled in any clime or in any age. The consumptive, the hopeless invalid, the halt, the lame and the blind know the efficacy of his healing touch. He has won many handsome encomiums from the sick and suffering. The doctor has made his headquarters for several months at Richmond, Ind. ' Honor to whom honor is due.' "

# Massachusetts Tachygraphic Society.

This organization, composed of students and friends of the art of Tachygraphy, invented by Rev. D. P. Lindsley, held its quarterly meeting in Boston, Wednesday morning, Dec. 28th. Reading of the records, and discussion of the interests f the science consumed the session.

### LIGHT. BANNER OF

# New Publications.

REAL LIPE IN SPIRIT-LAND is the title of a volume from the press of William White & Co., comprising a collection of experiences, scenes, incidents and conditions, illustrative of spirit-life and the principles of the Spiritual Philoso phy, inspirationally furnished by Mrs. Maria M. King, known as the author of the "Principles of Nature." The present is volume one. Those who are conversant with the mediumistic qualities of Mrs. King will hail the appearance of this book with genuine satisfaction. What passes from spiritlife through her harmonized organization is certain to produce the clearest and most pluasing impressions. Among the articles in this book is the remarkable one on "Napoteon Bonaparte as a Spirit," which was given in these columns not very long ago. Some of the chapters bear the fol lowing heads: Children in the Spirit-World; The Pauper's Resurrection; Condition of the Depraved in Spirit-Land; Courtship and Marriago in Spirit-Land : Methods of Teachers and Guardians with their Pupils and Wards. We commond the book as worthy of a permanent place in the libra ry and on the table of every person whose soul goes out and upward to the better life in store.

Lizzie Doten's new book-" My AFFINITY, AND OTHER STORIES "-Is just out from the press of William White & Co., and a beautiful volume it makes. There could be no prettler or more fitting present for the holidays. Miss Doten is too widely and favorably known as a lecturer to require any special praise as an author. She write with the same grace and floxibility with which she speaks, and presents her subject, whether in a discourse, or a story, or a poem, in the most onticing form. We predict a large sale of her new book, and universal satisfaction with its perusal.

J. B. Ford & Co., of New York, publish the second series of SERMONS by Henry Ward Beecher, from verbatim reports. Those discourses were delivered in Plymouth pulpit between March and September last, and are of marked variety, of genuine ability, wonderful facility and power of illustration, and compase a class of themes that overywhere command attention. Upon whatever matter Mr. Beecher may choose to speak, he is invariably interesting and influential. He preaches far enough away from ecclesiastical dogmatism to be in a sense liberal, yet manages to cling close enough to authority not to hazard his standing with his organization. In his pages are told many noble truths and half-truths, and no man or woman can rise from their perusal without consciously feeling the impulse to lead a higher, purer and more ideal life.

THE RADICAL for January opens the new year under most promising circumstances, proffering to the reader an unusually strong list of articles from approved and distinguished writers; among whom we name John Weiss, David A. Was son and Samuel Longfellow. There is a spirit of enterprise about this monthly which we can cordially commend.

HARFER'S WEEKLY has a reproduction of the picture of Lord Lytton. (Bulwer,) and gives other cartoons illustrating life and Ohristmas in Europe. The face of Queen Victoria is clear and striking. Christmas is generously done by the pencil, and the reading is popular.

We have received the December and January numbers of HARPER'S MONTHLY, which we should say compare favorably with the same numbers sent to this office just one year ago. None of the intermediate numbers came, and we feared that this very popular monthly had "gone up."

### New Music.

Gliver Ditson & Co., 277 Washington street, have just published the following new musical compositions : " Peabody's Funeral March," introducing the favorite melody, "Free as a bird." with a lithograph portrait of Mr. Peabody: "The Spinning Whoel," a charactoristic morceau, by Charles Wels, eleven pages : "Poor lone Hannah," as sung by Miss Adelaide Philips, postry by Lucy Larcom, music by F. Boott ; "Bourrae" and "Barabande," exercise for the piano, by J. S. Bach; "Dance Music from Hamlet," polks, by Ambrose Thomas, arranged for plane by J. S. Knight; "The Flashing Jewel Polka-Rodows," by Albert II. Fernald; "Bilver Bells Mazurka," by Charles O. Pape, for plane; "Do I love thes?" words by John G. Saxe, music by John Wiegand; "The Turning of the Tide," song by George Barker; " Bachanalinne," by Charles Wels, for plano.

# "What is Called," &c.

Rev. James Freeman Clarke, in his discourse at the Boston Theatre, inclined to believe in the possession of human bodies by evil spirits, which inflict upon it various diseases, such as dumbness, deafaess, lunacy and epilepsy. And he said he did so in consequence of the great number of facts which had come to light through "what is called Spiritualism"; which tended, he held, to show "that a man giving himself up passively to the influence of spirits might at last be really possessed by them, might lose the power of freedom, and be unable to get away, from them." We ourselves know of no evil spirit that possesses the human mind with a worse power than that of prejudice. And, as Mr. Clarke observes, the long- patient brute. "The stables," he says, "ought to er one gives up to it, the harder it is to escape its toils and mastery. We commend Bro. Clarke's Sing." They ought to be sent to Cry, Cry! Digby attention to this particular form of disease which thinks. "evil spirits" are able to bring upon man, and be

ALL SORTS OF PARAGRAPHS. DT The reader is referred to the article under

he head of " Free Thought," in reply to Mr. Lewis's strictures on Laura V. Ellis, written by Wm. Foster, Jr., Esq., of Providence, R. I. We will here say that we have tested Miss Ellis's mediumship, and know her to be a reliable physical medium. Discussion, however, will do no harm. Mr. Morehouse shall have a hearing soon.

California manufactures "sweet oil" from the suuflower.

A New York chemist declares that the neculiar thavor in some kind of cigars is due to the use of prussic acid in their manufacture.

Says a telegram from Berlin, dated Dec. 27th, letters published in the Berlin newspapers from Rome, emphatically deny the current reports of the liberality of the American Bishops at the Ecumenical Council. The correspondents assert that they follow blindly the Papal lead.

A school boy being asked by his teacher, "Of what is the German Diet constituted?" replied. Sourkrout, schnapps, lager beer, and nixicum. rouse.'

Hon. Edwin M. Stanton, whose appointment as Justice of the Supreme Court of the United States we mentioned in our last issue, died suddenly in Washington, D. C., Dec. 24th, aged 55.

Bro. Bremoud is informed that his communication on the physical manifestations is on file for publication.

No. 8 of the Spanish spiritual monthly, the Revista Espiritista," has been received. It is printed at Barcelona. The good work is spreading all over the old world. "Let the light shine!"

On the 28th the Secretary of the Interior was notified by telegraph that twenty miles of the railroad from Portland, Oregon, to connect with the Pacific Railroad, had been completed.

A little girl, on being told that God made the fruit and the flowers grow, and sent all the good things she enjoyed, said, in her gratitude, "Then I'll send a kiss to God."

The Bishops who have arrived in Rome have presented enough "Peter's pence" to pay all expenses attending the council.

There is always something to be thankful for if we will only look for it.

What is that which a man does not want and struggles against having as long as possible, but when he once gets it he would not part with it for

all the world? A bald head. Let us not fret ourselves by extravagant desires.

THE BANNER OF LIGHT, a paper well known to the literary and reading community all over the country, has achieved and deserves the reputation of being the most ably conducted organ of its class in the country. It is printed in a model style of neatness-most of the matter is original, and of a high literary character, whether contrib-uted by the editors, correspondents or lecturers; uted by the editors, correspondents or lecturers; and thoroughly pervaded by the philosophy of Spiritualism, it inculcates the highest moral obli-gations, fostering the example of kindness and charity to all opponents, and seeking to render impressive its teachings by the genial spirit of-true Christianity, rather than a propagandism of a more flerce and violent, nature. Those con-vinced of the truthfulness of the doctrines incul-cated in the Ramer of Lindk will do well to have cated in the Banner of, Light will do well to have its weekly visite a lastillar Independent.

What useful work have the rating dome of the other the o

out.

Happiness comes from within, not from with-

Mr. Bergh, the philanthropist, complains to the Brooklyn (N. Y.) Board of Health that cows kept in that city are rotting in the stables, and that the dead cart is daily waiting for the carcasses of these animals which actually die while being milked. Hundreds of men, women and children are murdered by these sanitary abominations, to say nothing of the tortures of the poor, be swept away and their proprietors sent to Sing

# Movements of Locturers and Mediums.

Rev. Rowland Connor will lecture in Union Hall, Charlestown, Mass., next Sunday evening, Mrs. Emma Hardinge lectures in Philadelphia during January.

Daniel W. Hull lectures in Granite Hall, Chelsea, next Sunday evening. Susie M. Johnson is to lecture in Bangor, Me.

during January. M. Henry Houghton is engaged to lecture in

Norwalk, Ohio, during January, February, and March. Mrs. Tamozine Moore has chauged her resi

dence to Needham, Mass: Mrs. Juliette Yeaw speaks in Lowell, Jan 23d

and 30th. Mrs. S. E. Warner's address is box 98, Cordova,

ΙЦ. Dr.-J. R. Newton is going to New York City to practice his healing gift, for a few months. N. Frank White has just closed a lecturing engagement in Washington, D. C., but he will remain there during this month to rest. His address is 163 Fourteenth street. He desires to make ar rangements to speak in the South during the win terseason. After April he will accept engage ments to go North and East.

### Surprise Party.

The friends of Mr. and Mrs. Collins, to the number of forty and upward, "surprised " them at their new home, No. 9 East Canton street, Tuesday evening, Dec. 21st. Remarks were made by Mr. Bacon, followed by an original poem by Dr. Grover; good music, some further remarks by the Doctor and a reply from Mrs. Collins succeed. ed; and then after partaking of a bountiful supply of refreshments, the company adjourned at a late hour, wishing health and prosperity to their friends in their new home.

# Boston Music Hall Spiritual Meetings.

Jan. Oth, Lecture by Daniel W. Hull.

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

BUNDAY AFTEENCONS, AT 21 O'CLOCK, until the close of April (29 weeks), under the management of Lowis B. Wilson, who has made engagements with some of he ablest inspirational, trance and normal speakers in the lecturing field. Daniel W. Hull will lecture Jan. 9 and 16. Thomas Gales Forster, Jan. 23 and 30 and during February, Prof. William Donton during March, Mrs. Emma Hardingo during April. Yocal exercises by an excellent quartette. Boason ticket, with reserved seat, \$3,00; single admission, 15 cents. Season tickets can be obtained at the counter of

the Banner of Light Bookstore, 158 Washington street, and at the hall. Spiritual Periodicals for Sale at this

# Office

THE LORDON BRIRITUAL MAGAZINE. Price SOcts. per copy. HUMAN NATURE: A Monthly Journal of Zelstic Ecience and Intelligence. Fublished in London. Price 28 conts. THE RELIGIO-PHILOSOPHIGAL JOURNAL: Doviced to Bpirit-ualism. Published in Chicago, Ill., by S. S. Jones, Esq. THE LYCEUM BANNER. Published in Chicago, Ill. Price 10 conts.

THE AMERICAN SPIRITUALIST. Published at Cleveland, O. Pric

DAYBREAK. Published in London. Price 5 cents.

# Business Matters.

MRS. E. D. MURFEY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. 4w.D18,

JAMES V. MANSFIELD, TEST MEDIUM, ADSWORD scaled letters, at 102 West 15th street, New York. Terms, 55 and four three-obst stamps.

M. K. CASSIEN will answer sealed letters at 185 Bauk street, Newark, N. J. Terms \$2.00 and blue stamps. 3w.D25.

ANSWERS TO SEALED LETTERS, by R. W. Flint, 105 East 12th street—second door from 4th avenue—New York. Inclose \$2 and 3 stamps. J1.

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

MRS. S. A. R. WATERMAN, box 4193, Boston Mass., Psychometer and Medium, will answer let-

0. W. H. B. S. BUSTON, Jan, Lit, 1870.

To whom it may concern : In obedience to the instruction of the Grand Council of the "Sona AND DAUGHTERS OF toours, "the following statement is presented to the public In consequence of the recent rapid growth of the organiza tion, and in view of the fact that improper persons have been admitted as members, thereby reacting upon those who desire to make our watchwords "Sobriety. Honor and Chastity," it has become necessary to reorganize the subordinute Encamp ments, wherever located. The Grand Council, therefore hereby declare all charters, by whomsnever heid, revoked. Any person hereafter desiring to organize an Encampmen nust apply at the headquarters of the Grand Connell, 84 Hanover street, Boston, for further instructions. The regulati number of persons properly vouched for may thereby obtain membership and acquire a charter under seal of the Grand Lodge for an Encampment by subscribing to the necessary re quirements. Integrity is of more value than sliver or gold. All further initiations will be suspended throughout the Order until the business of rearganization is completed, of which due notice will be given. All members having the good of the Order at heart will see

Por Order Grand Council. O. W. II. IS. S. Jan. 8 -- 1w

# THE GREATEST MEDICAL

BLESSING Of the Age!

DR. KENNEDY'S RHEUMATIC AND NEURALGIA DISSOLVENT.

READER, you may consider this a sort of apread esgle neading, but I mean every word of it. Thure been there. When your system is racked with of it. Thure been there. REFEUMATER PAIN,

and you cannot even turn yourself in bed, or sitting in a chair you must stand aufter. In the morning wishing it was night; and at night wishing it was morning; When you have the

NEURALGIA, When every nerve in your being is like the sting of a wash, oren lating the most venomous and hot polain around your eart, and driving you to the very verge of madness ;. When you have the

BOIATICA.

(that I have just got through with.) that most awful, most heart-withering, most strength-deatroying, most apprit-break-ing and mind-weakening of all the diseases that can atflict our poor human nature. When you have the

# LUMBA GO.

lying and with ring in agony and pain, untile to turn your-self in bed, and every movement will go to your heart like a kulfe; now tell mo if relief and a cure of any of these diseases in a few days is not the firestest Modical Blossing of the Age, tell us what is DIRECTIONS TO USE:

You will take a table-spoonful and three spoonfuls of water three times a day, and in a few days every particle of lineu-matic and Neuralgic pain will be dissolved and pass off by "Manufactured by

# DONALD KENNEDY.

Roxbury, Mass. Wholesale Agents-George C. Goodwin & Co., M. S. Burr & Co., Rust Brothers & Bird, Carter & Wiley, Gilman & Bro., Werks & Potter, Reed & Culter, Boxlon, W. F. Phillips, Y. W. Porkins & Co., Portland; Joseph Baloh & Son, Provi-dence, At retail by all draggists. Price 31.50 per botte. 21w-Jan. 8. 21w-Jan. 8.

THE MASON & HAMLIN CABINET ORGANS ARE THE BEST.

A B proved by the ALMOST UNIVERSAL PREFERENCE OF MUSI-cians; the unif-trin award to them to highest premuum at industrial Exhibitions, including the Pauls Exposition, and a demand for them far exceeding that for any other in-struments of the class.

# PRICES REDUCED.

The great demand for these colebrated instruments has en-abled their manufacturers to so greatly increase their facili-ties for manufacture that they now other them at precess of m-ferior word. FIVE OCIAVE ORGANS with FIVE STOPS, TREMULANT and KNEESWWELL and the Mason & Hamilin improvements, found in no other organs, \$125. Other styles

Improvements, build in no other organs, e12. Other solves in proportion. A TENTIMONY CIRCULAR, with the testimony in full to the superiority of these Organs, from a mijority of the most emi-tent inusicians in this country and many in Europe; also an ILLUSTRATED AND DERCRITTINE CIRCULAR, with correct draw-ings, descriptions and prices will be sent free of all expense to every applicant. Any one having any idea of builds of these circulars, which will cost him nothing, and contain much useful infor-mation. Address THE MANON & HAMIAN ORGAN CO., 154 Tremont street, BOSTON, or 550 Broadway, NEW YORK. Jan. 8.-3W

LARGEST-BEST-CHEAPEST!

# MOORE'S RURAL NEW YORKER. THE GEBAT SLLUSTRATED

Rural, Literary and Family Weekly.

MOORE'S RURAL excels in CONTRACTS, Size, Style, L. LUNTRATIONS, &c. Sixteen Double Quarto Pages of Five Columny Each. Ably Edited, Beautifully Illustrated, Neatly Printed, and Adapted to both Town and Country, The RURAL is profusely and splendidly Illustrated-the voltime Just closed containing Over Eight Hundred Engravings .

Hawbo term Clubs will got

THE HISTORY **MODERN AMERICAN** SPIRITUALISM: A TWENTY YEARS' RECORD OF THE ASTOUNDING AND UNPRECEDENTED OPEN COMMUNION BETWEEN EARTH AND THE WORLD OF SPIRITS. ONE VOLUME, LARGE OCTAVO, SIX HUN-. DRED PAGES; Fourteen Superb Steel Engravings. . AUTOGRAPHS OF SPIRITS. Diagram of the Spheres, Executed by Spirits, WOOD OUTS AND LITHOGRAPHIC PLATES. The whole splendidly printed, on tinted paper, with extra

JUST PUBLISHED BY EMMA HARDINGE,

5

tine binding. PRICE, 83,75, POSTAGE IN CENTS.

By Emma Hardinge.

PUBLISHED BY THE AUTHOR, 229 EAST SOTH STREET, NEW YORK.

Tillis wonderful and thrilling history has been gathered up from the annals of thirty-two States by the author herself, collected and written

Under the Direct Supervision and Guidance of the Spirits.

It contains excernts from the Spiritualism of the New England States, California, Oregon, the Territories, Canada, the whole of the Southern, Western and Middle Statest. ORIGIN AND HISTORY OF DARK CIRCLES,

insugurated by spirits who lived on this planet ten thousand years ago ; PORTRAIT OF ORESS.

the "most ancient angel ";.

WONDERFUL MANIFESTATIONS amongst the Red Men, Miners, Gold Diggers, on the Ocean, in Central and South America :

RECORDS HITHERTO UNPUBLISHED. of Secret Societies, Strange Movements, Apostolic Leaders,

and the Rise and Fall of Splittual Popedonss, Church Trials, Excommunications, Martyraoms and Triumpha, Witcheraft and Necromancy in the Nineteenth Century, the Mighty Condict, Irresistible Warfare, and Present Triumphy of this most wonderful movement, from the opening of the gates through the "Poughkeepste Seer," to the great celebration of the twentleth anniversary of the ' Rochester Knockings"; Professors, Doctors, Lawyers, Judges, Mediums, Societies, the Spiritual and Secular Press and Pulpit, all brought to the tribunal of public judgment ; the secret things of the move ment disclosed ; lights and shadows fearlessis revealed. The whole forming the

# MOST STUPENDOUS REVELATION that has ever issued from the press.

The first cost of the work will considerably exceed the sale price which has been fixed upon by the author, with a view of rendering it attainable to all classes of readers. SUBSCRIBERS AND THE TRADE SUPPLIED BY THE

ORDERS AND SUBSCRIBERS NAMES FOR THE

FIRST ISSUE RECEIVED IMMEDIATELY AT THE BANNER OF LIGHT OFFICE, NO. 189 WASHINGTON

A NEW BOOK JUST FROM THE PRESS.

REAL LIFE

THE SPIRIT-LAND.

BEING LIFE EXPERIENCES, SCENES, INCI-DENTS, AND CONDITIONS, ILLUSTRA-TIVE OF SPIRIT LIFE AND THE PRINCIPLES OF THE SPIRIT-UAL PHILOSOPHY,

Given Inspirationally

BY MRS. MARIA M. KING,

Authoress of" The Principles of Nature," etc.

This volume, as its title indicates, is illustrative of the

Spiritual Philosophy. It is sent forth on its mission among men by the author, with the firm conviction that it is a neces-

sity to educate the people to a knowledge of the future state

by every method that can be devised by their teachers in

spirit-life. Now that the " heavens are opened and the angels

of God are ascending and descending," and men can receive

printe than for them to receive instruction as to the methods

of life in the future state, and the principles which underlie

With reason for his guide, man need not stumble over the contradictions which come from sulrit life; he may, through

communications from spirit life, nothing can be more appro-

BANNER OF LIGHT COMPANY.

STREET, BOSTON, MASS.

those methods

him to break away from its power, agreeably to do a better thing by not smoking at all, his own theory, before he finds it impossible to secure his freedom again.

### Spiritualism in Waltham.

Notwithstanding the excitement created in this place by the efforts of various persons to bring the cause into discredit, the Spiritual Association still continues in active operation, sustaining meetings at Union Hall every Sunday afternoon and evening. They have lately been addressed by Drs. Storer, Currier and Coonley, and Mrs. A. M. Davis. A course of "sociables" for the benefit of the Association was brought to a successful termination on Thursday evening, Dec. 234-a large party being present. The board of officers for the Association consists of Uharles O. Jenison. President; Dr. Sherman, Mrs. M. Wetherhee. Vice Presidents; P. Jenison, Secretary; J. P. Lincoln, Treasurer. The meetings are well attended, and a growing interest everywhere prevails.

To our Patrons.

. . . <u>.</u>

The steady acquisition of names to our subscription list is a substantial token of the appreciation in which the BANNER OF LIGHT is held by the public; and yet we earnestly request the friends everywhere to continue to exert them. selves in our behalf, to the end that we may still bave a larger accession to our list during the year just ushered in. We are willing to work on for the amelioration of humanity, without money and without price, if need be; but the printersthe hand toilers-must be paid, as well as the paper-makers and others. Hence we hope our friends will lend us a helping hand whenever it is possible for them to do so.

### Clairvoyance.

The secular press of late is coming to believe there is some truth is clairvoyance, else why publish statements similar to the following, which we clip from a late number of the Boston Daily Herald : "When Capt. Williamson, the pilot, was miss-ing, a person with whom he had been on intimate terms was thrown into a trance, and told the by-standers that Capt. Williamson had fallen between the pilot-boat and the wharf, and that his body would be found clinging to a pile. They im-mediately went to the place indicated, and found the body in the condition described."

Wm. Taylor writes from Chester, Ill., that he is succeeding finely in his efforts on Equal Rights, Spiritualism and Temperance. He is ready to lecture upon these subjects in the southern part of Illinois, and can be addressed dare of Warren Ohase, 827 North 5th street, St. Louis.

timement of the "Grand Council" on our fifth page. | ment of Rural in this paper.

a la de la construcción de la const

The rich may buy good cigars, but the poor may

TEXAS IS GROWING .- The Calvert (Texas) Enterprise says that place has grown from a town of fifty houses to one of a thousand in the past six months; and that all over the State, from Red River to the Rio Grande, the present year has been one of unexampled prosperity. There has never been a more prosperous year for the planter, stock raiser, merchant and artisan.

"Is your husband a Christian?" asked a parson of a lady who chanced to journey with him, and who had been speaking freely of her husband's liberal opinions. "No, sir," she replied, tossing her head jauntily, "he is a member of Congress!"

A St. Louis paper, speaking of a family in New York that made a fortune out of whisky, says they live on Twenty-third street, in a perfect delirium tremens of splendor.

"Cato, what's de reason dat de sun goes to de Souf in de winter?" "Well, I donno 'zactly, 'less he can't stand de cold wedder."

This year there will be six eclipses-four of the sun and two of the moon. Of the two herein mentioned, the first will be a total eclipse of the moon, Jan. 16th and 17th; which will be invisible in the United States, but partly visible at Greenwich, England. The second will be a partial eclipse of the sun, also here invisible, and visible only to the regions within thirty degrees of the South pole. It occurs on January 31st. The next eclipse, visible in this latitude, will be a partial one of the moon, on Jan. 6th, 1871.

A Newburyport deacon in "ye olden tyme," upon returning from meeting one Sunday, found that the boys had been making "egg-nogg." After lecturing them upon the impropriety of doing such things at any time, and more especially on the Lord's day, he whispered to the eldest, " Is there any left, John?"

The first death in the Ecumenical Council is that of Cardinal Pentini, which took place on the 18th of December. He had reached the age of seventy-two.

# "I was a little touched and so I made a noise." as the cannon said when it went off.

People are returning from California on account of the dullness of business there. So a private letter to us states.

Moore's Rural New-Yorker for Dec. 25th, contains splendid full-page Engraving of the Prize Fowls at the recent State Poultry Show-the best Poultry Picture ever given in an American newspaper. Also, a magnificent Christmas Picture. The attention of all members of the "Sons and other fine illustrations. For sale by all and Daughters of Joshua" is called to the adver- newsdealers; price eight cents. See advertise-

and the second second

\$30,000.-An honorable person with a capital of 5:30 000 can make a large fortune in a ligrative business. The money to be spent under his own supervision. The best references required and Address, A. Johnson, 111 East 12th street, New York. 3w.D25.

FOR AN IRRITATED THROAT, COUGH OR COLD, " Brown's Bronchial Troches" are offared, with the fullest confidence in their efficacy. They have been thoroughly tested, and maintain the good reputation they have justly acquired. As there are imitations, be sure to OBTAIN the genuine.

# Special Notices.

# WARREN CHASE & CO.,

No. 827 North Fifth street, St. Louis, Mo., Keep constantly on hand all the publications of Wm. White & Co., J. P. Mendum, Adams & Co., and all other popular Liberal Literature, including all the Spiritual Papers and Magazines, Photographs, Parlor, Games, Golden Pens, Stationery, &c.

Herman Snow, at 319 Kearney street, San Francisco, Oal., keeps for sale a general variety of Spirttunilat and Reform Books at Eastern prices. Also Planchettes, Spence's Positive and Negative Powders, stc. The Banner of Light can always be found on his counter. Catalogues and Circulars mailed free. May L-4

Notice to Subscribers of the Banner of Light. -Your sitention is called to the plan we have adopted of placing figures at the end of each of your namea, as printed on the paper or wrapper. These flaures stand as an index, show-ing the exact time when your subscription expires: i. e., the time for which you have paid. When these figures corre-spond with the namber of the volume and the number of the paper itself, then know that the time for which you paid has expired. The adoption of this method renders it unnecessary for us to send receipts. Those who desire the paper continued, should renew their subscriptions at least as early as three left and right of the date.

# ADVERTISEMENTS

Each line in Agate type, twenty cents for the first, and fifteen cents per line for every subse-questimertion. Paymentinalicases in advance.

For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

EF Advertisements to be Renewed at Coned Bates must be left at our Office before 18 M. on Tuesdays.

# THE SPIRITUALIST

I S the only newspaper on SPIRITUALISM published in Great Britain. It is a scientific Journal, and contains all the latest news relating to the progress of the movement in Eng land Prices threepence. Published formightly by Mr. E. W. ALLEN. Ave Maila Lane, St. Faul's Churchyard, London, E. C. Thir Spirituatism may be ordered through any im-porter of English newspapers. Jan. 8.

# PSYCHOMETRY-CHICAGO, ILL.

MRS. S. W. JORGENSEN, Rooms 20, 249 Clark street, will give, from autographs, written delineations of character, and readings of a general and special bearing on matters perialning to human life, its interests and growth. Terms \$1,00 to \$5,00. -Jan, B. special bearing on

WAS cured of Deafness and Catarrh by a sim-Jan, 8,-4w Mas. M. C. LEGGETF, Hoboken, N. J.

MRS. M. A. PORTER, Medical and Business Clairvoyant, No, 8 Lagange street, Boston. Jan. 8.-iw

.

"GOOD PAY FOR DOING GOOD!" A choice of Over One Hundred Valuable Premiums. Speci-mens, Premium Lists, Posters, &c., sent free.

D. D. T. MOORE, 41 Park Row, New York. Jan 8.-1w

MISS HATTHORNE. BUSINESS, Clairvoyant and Test Medhum, will read char-neters from photographs or handwriting, at hil Court atreet, Boston.

# MRS. A. BABBITT,

TRANCE, Test and Business Medium, No. 7 Indians street Boston Circles Wednesday and Sunday evenings, Jan. 8, -IJw\*

Y E. COBURN, Clairvoyaut Physician, No. 27 /• Kneeland street, Boston. 1w\*-Jan. 8. С. HANDSOMEST, CHEAPEST AND BEST

A SD the only Progressive Magazine for voung people in the world. Published twice a month. Price 8100 per year. A premium for every subscriber! Mrs. H. F. M. Brown, Edi-for. E. T. Blackmer, Musical Elitor. Lou H. Kimball, Pub-lisher. Address, LYCEUM BANNER, 1312 Madham street, Chicago, Ulinois.

# THE LYCEUM SONG BIRD.

A CHARMING collection of 49 pages of Original Music for Children. One Copy 25 cents: 82,50 pc. dozen. 820 per Jundred. Address "LYCEUM BANNER," Chicago, Illinois. Dec. 18.-4wis

Mec. 10,-1418 M Send for an Agency of the Positive and Nega-tive Powders. See advertisement of the Powders in an-other column. Address PHOF. PAYTON SPENCE, M. D. BOX 5917 NEW YORK CITY

THIRD EDITION. NEW TESTAMENT "MIRACLES,"

# MODERN "MIRACLES."

THE Argument pro and con., with an inquiry into the ori-gin of evil, and a review of the oppular notion of hell and heaven, or the state of the dead. By John Baldwin, Price 25 cents; postage 2 cents. For sale at the BANER OF LIGHT BOOKSTORE, 159 Washington street, Boston.

# NEW EDITION. THE PHILOSOPHY OF CREATION :

UNFOLDING the laws of the Progressice Development of Nature, and embracing the philosophy of Mail, Spirit, and the Spirit-World. Hv Thomas Palne, through the Land of Horace G. Wood, Medium. Price 35 cents, postage 4: cloth 69 cents, postage 8. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

A LETTER TO THE EDWARDS CONGREGATIONAL CHURCH, BOSTON.

CHURCH, BOSTON. **BY** MR. AND MRS. A. E. NEWTON, members of the Behavior. With notes and an appendix, emoracing facts il-instrative of angelic ministration, and the substance of a reply to the "Congregationalist" Price 25 cents; possinge 2 cents; For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington attend Boots.

Washington street, Boston.

Suffrage for Woman.

THE BEASONS WHY. By Lois Walsbrooker. Price 23 Conta; postage 2 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

U

comre far wiser, more self-reliant, and at the same time retain the fullest confidence in the integrity of the motives of those who communicate to him from the other life : because he must know that his tenchors will educate his reason and develop his self-reliance, at the same time that they reveal truths to him which reason cannot gainsiv. The old theology has failed to instruct mankind in the use of the reasoning faculties; and therefore the Spiritual Philosophy comes in to set them upon the track of reason, and others spiritual communications of every grade to operate upon the intellects of men as panaceas for the old dogmas which com-pelled faith where reason demurred.

Considerate readers will always be upon their guard, and adopt or reject what is presented to the mind, according as it coincides with reason or contradicts it; an matter if it is assumed that Jehovah himself is the author of the work. Experienced spirits state propositions to men in the firsh as they would state them to each other; expecting or hoping that they will not be taken for granted because uttered by a spirit, but will be fully weighed in the light of all the reason and experience possessed by those who receive their instructions. This work is committed to the public in this spirit, and with the Godspeed of its author, who has end avoid to portray spirit-life, as far as he has proceeded, true to the letter.

### CONTENTS.

CHAFTER I—The Experience of an Unknown One. "H—A Mother's Story. "HI—Children in the Spirit World, "IV—A Campell of Ancients. "V—A Chapter in the Ldwof a Poet. "V—The Pauper's Resurrection." "VI—The Pauper's Resurrection." "VII—The Incertate, Gambler and Murderer in Spirit-Life.

- Min-pre-measure,
   Life,
   IX—Contribute and Marthage in Spirit-Land,
   X—Incidents of Spirit-Lafe,
   XI—Methods of Teachers and Guardians with their (Pupils and Wirt)s:
   Respire from the Experience of Napoleon Bona-" XII-Passages from the Experience of Napoleon Bona-
- parte as a Spirit.

Price 81.00, postage bi cents, For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

# PROGRESS OF RELIGIOUS IDEAS

THROUGH SUCCESSIVE AGES. BY L. MARIA CHILD.

THESE handsome volumes contain a historical review of the religious dicas which have been current in different nations, and i, successive ages of the world The religions of Hindbotan, Expt. (hina. Tartary, Chaldes, Persa, Greece and Rome, the Celts and dews, are surveyed in the first vol-ume. The second treats of the Jewish religion after their exite, takes a retrayment of proceeding ages, and gives the wri-ter's views of christianity in the first and second centuries. The Christian religion and Mahometanism are the principal far, simple and beautiful. Three volumes. Crown Roc. Price, \$5.75; postage Teents.

Three volumes. Grown Rvo Price, 86,75: postage 72 cents. For all at the BANNER OF LIGHT BOOKSTORE, 188 Washington street, Boston.

# "GIST OF SPIRITUALISM."

"GIST OF SPHEITUALISM." PRICE FIFTY CENTS: POSTAGE FOUR CENTS. THE THIRD EDITION of this able review of the subject, given in a course of five lectures in Washington, D. C., and written out by the author. HON. WAREN CHASE. Is now ".", ready for delivery. It is a work that all reasoning minds will, find worthy of consideration, and should be in the library of all who wish to know the Philosophically, Relicious-ity, Politically and Socially, and in a candid but radical man-ier that cannot fail to be interesting even to preludiced minds. For sale at the BANSER OF LIGHT BOOKSTORE, 138 Washington street, Boston.

# THAT TERRIBLE QUESTION; OR,

A Few Thoughts on Love and Marriage.

Price 10 cents; postage 2 cents, For sale at the HANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

.

# The Ministry of Angels Realized:

SEVENTH THOUSAND.

AND THE comparative amount of evidence for each; the nature for both; testimony of a hundred witnesses. An Essay, read before the Middle and Senior Classes in Cambridge Di-vinity School, by J. H. Fowler. Process cents; postage 4 cents. For sale at the BAN SER OF LIGHT BOOKSTORE, 155

Yashington street, lioston FIFTH EDITION. IS THERE A DEVIL?

BACH Message in this Department of the BANNER OF LIGHT we claim was spoken by the Spirit whose name it bears, through the instrumentality of

### Mrs. J. H. Conant.

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the charac-teristics of their earth-life to that beyond—whether for good or evil. But these who leave the earth-sphere in an syde-reloped state, eventually progress into a higher condition. We ask the reader to receive no destrine put forth by spirits in these columns that does not comport with his or the reason. All eaves as much of truth as they carredus her reason. All express as much of truth as they perceive ao more.

### The Banner of Light Free Circles.

These Circles are held at No. 158 WASHINGTON STREET. Boom No. 4. (up stain.) on Monplar, Toraslar and Thura-par ArTERNORS. The Circle Room will be open for visitors. Stiwo of circles; sorrives commonce at precisely three of clock. Mor which time no one will be mimitted. Beats reserved

Mor which time no one will be admitted. Beats reserved for strangers. Donations solicited. Mus. Conawr receives no visitors on Mondays. Tuesdays, Wednesdays or Thursdays, until after six o'clock r. s. Bho gives us private sittings. SPT Donations of fowers for our Circle-Room are solicited.

# Invocation.

Oh, Infinite Spirit, oh presence sacred and per-Oh, Infinite Spirit, oh presence sacred and per-fect, we may live anew in the, that the powers of our-being may be newly quickened, and that our lives may ever pray in harmony with thy great soul. Thou hast called us into being, and we have been from all past eternity. We are in the present, and the future is also for us. Oh thou he in death, thou light in darkness, thou day in the midst of night, thou wisdomin the midst of ignorance; thou strength in the midst of weakness, thou spirit of all, we praise thee for thy goodness toward us. all, we praise thee for thy goodness toward us. We praise thee that thy right hand doth ever lead us wherever we go, and that when the night accurs darkest our, sould are assured that the morning will come, and that in thy wisdom and thy love thou art, leading us as parts of thyself, toward thyself. We cannot wander far from thee ob, our Father, because thou will not suffer it. We may revolve around thee, but we cannot It, We may recorve around thee, but we cannot depart from thee. Thy presence is ever about us, and thy holy spirit we believe will ever guide us wherever we go. Then dost not command that we pray, nor that we praise thee. But there is a fountain within our souls that must nummur and snarkle in the sunlight of thy truth. There is a deep well in our being that must forever and for-ever send up its waters toward the great river of ever send up its waters toward the great river of life. Our Father, we pray the to baptize us with thy, whether, 'We pray dewidrops of thy strength,' of thy power. 'We praise these for life wherever we turn. For thou dost manifest thy-self to us in life, in all that we behold. Even in the darkness of sorrow, the soul is enabled to perceive thy hand of love moving even there. Grant, oh Infinite Spirit, that while our mission is certificated our duty. earthward we may never fail to do our duty toward those who still wander amid the vales and shadows and mists and fogs of the earthly tenderly care for their interests, and when our mission here is ended may we hear the "well done, good and faithful servant," echo amid all the halls and corridors of our soul lives. Amen. Nov. 9.

### Questions and Answers.

CONTROLLING SPIRIT .- Mr. Chairman, your

questions I am ready to answer. QUES.—Are there persons in the world who really desire and strive to reform, and yet are unable, from circumstances and predisposition?

Ans.-Certainly; we see such exhibitions almost every day Circumstances, over which we as hu-mans have no control, oftlines environ us so that we cannot escape. We must obey their be-best whether we will or no Certain conditions, forces ante-natil, are very rigid in their require-ments. They lead us as servants. They are our masters. And yet it is the soul's business to always war against everything that tends to retard its tlight upward. No matter whether it can overcome the thing or not, it is its business to war with it, and it always will. Q.-Is mind material? and if so, what place

Q.-18 mind material? and if so, what place does it occupy in the human system? A.-Mind is capable of being materialized, but of itself it is immaterial. For example, here is a table. It is a product of mind. Who can say it is not? Mind brought it into its present form. It is mind materialized, but the power that wrought this table, that subtle force peculiar to all form, is muce subrit is pure spirit,

 $Q_{\rm e}$  = Suppose two persons, as near as possible of the same mental power, one of a weak, and the other of a strong constitution, and the weaker man keeps mental pace with the other at the ex-pense of his physical body. The question is, Will their spiritual bodies stand relatively the same

the ininistry, and was not considered very strong, The infibetry, and was not considered, very strong, because I had not sufficient experience, but it was considered that I was possessed of a faculty that would insure me success in the diriction I have named. Therefore I came here, and I was success-ful. To-day I come to find my brother, who is in this country, and if possible to inform him of my death, and assure him of my risen state and of my mater of return. my power of return."

BANNER

my power of return. I deed by accident four days ago, and I have been so strongly attracted this way that I think had I resisted with all my force I should not have been successful. There seemed to be wave after wave of life forcing me here. I did not know till I came into the presence of this small assembly this afternoon, to what I should attribute this strong desire and force which was propelling me to come to America. But here I have been made aware of the presence of several powerful intelli-gences who, have watched over me show my more made gences who have watched over me since my-change—who had watched over me long before the change, and who had used their power to bring me here, whether I would or no. And on taking possession of this mortal form I assure you that I felt quite as much at home as if in my own body; and unless I allow my mind to reflect concerning my death-concerning my own form that has gone from me, I should hardly realize that I had passed through a change, I feel strong and well, and in the full possession of all

the faculties I had here, and new ones added The brother that I have in this country I am-strongly impressed needs spiritual light. He is laboring in our Church, and, with the masses, is doing good—doing good upon the surface. But there is good to be done in the bearts, and souls, and spirit-lives of the people. It is the determi-nation—so 1 have learned since 1 came to this place-of that vast throng of Catholics who have come to the spirit world to so change, so spiritual-ize the Mother Church, that she shall throw off her external robes and put on those that are more fitting her-better adapted to this century. Those that she has now, are only adapted to past time. She cannot serve the heart and soul of to-day. Hence the cull for an Ecumenical Council at Rome. The heart of the Church feels it-knows that a change must come; and every Catholic who has power, who has influence, who has a desire to return to earth, is enlisted in the ranks and expected to work, and I thank my God that I have been so early called. The Catholic Church, I believe, is called to rise and re-deem the world. She stretches out her arms everywhere. Her subjects are everywhere, and every one of them must be called into the spirit-ual fold. They have been in the material one; they have sat under symbols and ceremonitals long enough. The letter has been taught, and the Uhurch will or no.

 In any on property of the spirit world. It have been as how of the spirit world. It have been as how of the spirit world. It have been as how of the spirit world. It have been as how of the spirit world. It have been as well?] I don't think t 'd want to go back. I shall be very southing the spirit world. It have been as well?] I don't think t 'd want to go back. I shall be very southing the spirit world. It have been as well?] I don't think t 'd want to go back. I shall be very southing the spirit world. It have been as well?] I don't think t 'd want to go back. I shall be very southing the spirit world. It have been as well?] I don't think t 'd want to go back. I shall be very good for them to have you can be learning a great deal to tell your father and nober, and long at have been as well?] I don't think t 'd want to go back. I shall be very good for them to have you father, when all our family come, and it may be very good for them to have you father, when and to be here alone, and nobed you have the spirits and beautiful children, but I was n't acquainted, the spirit and beautiful children, but I was n't acquainted, the spirit a man as as a to work of a mine agree the spirits and beautiful children, but I was n't acquainted, the spirit as a deal to tell your father and nobed you know. [Rut you soon found friends, did you not?] Ot, they were all as kind; children, but I was n't acquainted, them to was n't acquainted. They were beautiful children, but I was n't acquainted. They were beautiful work here and nobed you know. but I was n't acquainted. They were beautiful spirits and beautiful children, but I was n't acquainted with them. But I want my mother to know I am happy now, and that I shall try to learn a great deal, so that when they come, I shall have a great deal to show them and a great deal to tell them. I've got a beautiful home here, fell mother—a beautiful home, and every-

**MICSSAGE DEPARTMENT.** More things in heaven and earth than we ever better chance for you on the other side. I have dreamed of in human philosophy. In 1848 I was inder these statements partly to prove my own in this country for the purpose of raising funds identity, and partly to show that I stand in these toward building a cathedral in Dublin. Of matters just where I did when I entered the course you will understand that I am Catholic army, and that there is no necessity for a change is and Irish. I had at that time but just started in unless you see that you have been wrong here in this life. Death do n't change. It takes away army, and that there is no necessity for a change unless you see that you have been wrong here in this life. Death don't change. It takes away your body, but leaves you the man or woman still. If you were a thief you are a thief still, for death does but separate the connection between the physical and the spiritual being—that is all. And what is it makes the physical body this, that, or the other? It all, thereby the hond that takes what don't belong to it. I take it it is the power what don't belong to it. I take it it is the power behind, the hand superior to it. So here I am back again just as I was—have gained a little new experience, of course, experience of this life, so far as I have gone, but in many things I re-main just the same. Now if any of my friends think it is worth while to correspond with me, either, by talking, writing, or in any way that shall best please them and that I can accommo-date surface to them the new field to have the date myself to, I should be very glad to have the way opened. Good day, sir. [Do you wish to give the name of your brother-in-law?] Not my brother-in-law. My half-brother, isaav Stevens-that's his name-pretty good fellow he is, too. Nov. 9.

 $\mathbf{OF}$ 

# Seance conducted by William E. Channing; etters answered by L. Judd Pardee.

### Invocation.

Oh Beauteous Spirit, who maketh the daylight and the darkness to serve thee, and every atom to fill some well appointed place in thy wondrous body, and every world to swing in its own proper orbit, and every soul to live in its own proper sphere; thou who appointeth all things, and doeth all things well, we pray thee to inspire us this hour with thy truth, to shed thy holy dows upon us, that we live anew in thee, that we shall We would abandon all past prejudice, and endeavor to worship thee in spirit and in truth. Oh thou Infinite Mind, flou that compasseth all mind, thou that filleth all matter, teach us to pray, and be with us in our prayer; teach us to praise, and be with us in our praise. Thou knowest we would mount on eagle's wings and soar away from the darkness of error and enter the brightness of thy truth, thy wisdom and thy justice. There are shadows around us, and oh, Infinite Spirit, may we learn of them to become wiser and better because they are. We praise thee, our Father, that it is our mission to return to earth, speaking glad tidings of great joy to-those who know not of the better life till the still small voice of thine angels of truth whisper it to their souls. We thank thee, our Father, that it is our mission to cheer the broken-hearted, to stand high unto parting souls who are crossing the river of death and early the uniter which the stand of death and are about to enter upon the shores of bog enough. The *letter* has been taught, and the the immortal life. Oh we praise these that we spirit forgotten; but the time is coming when the can dispel their fear, that we can take away the spirit torgotten; but the time is coming when the "can dispet their lear, that we can take away the letter must be set aside, and the spirit must take shadows and bind up their bleeding wounds, and its place. I would have my brother, who fills a point them away from the world of darkness to place in the Church in this country, know that it the world of light. Our Father, our hearts is useless to struggle against this mighty wave of rejoice in thee because we are, and because we progress that has entered the Catholic Church. It ever must exist in thy love. , We hear thy will do its work, whether the members of the voice. It calleth us forever and forever, speak-hand will or us. saving, "Come un higher. I am Will do it's work, whether the members of the voice. It cauten us forever and forever, speak-blurch will or no. "My name, James Clary. My brother, who is here, I am here," And oh, Infinite Spirit, n mortal, Patrick Clary. Nov. 9. We here follow it and never seek to forsake it. Thou

A .- Your speaker does not know why your correspondent asks that question, but this he does know, that spirits are quite as well able to com-municate what they know of your thoughts as

they are able to know them, Q —Some persons say they can see spirits. Is not this a mistake? Is it not the spirit body they

their spiritual bodies stand relatively the same shall have a great deal to show them and a great they are able to know them. If ye got a beautiful home, Q—Some persons say they can see spirits. Is not this a mistake? Is it not the spirit body they there, fell mother—a beautiful home, and every-to find out how far the physical body affects the magnetical body of the spirit. A.—It affects it very sensibly but not essential-first the magnetic and electric organism through which the spirit manifests itself after death, is a product of the materi-field with the way? Now, supposing you make out the magnetic the spirit body subject to change and show them and a great they are able to know them. If the show the spirit, and no man hath seen God, no, not at any time." If this be true, and we have every evidence that it is true, no one ever did see a spirit—they only see the outer covering of the spirit manifests itself after death, is a product of the materi-field with the way? Now, supposing you make out the respirit heat the spirit acts. he spirit body subject to thang decay? if so, how long does the spirit use it before it takes another? A.—Yes, it is subject to change and decay, but not that kind of decay that the earthly body is subject to. The time allotted to the spirit for the holding of this spirit body differs in all. Some hold their spirit holies thousands of years before any special change takes place, others hold them only a short time, perhaps a hundred years, per-haps firy, lust as the case may be. Some spirits are very strongly attracted to their spirit bodies, others have a very slight attraction. Some spirits know how to take care of their bodies, others do not; therefore those who know best how to take not, therefore these who know best how to take care of them can hold them longest. The same law that holds good with us, with reference to your physical hodies, holds good between the spirit body and the spirit. They who know how to take care of their material hodies, who know the laws governing them and are at all times willing to obey them, generally hold the longest control of the material body. And thus it is with those who have laid aside the body physical and are acting through the body spiritual. Q.-Will the spirit always manifest in a body like the present-I mean in form? If not, would not man's identity be destroyed? A.-We have abundant evidence to prove to ourselves, but no evidence at all to prove to you, that the time will come when plysical organ-isms through which the spirits manifest will be so utterly changed that they will ben hardiy any likeness at all to those of to-day. And so far as external individuality is concerned, you will then, of course have bet the individual then the of course, have lost the individuality which he of course, have lost the individuality which be-longs to you to-day. Now you are constant-ly parting with it. So all your lives you measure each other by the individuality which belongs to sense, to time, to human life, to the incidents and circumstances of the body, for it is the only way circumstances of the body, for it is the only way by which you can measure, by which you can know of your individuality, or that of your neigh-bor. But as I before remarked, you are constant-ly changing; you are not to day precisely what you were yesterday; you do not think nor act precisely as you did yesterday. You have parted with something of the physical life, have taken on something new. So if your individuality is de-pendent upon your external life, of course it is constantly changing. Q.-Will the controlling spirit permit Sir John Franklin to control the medium and send a mea-Franklin to control the medium and send a message to his friends?. A .- Since I have no nower over the coming or the staying away of Sir John Franklin, of course I cannot exercise what I have not. So far as I am concerned, I am quite willing be should come at any moment. But he knows, as I know, that he must take advantage of the law in order to come. If the law bars him out to all eternity, he must be barred out. If it beckons him here the next moment, he must come. The law is greater than he, greater than all of us, and whether we will or no, we must obey it, in small things as in great. great. Q.--I was influenced to speak German to an In-dian spirit, and though I did not understand a word of his Indian, he appeared to gain greater strength to continue his conversation with me than when I spoke English. He was naturally very taciturn, and it often cost him tears to start a conversation. Can you explain this? a conversation. Can you explain this? A.-Doubtless the Indian found in the vehicle as well be divided. It is divided pointcarry, more ally, religiously and socially, and may as well be divided governmentally. That is what I said, and I say it now, and if you live about fifty years longer you will find it to be true. [I do n't expect to.] Hope you won't, because there is a

comminicating, through the vehicle of the Ger-man than through the Eng ish language. He re-ceived, doubtless, an inspiration through that avenue that he could not receive from another. Language is but the vehicle for thought, and if an Indian receives that thought better through the German language, of course he could answer you better when you spoke in that language, and keep to know that they an upper room, but very near

for it that it may obtain another. Q - Is it a better one?

LIGHT.

A.—That depends upon circumstances,  $Q_i$ —Do we carry to spirit-life the recollection of our past earth-life? Nov. 11. A.-Yes, we do.

# Edward Hart.

This is a strange way—I know of none except. God himself that could have constituted it—by which we can return and communicate with those

I belonged in Prince Edward's Island. My name, Edward Hart. Twenty-eight years of age. I have a mother who is determined to believe that there was something wrong about my death. for the state of my friends here. So I want to tell them I am not in a had state, and as soon as they act right by me I shall be in a good state. The report that I had some hard words with the cap-tain, and that he knocked me overboard because I refused to do duty, is false, false, just as he says it is. I am glad he stood up for his rights—am glad I am able to come back and lend him a hand. Good day, to you. Nov. 11.

# Charlie Mason.

Hallos, mister, halloal Oh, I forgot. [Where are you going?] I don't know where I was go-ing. [What do you want of me?] What do you do for us? [We take down what you have to say and print it in the paper, so that it may reach say and print it in the paper, so that it may reach your fried Bs. Is that what you want?] Yes, sir. I am Charlie Mason, from Ticonderoga, New York State. Been dead since the 5th of July. I got hurt in the salute—firing the salute; and it was hurraing and hurraing all the time till I died. I heard it—and lost this eye. [The left eye?] Yes, sir; and I died so queer. I died spin-ning round. I felt as though I was on my head and was spinning round all the time. I felt as if I was a top, and that's the way I died. [Prob-ably the brain was injured.] I do n't know what the matter was, but I was coing round inst that the matter was, but I was going round just that way. I should n't have had anything to do with I had no business so near, but I was with some other boys, and I got too near, and I—well, I do n't know what it was, whether it was a piece of the

And what it was, whether it was a piece of the cannon or a shot that went right through my eye. And Joseph, he was frightened most to death. [Your brother?] Yes, sir. Grandfather was a minister, and he said that I ought to come back and tell what state I was in, and how much the great God had blessed me in the changer that I had escand a sinful minister. And how much the great God had blessed me in the change; that I had escaped a sinful, wicked world, and now I should have a good chance of being a good spirit. I suppose I know what he meant by that. He thought I would take after father, and perhaps I should n't be just what I ought to be. I don't know about that. I don't see why God could n't have taken care of me just as well here in this world as where I an nor as well here in this world, as where I am now. If he could n't he is n't worth much. He thought father was awful wicked, because he used to sometimes get drunk, and he used to swear, and he did n't believe in God, and he did n't believe in any other life. Grandfather thought he was he did a't beneve in God, and ne did a toeneve in any other life. Grandfather thought he was awful, and that it was a very good thing I got out of this wicked world, because there would be a good chance how for me to make something. He can tell mother what I said: I do n't think much of God if he could n't take care of me just as well here in this world.

That is what grandfather thought when he was here. I did n't; and I do n't want the credit of saying what I did n't. I say he said it. Mother used to tell me that this world was had, but if everybedy tried to do right nobody would ever see that it was had. It's only neonle that do n't do right that think it is n't a good world; and she was right. Say so. I believe so. Tell her so, won't you? I am sorry for her sake that I went out and got killed, but I will do the best I can here, and when she comes she will see how nice I get along. Nov. 11. get along.

JANUARY 8, 1870.

better when you spoke in that language, and keep up a communication more readily. Q.—What becomes of the spirit when the spirit body is worn out? Does it get another? A.—It certainly does. Nature provides for all the circumstances of Nature. The spirit is not lost because it has no body, nor does it go without a body. For the same Nature, or God, if you please, that deprives it of one, has made provision for it that it may obtain another. a humbug, some one was able to move the table a little, and that some one was myself. That of course revived their attention. So they sat still course revived their attention. So they sat still a little while longer, and I was able to seize the hand of one that was a medium and write my name, Abner Kneehand. They were horror-struck. "Why should he come to us?" So they very ungraciously informed me that I was not called for. They wanted some good Christian. So I immediately wrote, "I will try to bring one," I knew there was one present who was or claimed to be a good Christian when he was here in the earth life. I had him in view when I wrote, "I will try to bring one," I retired from the medi-um and this good Christian writes his name. Lo-Inst. I have never been hanpy since, because my um and this good Christian writes his name, Lo-friends are so distressed. They think there must be something wrong about it. I can assure them the something wrong about it. I can assure them there with them than I did, so they questioned him, there was nothing wrong. It was a pretty hard and be answered. "I am." "In the name of God, tell us was on board the "Amelia"—was bound for Char-lottetown. truly are you the spirit of Lorenzo Dow?" An-swer, "I atu." "Are you able to give us any in-formation that will make us better men?" Answer, "I cannot say that I am able to, but I will

try." So the questions went on and the answers fol-That there was something wrong about my death. So persistent is she in that thought, that she is nearly insane. I want her to know how it was, and that there was nothing wrong. I never had any trouble with any one on board the ship, not a cross word, nor a hard thought, that I know of As for the captain, he was a good a man as ever lived, and no blame should he attached to him or any one else. I desire that this finding fault be done away with, because there is no reason for it. I cannot say that I have heen happier only for the state of my friends here. So I want to tell them I am not in a had state, and as soon as they if or what we are worth, not for what we believe."

creed, or by any other name. We are taken here for what we are worth, not for what we believe." Now I do not come here this afternoon because I wish to resent the little—I might call it the little insult, but I did' think it 'would do them good for me to come here and declare to the out-side world the proceedings of that meeting, with-holding their names, of course, because I have no right to give them that have the right to come right to give them: but I have the right to come right to give the circumstances. I contend it will do them good in this way. It will enlighten them, show them that spirits have the power to comtau-nicate the thoughts of mortals and their sayings and doings, and pass from place to place as they please. And although they may suppose that they are talking and thinking in secret, there may he thousands and tens of thousands of ears that are wile open and hear all that is said and know all that is thought.

Now I would say to that conneil, if they will convene again, a band of spirits will meet them and will endeavor to enlighten them to some purpose. If they will continue to hold their council they will continue to give them from time to time whatever they may be able to. And if my name, or I, as a spirit, am repulsive to them, of course I will stay in the background, and those more ac-

This séance was conducted by Robert Owen; Judd Pardee.

Monday, Nov. 15 - Invocation; Questions and Answers; Sally Stuart, of Newport, R. I., to her friends; Faul Erleson, loat from the ship "Paimer," to his rifends; Margaret Dano-van, of Bioston, to her daughter; Johnnie Joice. *Taesday, Nov.* 16 - Invocation; Questions and Answers; Mary Richards, ther father; Belle Catch, to her Aunt Lizzle; Harvey Worthen, of Charlestown, Mass.; David Bowen, M Ohio Infantry, Co., to his friends. *Monday, Nov.* 22. - Invocation; Questions and Answers; Caroline Heuvé, of Frankfort, Ky., to friends; Amos Head, of Boston; James Minnier, of Boston; Hattie Fuller, to "Aunt Fanny."

Tuesday, Dec. 7-Invocation; Questions and Answers; Tuesday, Dec. 7-Invocation; Questions and Answers; Charles D. Cadwell, 18th Mass., Co. C; Joseph Prescott, of

[Give your age?] I am over twelve now. I was eleven when I was here. And tell mother I don't think the world is very wicked, will you?

ceptable will come and do the work. Good day. Nov. 11.

MESSAGES TO BE PUBLISHED.

Caroline Beuvo, of Frankfort, ky., to friends; Aluos frend, of Beston; James Minnler, of Boston; Hattie Fuller, to "Aunt Fanny." Tuesday, Nov. 23.-Invocation; Questions and Answers; Eddle Smith, to bis mother; Seth Hinshaw, to his friends in the West; Sarah C. Nye, of Brewater, Massi, Capit, Thomas-Floyd, of Provincetawn, Mass., to his friends; Stephen Whip-ple, of Springiled, III. Thursday, Nov. 25.-Invocation; Questions and Answers; Frances Hill Weir, of San Francisco, Cal.; Lydia Fisher, of Dedham, Mass.; Nelle French, to her mother. Monday, Nov. 29.-Invocation; Questions and Answers; John King; Henry Soulé, of Havana, Cuba, to his brother Joseph, In New York; Annie Stelle, of Georgie Cown, D. C., to her parents; Samuel Harper, of New York; Benjamin Mer-rili, to his friends in Boston; William Cartwright, to his friends in Cambridgeport, Mass.; Elizabeth Perkina, of Buffalo, N. Y., to her friends. Tuesday, Nor. 30.-Invocation: Questions and Answers; Lucha Austin, of Nan Francisco, Cal.; Georgie Clark, of Bos-ton, to his mother; Margaret Williams, of Hartford, Conn., to her relatives.

ton, to his mother; Margaret Williams, of Hartford, Conn., to her relatives. *Thursday, Dec.* 2.—Invocation; Questions and Answers; John Holland, of Boston, to his nleece, Catherine Holland; Thomas McCarthy, of Nouth Boston; James Good, of Wind-sor Lucks; Lydia Rhodes, of Hoston, to Sophia Hill. *Mondau. Dec.* 6.—Invocation: Questions and Answers; Thomas Williams, of Block Island; Phillp Sturgles, of Opelou-sas, La., to his family; Julia Sayles, of Liverpool, Eng., to her Darents.

al body, it must of necessity be affected by the circumstances that transpired with that physical body. If the laws governing the physical body have been outraged, abused, the magnetic body of the spirit suffers correspondingly. So have a care, you who are straining every nerve to gain the wealth of this world; have a care, I say, for these machines are given you that you may elim-inate from them your spiritual hodies. You do not want these that will serve you poorly in the spirit world. Then take care of these. Keep them as near to the law as possible. Never infringe upon 'any known law of the physical body, unless you are while the take the tweet new in the the spirit are willing to have it meet you in the spiritual body, for the law will surely act there, and you cannot escape it.

Q .- There are two kinds of Spiritualists. The first are those considerably devoted to natural science, know something of the principles of logic, and see nothing at all inconsistent or contrary to the laws of Nature in the idea of the communion of spirits in the body with those out of the body. These are constantly on the alert, to have given to them some conclusive demonstrative proof, ac-cording to those natural laws, of their faith; but being very exacting, they seem generally to fail in obtaining that satisfaction. The other class seem to have no difficulty at all in satisfying their minds, although they have little knowledge of any kind, and no predisposition from reason in favor of spirit-communion. These last have abundant evidences, while the former find them ninch scarcer than " angel visits," Now the ques-tion is, had not the former class better withdraw altogether from the search, and leave the field to the "babes and sucklings"?

A.—That would be very much like mature age abandoning the field of science to youth and ba-bies. It is this first class that does the hard work in Spiritualism; for, while they are oftener unsuccessful than they are successful, when they do chance to have success it is generally in the right quarter. It is generally well balanced. It ٦t is generally well proven by facts in science that cannot be mistaken, while the other class who require but little, and consequently search but little, go hardly heyond the surface. They only give you surface ideas, and only receive surface ideas, while the deep thinker, the clear reasoner, one who demands the most perfect tests in this matter, are those who do the cause the most good. Retire? No; your Spiritualism would die without

Q.-Do they have real tangible flowers in the spirit-world?

A.—They do, certainly. Just as tanglble to the spirit as this materialized portion of thought is tangible to your human senses. The flowers we have in the spirit-world are just as tangible to our spiritual senses as those you have here are to your human senses. A.-Do animals exist in the spirit-world?

Q.-Since the spirit-world is everywhere, and all things that you have are verily in the spiritworld, animals must be no exception. Animals, all spirits found there, may be right here amongst you. You know that animals exist here, just as you do, by virtue of the same laws, therefore you must know that if the spirit-world is here right in your midst, animals exist in the spirit-world is here right Nov. 9.

# James Clary.

Had I been told when I was in this country in 1848, that when next I visited it, it would be in this way, I should have fancied the one telling me to be insane But it is true that there are

(18) Your name over 1 well, it is, inwall you have your name over 1 well, it is, inwall you have a Yankee-1 forgot. You Yankees have a faculty of guessing. [thought I heard some one say "Joe," Who is talking with you?]. Oh, I've got some seven or eight friends here. My name is Joseph W. Stevens. There you have it is yosehow of course. You have it is a some well we that the source of the s

Virginia; so, of course, you may expect I had something to do with the rebellion, which, of course, I had. I went into the war, feeling very. big guns among us, and I knew they were about determined to win, and I knew they were about think it was going to fight, any way; that it would be all bluster, and no fight. So, of course, I thought our show was very good. But when you Yankees really saw what we were after, your Yankee ire was roused, and with that you raised your regiments protty fast. They seemed to come in at double quick. [You thought they had n't courage enough to fight?] I never for a moment doubted their courage, but I doubted that they would be made to believe that the South was really in earnest-at least, not till the South had gained so far upon them that their success was sure. Then they might go in and success was sure. Then they might go in and tight as hard as they pleased, but the South would win. That's what I thought; and that's what the majority thought, on our side; but, you thought. That firing upon Sumter done the busithought. That firing upon Sumter done the busi-ness for us. It was premature, I think. We should have taken some more stealthy steps than that; but that was the very thing to rouse the whole North to action, and it did. I said so, be-fore it was done, I said so sure as it was done, it would n't be so well for ns. Never mind; it's turned out all right; I don't care; I've changed places, and got a very good place. I've never had an opportunity to send a word back to my friends. I suppose they have located me in one place or the other. Christendom don't generally have but two, so I am either aloft or below, that is, I've neither ascended nor descended; I am just about where I was when the body left mejust about where I was when the body left mejust about-and I am in a state where I should like very much to communicate with my friends. name is Isaac. I have watters of importance I'd like to talk over with him. Bo I'd like to have him ferret out a way by which we can get togeth-er and make matters better understood on both แก่สอด

I suppose it would be very natural for some of my friends to ask if I am not sorry I went into the war. No, not a bit. I did what I believed was best for both sides of the country. I said then that climatic influences had made such a very great difference between those that were born and bred at the South and those born and bred at the North, that they never would har-monize, and they never will-never. And if you do n't believe it just watch the operations of Congress a few years, and you will see that there is n't a particle of harmony between the Southerner and the Northerner, on political points any way, and there can't be. Might as well try to make a sweet potatoe grow on the top of Mt. Washington as to make a Southerner feel Northern ideas, and as well be divided. It is divided politically, mor-

# Lizzie A. Sawyer.

# "Blessed are the dead who die in the Lord," Those were the words that were uttered above my still, cold form, and those are the words that are engraven on my tombstone. During my sickness, which was consumption which had fol-lowed a fever, I made a profession of religious four how much I measured it would be hard faith, but how much I possessed it would be hard latth, but how much I possessed it would be hard to tell. I was accepted as a believer, and they said I died in Christ. And so my friends were satisfied and at rest, and I can assure them there was a great struggle going on in my inner life be-tween faith and hope. I hoped that I should en-ter a blessed and holy state after death, that I should be happy, and I struggled to have faith that I should. But, oh, it was a struggle! I did not know; I could not fully realize that by simply subscribing to certain articles of faith in the subscribing to certain articles of faith in the church I should be saved and enjoy a heaven in When I came to consciousness in the spirit-

world the first spirit that I got acquainted with I asked them to show me where heaven was. The answer was, "Child, it is here!" "Well," I said, t said the show me where heaven was the same th answer was, "Child, it is here!" "Well," I said, "I don't seem to be very happy. I thought I should be very happy in heaven." Then the beautiful spirit said, "But what have you done to purchase happiness?" I said, "I don't know what you mean." "How much good have you done in your earthly life?" Then I tried to think. I recounted all the good deeds that I could re-member, and the spirit said, "Just so much of heaven you have, and no more." So then I saw that my good works were to he my Saviour: that that my good works were to be my Saviour; that in so far as I had lived a pure Christ life, so I would be happy hereafter. And when I he would be happy hereafter. And when I heard those words pronounced over my body, oh, I so earnestly desired to preach a sermon myself, and tell how I had gone out in darkness and in a few short days had found life, and by a new process. And I wanted to tell them that heaven is not gained by faith in Christ, but by living in Christ, by living a pure Christ life, by doing good, by living up to the highest light, by obeying our in-spiration, and, oh, I wanted to tell them that heaven might be enjoyed anywhere. I tried a few days ago to make a communica-

heaven might be enjoyed anywhere. I tried a tew days ago to make a communica-tion to one of my relatives who visited a medium in New York. That is where I died. I was not successful, but I said, "I will try and make you hear from me elsewhere." I did n't know then how or where I should go to communicate. I was not able, there, to get into close communication with the medium. I was obliged to employ a second medium in our life, and so of course my control was imperfect. I would be glad if some means could be devised by which I could com-municate personally with my friends in New York. Lizzle A. Sawyer. I was in my twenty-third year. I died in New York City; was burled in Greenwood. [Do you remember the street?] East Broadway. East Broadway. Nov. 11,

# Abner Kneeland.

Three evenings ago I was present where there were convened five individuals, who said, they were seeking to know for themselves whether or not Spiritualism was true or false. If true,

Concord, N. H., 11th N. H.: Annie Sprague, of St. Johnsbury, Vt., to her sister; Samuel Johnson (colored), of New Orleans,

Concord, N. H., 11th N. H.; Annie Sprague, of st. Johnsbury, Vt. to her sister; Samuel Johnson (colored), of New Orleans, to lib sister. *Thursday, Dec.* 9.—Invocation; Questions and Answers; Eduie Trask. of New York City; to his mocher; A. D. Rich-ardson, of New York City; in aria Brooks, of East Boston, to her father; James McCann, to his brother. *Monday, Dec.* 13.—invocation; Questions and Answers; Virgina Ryder, of Charlestown, S. C., to her friends; Joseph L. C. Twombly, lat 111. Cavairy: Joseph Borrowscale, to his friends; Partick Kelley of South Boston. *Tuesday, Dec.* 14.—invocation; Questions and Answers; Natianiel Craig, died in Navannah; George B. Litte, of Hos-ton; Almira Stevens, of New York City, to her sister; Jose-phine Cive, of Chesapeako, N. J., to her mointer. *Thursday, Dec.* 16.—Invocation; Questions and Answers; Gomelius Winne; Gorne A. Redman; Annetta Page, to her mother, in Toledo, O.; Mary Wells, of Boston, to friends. *Thursday, Dec.* 21.—Invocation; Questions and Answers; Johm McLanslaw, to Dennis Nullvan, Charlestown, Mass.; Cornelius Winne; Gorne A. Redman; Annetta Page, to her mother, in Toledo, O.; Mary Wells, of Boston, to friends. *Thursday, Dec.* 21.—Invocation; Questions and Answers; Mark Jellison, of Augusta, Me., to his family; Edward O. City, to her mother. *Monday, Ure.* 21.—Invocation; Questions and Answers; John C. Ciemence, of Liverpool, Eng., to his brother; James Downey, of Nouth Boston, to his wife; Alice Emery, of Au-gusta, Me., to her sister; Col. Joseph Wing, to his son.

# Donations in Aid of our Public Free

		Dircle	5.		<u> </u>	
Fliomas Du	ffell, Great Fa	11a. N. H.,			- i - e	1.00
D. D. HIII. (	springheid, Mi	198				5.00
r rieno. G <i>re</i>	enneig, ainss.				1.1	6 00
<u>игв м. ни</u>	Nt			1		1 60
A. C. Cram	York Bethel, Vt	••••••	••••••	••••••	•••••	0,00
W. W. Pike	, Calais, Me.	••••••••••	•••••	*****	•••••	1 00
1. —, WA	shington, D. C					1.06
3. W. Shen	ard, Geneva, C	)				1.00
11 12 1 12 1	Juntan Vluole	and M T				

A 1000 100 W 1 UIN	5.00
A. C. Cram, Bethel, VI. W. W. Pike, Galais, Me. H. —, Washington, D. C. G. W. Shepaid, Goneva, O.	95
W. W. Piko Calais Mo	1 00
II Westwater D. C.	1,00
in washington. D. G	1,06
G. W. Shepard, Goneva, O	1.00
Mrs. J. B. Dunton, Vineland, N. J.	50
J. M. Edmunds, South-Adams, Mass	1.00
hriend	
Friend. Sheridan, Ill.	- 40
	-85
G. WESLOH, UXIORU, N. Y.	5.00
	2.00
L. Moore, Balston, N. Y.	1.70
G. L. Ford, Glastenbury, Conn	
Name Deskuth Holis N	1,00
Nancy Beckwith, Hoboken, N. J	7,00'
E. Thatcher, Varmouthport, Mass	2.00
E. Thatcher, Varmouthport, Mass. Mrs. Clark, Willimantic, Conn.	1.00
W. M. H., Marblehead, Mass	5.00
C. H. Mannirg, Dear Lodge, Cat	0.00
C. H. Mannirg, Deer Lodge, Cat	2,14
	0.UV
From two friends in Mobile. W. B. Hawley, Westfield, N. Y.	3.00
W. B. Hawley, Westfield, N. Y.	1.00
	1 00
Mrs. II. Dean, Middlebury, Vt	1.00
V A Came Mobile Ale	50
Y. A. Carr, Mobile, Ala	1,00

Sending the Banner free to the Poor. Mrs. M. Hunt.....

# LONGING FOR REST. BY H. WINCHESTER.

am weary of life; each hope I have cherished Has withered and faded in darkness and gloom, And all the bright visions of life long have perished, And darkness enshrouds me as willows the tomb.

Through the vista of years that long have been numbered, As they swept down the stream to oblivion's sea; Where the hopes of my life in silence have slumbered, I see in the dim light spirits waiting for me.

How wildly my heart throbs as I gaze o'er the river, And see on its green banks the loved who have passed Death's turbid stream ; where, forever and ever, We shall bask in love's sunlight unending to labs.

Though dark clouds surround me, and cold winds are sweep

ing, And chill blows the blast, yot a bright star appears,

To guide me where mortals will ever cease weeping, In the bright Summer-Landy past the dark sea of years. Lovier Lake, Cal.

### BANNER LIGHT. OF

, New Books.

# Mediums in Boston.

# MRS. J. L. PLUMB.

PERFECTLY Unconscious Physician and Business Clair-voyant, 44 Richmond street, lioston. Don't ring. An swers all kinds of letters. Terms 31,00 each sitting, and 31,00 and stamp for each letter. Revidence's Blussell street, op-posite head of Eden street. Charlestown, Mass. Circles: Friday evenings, medium, A. Holges. Mrs. C. Chandler, As-sistant Clairvoyant. Wednesday evening circles, 44 Rich-mond street. 11<sup>w</sup>-Jan. 8.

# MRS. S. J. STICKNEY,

TLEST, Business and Medical Medium, examines by lock of hair; terms \$1,00 and two three-cent stamps; heals by insting on of hands. Circles Monday and Friday evenings. No. 16 Salem street, Boston. iw\*-Jan. 8.

MRS. A. C. LATHAM, MEDICAL CLAIRVOYANT AND ILEALING MEDILM, 393 Washington street, Boston, Mrs. Latham is eminent-iy successful in treating Humors, itheumatism, diseases of the Lungs, Kidneys, and all Billous Complaints. Parties at a dis-tance examined by a lock of hair. Price \$1,00. 4w\*-Jan. j.

# DR. MAIN'S HEALTH INSTITUTE.

AT NO. 226 HARRISON AVENUE, BOSTON. THOSE requesting examinations by lotter will please en-cless \$1.09, a lock of hair, a return postage stamp, and the address, and state sex and age. Jan. 1.

MRS. LIZZIE ARMSTISAD. TEST Medium, 534 Washington street. Circles Wednesday and Sunday evenings at 74 and Friday afternoons at 3. Private communications given daily from 10 to 54 o'clock. Jan. R.-1w\*

MRS. L. W. LITCH, Trance, Test and Heal-ing Medium. Circle Tue-day and Sunday evenings and Wednesday afternoon. 97 Sudbury street, room No. 18. Jan. 8.-1w\*

MRS. M. M. HARDY, Test and Business Me-and Sunday evenings. Circles Thursday 3m<sup>o</sup>-Dec. 18.

MRS. M. E. JOHNSON, Medium for Oral and W. Written Communications, No. 11 Hayward Place, Bos ton. Hours from 10 to 5 Terms \$1.00. 4w-Jan. I. SAMUEL GROVER, HEALING MEDIUM, NO. Sis Dix Place (opposite Harvard street). 13w-Dec. 11. MRS. OBEDGRIDLEY, Tranco and Test Busl-ness Medium, 41 Essex street, Boston, 5w\*-Dec 18,

# Miscellaneous.

THE AMERICAN FAMILY KNITTING MACHINE 18 presented to the public as the most Simple, Durable Compact and Cheap Knitting Machine ever invented.

PRICE, ONLY #25.

This machine will run either backward or forward with jual facility; makes the same stitch as by hand, but far suequalizaciiity; makes in perior in every respect.

Will knit 20,000 Stitches in one minute, Will Kill 20,000 Stitutes in one minutes, and do perfect work, leaving every knot on the inside of the work. It will knit a pair of stockings (any size) in less than half an hour. It will knit Close or Open, Plain or Ribbed Work, with any kind of coarse or fine woolen yarn, or cotton, silk or linen. It will knit stockings with double heel and too, drawors, hoods, sacks, amoking caps, comforts, purses, mußa, fringe, afghans, nublas, undersheires, shawis, Jackets, cradie blankets, legzint, suspenders, wristers, thiles, thippets, tuffed work, and in fact an endless variety of articles in overy day use, as well as for ornament. use, as well as for ornament.

# FROM 85 TO 810 PER DAY

Can be made by any one with the American Knitting Ma-chine, knitting stockings, &c., while expert operators can oven make more, knitting incry.work, which always com-mands a ready sale. A person can readily knit from twelve to fifteen pairs of stockings per day, the profit on which will be not less than forty cents per pair.

# FARMERS

Can suil their wool at only forty to fifty cents per pound; but by gotting the wool made into yarn, at a small expense, and knitting it into socks, two or three dollars per pound can be realized. On receipt of \$25 we will forward a machine as or-dored. Wa wish to procure active AGENTS in every section of the United States and Canadas, to whom the most liberal induce-ments will be offered. Address,

American Knitting Machine Company,

Jan. 1.-4 w BOSTON, MASS., OF ST. LOUIS, MO.

> TURNER'S **TIC-DOULOUREUX**,

# OR **UNIVERSAL NEURALGIA PILL!** A SAFE, CERTAIN, AND SPEEDY CURE FOR

# NEURALGIA,

And all Nervous Diseases. ITS EFFECTS ARE MAGICAL.

TURNER & CO., Proprietors,

120 Tremont street, Boston, Mass. Dcc. 11.-cowly

Miscellaneous. PAIN KILLER.

PAIN is supposed to be the lot of us poor mortals, as inev-itable as death, and liable at any time to come upon us. Therefore it is important that remedial agents should be at hand to be used on any emergency, when wo are made to feel the excruciating agonies of pain or the depressing influence of disease.

Such a remedial agent exists in the " Pain Killer," the fame of which has extended over all the earth. Amid the eternal ices of the Polar region, or beneath the burning sun of the tropics, its virtues are known and appreciated. The effect of the Pain Killer upon the patlent, when taken internally in cases of colds, coughs, bowel complaints, cholera, dysentery, and other affections of the system, has been truly wonderful, and has won for it a name among medical preparations that can never be forgotten. Its success in removing pain, as an external remedy, in cases of burns, bruises, sores, sprains, cuts, sting of insects, and other causes of suffering, has secured for it the most prominent position among the medicines of the

day Dr Beware of counterfeits and worthless imitations. Call for Perry Davis's Vegetable " Pain Killer," and take none other. Bold by druggists and grocers. 3w-Jan. 1.

# CURE FOR CONSUMPTION. What the Doctors Say:

A MOS WOOLLEY, M. D., of Kosciusko County, Indiana, says: " For three years past I have used ALLEN'S LING BALSAM extensively in my practice, and 1 am satisfied there is no better medicine for lung diseases in use."

ISAAC A. DORAN, M. D., of Logan County, Ohio, says: "ALLEN'S LUNG BALSAM not only sells rapidly, but gives per-fect satisfaction in every case within my knowledge. Having confidence in it, and knowing that it possesses valuable medicinal properties, I freely use it in my daily practice, and with unbounded success. As an expecterant it is most certainly far ahead of any preparation I have ever yet known." NATHANIEL HARRIS, M. D., of Middlebury, Vermont,

says: "I have no doubt it will soon become a classical remo dial agent for the cure of all diseases of the Throat, Bronchial Tubes and the Lungs."

Physicians do not recommend a medicine which has no nerits. What they say about

ALLEN'S LUNG BALSAM, Can be taken as a fact. Let all afflicted test it at once. Jan. 1. Sold by all Medicine Dealers. 3w

VICK'S

# FLORAL GUIDE FOR 1870.

THE FIRST EDITION, OF ONE HUNDERD AND TWENTY THOUSAND copies, of Vick's Illustrated Cata-logue of Heeds, and Floral Guide, is published and ready to send out. It is elegantly printed on due tinted pa per, with about two hundred tine wo u-engravings of Howers and vegetables, and a beautiful GOLOBED FLATE, consisting of seven varieties of Phiox Drummondii, making a due

# BOUQUET OF PHLOXES.

It is the most heantiful, as well as the most instructive, Floral Guide published; giving plain and thorough directions for the for the

Culture of Flowers and Vegetables.

The Floral (luide is published for the benefit of my custom-ers, to whom it is sent free without application; but will be forwarded to all who apply by mail, for TEN CENTS, which is not half the cost. Address,

Dec. 25.-4w JAMES VICK, Rochester, N. Y. THE AMERICAN SPIRITUALIST.

Phenomenal and Philosophical.

LADY BLESSINGTON, PROPENSOR OLMATEAD, ADAH INAACS MENKEN, N. P. WILLIS, MARGARET FULLER, GLEBERT NITAIT, EDWARD EVERETT, FREDERIKA BIREMER, PROF. GEORGE BUSH,

PHENOMEMAL BILL PRILONOPHICAL. PUBLISHED overy other week by the AMERICAN SPIRIT-CALIST PUBLISHING COMPANY, ORICE 4 Prospect street, Cleveland, Ohio. HUDNON TUTTLE, Editor. E. S. WIRKLER, GRO. A. BACON, Associate Editor. J. O. BAURETT, Dovoted, as its name implies, especially to Spiritualism, the apper is addressed to the advanced Spiritualist and thoughtful investigator allke. The AMERICAN SpiritUALIST has received the highest com-mendation. "The best in quality and the lowest in price" has been the expression regarding it. Terms one dollar per volume. Address, AUDULAN CONDITIONING COMPANY, CON

AMERICAN SPIRITUALIST PUBLISHING CO.,

47 Prospect street, Cleveland. O. Nov. 13.--tf

# WATCHES.

WATCHES. \$10 Oroldo and Alminum, \$15 BloNZE Watches of Gaudie Improved Oroldo, with Eng-Dish, Swiss and American movements, In Ileavy Double Cases, equal to \$10, to \$250 'dold Watches. Prices-Ilorizontal Watches, \$8, qual in appearance and for time to thold Watches worth \$100; Full Jeweled Levers, \$12 equal to \$150 Gold ones; Full Jeweled Levers, extra fine and superior fluish, \$15 equal to \$200 Gold ones. We have just commenced making a very fine? American Watch, full jeweled, lever, chromometer balance, adjusted to heat, cold and position, in Ileavy Double Cases, equal in ap-pearance and for time to a Gold Watch costing \$250. We charge only \$15 for these magnificent watches. All our watches in hunting cases, equal to gold, at one-tenth the price. TO CLUBY,--Where six Watches are ordered at one time, we will send a seventh Watch tree. Goods sent by express to be paid for on delivery. Call or address, Olio DE WATCH CO., \$3 Washington street, Boston, U.S. Price List sent free. JOHN PEAK & SON.

Ancient, Medizeval and Modern SPIRITUALISM. A BOOK OF

GREAT RESEARCH. BY J. M. PEEBLES.

Tills volume, of nearly 400 pages, octavo, traces the phe nomena of SPIRITUALISM through India, Egypt, Phos nicia, Syria, Persia, Greece, Rome, down to Christ's time, TREATING OF THE MYTHIC JESUS,

" " CHURCHAL JESUS, " " NATURAL JESUS.

How begotten? Where was he from twelve to thirty? Was he an Essentan?

MEDIÆVAL SPIRITUALISM.

Gymnosophists, Illerophants, Magicians, Prophets, Apos ites, Ners, Sibyis, &c.; Spiritual Mediums, Their Persecu-tions by the Christian Church, and frequent Martyrdom. MODERN SPIRITUALISM.

The Wave commencing in Rochester; Its Present Altitude: Admissions from the Press in its Pavor; Testimonics of the Poets; Testimonics of its Truth from the Clergy; Beecher, Chapin, Hepworth, &c., &c.

ITS DOCTRINES SYSTEMATIZED. What Spiritualists believe concerning

GOD, JESUS CHRIST, THE HOLY GHOST, BAPTISM, FAITH, REPENTANCE, INSPIRATION, HEAVEN, HELL, EVIL SPIRITS, JUDOMENT, PUNISHMENT,

THE SALVATION, SALVATION, PROGRESSION, THE SPIRIT-WORLD, THE NATURE OF LOVE THE GENIUS, TENDENCY AND DESTINY OF THE

Spiritual Movement. -1t is dedicated to.

Aaron Nite, a Spirit, Mith Horsscope by REV. J. O. BARRETT. It is a dit companion of the "Planchette." Bound in hereled boards. Frice #3.00 i postage 153 cents. For sale by the publishers. WILLLAM WHITE & CO., 158 Washington street. Roston, Mass. and also by our New York Agents, the AMERICAN NEWS COMPANY, 119 Nassas street.

# A WONDERFUL NEW BOOK. JUST PUBLISHED.

# STRANGE VISITORS.

A REMARKABLE volume, containing thrty-six original contributions, by the spirits of such famous authors as invino, Thack Ritar, Chaktorte Browte, Brown, Haw ruouss, Willis, Humbolor, Mus, Browsho and others, now dwelling in the spirit-word. These wonderful articles were dictated through a CLARVOYANT, while in a trance state, and are of the most intensely interesting and enthrall-ing nature. \*, Elegantly bound in cloth. Price \$1,50.

# TABLE OF CONTENTS.

CONTENTS. Bublect. To the New York Public. Literature in Spirit-Life. To Ilis Accusers. Appartions. Visit to Henry Clav. His Post Storten Experience. Two Natural Relayons. The fost Soul. Invisible Influences. Agnes Recf. A Tule. To iler Hisband. In and Uni of Pargatory. Histinguished Women. Loca Ity of the Spirit-World. Hold Sk Sol. Off-Hand Sketches. In Spirit-Life. Conversations on Art. Author. HENRY J. RATMOND, MARGARET FULLER, LORD BYRON. NATHANIEL HAWTHORNE, WARDARD REVING NATHANIEL HAW HOUKO, WARHINGTON HWING, MCHRINGP HUGHER, EDGAR A. POR.-JEAN FAUL RICHTER, CHARLOTTE BRONTE, EITZABETH B. BROWNING, ARTEKUG WARD, LADT BLRESSINGTON, PROFENSOR OLMATEAD. (Mr. Hand Sketchell, In Spirit-Life, Concerstations on Art. Reversament, Flight to my Sharry Home, The Subbath - Its Uses. Life and Marriage in Spirit-Life, Acting by Spirit Influence, (burch of Christ, Approx Revisiting Earth, Akme, Saturalness of Spirit Life, Jormons, Dramons, Spirit-Life, Painting in Spirit Life, Rollicking Song, The Physics

JUNIUS BRUTUS BOOTH, REV. JOHN WESLEY,

JUNITA BRUTUS BOOTH, REY, JOHN WESLEY, N. P. WILLIS, ARONYDUS, BARON VON HUMBOLDT, NIR DAVID BREWATER, II, T. BUCKLE, W. E. BURTON, CHARLES E. ELLIOTT, COMEDIAN'S VOETNY, LADY HESTRE MTANHOFE, PROFESSION MITCHELL, DR J. W. FRANGIS, ANONYHOUS, \*\* The sule of this extran COMEDIAN'S COETRY, Internets, Internet, Internet,

THE HYMNS OF PROGRESS: A COMPILATION ORIGINAL AND SELECT, OF HYMNS, SONGS AND READINGS.

BY LEVI K. COONLEY.

CONTENTS.

CONTENTS. IVANN IN LONG METRE. IVANN IN LONG METRE. IVANN IN METRES. EIGHTS AND SEVENS. IVANN IN METRES. SUDNT AND SEVENS. IVANN IN METRES. SUDNT AND SEVENS. IE MUST HE HURY AUAIN. Being lymns and Rongs soncerning the change from earth to spirit-life, in various Notes.



7

CURED!

SOLUTION,

**COMPOUND ELIXIR** 

TAR.

FIRST AND ONLY SOLUTION ever made in one mixture of ALL THE TWELVE valuable active principles of the well-knewn curative agent,

Pine Tree Tar.

CUREN WITHOUT FAIL

CURFF: WITTILLOUT FAIL A recent cold in three to six hours. Dr. E. F. Ganvin's new discovery dissolves and vola-tilizing, for the first time, the reniedy called Tar. It con-tains twelve active Principles, but in its official use only two have every been employed. This is the only remedy ever acknowledged by any protestion to have a direct action upon these discusses. In liquid form for internal use, Jould Gas for inhalm the vapor to the Lungs, and the Tar and Massdrakk Prills, form a reliable treatment for Consump-tion, and specific for Catarrh, Bronchits, Heart Discase, Dy-pepsia, Blood, Kidney, Howel and Liver Discase, Kraptions, and all forms of Seroida, Piles, Fennal Discase, Kraptions, and all forms of Seroida, Piles, Fennal Discase, & C. Tam at liberty to use the following names:

CURED OF CONSUMPTION

Mr William II. Depuy, 151 17th street. Brooklyn, N. Y., al-ter using all the popular remedies of the day, and given up, was chired by the New Molation of Tar-Mr, D. W. Wood, 201, 36 Washington street, Boston, was given up to die, and was cured by the Tar-Mr, J. B. Necor, Singer's Sewing Machine Office, Chicago III., was cured of Hereditary Constinuation.

BRONCHITIN:

BRONCHITIN: Mr. William Sherwood, New York City, Catarrh, Bron-chiths and Consumption of the Blood. E. Tripp, 333 Indiana arreet, Chicago, 11, Dyspepsin and Bronchiths of TWELVS IN FARMS 'STANDING. IIEA RT DINEANE: Mr. W. A. Lofing, Cleik American House, Boston, Mass., Henrit Discusse. Mr. D. E. Justice, 432 Broadway, New York, Itching Eruption and Constipution. Mr. Eliworth, 261 Broadway, New York, Nerofula. OTHERS CAN BE REFEREND TO. MNEST THELAL. CONVENTINGEN (

ONE TRIAL CONVINCEST

The First Solution and Compound ElixirofTa

price \$1,00 per Bottle.

First Solution and Volatized Tar, with Inhales for 1 month's use-Package complete-\$5,00.

. This carries the vapors of tar direct to the Throat an Lungs.

First Solution of Tar and Mandrake Pills

25 and 50 cents per Box. Is the best Family and Liver Fill known, containing

Mercury, FOR SALE BY DRUGGISTS GENERALLY, Prepared only by L. F. HY DE & CO., Nav. 13.--9 (53 Sixth Avenue, New York.

THE GREAT SPIRITUAL REMEDY,

MRS. SPENCE'S

**POSITIVE AND NECATIVE** 

POWDERS.

THE magic control of the PONITIVE AND NEGATIVE POWDERN over diseases of all kinds, is wonderful beyond all precedent. They do no violence to the system, causing up purging, no manse-uting, no vomiting, no mirrotizing. MEN, WO-MEN, and OHILDREN, inditions siteut but sure

nterman of all Librers, no narcottzing. MFN, WO-MEN and OHILLBREN find them a siteut but sur-success. The POBITIVES cure Neuraigia, licaiache, Rhou-matism, Pains of all kinds; Diarthea, Dysentery, Yomiting, Byspepsia, Flathence, Worns; all Franal-Weak neases and deraugements; Fits, Cramps, St. Vi-tue' Dance, Spassia, Flathence, Worns; all Risk Measles, Nearlatias, Eryspeias; all Inflummations, scute or chronic, of the Kineys, Livre, Yungs, Wornb, Biader, or any other organ of the body; Oatarris, Consumption, Bronchita, Cougla, Colds; Scrofula, Nervousness Herplesaness, &C. The NEGA ATIVES cure Paralysis, or Palsy, whether of the muscles or of the senses, as in Blandness, Desf-ness, loss of taster, ameli, feeling or motion; all low Yevers, auch as the Typhoid and the Typhus I extreme nervous orminecular Frostentions or Relevation. The Wild LANM are delighted with them. A GENTS and Draggists and Physicians, sent free. Fuller lists of sizers and directions accompany each box and also sent free to any adiress. Scent as brief description of your disease, if you prefer special written directions. Mailed 1 Box, 44 Pos. Powders, SloO

 Malled
 1
 Box, 44
 Pos.
 Powders,
 \$1.00

 pestpaid
 1
 44
 Neg.
 1.00
 1.00

 at these
 1
 23
 Pos. & 28 Neg.
 1.00

 PRICES:
 6
 Boxes,
 5.00
 9.00

Send money at our risk. Sums of \$5 or more, fisent by mail should be in the form of Money Orders, of Drafts, or clos in registered letters. OFFICE, 37 St. MARKS TLACE, NEW YORK.

Address, PROF. PAYTON SPENCE.

M. D., Box 5817, New York City.

If your druggist hasn't the Powders, send your money at once to PROF. SPENCE, as

For sale also at the Banner of Light Office, No. 158 Washington street, Hoston, Mass. Oct. 9.

above directed.

DR. E. F. GARVIN'S

The Curse of the Drunkard's Appetite. BY JULIA M. FRIEND,

Moderate Drinking is the Source of all Drunkenness.

Moderate Drinking is the Source of all Drunkenness. THE following table of contents of the above volume will appeak for the book, perhaps, all that need to be said of it. It is neadly printed, and we have no healtation in saying that it is one of the most interesting Temperance Stories we have ever seen. It will reach the heart of every one who reader and we hope it may find a welcome in every family and a reader in every friend of humanity and progress. The authoress has given her life, for twelve years, as a CLAINVOYAST PHYSICIAN, to the heading of the diseases that deals heart to. The various incidents of the story are taken from real life. Substantially they are facts. The authoress and so one who cherishes what she has seen and heard. The friends of temperance will find the statistical tables invalu-ble. "Good Templars" and the "Sons of Temperance" could not use their funds more advantageously than in alding in the erculation of this invaluable work. The authoress is deserving of thanks for having given to the world this book as an illustration of that seen read enthoress has trathfully and appropriately designated it, "the drunk-ard" appretive."

Price \$1,00, postage 16 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston

JUST PUBLISHED-FIRST ENLARGED EDITION.

DEATH AND THE AFTER-LIFE Eight Evening Lectures on the Summer-Land, BY ANDREW JACKSON DAVIS

SOME lites of this little volume may be gained from th following table of contents

[5] following table of contents:
 1 — DEATH AND THE AFTER LIFE.
 2 = SUENES IN THE SUMMER-LAND.
 3 = SOCIETY IN THE SUMMER-LAND.
 4 = SOCIAL CENTERS IN THE SUMMER-LAND.
 5 = WINTER LAND AND SUMMER-LAND.
 6 = LAND.
 6 = LAND.

LAND 7—MATERIAL WORK FOR SPIRITUAL WORK-ERS, 8—ULTIMATES IN THE SUMMER-LAND.

9-VOICE FROM JAMES VICTOR WILSON.

This cularged edition contains more than double the amount of matter in former editions, with but a small advance in the price. Bound firmly in cloth. 75 cents; in paper covers, 50 cents; postage 12 cents. For sale at the BANNER, OF LIGHT HOOKSTORE, 158 Washington street, Boston; also by our New York Agents, the AMERICAN NEWS COMPANY, 119 Nassau street.

BOUNDARY OF ANOTHER WORLD.

WITH Narrative Illustrations. By RODERT DALE OWES, formerly Member of Congress, and American Minister to

Naples.

Naples. CONTENTS, PREFACE,—List of Authors Cited, BOOK I.—PRELIMINARY, Statement of the Subject Cited; The Impossible : The Miracubius : The Improbable, BOOK II.—TOUCHING CERTAIN PHASES IN SLEEP. Sleep in General : Dreams, BOOK II.—DISTURANCES POPULARLY TERMED HAUSTINGS, General Character of the Phenomena; Narratives; Summing Up.

Pp. BOOK IV.—OF APPEARANCES COMMONI, T CALLED APPARI-TIONS, TOUCHING Hathachardsen; Apparitions of the Living; Apparitions of the Dead. BOOK V.—INDICATIONS OF PERSONAL INTERFERENCES. Re-tribution; Guardhauship. BOOK VI.—THE SUGGESTED RESULTS. The Change at Death; Conclusion; Addenda to Tenth Thousand; Appendix; Index.

Index. Price \$1,75, postage 25 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

ALICE VALE:

STORY FOR THE TIMES.

LOIS WAISBROOKER.

THIS is one of the best books for general reading anywhere to be found. It should and no doubt will attain a popu-larity equal to "THE GATES AJAR."

CT PRICE, \$1.25; postage, 10 cents. For saie at the BANNER OF LIGHT BOOKNTORE, 159 Washington street, Bonston, and also by our New York Agents, the AMERICAN NEWS COMPANY, 119 Nassau street.

THE OUESTION SETTLED:

A CAREFUL COMPARISON

BIBLICAL AND MODERN SPIRITUALISM.

By Rev. Moses Hull,

FORMERLY & NOTED SECOND-ADVENT MINISTER.

57 The reputation and ability of this Author are so well

Known, we need only announce the issue of the work to in-aure it a wide circulation. The subject discussed are treated in a conclusion, masterly and convincing manner. It is a com-plete and triumplant vindication of the Spiritual Philosophy.

# SPIRIT PHOTOGRAPHS

WOULD respectfully inform those at a distance who de-size to have a spirit photograph taken that it is not autual-ly necessary for them to be present. For full information, al-dreas with two 3-cont stamps. Jan. 1.-2w 170 West Springfield street, Boston.

# SOUL READING.

SOUL READING, Or Psychometrical Delineation of Character. MRS. A. B. SEVERANCE would respectfully announce an accurate description of their leading traits of character and person, or send their autograph or luck of hair, she 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 busi-ness they are best adapted to pursue in order to be success-til; the physical and mental adaptation of those intending; marriage; and hints to the inharmonicusly married. Full de-lineation, \$2,00; Brief delineation, \$1,00 and two 3-cent stamps Address; Mits. A. IS. NEVERANCE, Jan. 1. No. 402 Sycamore street, Milwaukee, Wis.

# PSYCHOMBTRY AND CLAIRVOYANCE.

MRS. CARRIE B. WRIGHT proposes to employ the me-and benefit of those who may desire her services. A thorough analysis and disgnessic of unracter will be given from sealed communications, from a lock of hair or from a picture, and full written delinesic of unracter will be given from method full written delines. Correspondence promptly ac-tended to and faithful returns transmitted Personal in erview, with verbai delination, **3**,100; full and explicit written de-lineations, **42**,00. All communications should be addressed to MRS. CARRIE B. WRIGHT. Dec. 18.-4w 304 Jain street, Milwaukee, Wis.

# **PLANCHETTE SONG:**

# "Set the Truth-Echoes Humming."

WORD' by J. O. BARRETT; music by S. W. FOSTER. For sale at this office Price 30 cents.

Lithograph Likeness of Dr. Newton, WILLIAM WHITE & CO. will forward to any address by mail, post-paid, a beautiful Lithograph Likeness of Dr. J. R. Newton, on receipt of 50 cents.

D. A. Newton, on recent of or cents. D. R. H. B. STORER. AND MRS. JULIA M. FRIEND, (Medicai Clairyoyant,) will be in Boston, at their Frin-cipal onder, 120 Harrison Avenue all the time ex-cept Wednesdays, when they may be found in Providence, 76 Union street. Medical examinations, when written through the hand of the medium, \$2.00; when spoken, \$1.00. Letters with lock of har for examination must enclose \$2,00, and should be directed to our Principal Office 120 Harrison Avenue, Boston, Mass. tf-Dec. 18.

ANNIE DENTON ORIDGE continues to make Psychometric Examinations. Terms for metals, oil. &c., \$5,00; for character, (sometimes obtaining glimpars of the fature.) \$2,00; Address, No 16 Phil Row, Illi street, East, Washington, D. C. Bend for Circular. Dec. 2.

M. Healing Mellum. By sending autographyr lock of hair, will give psychometrical readings of character answer ques tions. &c. Terms 81.00 and two three-cent stamps. Address. MARY LEWIH. Morrison. Whiteside Co., 111. 8w-Nov. 21.

THE EARLY SACRIFICE OF THE INNOCENTE. Send 5 cents to Dr. Andrew Ntone, of Troy, N. Y., and obtain this great book. Iy-Aug. 7.

NERVOUS DEBILITY, &:t.-A. Ward to the wise, &c. Young men and others should address, with stamp, ABNER K. WHITNEY, Culpepper C. H., Va. Dec. 4 - Sw<sup>\*</sup>

JOB PRINTING of all kinds promptly exe-cuted by EMERY N. MOORE & CO., No. 9 Water street, Boston Mass.

IN MILWAUKEE, WIS., A. S. Hayward will use his powerful VITAL MAGNETIC GUTT to eradicate chron-ic diseases. Rooms 449 Jackson street. tf-Nov. 20.

SOLOMON W. JEWEIT is heating the sluk at New Philadelphia, Ohio.

ê.,



WAREHOUSE, 146 FRIEND ST., BOSTON.

J. P. & SON have the largest and best assortment of Cas J. kets, Coffins and Grave Clothes to be found in the city. They manufacture all their work themselves, and warrant them stronger and better made than any other work in Bos-ton, and will sell them at the lowest prices. All duties and services in the Undertaker's line, with the best of hearsen, at prices warranted satisfactory. All orders in city or neighbor-ing towns promptly attended to. JOHN PEAK, BOSTON. Res. 30 Union Park st. Nov. 6.-6m

COMMON SENSE!!!

WANTED-AGENTS. \$250 per month to sell the only GENUINE IMPROVED CON MUN RENSE FAMILY REWING MACHINE. Prices ONLY SIME Great in-ducements to twints. This is the most popular Sewing Mar-chine of the day-makes the famous "Eastle Lock stittch," will do any kind of work that east be done on any Stach ne-IOO, OOO sold, and the demand constantly increasing. Now is the time to take an agency Send for circuing. For Hexare of infringers. AC Address, SECOMB & CO., Jan 1.-4w

# **BROWN BROTHERS**, AMERICAN AND FOREIGN PATENT OFFICE. 46 School street, opposite City Hull, BOSTON, MASS. ALBERT W. BROWN, (Formerly Examiner at Sci-entific American.)

A LL. Documents relating to l'atents prepared with prompt-ness and ability. Advice gratis and charges reasonable. Aug. 21.-tf



THE best, cheapest and most richly ILLUSTRATED MONTHLY MAGAZINE FOR CHILDREN. 81 50 a year in advance. Sample number, 10 cents, Subscribe now, and get the last number of 1849 FREE. Address JOHN L. SHO-REY, 13 Washington street, Boston. 4m-Drc 25.

# PHOTOGRAPHS OF OMETA,

Indian control of J. WILLIAM VAN NAMEE, as seen in spirit-life by Weila P. Anderson, Artist for the Sum-

Price 25 cent4. For sale at the BANNER OF LIGHT BOOKSTOKE, 158 Washington street, Boston.

Photographs of A. J. Davis. JUST received, a flue photograph likeness of the author and seer. A. J. Davis. Price 25 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 156 Washington street, Buston.

# LITHOGRAPH LIKENESS OF A. J. DAVIS.

A nexcellent portrait of the celebrated writer on Spiritual for and a standard acknon havis. Price 1. 55. For ale at the BANNER OF LIGHT BUOKSTORE, 156 Washington street. Beaton.

A. B. CHILD M. D., has returned to the busi-ness of DENTISTRY. 50 School street, Boston. Nov.6.

# **Prometheus' Diarial Account.**

WHILE ON THE INSPECTION TOUR WITH GABRIEL AND MEPHISTOPHELES.

A Novelistic Fxtravaganza, in Four Volumes. By the author of "Life's Uses and Abuse," &c. Price 30 conts, postate 4 conts. For saile at the BANNER OF LIGHT BUOKSTORE, 158 Washington street; Boston.

MISCELLANY, Being selections adapted to a great variety MINOCHLAN, Being selections anapted to a great variety of subjects and orca-tions, in various metres. BUOS, BLOSSOMS AND FRUIPS, Designed for the use of Lycenims, Schools and Festivities, in various metres. UNION PEARLS, Songs, patriotic and sympathetic, of our country and its defenders. SELECT READINGS, For opening and closing meetings, and for p lvate or social gatherings.

2mo., 24 pages, large type; bound in cloth. Price 75 cents, pastage 12 cents. For sale at the HANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston,

A GRAND BOOK. THE HARVESTER:

Gathering the Ripened Crops on overy Homestead, leaving the Unripe to Mature.

# BY A MERCHANT.

A REMARKABLE BOOK, wherein the author proves con-clusively that what is called modern Spiritualism is the only mental principle of the universe. Through its influenco in all ages of the world knowledge has been communicated. It is a principle of Nature within the reach of science and in harmony with all its known laws. It has been unrecomplized and neglected only because of religious superstition and preludice.

For all at the BANNER OF LIGHT BOOKSTORE, The Washington street, Boston.

NEW EDITION-REVISED AND CORRECTED.

# THE VOICES. A POEM IN THREE PARTS.

VOICE OF SUPERSTITION VOICE OF NATURE. VOICE OF A PEBBLE.

By Warren S. Barlow.

THIS book is one of the keenest satirical expositions of the superstition, bigotry and laise teachings of the age, which has spheared for a long time. Elegantly printed on heavy, fine paper; housed in beveled boards, in zood style; nearly 200 pages. Price 81,25; postage iscents. Literal discount to the trade. For sale at the 18AN NER OF LIGHT BOOKNTORE, 158 Washington street Boaton

# THE PRINCIPLES OF NATURE,

AS DISCOVERED IN THE DEVELOPMENT AND STRUCTURE OF THE UNIVERSE.

GIVEN INSPIRATIONALLT, BY MRS. MARIA M. RING.

Price \$2.00, postage 24 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, lioston.

# FOURTH EDITION ISSUED.

A REPLY TO WILLIAM T. DWIGHT, D.D.

# SPIRITUALISM.

THREE LECTURES. By JASEZ C. WOODMAN, Counselor at Law. Frice, 25 .enta; postage 4 cents. For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.



THE Solar System-Laws and Method of its Development. Earth-History of its Development. Being a concise ex-position of the laws of universal development, of origin of Systems. Suns, Plancels; the laws governing their motions, forces, &c. Also a history of the development of Earth from the period of its first formation until the present. Also an Exposition of the Spiritual Universe.

MRS. M. LAING, Clairvoyant and Magnetic Physician, 300 West 28th street, corner of 8th avenue, over the Drug Store. New York. Circle Bionday and Friday orenings. Office hours from 9 A. M. to 4 P. M. 6w\*-Jan. 1.

# LIGHT. BANNER OF

JANUARY 8, 1870.

JUST PUBLISHED BY WM. WHITE & CO..

A NEW BOOK

BY MISS LIZZIE DOTEN.

"POEMS FROM THE INNER LIFE,"

ENTITLED,

IN PROSE,

Author of the Popular Book of

# Banner of Light. EDITORIAL CORRESPONDENCE.

8

### Br..... So, ST North Fifth street. St. Lonis, Mo.

# THE YEARS.

Once more our little world has completed its journey around the sun, by which we are all numbered one year obler, whether we know more or not; and he or she is a mental sluggard that does not, for if we live one year and learn nothing, a century at the same rate will leave us as far behind the age as the fossils of the collie or crefaceous age are behind the living races of today. The year just past has been big with events, especially those of a spiritual nature. In no year of American listory has there been less of sectarian progress in our country, in proportion to its population, and in no year more of true and substantial conversion to the truths of natural and rational religion, with its facts of spiritual life, and the communication of spirits with mortals. The fact of spirit intercourse has become almost general among the people of this country. except the bigoted and self-righteous, who set themselves up as wiser than those who know more than they do, and hence will not bara the truth that they too might know. Physical man-Restations have greatly increased during the past "year, and they have been successfully exhibited. In the most popular halls of nearly all our large cities, and the thousands have had opportunity of seeing and hearing for themselves, and thus refuting the scandalous falsehoods of pulpts and presses that have so long tried to deceive the people on the subject.

The year has also been rich with intellectual. fruits in various departments of progress, and in none more than in rational thought on religious subjects. Many preachers have moved their standards forward, and beekon, their hearers on as they occupy new ground. Some are already out, and others nearly out, of the theological woods of sectarian superstition; some have east off the shell of creals and stand out as Christians -only Christians- and others have cast off even the sectarian Christian shell and stand on the platform of "TREE RELIGION"-where the religion of the future is to be found, fitted for and adapted to the wants of this great American nation, which must give light to all the world, made up as it is, and is to be; from the brightest and best of all nations, tongues, peoples and religions of the earth. The "leaven" for the human "lump" is religion-rational religion-not the Christian religion, which is too narrow, and only a sectarian form of worship in all its varied modes of expression and creeds of belief. Confucius, Moses, Socrates, Jesus, Mahomet, Pythagoras, and scores of others, must be recognized as saviours of the race, whose blood is as efficacious as that of the fabled Chreeshna or Christ.

In no year of our life have we seen as much cause for rejoicing for the true reformer and so little for sectarian bigots, and we also see that they feel the great events already casting their portentous shadows before which fall upon them. Their councils and conventions and efforts to unite the scattered and broken ranks of Christianity plainly show the alarm among their leaders.

## A GREAT CHANGE.

Once more, after three hundred years of progress, the Pope has called his Ecumenical Council, to meet on the day held "sacred to the immaculate conception of the Virgin Mary, Mother of God." Strange language for this age and country, But truly catholic. When the last council of this kind was called, there was strife and contention and jealousies between the great national powers about the place of assembling, and finally Trent, a sort of neutral ground, was agreed on, and the council itself had power to make the mightiest monarchs tremble, and the powers of earth quall before its authority; but now no one cares where it assembles, or what it does or decrees. It is of itself powerless; but as a writer in the New York able article in that manar Dec. 6; "It will be as a whetstone; not cutting, but sharpening the edge of instruments that do cut." The independent minds that stand out in bold relief on the face of the world will watch its words, and take course and courage from its action, but not in fear nor backward to its old wheel-ruts of authority, that are now abandoned by the nations of the world. The same writer says," the modern spirit of inquiry is a SAMSON that cannot be bound with occlesiastical green withes; if its head could be shorn and its eyes put out, it would be less likely to grind slavishly in a mill than to pull down the whole edifice of society." This is not only true, but much more In true also. The power of the Pope and his church over the affairs and nations of this world is at an end; the temporal sceptre has departed, and the spiritual power is rapidly slipping in the same way from his grasp. The last temporal hold of this church was over marriage, and the nations have mostly taken this out of the hands of the church, and regulated it for themselves. The old church still begs the privilege of burying its dead with head to the west and with crosses for catholic gravestones, that they may be known in the morning of the resurrection as they come un facing the east, from which the Saviour [sus] is to approach, and nobody opposes this old and foolish superstition of the dark ages. Let her bury her dead and her head in the darkness and superstition of the past: the world moves, and will move on better without her. We often meet with persons, who, observing the large numbers and value of the churches the Catholics are building in different sections of the country, fear they will get the control of this nation; but there is no more danger of this, either in a spiritual or temporal sense, than there is of our rivers turning their courses and running back from the sea to the mountains. We are not going that way, and no church edifices can drive us back to ignorance and superstition. The spirit of criticism is abroad, and this old church cannot escape its keen eye, and it stands no chance for power, where education is common and free thought and expression allowed and encouraged. We are glad this council has been convened. It will give the bishops a chance to get acquainted with each other, and sound each other, by which they can see who are hard-who soft; who will yield to worldly pressure of progress, and who will not; and it will enable Catholicism of Europe to learn much of Catholicism of America, and especially of the United States; and it will do them good to compare notes and discuss in private talk, as they will, the aspect and prospect of the church on both sides of the ccean. There may be some foolish enough to expect the old grandmother of Protestant sects is to renew her age and power in this country, and be married to our young sprightly government, since she is divorced from the European kingdoms; but such may aleep in their folly, and die in their igno-

# rance of human progress. She has done her The Children's Enceum. as well sound her requiem, administer extreme unction, and prepare an epitaph.

# ORGANIZATION.

WARREN CHASE. | For some years we have believed the time had come for the Spiritualists to organize in local societies and in State and National Organizations for practical and efficient action and cooperation, and we have faithfully labored for that, and with tongue and pen, and what little means we could spare. We are not yet hopeless for swanting in faith that the time has come, and the work begun. that will be ripened in due time into permanent and efficient organic action; but until local societies are sufficiently numerous and strong to the sound of a horn Santa Claus made his appearance, and send good, efficient men and women to the State commenced the work of distributing the presents; aided by Conventions to carry on their business, they will the guards of the Lyceum. be, as they mostly have been so far, made up of speakers and mediums whose business and qual- presentation of a fine gold watch to Mr. D. N. Ford, Conifications are in these fields of labor, and who are qualified for their work, and not for the work required of State Organizations, and who have to shift aconomize and even her to get a poor subsistance by their labor, and hence, of course, can do nothing but make speeches at the Conven-

> tions The National Conventions, also, which should bring together at least one thousand of the ablest men and women in the nation-able and practical for efficient action-are instead mostly a collection of speakers and mediums, and impracticable but useful persons, whose talents are out of place there, and who give the country no confidence in the movement. The State and local societies have no funds, and neither pay delegates, nor are theyable to induce their hest and ablest Spiritualists. to attend, but speakers and mediums who are traveling, and can as well go there as anywhere, make up the great body of delegates, and as they have no money to spare they have to meet where the least expense attends the Convention, and thurry off as soon as each has made his or her speech, and got one or more resolutions passed, and then it all goes over till the next yearly gathering of the same sort. It is true we all have a good social visit, and are glad to meet and greet each other, and get more and better acquainted; but when the people ask what we have done, we can only point to our resolutions, speeches and reports, and our empty treasury, and hope for assistance in better minds and more means next year. As before stated, we are not without hope, but it cannot rest on past experiences, but in future prospects. We are satisfied of the honesty and good intentions of the officers of the American Board, but they have no means, and cannot work without, and such persons as have heretofore assembled are not likely to furnish means. What nert?

# THE DAVENPORTS IN ST. LOUIS.

The Davenport Brothers are exhibiting in St. Louis with perfect success, astonishing all the skeptics who witness their performance, especially those who have read the late attempts to explain and expose the manner of performing the feats. No unbiased person can witness the feats with fair taining a liberal sum of money. The recipients replied in opportunity, and not be satisfied that some invisible intelligence aids them, and no intelligent and presented by his group-Temple-with a well storked and sane person will attribute it to the devil; any other explanation is eagerly sought by the party. Tell how it is done, is the constant expression of the Spiritualists, and the people echo the query, May the spirit of unity and cordiality exhibited by such how

ow? The finest hall in the city seats every evening a embraced in its harmonizing folds. large and very intelligent audience, who are ovidently bound to see for themselves, and not longer take the ridiculous statements of the religious teachers. The State Christian Convention assembled here at the same time they were exhibiting; adjourned without being able to get up tide washing their members and the public up

# on to the flowery banks of Spiritualism.

# Life on the Wing.

Boston

In Boston and vicinity exercises appropriate to the Christmas season took place, during the last week among these organizations-presents were distributed, and memories 'awakened in young hearts which years cannot efface.

THE BOSTON LYCEUM celebrated the occasion by a grand meeting, on Sunday evening, Dec. 26th. The stage was decorated with a drop scene, and brilliantly illuminated ; the nudlence was large and lubilant. Exercises commenced with music by the orchestra, and singing by the Lyceum quartette-Musses, D. N. Ford, C. W. Sullivan, Miss M. A. Sanborn, Mrs. A. Morton-of "Christmas Bells," chorus by the Lyceum. At about 7 o'clock the curtain rose, displaying a splendidly ornamented and well-filled Christmas tree. whereon was a present for every child in the Lyceum. At

Among the chief features of the entertainment was the ductor, by the members of the Lyceum-the presentation speech being made by Miss Minnie Atkins, in the following poetle address, written by Mrs. Maddio Hartwell, leader of Union Group :

Stay! Stay! good Father Santa Claus, Do n't be in haste to go; You 've been at work so hard, and long, You must be tired, I know. Besides, I want to talk with you,

And many questions ask: I'd like to have them answered, too, If not too great a task.

Wherever in this wide, wide world Did you get all the toys You 've brought into our Lyceum To give us girls and boys ?

And other gifts, for older folks?

It makes it very pleasant. For each and every one of us To carry home a present. You 're so mysterious, Santa Claus,

Pray tell me, where 's your home? And have you got a Music Hall? And Children's Lyceum?

Why can't you come and live with us, And be our elder brother? We 're like a pleasant family. And dearly love each other.

I 've got a secret, Santa Claus, I 've got a secret, sand claus, I 'll tell you in a minute ; I 've got a cunning little box With something pretty in ft,

Por our Conductor, Mr. Fonl. We'd like to have you take it. And place it safe within his hands ; Now, please, sir, do n't mistake it.

And won't you please to say to him, An altar has been builded Wighth each merry little heart, Abd splendidly it 's glided?

Upon the top of each he 'll see

A steady fire burning. The light from which can't be shut out, Whatever way he 's turning. Not blood of goats, and "Only Sons," Like Patriarchs in their blindness, Our fires are kept replenished by The oil of human kindness.

Please tell him that we house he will

Accept our little token. And trust the chain of love which binds,

Though very much remains to say, The lesson I must heed--"Time files," life's labor melts away--So, farewell, and God-speed.

After this presentation Miss listilo A. Melvin, in behalf of the Lyceum, gave to Miss M. A. Sanborn a pocket book conexceedingly appropriate speeches. Dr. Dunkieo was also clegant writing-desk inlaid with pearl. The exercises closed by singing by the quartetie, "Deaming of Homo and Mother." All present joined in declaring it to be the happiest occasion they had participated in for many years. scenes suread abroad till the whole spiritual fraternity is

Cambeldgeport.

# On Saturday afternoon, Sec. 25th, the members and off cers of this Lyceum met at Harmony Hall, Main street, and indulged in such amusements as would be likely to interest the children till the hour of six, when all sat down to a bountiful supper which had been provided by the parents any plan to revive the subject of saving souls in and neighbors. After supper the younger portion adjourn-the old way, but they greatly deplored the drowsy cd, leaving the field to the older people. Dancing was kept state of the churches, and could not fail to see the up till eleven o'clock. The participants were unanimous in their expressions of enjoyment.

# Charlestown.

The Children's Lyceum celebrated their Christmas exercises at Washington Hall, Monday evening, Dec. 27th. The Since my arrival in Massachusetts, about the meeting opened by singing "Sweet Summer Land;" a short time of celebrating Thanksgiving, it has not been address from Dr. J. H. Currier followed; and after some sleight-of-hand performances, Santa Claus appeared and (as

Physical Manifestations. **Physical Manifestations.** DEAR BANNER-We are having a glorious pouring out of the spirit here in Unity. A few weeks previous a most wonderful physical mani-festation occurred at my neighbor Banson Hall's. The circumstances are these. Mr. and Mrs. Hall returning to their home one evening unlocked the door of their home—which was locked by a large pallock—and carried the same into the house and placed it on the table, and after fastening the door on the inside, retired. On looking for the lock in the morning it was missing. A thorough search was made, but no lock could be found in the house. But in four days from that time the wife of Mr. John Sleeper, whose house is about ten roths from John Sleeper, whose house is about ten rolls from Mr. Hall's, wishing to use her mortar, which was She could attribute the cause of the lock and key being in her mortar, under the pestle. and she hay, through Mrs. II., who has, since this occurrence, been developed a test medium, been so informed by the Spirits. Mrs. S. bas been partially developed as a medium for many years, so I think the spirits had a medium at either end

of the line. We are holding circles in this place twice a week; we have had three circles, and intend to week; we have had three circles, and intend to have them during the winter. Mediums are be-ing developed fast. A young and enterprising lady by the name of Miss Sabrina Davis has been developed as a test and speaking medium, and through ber a remarkable test has been given to her father, Mr. Samuel Davis, who has been a life-long Universalist of the Whittemore stamp, and has always opposed—from the time of the Rochester knockings—spirit communion. The Kochester, knockings-spirit-communion. The test given was so convincing that he surrendered at once, like an horest man. The test is as fol-lows: At the first circle, which was at Mr. Ran-som Hall's, Mr. Davis, by invitation, was present, and the controlling spirit, William Hayson, gave bim the privilege of asking as many questions as he pleased, which privilege he accepted. After the circle, Mr. D. said he was well pleased with the reasoning of the spirit, but concluded that it was a sort of mind reading. But he was desined to a sort of mind reading. But he was destined to see more.

At the next, or second circle, held at Mr. Luther Hall's, Mr. D. was not present; but last Sunday evening Mr. D. met his daughter at Mr. Elbridge H. Stockwell's, who, by the way, the spirits have promised to make a clairvoyant and seeing me-dium, and the sulrit of his little infant boy, who, if he had lived, would now have been twenty-three years old—two years'older than the medium —that passed away before it had scarce seen the light of day, and sung to bim of his birth, death and spirit home and life in so sweet and heavenly a manner, that he could not think that that was mind reading, and he so stated. This circumstance made a most favorable impression upon the mind of Mr. Davis, and the next day, while about his work, he said he composed two or three verses similar to those that came from his spirit boy—in. style, ) mean-asking questions about his spirit home, surroundings, &c. In the evening he com-posed several more, and wrote them all down on a sheet of paper, and thought to himself he would carry them to the next circle, which would take place the next night (Tuesday) at my house. And to case his boy came again he would read them to him and see what the response would be. Accordingly he came to the circle with the verses in bis pocket, but before he could carry out his plans, his spirit boy, through his daughter, told him all about his composing the verses, when he com-posed them, and what use he was going to make of them; and then asked him to take them out of his pocket and read them to him, and he would respond

respond. Mr. D. then began to read one verse at a time and the spirit responded most beautifully, to the great delight and satisfaction of all present. He could doubt no longer, and so stated to the twenty present. He knew that there could be no trick, delusion, collusion, devil or mind reading about

To all about here, the above is a great test; for we know Mr. Davis to be an honest, sincere and capable man. And further, we know that his daughter, the medium, has not been at her father's house since Thanksgiving day. Yours traiv. LEVI S. BAILEY. Unity, N. H., Dec. 23d, 1869.

# Information Wanted.

Any person seeing or hearing of this notice will confer a great favor upon the undersigned, by advising them of the vhereabouts of Dr. C. S. Manchester and wife. They have in their custody a little girl, four years and six months old, called Ida Flora. She is a charming singer for a child of that age, and is the only child of the undersigned, and was left in charge of Dr. Manchester's wife, at Washington City, for a few days only, during which time they removed to parts unknown. Any one who will communicate any intelligence to these almost distracted parents in regard to their lost child, will confer a very great favor.

Address Newell and ABBY N. BURNHAM, Weston, Mass.

# Passed to Spirit-Life:

AM AFFINTTY. **OTHER STORIES.** TABLE OF CONTENTS. My Affinity. Madam Bonnifieur and her Roses. Women and Wisdom. The Faith of Hasupha. The Bachelor's Defeat. The Great Carbuncle. Marrying for Money. The Prophet and the Pilgrims. Mr. Silverbury's Experience. Geraldine. Dr. Purdie's Patient. The Sunshine of Love. The Elfin Spring. THIRTEEN CHOICE STORIES, MAKING A SPLENDID BOOK FOR THE HOLIDAYS. All who have read the charming " Poems from the Inne r will desire to read the same author in prose Price 81,50, Postage 20 conts. Forsale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston; also by our New York Agents, the AMERICAN NEWS COMPANY, 119 Nassau street.

Healing of the Nations. wifil AN INTRODUCTION AND APPENDIX BY NATHANIEL P. TALLMADGE. FIRST SERIES. 537 pp. 1'rice \$3,00; postage 36 cents.

SECOND SERIES. BY CHARLES LINTON. EXCELLENT STEEL PORTRAIT OF AUTHOR. 363 pp.

Price \$2.50; postage 30 cents, For sale at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston.

MY LOVE AND I. BY ABBY M. LAFLIN FERREE. DRICE 50 CENTS; postage 2 cents. For sale at the BANNER OF LIGHT BOOKSTOR, 158 Washington street, Boston.

# **BANNER OF LIGHT:** AN EXPONENT

OF THE SPIRITUAL PHILOSOPHY OF THE. NINETEENTH CENTURY.

PUBLISHED WEEKLY

AT NO. 158 WASHINGTON STREET, BOSTON, MASS WILLIAM WHITE & OO., Proprietors. WILLIAM WHITE, I LUTHER COLBY, ISAAC B. RICH. 

AIDED BY A LARGE CORPS OF ABLE WRITERS.

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

Will ever live unbroken.

ossible for me to give notice of my appointments in advance, so it follows after.

Dec. 12th, although the weather was unfavorable, at Stoughton. In the morning the Children's Lyceum was quite interesting, and a much thus passed off. It is to be hoped that its memory will conlarger audience was present than was expected. In the afternoon and evening my lectures were

very well attended, and considerable feeling was manifested. In times past it has been my privilege to speak there several times. One prominent lady left, because the Bible was used by me to introduce matter for the discourse. Many said they were anxious for me to "come again."

The 19th my labors were in Ashland, afternoon and evening. The weather was unfavorable, and the notice not very generally given, but a fair audience was present. In the evening, my re-marks on "The History of the Bible, and the con-dition of revelation before the theologic world," seemed to give great satisfaction. Many said, "We must have you again soon." As yet they hold meetings but once a month.

hold meetings but once a month. The 26th the appointment at Waltham was supposed to be "regular," but meeting Bro. Storer in the hall, we very soon understood why we so unexpectedly met; concluded "it was the Lord's doing, but marvelous in our eyes." The Secreta-ry hal falled to make the memorandum, and *another* made the arrangement. So Bro. S. be-came the instrument. His discourse in the even-ing was very fine. was very fine.

After the evening lecture was over the friends gathered in a semi-circle," to see what would come." Permission was given me to describe three who had "passed to the shining shore," who were recognized. Ist, A little girl between ten and twelve years of age. A sister present responded; said she was cloven when she passed away; description correct. 2d, A man who was drowned; recognized by a brother; description correct. 3d, A young man killed by accident; limbs badly mangled; recognized by a sister, near whose head the spirit moved. Not less than one bundred spirits described by

me during the last five months have been attested as correct. An account of some will be given Yours truly, L. K. COONLEY. 800n.

### At Work Again.

DEAR BANNER-Some of your readers may be interested in hearing that Mrs. Carrie A. Scott is again in the lecture-field battling for the beautiful truths of the spiritual philosophy. Mrs. Scott, having rested for hearly a year, now resumes her work with increased vigor and confidence. She gave two lectures at this place, last week, which were listened to with the greatest attention, and were well spoken of, even by opposers of Spiritualism. Her invocations were in a marked degree impressive and beautiful.

Mrs. Scott is also a test medium, and when here gave several good tests Societies wanting a pleasing and logical speaker will do well to em ploy Mrs. Scott. JOHN WHITAKER. Kirhonkson, N.Y. Dec. 271h, 1869.

The American marine would do well to copy the example of that of France, which has just condemned a captain to six months' imprisonment for abusing a cabin boy.

is usual on such occasions) proceeded to distribute the gifts, The seats were then removed, and from ten to twelve danc

ing was participated in-music furnished by Bond's Quadrille Band. A very pleasant time to both old and young has tinne in the hearts of all softening the asperities of the years that are to come.

### Waltham.

On Friday evening, Dec. 24th, the Waltham Children's rogressive Lygeum held a Christmas festival at Union Hall in that place, which was a complete success and reflected great credit upon its originators. The hall was beautifully lecorated with the flags and targets of the Lyceum, and Christmas tree, well laden with gifts for both old and young. which was soon disroled of its treasures. The whole evening was one of unalloyed pleasure. Among other exercises was appropriate music by a select choir followed by ad dresses from C. O. Jenison, Dr. Sherman, J. Fessenden, S. Cousins and Dr. J. H. Currier. This Lyceum has been organized but five weeks. Its board of officers consists of M. Wyatt, Conductor, A. E. Elliot, Assistant do.; Mrs. M. Wetherbee, Guardian; Mrs. P. Jenison, Assistant do.; Guards, P. Jenison and N. Fessenden; Librarian, Mr. Hayford Treasurer, Dr. N. Sherman. We wish the new organization the highest success in its future career.

# East Abington.

On Christmas night the Children's Lyceum of this place held a festival consisting of recitations, dialogues, tableaux, giving of presents from a finely prepared tree by Santa Claus dc. The exercises commenced by a reclision, "Greeting," written by Miss Lilla H. Shaw, Assistant Guardian, and delivered by Miss Daisy Trumbull. Among the tableaux these most admired were "Guardian Angels," "Children at play," and, "Court of Beauty." 'Among the dialogues "Circum stantial evidence " was conspicuous. During the evening Mr. Gurney, the Conductor, was called for, and Miss L. H. Shaw, in the name of the officers and leaders, presented him with a large and elegantly framed "chromo" entitled "Sunriso on the Alps," as a token of their appreciation of his services. Mr. Gurney presented the Lyceum with a fine silver bell. The refreshments were excellent, and the affair was a pecuniary as well as social success.

### Note from Elder Miles Grant.

To the Editors of the Banner of Light: DEAR BIRS-In the last Banner, Dec. 25th, I find "Jottings from Moses Hull," in which he says: "I despair of getting another discussion with Elder Grant. He has learned that he cannot meet the issue." In relation to this matter, I wish to say, I have had five discussions with Mr. Hull, and, so far from being afraid to meet him in debate, my courage increases with every conflict. When he says I "dare not meet him," it makes me feel some as I would to have a boy come out in the street and challenge me for a fight. I would look upon him with pity, if not contempt, and let him go and boast that I "dare not meet him," while he enjoyed his bravo alone.

I would say to Mr. Hull, that "Elder Grant" has yet to learn "that he cannot meet the issue." Trusting in the Lord, he has no fears, nor the least thought of "backing down." If Mr. Hull really believes what he has said, he has made a mistake in the man. MILES GRANT. Boston, Dec. 21, 1869.

"Julius, what de debble you looking ober dat newspaper for?" "Go way, fellah; guess I can read; I'se big puff for dat." "Dat aint nuffin; a cow's big nuft to catch mice, but she can't do it."

From Providence, Dec. 25, the spirit of a sister-in law, Deboah Burgess, whose earth-life ran nearly fifty-nine years.

rah Burgess, whose carth-life ran nearly fifty nine years. The separation was at a fitting time, on a day of joy and gradness. A beautiful sun beamed forth, tryleal of the land, af light, bloom and beauty of which she is now an inhabitant For several months the weakness of the liesh had dimmed her mind, and she bad but fittin moments of the recognition of friends and her situation. There was good reason, too, to-believe that she cucht glimpess of those gone before, who had returned to minister to her as she descended into the dark river, and leal her to the golden shore beyond. Her life has received its immortal crown, a Christmas gift better than gold or silver. Which heralded for her a fairer morn; Night shadows lessen, and with kindling power, Day smiles upon the spirit newiv born." Providence, R. I., Dec. 26, 1859. Williak Fosters, JR.

From South Boston, Dec. 24th, of consumption, Charlle L. only son of Lafayette and Sarah M. Ford, aged 19 years and 6 months. "Not dead, but gone before." E. S.

### Married :

In Lawrence, Kan., Dcc. 16th, by the Rev. Elizabeth B. Danforth, Mr. Llewellyn J. Olney and E. Louisa Upstill, both of Lawrence; Mr. Orin E. Graves to Melinda Branson, of Clin ton, Douglass County,

An Extraordinary Book,

BY ANDREW JACKSON DAVIS,

ENTITLED,

A STELLAR KEY

TO

PART I.

ILLUSTRATED WITH DIAGRAMS AND ENGRAVINGS OF CELESTIAL SCENERY.

CONTENTS.

CHAPTER I. OF THE NATURAL AND SPIRITUAL UNIVERSES.

OF THE NATURAL AND STIRITUAL UNIVERSES. OHAPTER II. INMORTAL MIND LOGKING INTO THE HEAVENS. CHAPTER III. DEFINITION OF SUBJECTS UNDER CONSIDERATION.

DEFINITION OF SUBJECTS UNDER CONSIDERATION. CHAPTER IV. THE Possibility of the Spiritual Zong. CHAPTER V. THE ZONE IS POSSIBLE IN THE VERY NATURE OF THINGS.

CHAPTER VI.

CHAPTER VII. EVIDENCES OF ZONE-FORMATIONS IN THE HEAVENS.

CHAPTER VIII, THE SOLENTIFO CERTAINTY OF THE SPIRITUAL ZONE,

CHAPTER IX. A VIEW OF THE WORKING FORCES OF THE UNIVERSE.

CHAPTER X. PRINCIPLES OF THE FORMATION OF THE SUMMEE-LAND.

CHAPTER XI. DEMONSTRATION OF THE HARMONIES OF THE UNIVERSE.

CHAPTER XII. THE CONSTITUTION OF THE SUMMER-LAND.

CHAPTER XIII. THE LOCATION OF THE SUMMER-LAND.

A PHILOSOFFICAL VIEW OF THE SUMMER-LAND. CHAPTER XIV. CHAPTER XV. THE SPIRITUAL ZONE AMONG THE STARS.

CHAPTER XVI. TRAVELING AND SOCIETY IN THE SUMMER-LAND.

CHAPTER XVII. The Summer-Land as Seen by Clairyoyance.

ŝ,

SUMMER-LAND.

THE

LITERARY DEPARTMENT.—Original Novel-ettes of reformatory tendencies, and occasionally transla-tions from French and German authors.

REPORTS OF SPIRITUAL LECTURES – By able Trance and Normal Speakers. ORIGINAL ESSAYS.–Upon Spiritual, Philo-sophical and Scientific Subjects.

EDITORIAL DEPARTMENT. - Subjects of General interest, the Spiritual Philosophy, its Phenomena, etc., Current Events, Entertaining Miscellany, Notices of New Publications, etc. WESTREN EDITORIAL CORRE-STONDENCE, by WARKEN CHASE.

STONDENCE, by WARREN CHASE. MESSAGE DEPARTMENT.-A page of Spirit-Messages from the departed to their friends in earth-life, given through the mediumship of MES. J. H. CONANZ, proving direct spirit-intercourse between the Mundane and Super-Stundane Worlds.

ORIGINAL CONTRIBUTIONS, by MRS. MARY F. DAVIS. All which features render this journal a popular Family

Paper, and at the same time the Harbinger of a Glorious Scientific Religion.

TERMS O	F SUBSORIPT	TON. TN	DVANOR
	·····		
	hs		

There will be no deviation from the above prices. When drafts on Boston or New York cannot be procured, we desire our patrons to send, in lieu thereof, a Post-office

money order. Subscriptions discontinued at the expiration of the time

Subscriptions discontinued at the expiration of the time paid for. Subscripters in Canada will add to the terms of subscription 20 cents per year, for pre-payment of American postage. Fost-OFFICE ADDRESS.—It is useless for subscribers to write, unless they give their Post-Office Address and name of State.

State. Subscribers wishing the direction of their paper changed from one town to another, must always give the name of the Town, County and State to whick it has been sent. The Subscribers are informed that twenty-six numbers of the Banyas compose a volume. Thus we publish two volumes

BANNER COMPOSE a volume. Anus we puose and interior varianter of each autor and a second seco

William White & Co.

### WHOLESALE AGENTS:

NEW ENGLAND NEWS COMPANY, 41 Court street,

Boston. AMERICAN NEWS COMPANY, 121 Nassau street, New York City.

WESTERN NEWS COMPANY, Chicago, III. A. WINCH, Philadelphia, Pa.

# RETAIL AGENTS:

NEW ENGLAND NEWS COMPANY, 41 Court street,

NEW ENGLAND NEWS COMPANI, SI COURS SITES, Boston. A. WILLIAMS & CO., 100 Washington street, Boston. C. W. THOMAS, 449 Fourth avenue, New York. HENRY WITT, 92 Fourth street, Brookinn, E. D., N. Y. GEORGE H. HELS, west end iron Bridge, Oswege, N. Y. E. E. ROBINSON, 8 Market street, Coring, N. Y. MRS, H. F. M. BROWN & MRS, LOU. H. KIMBAIL, Room 21, Pope Block, 137 Madison street, Chicago, 111 W. B. ZIEBER, 108 South Third street, Philadelphia, Pa. EDWARD BUTLER, Chestnut street, above Fourth, Phila delphia, Fa.

Jeiphia, Fa. W. D. ROBINSON, 20 Exchange street, Portland, Me. DAVIB BROTHERS, 55 Exchange street, Fortland, Me. C. H. ANDERGON, 458 Seventh street (opposite the Post office), Washington, D. C.

# SUBSCRIPTION AGENTS:

ALBERT E. CARPENTER. HERMAN SNOW, 319 Kcarney street, San Francisco, Cal. MRS. H. F. M. BROWN & MKS. LOU. H. KIMBALL, Boom 64. Pope Block, 137 Madison street, Chicago, Ill. J. BURNS, 15 Southampton Row, Bloomsburg Square, Hol-born, W. C., London, Eng.

12 Publishers who insert the above Prospectus three times in their respective papers, and call attention to it editorially shall be entitled to a copy of the BANNER OF LIGHT one year. It will be forwarded to their address on rectipt of the paper, with the advertisement marked

. .

CHAPTER XVIII. STNOPSIS OF THE IDEAS PRESENTED. Price 31; postage 16c. Liberal discount to the trade. For sale at the BANNER OF LIGHT BOOKSTORE, 159 Fashington street, Boston.