

THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

AN EXPONENT OF THE

OF THE

NO. 16.

### A. J. DAVIS'S "TEMPLE."

"A little biography connected with the production of the  
 "Temple" may illustrate what I wish to say: About the first  
 of last May I received a sudden shock which waked me at  
 five o'clock in the morning. I instantly dressed and walked  
 ed out. Before breakfast I had learned that the needs of the  
 world called for a book on the subjects treated of in the  
 "Temple." During the entire month my mind was (as is  
 common with me for a few weeks before writing) in a very  
 uneasy and thoughtless condition—about what March is to  
 June—disturbed by indefinite influences, and never for  
 twelve hours steady enough to be engaged or depended upon  
 for anything. About the first of June I wrote the first chap-  
 ter; and then began, the period when clairvoyance was vol-  
 untary, with which I instituted investigation into asylums,  
 hospitals, almshouses, &c., &c., continuing at intervals dur-  
 ing the entire month, writing nothing but memoranda of  
 things seen and conclusions arrived at by reasoning, im-  
 pressions and suggestions from many worthy persons in the  
 Temple of Akropanamede. Many of these things (intense

Mr. Davis adverts to the injunction of physicians and other persons who, ignorant of Spiritualism, decide, that "mediums are impostors." Many instances of the unimpressibility of regular practitioners to the evidence of spiritual phenomena can be found in their books. Dr. Forbes Winslow devotes eleven pages in his "Obscure Cases of 'Frenzied Brain'"—pages 239-249—to the personal narrative of a "medium," taken from the American Journal of Insanity, who, under duress, evidently a clairvoyant and an impostor, relates instances of violent promission of the death of relatives and friends, that were almost immediately afterwards verified by the event. She saw apparitions of persons that, at the time, she supposed to be living in distant countries in the enjoyment of their ordinary health but

HER BIRTHDAY.

"Next week is my little one's birthday,"  
I said, as I sat down away  
At the dainty white dress I was making;  
"She is two years old to-day."

And I thought how fair and dainty  
Would my two-year-old darling be,  
In the dress like a wall of snowflakes,  
As white as white could be.

"I will put some buds on my roses—  
Among her beautiful hair,  
And a lily-blossom on her bosom,  
And she will be so fair!"

o o o o o o o o o o

To-day is my darling's birthday;  
In her new, with garland and dress,  
She lies in the parlor yonder,  
With a lily on her breast.

Still I know it is not my darling  
In the little casket there;  
She is keeping her birthday in Heaven,  
Where the sinless angels are.

They have given her a new, white garment,  
Not made by earthly hand;  
And crowned her with fadefless flowers  
In the sunny spirit-land.

## THE TWIN RELIC AGAIN

rage upon outsiders. A SPIRITUALIST  
[We were speaking of the simple fact of polygamy, a

TRUTH

BY HANDED SCOTS

a creation; of a universe of change and inharmony; a universe of something made out of nothing; a universe of pe







Spiritualism was attacked by Rev. David Walker, pastor of the Christian Church, of this place, in a review of one of Bro. Peabody's lectures. On the following Sunday night, Bro. P. returned here by reviewing the reviewer. It was a grand effort, you may depend. The whole discourse was replete with logic and eloquence, and it has been generally admitted by the church people who were present, and who have read the discourse, that Bro. Peabody came off entirely victorious. The choir, which performed regularly twice on Sunday, was organized upon the shortest notice, and all volunteer amateurs had to learn all their pieces from the "Spiritual Harp." There have pleased every one who heard it, and harmonious music. Even Bro. P. spoke of the choir in the most complimentary terms. In conclusion, I am most happy to state that this course of lectures was a success, and that many of our people thank the good spirits and angels for the many grand truths and kind words of advice that fell from the lips of Bro. Peabody.

**Letter from J. K. Bailey.**  
DEAR BANNER—Since writing last, I have visited and lectured at Saratoga and Rushford, Minnesota; at West Salem, Eau Claire and Augusta, Wisconsin. At each of these places I found warm friends and noble representatives of our cause. At Eau Claire, Wis., the field is new, only two or three lectures having been delivered there by Rev. J. O. Barrett, some two years since. I believe I was told that Mrs. H. T. Stearns lectured at Eau Claire several years ago.

I had three meetings, good attendance, and attention, with apparent satisfaction and awakened interest. Rev. D. M. Haggard, of the Christian denomination, responded to my invitation for questions and a few minutes criticism. The first evening he "started in" rather noisily with questions, which were answered satisfactorily, and the most of the audience. The second he undertook a fine ministerial strategic movement. He arose on my invitation for questions, and reading extracts from the advertisement of the meeting, announced that he "would proceed to criticize my positions, evidence and arguments" in his own way. I thought not; and after a short parley and a vote by the audience for each to occupy ten minutes alternately for a half hour, he proceeded to read extracts from Moses H. Bull's published statements; also from W. P. Jamieson, William B. Potter, J. S. Loveland, the celebrated Cleveland Convention Committee's Report, and others of like tendency; claiming, because these individuals testified to the existence of mediums, manifestations, etc., that therefore the whole movement falls to the ground—is a delusion. I reminded the audience of statements by all these witnesses—which the Reverend gentleman had read—that each declared these were genuine manifestations; and as "ever so many" negatives—failures or frauds—could never destroy a fact—a demonstrated phenomenon—therefore, by his own witnesses, he was bound to prove the other side of the question. I then used my own reading evidence—strong testimony of phenomena witnessed by the narrators.

The third and last evening—the Reverend gentleman still being combative—after I had used about two hours' time, the audience voted an hour's discussion; ten minutes alternately to each of the speakers. Well, I think they were sufficiently punished for their conduct, as my opponent used his entire time in reading like extracts, and from the same authors—simply garbled extracts of various writers, who, though advocating Spiritualism, have sharply criticised some of the phenomena and the philosophies which those writers do not accept; and made a few assertions, illogical and even absurd. I had so little to answer, that I gave no opportunity to continue to present evidence and argument in behalf of our truths.

The meetings awakened considerable interest in Spiritualism at Eau Claire and discussion "around town," which will of course ultimate in good. There are generous, noble men and women in our ranks at Eau Claire, as also at all the places I have visited. I cannot name one without mentioning all, and I have no disposition to enlarge on an analysis of merits and demerits, nor would a due regard to your space, dear Banner, permit the distinctions, or even a list of names.

A few more weeks in this State, and I anticipate visiting Western and perhaps Northern Michigan.

In the good work, ever earnestly thine,  
Augusta, Wis., Dec. 4th, 1871. J. K. BAILEY.  
P. S.—Permit me to add that I thank those friends who have so warmly commended, by letter, my position upon the "New Departure" of the American Association of Spiritualists. This will be my answer to their kind words of sympathy and approval, which are ever most acceptable to the honest, earnest toiler—instead of by letter.

J. K. B.

**Minnesota.**  
NORTHFIELD.—As Agent of the Minnesota State Association of Spiritualists, it is my duty to report, through your columns, Messrs. Editors, of my doings and whereabouts. This Association met at Fairbault, Rice Co., Oct. 27th, and continued in session three days. After acting as their Agent for two years and a half, the Executive Board, and I, were re-elected for another year. Let would-be doubters of humbug mediums, whether in ladies' dress or single-breasted coat, make a note of this, and advise lecturers accordingly. We have got well under way in our work, and mean to fight it out on this line.

To the Spiritualists of Minnesota, greeting: Your Agent made a report of labor done in the State last year, and the following resolutions were offered by J. K. Bailey, and unanimously adopted: Resolved, That for some inexpressible reason, Frederick E. Gourlay, Esq., a member of this bar, has been suddenly removed from a sphere of activity and usefulness here, we do hereby express our profound sorrow for our loss in being deprived of the companionship of one so highly esteemed; and whereas, our brother, though but recently admitted to the practice of the law, was a young man of brilliant intellect, cultivated taste, and fine attainments, which gave ample evidence of his high position in the profession he had chosen; and that integrity and high sense of honor that evidenced the just and true man; therefore, Resolved, That being fully impressed with the great loss sustained, we tender our warmest and most heartfelt sympathy to the bereaved family, and to the friends who are bereaved of a loving son and brother, and trust that their knowledge of his virtues may sustain them in their deep affliction.

Resolved, That the Secretary of this meeting be instructed to transmit a copy of these resolutions to the family of the deceased.

In support of these resolutions, Mr. Kilgore said: In presenting these resolutions, it is fitting I should say they contain no undesired eulogy. Frederick E. Gourlay was a young man of unusual promise. His natural endowments were of a high order, and these he developed by a fair education and a large experience. And although he was only twenty-two years of age when (on Thursday last week, Nov. 30) he was called to enter upon another sphere of life, he was widely and favorably known as a speaker and eloquentist. He was of ready wit; cheerful and lively in his disposition; a good conversationalist, and ex-temperate in his company. He was a gentleman in his deportment, he won many friends and cherished only feelings of kindness toward others. He had no bad habits. He labored much in behalf of the cause of temperance, and will be long remembered by those members of temperance organizations who so often listened to his eloquent words. He used neither intoxicating drinks nor tobacco, nor was any profane breath from his lips permitted to pollute the air.

In the three years he spent in my office preparatory to his admission to the Philadelphia bar, in May last, I never heard from his mouth any word of doubtful quality, and his daily conduct as a student was marked by that high sense of self-respect, so manifest in the respect he paid to others. He was very dear to me, and I had come to regard him less as a pupil than as a son. He was ever kind and affectionate to his mother and sister, more than all the multitude of his personal friends, more than his loss.

One of the ancient poets declared that those whom the gods love, die young. But in the words of Shelley: "He is not dead, he doth not sleep—He has outstripped the shadow of his night; Every calamity, and hate and pain, And that unrest which men miscall delight, Can touch him not and torture not again; From the contagion of the world's slow stain He is secure, and now can never mourn A heart grown cold, a head grown grey in vain."

II. R. Warriner, Esq., in seconding Mr. Kilgore's resolutions, said: I can truly say the facts of my acquaintance with Mr. Gourlay disclosed to him a manliness of character, and a true nobility of

spirit such as we do not too frequently meet with in our walks in life. His mind was clear and comprehensive, his tastes critical, his behavior unobtrusive, and his spirit sweet and gentle as a child. Appropriate remarks were also made by E. Spencer Miller and J. M. Vandersee, Esq., after which the meeting adjourned.

**Spiritual Phenomena.**  
SLATE WRITING—LETTER FROM JUAN LEWIS.  
MESSRS. EDITORS—Sometime last winter I had the pleasure of bearing witness (in your columns) to the rare mediumship, the gentlemanly courtesy, and the exceeding purity of the spiritual tests given through the wonderful organism of Dr. H. Slade, of No. 210 West 43rd street, New York.

Convinced long ago myself, by evidence that could no more be doubted, that the fact of my own existence, of the blessed truths underlying all spirit-manifestations, whatever of crudity and error attend their unfoldment; and, believing man's inherent love of God and humanity fully capable, in the divine light of reason, of discerning and discriminating between substance and shadow, the false and the true, I had ceased to verify those opinions through the varied channels of communication now open to all.

But the letter of the Hon. M. A. Dow, in No. 10 of the Banner of Light, brought out suggestions—not to say arguments—from the little woman who holds royal sway in our domestic kingdom. (Are such rulers ever the least bit willful?) And inasmuch as the aforesaid little woman comes from the same stock as that gloriously obstinate old general whose small army beat back the overwhelming foe at Buena Vista, my respect for hereditary descent demanded a fair share of caution in the ensuing discussion.

Next day, however, we were setting this matter right by a visit to Dr. Slade, armed and panoplied by various sizes of the common school slate, purchased at the nearest stationer's.

The manner of proceeding was similar to that described by Mr. Dow, Mr. Armstrong and others, and on a former occasion, by myself. We occupied three sides of the table—the doctor and I facing each other, and my wife at the left. One of the slates we had brought was placed under the left-hand corner of the table close against the surface, a minute piece of pencil having previously been dropped upon it by the doctor. It was held in position by the left hand of my wife and the right of Dr. Slade, while each of their hands and both of my own were joined on the table.

Thus the writing began:  
The first communication was from the great master of English fiction, who honors me by a friendship expressed in terms too sacred for repetition here.

Then followed other communications to the number of eight, written with a rapidity greater than anything I am capable of—clear, legible, concise and signed with the full names of the writers, in the style of cursive penmanship to each.

One of these was written while my wife alone held the slate; both the Doctor's hands being on the table, resting on mine, which, in turn, clasped the right hand of my wife.

During the exercise, spirit-hands were repeatedly felt by us both, and while Dr. Slade's were resting on the table, in plain sight. It was noonday—between twelve and one—and the sun shined gloriously—not a shadow anywhere.

The sitting was closed by playing on an accordion, held passively by one and in the left hand of my wife; the bellows worked to and fro with great power, and the notes giving a beautiful air, in full view, with no other hand touching it.

Unknown to herself, my wife had dropped one of her gloves, which she had removed on sitting down; and as we were rising to come away, a last communication was received, thus:  
"We have found your glove—OWASSO."

This, of course, induced a search on the part of the little lady, when the missing article was found carefully laid in a crevice between the woodwork and the under surface of the table, one finger only being prominently in view.

We came away satisfied that no argument nor discussion is necessary, or even possible, if one seeks for light at a proper source. Why is it that so many prefer ignorance and prejudice to candor and truth?—doubts and darkness to cool unity and sunlight?

I once heard of a firm—shall I say, in Cincinnati—who were found doing business in the glare of noonday with closed shutters and dropped curtains, and lights in full blast. A stranger, who might not have been the lamented "A. Ward," inquiring why this was thus, received for reply, "We are agents for a non-explosive, non-combustible oil, far cheaper than daylight!"

And so, while error and self-interest combine, we must expect the mills of the gods to grind no faster than heretofore. Truly yours,  
Philadelphia, Nov. 20, 1871. JUAN LEWIS.

**OUR NEW PUBLICATIONS.**  
Opinions of the Press.

THE TEMPLE: On Diseases of the Brain and Nerves, developing the origin and philosophy of Mania, Insanity, and Crime, with full directions for their treatment and cure. By Andrew Jackson Davis. William White & Co., Boston. This work treats the question of insanity and crime from a physiological standpoint. Mr. Davis has but little faith in drugs and medication for mental maladies, but holds that the disturbances of the brain and nervous machinery can be best reached by the dynamic forces of nature—magnetism, sympathy and love; that drugs are a force which is not kindred to the system, especially a mind diseased. Crime he would deal with resolutely, yet in a kind, tender spirit, casting aside all ideas of vengeance. The primary idea should be reformation of the individual, not punishment per se. Some of his views are novel, but there is much in the work to attract attention and suggest thought.—*Providence Press.*

VITAL MAGNETIC CURE. By a Magnetic Physician. William White & Co., Publishers. Whatever may be the skepticism in many of the strongest minds of to-day concerning the phenomena of so-called "Spiritualism," there can be no doubt of the general and earnest interest everywhere manifested in the infant science of vital magnetism. No skepticism opposes the facts slowly brought forward concerning it. Infidelity may be, uncertain, undeveloped, but acquaintance and study only intensify our belief in its great, its wondrous, its almost miraculous possibilities. There is in this science a fascination, a charm, inspiring a reverence for human life and for the Creator who has made us with such infinite capacities undeveloped and as yet almost undreamed of.

The author has couched in simple, unaffected style accounts of many cases wherein magnetic treatment has been used with benefit; and has filled up interstices and strung together these examples with hygienic hints that form perhaps by far the more valuable part of the work. As did the apostle, the author "speaks of things whereof he doth know," and yet withal he speaks with a modesty and grace that bear over in mind the vast unknown beyond. Gratifying as the book is in both manner and matter, its glimpses and hints do scarcely more than whet the spirit of inquiry to know more. We heartily recommend the volume not only to those who are curious concerning vital magnetism, but to all as a valuable

addition to the hygienic literature of the day.—*Woman's Journal.*

**MAYWEED BLOSSOMS.** By Lotia Walbrook. William White & Co., Boston, Publishers. This is an elegant looking book of over two hundred pages. Lotia Walbrook is well known as a spirit writer in the spiritualistic journals; also, as the author of "Alice Vale" and "Helen Harlow's Vow." Her last production—"Mayweed Blossoms"—consists of a large number of short stories, essays and poetic gems; it is a work for young and old. Every Lycium should have half-a-dozen copies of this book.—*American Spiritualist.*

**LOOKING BEYOND.** A souvenir of love to the heart of every home. By J. O. Barrett, Wm. White & Co., Boston, Publishers. This book is the production of one of our most gifted minds, and will be read with unusual interest. The reader will find its pages glistening with a sunny philosophy—"a balm for every wounded heart." Its religious sentiments are full of life and vigor, and its spiritual tests can not fail to be of intense interest.—*Religio-Philosophical Journal.*

**POEMS OF PROGRESS.** By Lizzie Dutton. Boston: William White & Co., 153 Washington street. It is now eight years since Miss Dutton's first volume, "Poems from the Inner Life," appeared; but last week a new volume has been issued. Whatever may be thought of the claim that her poems are inspirational, it must be admitted that many of them are poems of rare merit. No attempt is made to disguise the idea of spirit intercourse which runs through nearly every poem; notwithstanding which, however, the book will find many admirers. It can be ordered by mail from the publishers.—*Richmond (Ind.) Telegram.*

Written for the Banner of Light.

**THE REFORMERS STILL OUTCAST.**

BY WILLIAM HURSTON.

Christ's hearts are born to love,  
Feeling wants that move the world,  
Daring not to bid them nay,  
Though earth's thunderbolts be hurled,  
And the war-dance stand unfurled;  
Daring only nobler deeds,  
Meeting thus our highest needs:  
Henceforth we are known,  
Thinking thoughts of bravest skill,  
Turning men to see their own,  
Leading forth their kindly will,  
Shaming blatant folly still;  
Breaking every old form,  
Beating all our malice storm!  
These are they the world must scorn,  
Crucify and poison yet,  
Till all error lies forlorn,  
All its high-faloot glory set,  
Till our fashions we forget,  
Loving only truth and right,  
Love and faith our guiding light!  
We that prize the past as fair  
Must not gaze on what has been,  
But, like those, with courage dare—  
Dare to grapple wrong and sin,  
Fight the fight, and die or win,  
Striking falsehood from its strand,  
Till the truth shall rule the land!  
Boston, 1871.

**SPIRITUALIST MEETINGS.**

ANDOVER, N. J.—The "First Spiritualist Society of Andover" hold meetings every Sunday at 4 P. M. at the residence of Dr. J. H. P. Fairchild, President. Children's Progressive Lycium meets at 10 A. M. at the residence of Mrs. E. W. Bond, Conductor; Mrs. Emmeline E. S. Wood, Guardian.

ANDOVER, N. J.—Regular Sunday meetings at 10 A. M. at 71 P. M. in old Fellows Hall, Main street. Children's Progressive Lycium meets at same place at 12 M. Mr. C. Case, President.

ANDOVER, N. J.—Children's Progressive Lycium meets at Morley's Hall every Sunday at 10 A. M. J. S. Morley, Conductor; Mrs. E. W. Bond, Guardian. Mrs. E. P. Coleman, Assistant Guardian; Harriet Dayton, Secretary.

BALTIMORE, Md.—The "First Spiritualist Association of Baltimore" hold meetings on Sunday and Wednesday evenings at 8 P. M. at the residence of Mrs. E. W. Bond, Conductor; Mrs. E. W. Bond, Guardian.

BALTIMORE, Md.—The "First Spiritualist Association of Baltimore" hold meetings on Sunday and Wednesday evenings at 8 P. M. at the residence of Mrs. E. W. Bond, Conductor; Mrs. E. W. Bond, Guardian.

BALTIMORE, Md.—The "First Spiritualist Association of Baltimore" hold meetings on Sunday and Wednesday evenings at 8 P. M. at the residence of Mrs. E. W. Bond, Conductor; Mrs. E. W. Bond, Guardian.

BALTIMORE, Md.—The "First Spiritualist Association of Baltimore" hold meetings on Sunday and Wednesday evenings at 8 P. M. at the residence of Mrs. E. W. Bond, Conductor; Mrs. E. W. Bond, Guardian.

BALTIMORE, Md.—The "First Spiritualist Association of Baltimore" hold meetings on Sunday and Wednesday evenings at 8 P. M. at the residence of Mrs. E. W. Bond, Conductor; Mrs. E. W. Bond, Guardian.

BALTIMORE, Md.—The "First Spiritualist Association of Baltimore" hold meetings on Sunday and Wednesday evenings at 8 P. M. at the residence of Mrs. E. W. Bond, Conductor; Mrs. E. W. Bond, Guardian.

BALTIMORE, Md.—The "First Spiritualist Association of Baltimore" hold meetings on Sunday and Wednesday evenings at 8 P. M. at the residence of Mrs. E. W. Bond, Conductor; Mrs. E. W. Bond, Guardian.

BALTIMORE, Md.—The "First Spiritualist Association of Baltimore" hold meetings on Sunday and Wednesday evenings at 8 P. M. at the residence of Mrs. E. W. Bond, Conductor; Mrs. E. W. Bond, Guardian.

BALTIMORE, Md.—The "First Spiritualist Association of Baltimore" hold meetings on Sunday and Wednesday evenings at 8 P. M. at the residence of Mrs. E. W. Bond, Conductor; Mrs. E. W. Bond, Guardian.

BALTIMORE, Md.—The "First Spiritualist Association of Baltimore" hold meetings on Sunday and Wednesday evenings at 8 P. M. at the residence of Mrs. E. W. Bond, Conductor; Mrs. E. W. Bond, Guardian.

BALTIMORE, Md.—The "First Spiritualist Association of Baltimore" hold meetings on Sunday and Wednesday evenings at 8 P. M. at the residence of Mrs. E. W. Bond, Conductor; Mrs. E. W. Bond, Guardian.

BALTIMORE, Md.—The "First Spiritualist Association of Baltimore" hold meetings on Sunday and Wednesday evenings at 8 P. M. at the residence of Mrs. E. W. Bond, Conductor; Mrs. E. W. Bond, Guardian.

BALTIMORE, Md.—The "First Spiritualist Association of Baltimore" hold meetings on Sunday and Wednesday evenings at 8 P. M. at the residence of Mrs. E. W. Bond, Conductor; Mrs. E. W. Bond, Guardian.

BALTIMORE, Md.—The "First Spiritualist Association of Baltimore" hold meetings on Sunday and Wednesday evenings at 8 P. M. at the residence of Mrs. E. W. Bond, Conductor; Mrs. E. W. Bond, Guardian.

BALTIMORE, Md.—The "First Spiritualist Association of Baltimore" hold meetings on Sunday and Wednesday evenings at 8 P. M. at the residence of Mrs. E. W. Bond, Conductor; Mrs. E. W. Bond, Guardian.

addition to the hygienic literature of the day.—*Woman's Journal.*

**MAYWEED BLOSSOMS.** By Lotia Walbrook. William White & Co., Boston, Publishers. This is an elegant looking book of over two hundred pages. Lotia Walbrook is well known as a spirit writer in the spiritualistic journals; also, as the author of "Alice Vale" and "Helen Harlow's Vow." Her last production—"Mayweed Blossoms"—consists of a large number of short stories, essays and poetic gems; it is a work for young and old. Every Lycium should have half-a-dozen copies of this book.—*American Spiritualist.*

**LOOKING BEYOND.** A souvenir of love to the heart of every home. By J. O. Barrett, Wm. White & Co., Boston, Publishers. This book is the production of one of our most gifted minds, and will be read with unusual interest. The reader will find its pages glistening with a sunny philosophy—"a balm for every wounded heart." Its religious sentiments are full of life and vigor, and its spiritual tests can not fail to be of intense interest.—*Religio-Philosophical Journal.*

**POEMS OF PROGRESS.** By Lizzie Dutton. Boston: William White & Co., 153 Washington street. It is now eight years since Miss Dutton's first volume, "Poems from the Inner Life," appeared; but last week a new volume has been issued. Whatever may be thought of the claim that her poems are inspirational, it must be admitted that many of them are poems of rare merit. No attempt is made to disguise the idea of spirit intercourse which runs through nearly every poem; notwithstanding which, however, the book will find many admirers. It can be ordered by mail from the publishers.—*Richmond (Ind.) Telegram.*

Written for the Banner of Light.

**THE REFORMERS STILL OUTCAST.**

BY WILLIAM HURSTON.

Christ's hearts are born to love,  
Feeling wants that move the world,  
Daring not to bid them nay,  
Though earth's thunderbolts be hurled,  
And the war-dance stand unfurled;  
Daring only nobler deeds,  
Meeting thus our highest needs:  
Henceforth we are known,  
Thinking thoughts of bravest skill,  
Turning men to see their own,  
Leading forth their kindly will,  
Shaming blatant folly still;  
Breaking every old form,  
Beating all our malice storm!  
These are they the world must scorn,  
Crucify and poison yet,  
Till all error lies forlorn,  
All its high-faloot glory set,  
Till our fashions we forget,  
Loving only truth and right,  
Love and faith our guiding light!  
We that prize the past as fair  
Must not gaze on what has been,  
But, like those, with courage dare—  
Dare to grapple wrong and sin,  
Fight the fight, and die or win,  
Striking falsehood from its strand,  
Till the truth shall rule the land!  
Boston, 1871.

**SPIRITUALIST MEETINGS.**

ANDOVER, N. J.—The "First Spiritualist Society of Andover" hold meetings every Sunday at 4 P. M. at the residence of Dr. J. H. P. Fairchild, President. Children's Progressive Lycium meets at 10 A. M. at the residence of Mrs. E. W. Bond, Conductor; Mrs. Emmeline E. S. Wood, Guardian.

ANDOVER, N. J.—Regular Sunday meetings at 10 A. M. at 71 P. M. in old Fellows Hall, Main street. Children's Progressive Lycium meets at same place at 12 M. Mr. C. Case, President.

ANDOVER, N. J.—Children's Progressive Lycium meets at Morley's Hall every Sunday at 10 A. M. J. S. Morley, Conductor; Mrs. E. W. Bond, Guardian. Mrs. E. P. Coleman, Assistant Guardian; Harriet Dayton, Secretary.

BALTIMORE, Md.—The "First Spiritualist Association of Baltimore" hold meetings on Sunday and Wednesday evenings at 8 P. M. at the residence of Mrs. E. W. Bond, Conductor; Mrs. E. W. Bond, Guardian.

BALTIMORE, Md.—The "First Spiritualist Association of Baltimore" hold meetings on Sunday and Wednesday evenings at 8 P. M. at the residence of Mrs. E. W. Bond, Conductor; Mrs. E. W. Bond, Guardian.

BALTIMORE, Md.—The "First Spiritualist Association of Baltimore" hold meetings on Sunday and Wednesday evenings at 8 P. M. at the residence of Mrs. E. W. Bond, Conductor; Mrs. E. W. Bond, Guardian.

BALTIMORE, Md.—The "First Spiritualist Association of Baltimore" hold meetings on Sunday and Wednesday evenings at 8 P. M. at the residence of Mrs. E. W. Bond, Conductor; Mrs. E. W. Bond, Guardian.

BALTIMORE, Md.—The "First Spiritualist Association of Baltimore" hold meetings on Sunday and Wednesday evenings at 8 P. M. at the residence of Mrs. E. W. Bond, Conductor; Mrs. E. W. Bond, Guardian.

BALTIMORE, Md.—The "First Spiritualist Association of Baltimore" hold meetings on Sunday and Wednesday evenings at 8 P. M. at the residence of Mrs. E. W. Bond, Conductor; Mrs. E. W. Bond, Guardian.

BALTIMORE, Md.—The "First Spiritualist Association of Baltimore" hold meetings on Sunday and Wednesday evenings at 8 P. M. at the residence of Mrs. E. W. Bond, Conductor; Mrs. E. W. Bond, Guardian.

BALTIMORE, Md.—The "First Spiritualist Association of Baltimore" hold meetings on Sunday and Wednesday evenings at 8 P. M. at the residence of Mrs. E. W. Bond, Conductor; Mrs. E. W. Bond, Guardian.

BALTIMORE, Md.—The "First Spiritualist Association of Baltimore" hold meetings on Sunday and Wednesday evenings at 8 P. M. at the residence of Mrs. E. W. Bond, Conductor; Mrs. E. W. Bond, Guardian.

BALTIMORE, Md.—The "First Spiritualist Association of Baltimore" hold meetings on Sunday and Wednesday evenings at 8 P. M. at the residence of Mrs. E. W. Bond, Conductor; Mrs. E. W. Bond, Guardian.

BALTIMORE, Md.—The "First Spiritualist Association of Baltimore" hold meetings on Sunday and Wednesday evenings at 8 P. M. at the residence of Mrs. E. W. Bond, Conductor; Mrs. E. W. Bond, Guardian.

BALTIMORE, Md.—The "First Spiritualist Association of Baltimore" hold meetings on Sunday and Wednesday evenings at 8 P. M. at the residence of Mrs. E. W. Bond, Conductor; Mrs. E. W. Bond, Guardian.

BALTIMORE, Md.—The "First Spiritualist Association of Baltimore" hold meetings on Sunday and Wednesday evenings at 8 P. M. at the residence of Mrs. E. W. Bond, Conductor; Mrs. E. W. Bond, Guardian.

BALTIMORE, Md.—The "First Spiritualist Association of Baltimore" hold meetings on Sunday and Wednesday evenings at 8 P. M. at the residence of Mrs. E. W. Bond, Conductor; Mrs. E. W. Bond, Guardian.

BALTIMORE, Md.—The "First Spiritualist Association of Baltimore" hold meetings on Sunday and Wednesday evenings at 8 P. M. at the residence of Mrs. E. W. Bond, Conductor; Mrs. E. W. Bond, Guardian.

addition to the hygienic literature of the day.—*Woman's Journal.*

**MAYWEED BLOSSOMS.** By Lotia Walbrook. William White & Co., Boston, Publishers. This is an elegant looking book of over two hundred pages. Lotia Walbrook is well known as a spirit writer in the spiritualistic journals; also, as the author of "Alice Vale" and "Helen Harlow's Vow." Her last production—"Mayweed Blossoms"—consists of a large number of short stories, essays and poetic gems; it is a work for young and old. Every Lycium should have half-a-dozen copies of this book.—*American Spiritualist.*

**LOOKING BEYOND.** A souvenir of love to the heart of every home. By J. O. Barrett, Wm. White & Co., Boston, Publishers. This book is the production of one of our most gifted minds, and will be read with unusual interest. The reader will find its pages glistening with a sunny philosophy—"a balm for every wounded heart." Its religious sentiments are full of life and vigor, and its spiritual tests can not fail to be of intense interest.—*Religio-Philosophical Journal.*

**POEMS OF PROGRESS.** By Lizzie Dutton. Boston: William White & Co., 153 Washington street. It is now eight years since Miss Dutton's first volume, "Poems from the Inner Life," appeared; but last week a new volume has been issued. Whatever may be thought of the claim that her poems are inspirational, it must be admitted that many of them are poems of rare merit. No attempt is made to disguise the idea of spirit intercourse which runs through nearly every poem; notwithstanding which, however, the book will find many admirers. It can be ordered by mail from the publishers.—*Richmond (Ind.) Telegram.*

Written for the Banner of Light.

**THE REFORMERS STILL OUTCAST.**

BY WILLIAM HURSTON.

Christ's hearts are born to love,  
Feeling wants that move the world,  
Daring not to bid them nay,  
Though earth's thunderbolts be hurled,  
And the war-dance stand unfurled;  
Daring only nobler deeds,  
Meeting thus our highest needs:  
Henceforth we are known,  
Thinking thoughts of bravest skill,  
Turning men to see their own,  
Leading forth their kindly will,  
Shaming blatant folly still;  
Breaking every old form,  
Beating all our malice storm!  
These are they the world must scorn,  
Crucify and poison yet,  
Till all error lies forlorn,  
All its high-faloot glory set,  
Till our fashions we forget,  
Loving only truth and right,  
Love and faith our guiding light!  
We that prize the past as fair  
Must not gaze on what has been,  
But, like those, with courage dare—  
Dare to grapple wrong and sin,  
Fight the fight, and die or win,  
Striking falsehood from its strand,  
Till the truth shall rule the land!  
Boston, 1871.

**SPIRITUALIST MEETINGS.**

ANDOVER, N. J.—The "First Spiritualist Society of Andover" hold meetings every Sunday at 4 P. M. at the residence of Dr. J. H. P. Fairchild, President. Children's Progressive Lycium meets at 10 A. M. at the residence of Mrs. E. W. Bond, Conductor; Mrs. Emmeline E. S. Wood, Guardian.

ANDOVER, N. J.—Regular Sunday meetings at 10 A. M. at 71 P. M. in old Fellows Hall, Main street. Children's Progressive Lycium meets at same place at 12 M. Mr. C. Case, President.

ANDOVER, N. J.—Children's Progressive Lycium meets at Morley's Hall every Sunday at 10 A. M. J. S. Morley, Conductor; Mrs. E. W. Bond, Guardian. Mrs. E. P. Coleman, Assistant Guardian; Harriet Dayton, Secretary.

BALTIMORE, Md.—The "First Spiritualist Association of Baltimore" hold meetings on Sunday and Wednesday evenings at 8 P. M. at the residence of Mrs. E. W. Bond, Conductor; Mrs. E. W. Bond, Guardian.

BALTIMORE, Md.—The "First Spiritualist Association of Baltimore" hold meetings on Sunday and Wednesday evenings at 8 P. M. at the residence of Mrs. E. W. Bond, Conductor; Mrs. E. W. Bond, Guardian.

BALTIMORE, Md.—The "First Spiritualist Association of Baltimore" hold meetings on Sunday and Wednesday evenings at 8 P. M. at the residence of Mrs. E. W. Bond, Conductor; Mrs. E. W. Bond, Guardian.

BALTIMORE, Md.—The "First Spiritualist Association of Baltimore" hold meetings on Sunday and Wednesday evenings at 8 P. M. at the residence of Mrs. E. W. Bond, Conductor; Mrs. E. W. Bond, Guardian.

BALTIMORE, Md.—The "First Spiritualist Association of Baltimore" hold meetings on Sunday and Wednesday evenings at 8 P. M. at the residence of Mrs. E. W. Bond, Conductor; Mrs. E. W. Bond, Guardian.

BALTIMORE, Md.—The "First Spiritualist Association of Baltimore" hold meetings on Sunday and Wednesday evenings at 8 P. M. at the residence of Mrs. E. W. Bond, Conductor; Mrs. E. W. Bond, Guardian.

BALTIMORE, Md.—The "First Spiritualist Association of Baltimore" hold meetings on Sunday and Wednesday evenings at 8 P. M. at the residence of Mrs. E. W. Bond, Conductor; Mrs. E. W. Bond, Guardian.

BALTIMORE, Md.—The "First Spiritualist Association of Baltimore" hold meetings on Sunday and Wednesday evenings at 8 P. M. at the residence of Mrs. E. W. Bond, Conductor; Mrs. E. W. Bond, Guardian.

BALTIMORE, Md.—The "First Spiritualist Association of Baltimore" hold meetings on Sunday and Wednesday evenings at 8 P. M. at the residence of Mrs. E. W. Bond, Conductor; Mrs. E. W. Bond, Guardian.

BALTIMORE, Md.—The "First Spiritualist Association of Baltimore" hold meetings on Sunday and Wednesday evenings at 8 P. M. at the residence of Mrs. E. W. Bond, Conductor; Mrs. E. W. Bond, Guardian.

BALTIMORE, Md.—The "First Spiritualist Association of Baltimore" hold meetings on Sunday and Wednesday evenings at 8 P. M. at the residence of Mrs. E. W. Bond, Conductor; Mrs. E. W. Bond, Guardian.

BALTIMORE, Md.—The "First Spiritualist Association of Baltimore" hold meetings on Sunday and Wednesday evenings at 8 P. M. at the residence of Mrs. E. W. Bond, Conductor; Mrs. E. W. Bond, Guardian.

BALTIMORE, Md.—The "First Spiritualist Association of Baltimore" hold meetings on Sunday and Wednesday evenings at 8 P. M. at the residence of Mrs. E. W. Bond, Conductor; Mrs. E. W. Bond, Guardian.

BALTIMORE, Md.—The "First Spiritualist Association of Baltimore" hold meetings







Spiritualist, Lyceums and Lectures.

**MARTINEZ IN BOSTON.**—*Mrs. Martinez*.—The Fifth Series of Lectures on the Spiritual Philosophy commenced in this elegant and spacious hall Sunday afternoon, Dec. 24, and will be continued every Sunday, at 2½ p.m., except Dec. 31 and Feb. 11. Miss Jennie Leys will lecture Dec. 24 and 25, followed by other speakers of known ability. Among them are Thomas G. Foster, Mrs. C. L. V. Tappan, Mrs. Nellie J. T. Brigham, Prof. Wm. Denton, and Mrs. Emma Hardinge. Reserved seats for the remainder of the term, at a reduced price, can be procured of Mr. Lewis B. Wilson, Treasurer, 158 Washington street, or at the hall. Donations are solicited.

**ELIOT HALL.**—The Children's Progressive Lyceum meets at 104 A. M. Religious-Philosophical Club (conference) at 73 P. M. John A. Andrew Hall, corner of Chauncy and Essex streets. Text circle at 104 A. M. Mrs. Mary Castle, medium, lecture and answering questions at 2½ and 7 P. M., by Mrs. S. A. Floyd.

**TEMPLE HALL.**—The Boylston-street Spiritualist Association meets regularly at this place (No. 18, up stairs). Circle morning and afternoon; evening, lecture.

**BOSTON—ELIOT HALL.**—On Sunday morning, Dec. 17th, declamations composed the regular order of the Lyceum session, in connection with singing, etc. Some twenty of the scholars participated in the exercises. M. F. Davy gave a recitation, some of the Ladies joined in reading, and Abbie N. Burnham addressed the children. The orchestra, under direction of T. M. Carter, executed several fine musical selections—"The New York 7th Regiment March," being particularly for the Grand Banner March. Maria Adams, of Boston, and J. Frank Baxter, of East Weymouth, sang—the latter finely executing "The Wee of the Hesperus."

An account of a meeting to consider the question of organization, at this hall, on the afternoon of the same day, will be found in another column.

The assembly held at this place, in the regular course on Monday evening, Dec. 18th, was interesting and well attended; music from Carter's Band.

**JOHN A. ANDREW HALL.**—The regular services at this hall, conducted through the mediumship of Mrs. Sarah A. Floyd and Mrs. Mary A. Carline, are fully attended morning, afternoon and evening of each Sunday.

The dancing parties, arranged by this Society, and held at Eliot Hall on Wednesday evenings, are thus far a success, and a call to party on the first Wednesday evening of January, at the same hall, is announced by them.

**CHURCH—GRANITE HALL.**—Nearly one thousand persons assembled at this place, Sunday evening, Dec. 17th, to listen to a lecture on "Heaven" by J. Frank Baxter, of East Weymouth. During his remarks he gave some fifteen tests to the audience, all of which were pronounced excellent by the parties concerned. The singing, also, by a quartette consisting of Mary A. Sanborn, Boston, Alice B. Samson, Plymouth, Mr. Baxter and a gentleman from East Weymouth (basso) was very fine.

**CHARLESTOWN.**—*Evening Star Hall.*—A social conference, conducted by C. B. Marsh, and opened by Dr. A. H. Richardson, occupied the time Sunday evening, Dec. 17th. Miss Blanche Foster, who has been regularly secured for those meetings, gave several fine songs during the exercises.

**CAMBRIDGEPORT.**—*Everett Hall.*—C. H. Guild, Conductor, makes the following report: "The Children's Lyceum met, as usual, at one o'clock P. M., of Sunday, Dec. 17th. Recitations were given by Misses Abbie Goss, Clara Hastings, Georgina Martine, C. H. Guild, and Masters Morand, Jackson and Grant. The sentiment 'Home' was responded to with much interest. The Lyceum will resume its former time—half-past ten A. M.—on Sunday, Dec. 24th, and so continue for the future."

Mrs. Clara A. Field, of Lowell, will lecture at Everett Hall, at half-past seven o'clock, Dec. 24th. Seats free to all. A Christmas Festival will be held on Tuesday evening, in this hall, at seven o'clock. Good music will be in attendance. Admission free; dancing to conclude the evening's entertainment, for which a small fee will be charged.

**EAST ANDOVER.**—*Phenix Hall.*—Lilla H. Shaw, writes: "On Sunday, Dec. 17, the usual number of scholars and visitors were present. The recitations were given by the following: Belle Holbrook, Mrs. Howitt Vining, Sarah Trumbull, Lizzie Collins, Fida Cushing, Elvira Deane, F. J. Lowell, Susan Wheeler, Mary Baker. The resolutions on the death of our late friend, Edwin A. Hallowell, were read by J. F. Lowell, and it was voted to have them printed in the Abington Standard and a copy sent to the family. Wigmans followed next. After this, Ira Lowell, Lanna Shaw, and F. J. Gurney spoke upon the subject of the growth and culture of silk-worms. The grand and target marches were very well performed. Closed by singing, 'How cheering the thought that the angels of bliss.'"

**MILFORD.**—*Washington Hall.*—A correspondent sends us the following: "The Children's Progressive Lyceum assembled at the usual hour, on Sunday morning, Dec. 17th. After the opening exercises were gone through with, we had speaking and reading by Misses Eva Wales, Elmo Williams, Nellie Brown, Nellie McMillan, Lillian Smith, Elmo Adams, Altha Smith, Nellie Anson, Master Fredie Reed, Mr. Eben Brown, and Henry Anson. Remarks were then made by Mr. Eben Brown, L. B. Felton and Henry Anson; the exercises closed with the grand banner march, in which forty-three took part."

In the afternoon and evening, Mrs. Emma Hardinge lectured before the Spiritualist Association, giving us as usual a feast of spiritual food. Mrs. M. B. Townsend Headley is engaged to speak for us Jan. 7.

New Publications.

**SEND THURMOR.** or Bible Views of Mind, Morals, and Religion, by Pharoah Church, D. D., is a very striking book on Scriptural subjects, whose vigorous reasoning and clear views press to the very limits of Orthodoxy, straining the fence until in places it is broken down. The author has previously published "Philosophy of Benevolence," "Religious Disquisitions," and other works of the like character. His search of the Scriptures, in the present essay, is by comparing "spiritual things with spiritual." We get a clearer idea of his aim from his definition of faith in the Scriptures. Thus: "The Bible-man stands between two distinct worlds: that of Nature and that of spirits, taking impressions and ideas from both, though unlike each other, as spirit is to matter, and heaven or hell is to earth. He tries his sails to breezes from the seen and unseen, from the temporal and the eternal. These opposite influences set upon him through distinct modes of apprehension; and it is for him to determine whether the one or the other shall rule him. This is a prerogative that allies him to God. It is the basis of his law and of his principle of duty."

His views of spirits and the realm they occupy, are of the Orthodox sort, as that there is a power of mind, extraneous to matter, which science cannot explore in its results; yet they are allied to a larger faith, when he admits that the evidence of this power that is working all around us is the same with that which proves the existence of physical forces at work also. And he starts himself with the inquiry, "Who knows but these unknown forces may be spirit or bordering on its realm? The more subtle the element the greater the power; and the gnarled oak and granite ledge are driven by an unseen bolt, hurled by an unseen hand. Can we tell how the sunbeams are generated, and how they work out the results so all-pervading, so stupendous? Can we divine the principles of cohesion by which the sandgrains of a stone are held in such close affinity, explain the needle's adhesion to the pole, or the earthquake's power to upheave continents? Or can we any better explain how it is that spiritual ideas should work out results in human nature so magnificent?"

And so he goes on with his speculations concerning the spirits and the power of spirits, blindly groping his way along the wall, when the door is wide open, if only wishes to find it. He worships the letter of his Book more than the essence of the Spirit, and that is his trouble; yet, as often as he plunges into any explanation of its mysterious teachings, he is unconsciously compelled to draw his resources for explanation direct from the great treasury of spiritual truth, as illustrated and enforced by the visible phenomena. This is only another case of reluctant confession by an Orthodox teacher—in the present case, one of the most acute and learned. One by one, they feel compelled to come forward with their demonstrations of hostility to Spiritualism, and these are turned into cooperative testimony in favor of what they intended to destroy.

**LIFE LECTURES.** by the author of "Alpha," are published by J. Burns, of London, and are lectures on the Religion of Life as exemplified by the man Jesus Christ. The volume is prefaced with a portrait of the venerable author—Edward F. Dennis—which gives its contents more value to the possessor. These lectures, which may properly be called sermons by a divine layman, embrace such themes and topics as Truth, What is Evil? Charity, Poverty, The Divinity that Dwells in Man, The Church of the Future, Trust in God, What is Man? Pure Religion, Philosophy, Election and Grace, Time, Sin, Law the Regenerator, The Christian Character of Riches, Peace, and The Millennium, and How to obtain it. They are pervaded with genuine spirituality, and are lucid and impressive. No one can peruse them, one by one, without blessing the devoted author for having so worthily exercised his precious gifts. They are calculated to do a great deal of good wherever they go, and silently to spread abroad the truth and its healing influences.

Amanda M. Douglas appears with her new story—*LUCIA; OR, PROBLEM*—of which the critics speak very highly as a piece of literary work. Our own hasty examination of its narrative current fully confirms their judgment. Miss Douglas is an adept in taking the commonest events of homely life, and by a plastic power of her own, aided by the spiritual subtlety and sympathy with which she is endowed, creating them anew in combinations that charm us while they stir our thoughts and surround us with illusions while exciting our sympathy to its profoundest depths. She shows power as well as grace, a quiet fertility of invention and illustration, adaptability of phrase, and both eloquence and pathos in diction. Better than all, her stories work vividly to a high end in relation to the duties of life around us. Sheldon & Co. publish "Lucia" in handsome form.

Mrs. Edwards's story—*OUR WAY TO VICTORY*—which has had such a success with the readers of the Galaxy, is now republished by Sheldon & Co., in neat and cheap form, paper covers, and makes a good story for cars and lounging places, easy-chairs by the winter fire and nooks in the home windows.

From Woolworth, Alenworth & Co., of New York, we have received a number of educational works of great value, of which the list is as follows:

**TEACHER'S GUIDE:** Companion to Bartholomew's Drawing-Book No. 1, for teachers and students using Bartholomew's Drawing-Book.

**A COMPENDIOUS GRAMMAR OF THE GREEK LANGUAGE,** by Alphous Crosby, Professor of the Greek Language and Literature in Dartmouth College.

**A TREATISE ON ENGLISH PUNCTUATION:** designed for letter-writers, authors, printers and correctors of the press, and for the use of Schools and Academies, by John Wilson, the present being the twentieth edition; and

**AESTHETICS:** or the Science of Beauty, by John Bascom, Professor in Williams College.

All the foregoing are standard in the line of education, and meet the advanced requirements of the present time. John Wilson's work on punctuation is a thorough thing, and a worthy monument to an accomplished printer's memory.

Prof. Bascom's Lectures on the Science of Beauty are full of thought, and crowd the mind with fruitful suggestions. Prof. Crosby presents a perfect chart of the noblest language ever known to man. And the Bartholomew Drawing-Book is a skillful aid in the acquisition of a desirable art.

**PETER'S MUSICAL MONTHLY** for January has improved in quality and appearance.

**THE AMERICAN MAGAZINE OF FASHION,** published by Skiff & Co., Union Square, New York, has just made its appearance. It is an elegant work, and a credit to the firm, as well as to native skill, for its artistic beauty. The fashion-plates are very beautiful.

**THE CRUISE OF THE CARCO** makes number three of the "Pleasant Cove Series," by Elijah Kellogg, leaving three volumes still to come. It is full of the quiet life of the preceding companions of this popular juvenile series, teaching that noble natures are often more exposed to the arts of designing people by reason of their natural freedom from suspicion, and trusting the fact that pure motives, warm affections and trust in Heaven are not incompatible—but rather the contrary—with the greatest enterprise and the most undaunted courage.

A. Finch, Philadelphia, has issued the popular "Old Franklin Almanac" for 1872. It also contains many valuable statistics.

**THE YOUNG FOLKS** for January shows improvement, and gives evidence that it is not to be outdone by any publication.

**THE LADY'S FRIEND** for January.—A splendidly embellished number, leading off with a spirited skating picture, "The Poet Goethe at Frankfurt," engraved in the highest style of art. There are also a beautiful colored fashion plate and choice wood engravings, with a profusion of fashion illustrations. The literary matter is excellent, the poems particularly good.

"**THE NURSERY**."—This little magazine for children has reached a circulation of forty thousand, and it well deserves its extraordinary success. The illustrations are very numerous and very apt and beautiful. "The Nursery" is an especial favorite among Spiritualists because of its freedom from all sectarianism. It is published at \$1.50 a year, by John L. Shorpy, 26 Bromfield street, Boston. We hope that those parents of young children who have not seen it, will send for a specimen copy forthwith.

Movements of Lecturers and Mediums.

Miss Susie M. Johnson, of Detroit, is lecturing this month for the Society of Spiritualists at Port Huron, Mich. A correspondent says she draws large audiences, is a fine speaker, and gives good satisfaction.

Mr. O. P. Kellogg, of Ohio, lectures at Port Huron during January.

"Prof. William Danton," says the Minneapolis Tribune of Dec. 12th, "who has been engaged in delivering a series of lectures on geology during the past week, Sunday evening lectured at the Opera House. Both the body of the hall and the gallery were crowded almost to suffocation, and a large number left who could not obtain standing room. The lecturer spoke about one hour and a half, and was listened to with the closest attention by the audience. The lecture was pungent, radical and eloquent, the speaker striking what he considered error with all the logic he was master of, utterly regardless of how strongly it was entrenched behind human prejudices. However much his hearers may have differed with the speaker, they could do no less than give him full credit for honesty and fearlessness in expressing his views. His subject embraced the whole range of human life—physical, social, moral, intellectual and spiritual, and, like the Donnybrook warrior, whenever he discovered the head of error, or even suspected that it would appear, he considered it his religious duty to strike at it. The effort was both entertaining and instructive, though there will be as many different opinions in relation to its truth as there were pairs of ears that heard it."

Joseph D. Stiles, of Boston, Mass., inspirational speaker and test medium, will lecture in the Town Hall, Tenbridge, Vt., Sunday, Dec. 31st, forenoon and afternoon.

Ed. S. Wheeler lectured in Lawrence, Mass., Sunday, Dec. 17th, to a large audience. He has gone West, and lectures in Painesville, Dec. 24. He speaks in Louisville, Ky., during January.

Susie A. Willis lectured in Ipswich last Sunday. Quite a lively interest is awakened there on the subject of Spiritualism. She speaks in Peabody three Sundays in January. Miss Jennie Leys lectures at Granite Hall, Chelsea, Sunday evening, Dec. 24th, at 7 o'clock. Subject—"Shoddy Religion."

Dean Clark is going South this winter, and intends to take a physical medium with him. He is at present in Philadelphia. His address is 1919 Walnut street.

Mrs. Emma Hardinge lectures in Salem during January. The people there are expecting a rich intellectual feast.

Wm. M. Connelly, Esq., of Louisville, Ky., well known in the literary world as a writer and lecturer, is about to give a series of popular lectures through the South and West. Mr. C. is fully imbued with the great truths of Spiritualism, and will not lose an opportunity of enlightening the people on the subject, and is a most philanthropic and upright man. Be sure to hear him wherever you see him announced to speak. He is also a remarkable spiritual medium, and will lecture on Spiritualism and hold test seances when desired.

W. Lindsey Jack, M. D., a graduate of Philadelphia University of Medicine and Surgery, clairvoyant and healer, will devote portions of his time in the lecturing field. Address him at Beverly, N. J.

Dr. Dumont O. Dake will return to Chicago the first of January, and locate at No. 64 24th street.

Mrs. F. O. Hyzer has changed her residence to 433 East Baltimore street, Baltimore, Md.

K. Graves has been lecturing in Missouri for some time. He has the faculty of drawing attention to his discourses, and people are anxious to hear him more than once. He remains there a while longer, and goes thence to Council Bluffs, Iowa, in January. From that point, he will go to Dallas County, and thence to Cedar County, lecturing at all available points.

H. T. Child, M. D., of Philadelphia, has been quite ill, of late, but we are glad to learn, is now much improved.

Chas. H. Read, the physical medium, continues to attract much attention in the West. The people give considerable attention to the manifestations witnessed at his seances. The Pleasanton (Kansas) Observer says: "Mr. Read far exceeds the Davenport brothers, and stands at the head of the front rank of mediums in the United States. His route

from Kansas will be to St. Louis, Memphis, New Orleans, Houston, Galveston, and other cities in the South."

William Brunton spoke at Fall River, Mass., during December, in Pocomsett Hall, his lectures bringing together large audiences. He will address the Spiritualists of Cambridgeport and Middleboro' in January. Would like to make further engagements. Address him 2 Kneeland street, Boston, Mass.

J. Russell Sleeper will answer calls to lecture upon Temperance, its theoretical and practical establishment; also on liberal subjects. Address care Banner of Light, Mr. Sleeper is a gentleman of education, and a good speaker.

N. Frank White is lecturing in New York this month, Sunday mornings; in the Brooklyn Institute in the afternoon, and in Williamsburg on Wednesday evenings. He speaks in Vineland, N. J., in January.

J. F. Fletcher lectured in Lowell, Mass., last Sunday, to good audiences. The meeting in the evening was opened and closed by N. M. Pierce, of Putnam, Conn. Mr. Fletcher speaks in Manchester, N. H., Dec. 31st.

Mrs. S. A. Rogers, the inspirational and trance speaker, will answer calls to lecture and attend funerals, not too far from Lowell, Mass., whilst she stops there. She is an excellent clairvoyant healer and psychometrist.

Mrs. Cora L. V. Tappan in New York.

Mrs. Cora L. V. Tappan, the lecturer having the matter in charge, has concluded that Mrs. Cora L. V. Tappan's Sunday evening discourses shall commence with the New Year—on the 1st Sunday in December, probably at Lyric Hall on 6th avenue, near 43d street—and from that time to continue through the season. The determination that one of the many pulpits and rostrums in this city shall be occupied permanently by a woman, meets with the hearty endorsement and support of all liberal and advanced minds; and those especially interested in the great question of woman's enfranchisement recognize in this movement a step in the right direction, and give it their aid and encouragement.

Mrs. Tappan is engaged to speak at Music Hall, Boston, during the approaching month of March. While thus absent, it is expected that Mrs. Mary E. Davis, Mrs. C. B. Willour and other women will occupy the desk here.

Tomorrow (Wednesday) evening, Mrs. Tappan is advertised to lecture at Masonic Temple, East Brooklyn. The form of the announcement must startle the fossil minds of that city, for it reads, in plain English, as follows: "Visitation of Angels in the Eastern District of Brooklyn, N. Y., through the powerful mediumship of Mrs. Cora L. V. Tappan," etc., etc. These meetings are held every Wednesday evening, and are well attended. The last week's lecture was by N. Frank White, this month engaged at Apollo Hall. Mrs. Tappan is to speak again on the 27th inst., and then, Gales Foster some time in January. Mrs. Emma Hardinge-Britten spoke there during the month of November, while filling a month's engagement here at Apollo Hall.

Friends who have attended the evening seances of Dr. Slade on 43d street, and Mr. Gordon on 4th avenue, each and all attest to having seen these spirit-forms—a palpable presence—and in most instances recognized them. Theodore Tilton remarked to-day that last week he saw a spirit-fairies, he would doubtless aid wonderfully in attracting considerable attention and awakening a new interest in the great subject of spirit communion. This latest development of spirit power and presence is destined to arrest the attention of many heretofore earnest opponents of the spiritual philosophy, and convert them to our faith; the doubting Thomases will now have unmistakable evidence and become convinced, even against their will, of these manifestations of spirit presence and power. We are assured that the powers above are, through the mediumship of Mrs. Tappan, Mr. Foster and others, to give expression to a higher range of spiritual thought and an enlarged view of truth.

The society worshiping in Apollo Hall, have extended to Mr. Thomas Gales Foster a call to preach to them for a year, commencing on the first Sunday in January or February, and he has accepted. Some fifteen or eighteen years ago Mr. F. commenced his public ministrations in Buffalo, N. Y., and about the same time and place Mrs. Tappan commenced her public efforts upon the rostrum. It is a singular coincidence that these two able and eloquent advocates of Spiritualism take a "new departure" here in New York, and together work in the same glorious cause.

The writer has recently read the published reports of the lectures delivered by these speakers at that time, and been very much interested in them, besides being struck with the ability displayed, the completeness and artistic beauty of these discourses, so perfect in a literary sense, so logical and so exhaustive. As a specimen, a single extract from one of Mrs. Tappan's, as follows:

God.—It is conceded, by all nations, that there are one or more principles in this universe, which control and guide it, which are the radiant sources and the life of all things, and, consequently, are infinite, supreme and eternal. Concentrating all religious ideas together, we have this one, which is most consistent with reason, with intuition, with revelation; it is the one, radiant and divine, the one, which we have translated from the Hebrew; signifying the Future, the Present, and the Past, that which has been, which is, and which ever shall be. All the divine elements of the universe are concentrated into this one word and this one power—the Infinite.

Now in what manner this Jehovah, this Divine Mind acts, is not for us to tell. We can only perceive his infinitude by the infinitude of our own observation; we can only comprehend his divinity by as divine as we possess; we can only know ourselves; we can only see his omnipotence by viewing the works of his hand; we can only conceive of his presence by the overruling principles of the which pervade all things. These, in the common sense, convey but little hint of the Infinite Mind, but to the soul awake to all of the beautiful and perfect in Nature, each object in the universe is an oracle proclaiming God's presence and power. We shall not attempt to convince the skeptic that there is a God; we shall not attempt to prove that the theological ideas of all nations are founded upon truth. We can only assume it, from the fact that men in every nation and clime have worshipped a God or Gods, have believed in Jehovah. From this fact, we must establish the fact that there is a God who rules the universe, or that the whole is a stupendous failure, a great work of chance, in which men and woman flit through the earth like insects through a summer's day, living for an hour, then perishing, and leaving no mark behind them.

And this evidence of all humanity, we must proclaim, upon the face of our argument, that there is an Infinite God. Infinitude means something more than we are led to believe by common teachers, something more than sect, party or nation have led us to discover; something more than all theology can tell us; it means boundless time, boundless power, boundless being. It means not only that which has been, but that which shall be, that which ever is, the infinite and the power, and the life, which control the universe. We may divide it into as many periods, as many ages as we please; we may assume that it is composed of one or more periods, but still it is infinite. It is a God who rules the universe; it is a One; and that is what constitutes its infinitude. Men are but particles, atoms, a something created; our souls are but as a feeble breath of wind compared with this overruling power, this Infinite God."

**Married.**—In this city, Dec. 14th, by the Rev. Edward Everett Hale, Miss Emma G. Fessenden to Mr. John B. Brackett, all of Boston.

This lady has labored long and assiduously with the Eliot Hall Children's Progressive Lyceum, and the conversion of the many of friends follow her in this new scene in the drama of life.

In this city, Dec. 19th, at the house of the bride's mother, by H. F. Gardner, Esq., Emily L. Clark, of Boston, and Henry Page, of Stony Creek, Ct.

Passed to Spirit-Life.

From Boston, 11th inst., Mrs. Mary Morgan, wife of Albert Morgan, publisher of the Saturday Evening Express.

Mrs. Morgan was one of those rare and happy souls who possess the faculty of ever discerning the golden side of every one coming within their sphere; she had harsh words for none, a loving and sympathetic heart for all. She saw the redeeming qualities of each sinner and on those loved to linger; she loved the fatherhood of God and brotherhood of man, and had abiding faith in humanity. She leaves behind her a most devoted husband, a devoted husband, and six loving children. A better or kinder wife, mother and daughter is rarely found.

She accepted fully and heartily the facts and philosophy of the beautiful faith of spirit return, and it has been to her, for many years, a source of joy.

This feeble token of love and respect is offered by her only brother, in the fullness of his heart. Loss he could not say. May the loving angel minister to the comfort of the bereaved ones, coming nearer to them in their deepest troubles.

JOHN HARDY.

ROSE WATERMAN.—Many of our Boston readers will have a pleasant vision, as they read this name, of a little one who on many occasions of happiness in the city, or picnic folk in the country, brought so much joy by her sweet presence. The story of "Rose" and "Lily," twin daughters of L. E. and Mrs. S. A. Waterman, who played together as both were in the bounds of material existence, is well known to hundreds of Spiritualists. We now find it our duty to record that the two are at last rejoining together in that world where physical sufferings and sorrows are unknown. Rose passed through the change called death, Dec. 12th, aged years 9 months. Happy is her spirit in the Paradise of the blessed, and her mother, who had just taken up her abode in Newark, N. J., the blow most severely fell. May kind and playing angel, in a hour of her life, smooth the rough pathway of the years, till she meets her loved upon the happier shore.

Vermont.

The Vermont State Spiritualist Association will hold a Quarterly Convention at South Chester, on Friday, Saturday and Sunday, the 12th, 13th and 14th of January. This will be a Mass Convention, and there will be a free platform and free speech. A cordial invitation is extended to all persons, of whatever faith, to meet with us as brothers and sisters of a common family, and discuss with us, in a broad, liberal and catholic spirit, the vital questions of the day.

Able speakers will be in attendance to present our philosophy in its various aspects and bear upon the present and future of the human race, in a manner so plain that the weary man, the tired folk, shall not err therein.

Come, then, speakers, mediums, friends, one and all—friends of earth and of the blessed world—let us assemble, like ourselves together for a social reunion, an exchange of ideas, and a fresh baptism of the spirit, that shall be to us a joy and an incentive to higher resolves and more earnest endeavors through all coming time.

The Convention will hold its sessions in the spacious hall of the Ingraham Hotel, where, gentlemanly proprietors, Mr. Cole, knows as well how to care for the wants of the physical man, as Spiritualists can testify from past experience, and who will furnish board at \$1.25 per day.

Arrangements will be made with the Vermont railroads to furnish free return tickets to those who attend the Convention and pay no fare on the way.

By order of the Committee.

E. B. HOLDEN, Secretary.

Spiritualist and Miscellaneous Periodicals.

**THE LONDON SPIRITUALIST.** Price 30 cents per copy.

**HUMAN NATURE:** A Monthly Journal of Zoistic Science and Intelligence. Published in London. Price 35 cents.

**THE MEDIUM AND DIVER.** A weekly paper published in London. Price 5 cents.

**THE AMERICAN SPIRITUALIST.** Published at Cleveland, O. Price 8 cents.

**THE RELIGIOUS-PHILOSOPHICAL JOURNAL:** Devoted to Spiritualism. Published in Chicago, Ill., by S. B. Jones, Esq. Price 8 cents.

**THE PRESENT AGE.** Published in Chicago, Ill. Price 8 cents.

**THE LYCEUM BANNER.** Published in Chicago, Ill. Price 8 cents.

**THE CHURCHMAN.** Published in Baltimore. Price 6 cents.

**THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE.** Published in New York. Price 20 cents per copy.

BUSINESS MATTERS.

DR. BLADE, Clairvoyant, is now located at 210 West 43d street, New York.

SEALED LETTERS ANSWERED BY R. W. Flint, 31 Clinton place, one block west of Broadway, New York. Terms \$2 and 3 stamps. Money refunded when not answered.

"The WAVELEY MAGAZINE" will begin its new volume, on January 1st, with a story by EMMA HARDINGE-BRITTEN, the popular lecturer and medium. She will probably be a regular writer for that paper. Address MOSES A. DOW, Boston, Mass. This is the first novel story she has ever written. It is founded on facts.

Example for the Ladies.

Mrs. C. of New York, has used a Wheeler & Wilson Machine since she purchased one for less than \$700 a year, and for the last five years \$1000. She used the same needle during 1870, and earned with it over \$1000.

**\$21 for \$5.25.**—THE ILLUSTRATED PHRENOLOGICAL JOURNAL, a year, \$3; THE CHRISTIAN UNION, a year, \$3; two fine old Chromos, "Wide Awake" and "East Japan," mounted, worth \$10; and Marshall's Engraving of Washington, worth \$5, will all be sent for \$5.25, by S. R. WELLES, 389 Broadway, New York. Local Agents wanted.

**IMMORTALITY DEMONSTRATED,** by CHARLES H. FOSTER, Test Medium. A future life clearly proved to eyes and ears, by the most wonderful and convincing tests. All evidences of the presence and positive existence of spirits given in the strongest light, and every requisite examination permitted. Those desiring to communicate with their dead, either for advice or to test the truth that we have, apply, or apply by applying at 16 East Twelfth street, New York. C. H. FOSTER.

DR. EDWARD MEAD has taken rooms No. 6 and 7, at No. 2 Hamilton Place, opposite Park Street Church, Boston, and may be consulted in diseases of the brain and nervous system.

J. WILLIAM VAN NAMER, M. D., will examine by lock of hair until further notice for \$1.00 and two three-cent stamps. State full name, age, and one leading symptom. Address Box 5120, New York City.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth avenue, New York. Terms, \$5 and four three-cent stamps.

MRS. GADE, 389 Broadway, office 18, New York. Clairvoyant and other Manifestations of Spiritualism; Medical Examinations and Treatment.

SEALED LETTERS ANSWERED BY J. WILLIAM VAN NAMER, Box 5120, New York City. Terms, \$2.00 and three stamps. Money refunded when not answered.

SPIRIT COMMUNICATIONS by sealed letter, \$1 and four stamps. Address, M. K. CASSIDY, Newark, N. J.

SPECIAL NOTICES.

**A LIVE MAN.** Since competition is the rule. "Among those in trade who thrive, A merchant trained in such a school, Must be a 'man alive.'"

He must know when and what to buy. The people want to meet him. And he must be able to sell them what they want. This FIVE DOLLAR CLOTHING, THE FIVE DOLLAR CLOTHING, THE FIVE DOLLAR CLOTHING, Gives bargains, each one knows. Corner of Beach and Washington street.

Dec. 30.—A London discoverer of America, but it has been found that the only economical shoes for children are the celebrated SILVER TIPPER—never wear out at the toe, and are worth two pairs without this.

**GEORGE ELLIS, BOOKSELLER.** No. 7 OLD LEVEE STREET, NEW ORLEANS, LA. Keeps constantly for sale the BANNER OF LIGHT, AND ALL THE SPIRITUAL AND REFORM WORKS Published by William White & Co.

**J. BURNS, PROGRESSIVE LIBRARY.** 15 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng. Keeps for sale the BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

**RICHARD ROBERTS, BOOKSELLER.** No. 1028 SEVENTH STREET, ABOVE NEW YORK AVENUE, WASHINGTON, D. C. Keeps constantly for sale the BANNER OF LIGHT, AND A full supply of the SPIRITUAL AND REFORM WORKS Published by William White & Co.

**AUSTRALIAN DEPOT FOR LIBERAL AND REFORM BOOKS, AND Agency for the Banner of Light.** W. H. TERRY. No. 96 Russell street, Melbourne, Australia. Has for sale all the works on Spiritualism, Liberal and Reform works, published by William White & Co., Boston, U. S., may at all times be found there.

**LIBERAL, SPIRITUAL AND REFORM BOOKSTORE.** Western Agency for the sale of the BANNER OF LIGHT, AND ALL THE SPIRITUAL AND REFORM BOOKS, PAPERS AND MAGAZINES. Also, ADAMS & CO.'S GOLDEN PENS AND PAR



## Message Department.

Each Message in this Department of the Banner of Light we claim as 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 are given to the spirits who carry them, the characters of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

The Banner of Light Free Circles. These Circles are held at No. 135 Washington Street, Room No. 4 (up stairs), on Monday, Tuesday and Thursday Afternoons. The Circle Room will be open for visitors at all times, and the services commenced at precisely three o'clock, after which time no one will be admitted. Seats reserved for strangers. Donations solicited.

Donations of flowers for our Free Circles are solicited. The questions answered at these Circles are often propounded by individuals among the audience. These read to the controlling intelligence by the chairman, are sent in by correspondents.

Sealed Letters.—Visitors at our Free Circles have the privilege of placing a sealed letter on the table for answer by the spirit. First, write one of two to five questions, signing full name to the name; put them in an envelope, sealed, and address to the spirit with whom communication is desired. At the close of the service the Chairman will return the letter to the writer, with the answer (if one is given) on the envelope.

### Invocation.

Infinite Spirit, our God, thou who doth represent all past, present and future, we would worship and adore thee this hour. We understand only a fragment of thyself—that fragment being the good we find in ourselves; yet, in the name of that good, we worship and adore thee. And we ask, oh Infinite Wisdom, that thou wilt, from hour to hour, bestow upon us as much of thy wisdom as shall lead us in the way of right. We ask that the mantle of thy love may so consciously fall around us that we shall fear no evil; that, looking above and beyond all the trials incident to our growth, we shall rest secure in thee. Bless thou the sinner, oh Infinite Spirit, by relieving him or her of their sins. Bless thou thy saints, by giving them the assurance of thine approbation. Bless us all—the good and the evil, the happy and the unhappy; and, oh ally, oh Infinite Spirit of wisdom, love and truth, open thou our understandings, so that we shall know thee to be the Great Spirit that never forsakes us; so that doubt and fear shall depart forever from us, and thus we shall dwell in thy kingdom of heaven. Amen.

### Questions and Answers.

CONTROLLING SPIRIT.—Your questions, Mr. Chairman, I am ready to hear.

Q.—A correspondent, writing from Nehalem River, Oregon, asks: "Did God make man fully grown and developed at once, or was he created in the form of an infant at first? and, if so, who took care of that infant in the incipient stages of its development?"

ANS.—It is a well-proven scientific fact, that man, the human, has come up through all the different successive steps of the lower life which he perceives around him and beneath him. The story of the first pair is such an one as could well be drawn from the early life of all races—each one having had its representative Adam and Eve, who were the first man and woman that stood off as representatives of their race. But when you endeavor to confine this allegory to its spiritual meaning, or as it is understood by theologians, we learn, at the outset, that we are running headlong into material laws, and that we are also robbing the Infinite Father of infinite wisdom, and endowing him, instead, with the foolishness of green humanity.

Q.—Is man master over mind, or is mind master over man?

A.—First, then, what is man? Is it the body? Is the body the man, or is the mind of the man the man? To me, the mind and the man are one and inseparable, and mind ever controls matter.

### Capt. William Madigan.

It is amusing to look over the list of inducements by which spirits first conceive of a desire to return to earth after death, communicating with those they have left. Some of these inducements are ludicrous in the extreme; others are very solemn. They form, with all their lights and shades, a very amusing picture to the disembodied spirit who is enabled to view them without a glass. The cause which has attracted me here this afternoon is this: some of my friends are discussing the very important question as to whether or no I was a believer in modern Spiritualism before death. The majority claim that I was not; but I am here to answer in favor of the minority. I was; for I had seen and heard and felt that which had convinced me, beyond a doubt, that the spirit not only existed after death, but it had power to return and communicate with those who are left here. Now, in conclusion, I would say, if any of my friends doubt that I am able to return in this way, they have only to test me by the various modes with which spirits are tested who return communicating with their fellows. I am Capt. William Madigan, of the 9th Mass. Regt. I was killed at Gaines's Mills, June 27th, 1862.

### Dr. William Wesselhoef.

I had ample evidence, before making the change of worlds, that a great many of these people who believe in modern Spiritualism were disposed to make this modern Spiritualism a very ridiculous thing; and I have had greater evidence, since death, that this is a fact—that the majority of those who believe in modern Spiritualism do it more harm than good, for they call upon the inhabitants of the other world to come back and answer the most nonsensical questions that could possibly be propounded; and I am here to answer one, to-day, which is to me a very foolish one. A lady who claims to have been a patient of mine, and who claims that her daughter, now in the spirit-world, was also one of my patients some seventeen years ago, wishes me to come back, and, for her satisfaction and the satisfaction of her friends, to make a statement concerning the disease with which her daughter died, diagnosing every particular point, so that there may be no mistake, so that you may know, herself, that I am speaking—that her old physician gives the message to which his name is attached, expected to be. Now, to begin with, I do not know the lady, and never did. My memory is good—just as good in this life as it was in the earth-life; and if such a lady was ever a patient of mine, it was under a different name. I do not know her by that name, and never did. Probably she expects I shall be attracted to her, because she has called me, and I shall know what her name was, and shall give it to her, thereby doubling the test. I have something better to do now. Although her request may be a very laudable one to her, to me it is a very foolish one. I would recommend to her that she should employ some good, wise spirit to give her a few lessons as to what

her duty is to the spirit-world as well as to herself. I was a plain-spoken man in the earthly life; I am just the same now. If she do not like it, I've no apology to make. She ought to make one to me. The name the lady gives me is Mrs. Agnes Chatterbox. I do not know her; and if I did, I would probably refuse to give her what she asks, for the reason that I would not be very likely to remember all the points of the case she demands me to work up, for I had more than one patient at the time. I could hardly be expected to write out a critical case from my memory; and the lady, if I understand her, demands something very clear and accurate, or nothing at all. Now, then, my lady, go to school; go to some good spirits, to teach you. No matter if they are as cross as I am; they'll do you good. Dr. William Wesselhoef.

### Maggie Dane.

A mother whose heart, one week ago, was rendered desolate by the loss of her child, has called to the spirit-world to know who has charge of the child, and how fares the child. Her prayer was honest, and full of power; and the Infinite Spirit has sent me to answer her.

This little one she called Mary. She had lived with her only two short years; she was her idol, her all—the sunshine of her home and her heart. The Angel of Change touched its beautiful brow, and it walked out from its earthly home and was welcomed by the angels.

I have to say to that mother that I have charge of her little one, with nearly two hundred other little ones. Their home is a beautiful one, far surpassing anything that earth can boast of; and her child, in common with others, will be tenderly cared for, lovingly cherished, and a holy remembrance of the mother will be carefully nurtured in the child's consciousness; and when she shall be done with the trials of earth, that child, whether grown to maturer life, or whether still in infancy, will welcome her, and she can claim it as her own. My name was Maggie Dane. The name of the lady whose heart I have come to cheer is Mrs. Elizabeth Williams, of Chicago, Ill.

### S. S. Soule.

I wish to send a short message to-day to a friend of mine. The message is this: Sam, do not lose sight of the wires at Washington; whatever else may engage your attention, keep an eye that way. Remember that it is expected of you by many in the spirit-world that you shall sooner or later become a leader of their cause with reference to the Indian, and, notwithstanding the wheels may be clogged for a time, keep an eye in the right direction, and the cart will run smooth. I throw out this hint simply because I think I see a little falling off of the forces in that direction. I don't like to see it, because I know it will only prolong a warfare which is constantly going on between right and wrong. No matter if the devil stands in the way, press onward; you can lick him; I am sure I could. My name, S. S. Soule; my friend, S. F. Tappan.

### Georgie Barret Davis.

I am Georgie Barret Davis. I lived in Manchester, N. H.; I was seven years old; I want to tell my father that heaven is not any such kind of a place as he thinks it is; 'taint nothing like it. I don't think he meant to let me be a boy at it, but I don't think he knew, and I don't think it is right to say things for fact that you don't know anything about. He told me I'd see God, and I would go to Jesus to live with him forever, and I haven't seen God any more than I did here, and I've seen Jesus twice, and that was when he came into our school as a teacher. I don't think father ought to say so much about heaven when he don't know anything about it. Aunt Susan says so, too. She says I must become a preacher of the gospel to him, and perhaps I will do a great deal of good.

Mother said here to-day; if she was, I suppose she would send a message by me to father. I know she would send her love if she was here. I know she wishes father would know about our being able to come back; I know she wishes he would ask us to come. I told her I was coming anyway—I should n't feel so bad as she would if he did n't want to see me. I want him to know, if he don't know any better about heaven than he told me, I'll tell him about it, if he'll only give me a chance. I'll tell him about Jesus Christ, too—a good many things I don't suppose he will want to believe. They're true, anyway. He is a teacher of moral philosophy in our school, and he isn't stuck up a bit. There don't anybody pray to him here, and there don't anybody worship him, either, but they all love him dearly. I hope father will give me a chance to come home and talk with him. I'll give him a subject for a sermon if he will, a first-rate one, too. Good-by, mister.

### Invocation.

Oh ye, whose earthly lives have left a record clear and pure, be with us this hour while we shall worship you, God and ours. Let the mantle of your wisdom and your power and your love rest upon us, and, by your presence, hallow our words and our thoughts. And when you shall depart for your various spheres of usefulness, carry with you something of our hopes, something of our fears, and give us in return something of your purity, something of your wisdom, and something of your love. We praise thee, our Father, for the gift of life, for the sacred privilege to be and to do. We thank thee that we understand that it matters not with thee where we labor, so that we labor conscientiously in thy sight, so that we have the approbation of our own better nature, that we are at peace with thee, Oh, Mighty Spirit, thou who art encircled around about us under all circumstances, may we feel thy presence, and never forget to acknowledge thy power and thy love over us. Guide us through thy ministering angels who are wiser than ourselves, and, finally, in the beautiful hereafter of the celestial life, we will praise thee forever and forevermore. Amen.

### Questions and Answers.

Q.—An account appears in the daily press that an open passage to the Polar Sea has been discovered by certain German navigators, and that it was crowded with whales and other animal existences, and gave evidence of life beyond its waters. Will the controlling intelligence state if this be true?

ANS.—So far as the knowledge of your speaker extends, it may be true or it may be untrue; but it is a generally accepted fact, by those scientists in the higher life who have investigated in that direction.

Q.—Are all the planets visible to us in this life duplicated by invisible spirit planets of refined matter similar in general outline, and governed by similar astronomical laws?

A.—They are—every one of them.

### William Jarvis.

I have been trying ever since my death—which took place in August, 1862—to get back in this way, with some information concerning myself, to my friends, for I have left a wife and two children, a mother, three brothers and one sister, all of whom are anxious, no doubt, in their way, to know whether I have gone, and how it goes with me. My name was William Jarvis. I was a private in the First Michigan Cavalry; I was wounded at Cedar Creek, but I died a prisoner at Andersonville prison.

I have to state, to the honor of my jailors, so far as I was concerned, I received far better treatment than I expected to; neglected, to be sure, and starved; yet I was assured I had as good as could be procured, and I had no evidence that they did not tell me the truth.

My folks have heard that I was shot trying to escape. It is false; I never tried to escape. It would have been folly for me to have undertaken it, because I had lost one foot and one hand. I should have been in a sorry plight to run away from a rebel prison.

I have no wish to return to earth again to live. It is well enough to drop in occasionally when you can do any good, but I think the vast army that have come from both sides during the rebellion would, to a man, refuse to come back if they had the power to. I used to wonder how I should feel if I knew I was going to die. I had no fear, and I could n't make myself believe that it was anything more than the stepping out of one room into another; which was the fact. My friends have heard various stories about my being robbed after I was wounded, all of which are false. I disposed of what few valuables I had, for bread, for medicine. They did not go far, but they helped me on the road for a day or two. I think my brothers would do better if they were first sure that an evil record was a true one before taking action in the premises.

### Capt David Eldridge.

Well, this is a familiar port, notwithstanding the rig of the craft is a little different from what I've been used to sailing in. The surroundings are familiar; I should know them if I had been dropped down on earth after having dwelt in the spirit-world a thousand years. My name, Capt. David Eldridge. I am from New Bedford. I have been gone a little over five months. I expected when I went I should have a long passage, I should go to a more distant port; but the real truth was it was like scotting across a pond. I have no fault to find with the master presiding over life. I rather think he can do about as well as I could, and so I told my friends when in their anxiety about my welfare, they told me they should think I ought to get religion; because, they said, "a sea-faring man is always in danger, and you don't know what hour you may be called."

"You'd better have a safe passport with you," said one of these friends. I told him that I could trust the master that was steering the ship of life. I was on board that craft, and I should come out all right, because he would n't run it aground, I was quite sure, and he would n't founder it; and I am now more satisfied than ever that he knows his business, and is capable of controlling them, and I don't think it will make much difference whether they struggle against his will or move harmoniously with it, so far as he is concerned. If they rebel they will only injure themselves in the struggle; he will move on with his craft just the same, and they will all have to go with him whether they will or no.

For my part, I am very well satisfied with God. I wish all my friends were equally so. I think it quite time they were. It must be that in order to be a true Christian you ought to be able to trust the God you pretend to serve; instead of being always doubting him, making him sacrifices to ward off his fancied anger, I think it would be far better judgment on our part to feel safe in his keeping. We shall honor him a great deal more in such a course than by constantly doubting him, running into this church and that, and falling on our knees, and pleading with God to take care of us, as though he wasn't doing that same thing all the time. I presume my friends will say I have not grown any better, which is the truth; I am just the same that I was when here, only I've dropped off the body. The thinking part I've got all the same, and I think just as I did when here, only I know now concerning that which is the hereafter to you who are here. It may be that I shall get to distrust God by-and-by, but I hope not; and I would recommend to my good friends who are members of the church, that they should come and join my church, God's Church. Come and resign themselves to that power that has always taken care of them, and they will ever feel safe in the keeping of that power. Now if they doubt my return, let them give me the privilege of coming face to face with them, and I will prove it to them, if they are reasonable beings.

### Frank Talbot.

My name was Frank Talbot. I am from Springfield. I died one year and one month ago. I live with Uncle William and Aunt Mary now, in the spirit-world. I go to school, and I'm not homesick. I was, though, at first, because mother cried so. She said if there was any such thing as anybody's coming back she wished I might come; so I got Uncle William to help me come here to-day. I want mother to let me speak to her, because I've got a good many things I want to tell her. I want to tell her about my clothes and about my sled, and all the things I left here. She do n't know what to do with them. I can tell her, so she'll be happier too. And I want her to burn up those flowers that were on my casket. She's always crying over them. I want her to burn them up.

### Dr. John Dix Fisher.

I am called here by the request of a mother, who, ten months ago, sent her only son to Germany with the hope that he might regain his health. That mother asks that I should come to this place and inform her of the condition of her son. She says, "My last letter from him informs me that he is much better, and that he has every hope of regaining his health." I have to inform that mother that I was privileged to welcome her son to the spirit-land this morning. A sudden turn in the disease, terminated in his case fatally. It was not expected, either by his medical advisers here in the earth-life, or by those who have been counselling her from time to time from the spirit-world; nevertheless, it has taken place, and I trust that now she will bring to her rescue from despair a spiritual faith. It is capable of lifting her out of this shadow, and I earnestly implore her to allow it to do so. Now is the time for her to test her faith in the angel world. Allow it to shield her, to become a blessing to her, and soon that son will return with messages of love for her. He even now expresses himself as satisfied

with the change. Dr. John Dix Fisher, of Boston, to Mrs. Margaret Amory, of New York, in behalf of her son, William Amory.

Seance conducted by Col. R. A. Walnwright; letters answered by C. H. Crowell.

### Invocation.

Our Father and our Mother, we praise thee for the baptism of the holy spirit of truth, which shall lead us in the ways of pleasantness and paths of peace; that truth which shall set the bigot free, which shall knock off the shackles of ignorance, and make us recognize our nearness to thee. We thank thee, our Father and our Mother, for as much of truth as we comprehend, for as much of thy life as we find within our lives. We thank thee for that nearness with which thou hast pitched thy tent within our midst, for the holy presence that sometimes fills our being and tones the harp of our lives anew. Lead us by the right hand of thy love, oh, Father and Mother of our souls, and, when death shall gather us to the kingdom of the hereafter, to that condition wherein the soul understands thee and itself, then, oh, Mighty Spirit, we will praise thee forever and evermore. Amen.

### Questions and Answers.

Q.—Is not the North or Polar Star the strongest magnet to this planet?

ANS.—Yes, I believe it is so considered by the scientists who have investigated in that direction.

Q.—Is not the magnetic attraction of the North Star the cause of the magnetic needle pointing toward the north?

A.—Yes.

Q.—Does not the attraction between this planet and the North Star give this earth its polarity, and hold it in its uniform revolution?

A.—Partly so; not entirely. It is one influence acting upon the earth, but it is not all.

Q.—Is not the power of attraction the cause of motion?

A.—The power of attraction, combined with its opposite, repulsion, is the cause of motion.

Q.—Did not the magnetic attraction of the North Star locate the magnets of this earth in the northern part, while in its embryonic condition?

A.—No; I think not.

Q.—Have spirits any other method of navigating space—as explorers—than by following the magnetic currents extending from one planet to the other?

A.—These are the great highways over which the spirit passes in journeying from one point to another, but they are not the power that produces locomotion, that being the will which sets in motion the magnetic and electric currents surrounding the spirit. These magnetic currents that surround the spirit, when set in motion upon one of these great highways, run rapidly from one point to another, guided by, controlled by the will.

Q.—Are not the changes in one planet conveyed to the others on these magnetic currents, and all become affected, and, in time, equalized and developed by these changes?

A.—Yes.

Q.—Will not the time arrive when persons can will their bodies through space while in the mortal form?

A.—No; at least it is not at all probable, since we do not believe that there will ever come a time when the human will can thus perfectly control the law of gravitation, which determines all ponderous bodies toward the centre of the earth.

Q.—Does galvanizing a steel rod lessen the attraction of the magnetic needle toward it?

A.—In a degree; yes, it certainly changes the power.

Q.—How is it that returning spirits are so much given to prophesying future events? Is this knowledge of facts and events that are to be, an absolute knowledge? Are there laws governing the succession of circumstances which are inevitably sure in their working, and are there spirits who can read them correctly? If so, how comes so much false prophecy?

A.—The old adage that "Coming events cast their shadows before," contains a very great truth. It means this: that all the conditions incident to this material life have first what would be termed a spectral existence in the other life, or, in other words, beyond your sight or knowledge. As your own Emerson says: "Truth is always in the air, and those who are the most susceptible to it get it first." These spectral conditions are always in your midst, and spirits have no difficulty in seeing them, defining them, and tracing them to their ultimate here with you. The reasons why so many mistakes are made are to the reasoning mind very obvious: First—the channels are all more or less imperfect through which they prophesy; second—the conditions which surround these channels are all more or less imperfect, and surely these two circumstances are enough to render unreliable almost every prophecy that is made unto you.

### John Campbell.

(To the Chairman.) William, I was sorry to be called while you were away, but it was the will of God, and his will and his way are always best. I was glad to have you getting a rest, yet, when I was going, I felt sorry you were not with me; but it is all right. Thomas thought I'd better try and come to-day. I didn't know how I would manage, but I think I got along as well as if I was in my own body.

I hope you won't have any trouble in settling up my affairs. I wouldn't make a long job of it if I were you; it'll only be troubling you. [You left them in such a way it will not be easy to close them up.] Yes, I know. There's always been a sort of looseness about these things that has made it an anxiety to me, and to you no doubt. [A very great one, too.] Yes, I suppose so.

[How do you find life on your side?] I find it not altogether as I expected, but all I could wish. I have met my children, my wife, and many others, some of whom I had not seen since my childhood. When I get thoroughly aroused to the things of this beautiful life—then I am going off to Scotland. I am going there to take a good long trip, to look round and make myself acquainted with things that are of some interest to me. [Are you going to take Thomas with you?] Yes, and Alexander, too. They are somewhat better posted concerning the mother country. They will make very good guides for me.

Tell my children it is well with me. All I can do for their happiness while they remain here I shall do. [Have you any special word for either of them?] No; I hope there won't be any evil feeling concerning what I did in favor of Annie; I hope there won't be, because I think it was right. I think so now. If I was back here, and had the privilege of doing it over again, I do not know how I could do better than I did.

Well, William, I thank you for all your kindness to me. I hope now I've got out of a body of suffering and pain, I can do something for you. [I wanted to do more for you than I did.] Well, I know all about that. It is all right. I had enough done for me. I am satisfied. God bless you.

### Alice Barron.

I come because I am anxious to let those I have left know of my condition as a spirit. My name was Alice Barron, daughter of Thomas Barron, a grain dealer in Chicago, Ill. I was sick of inflammation of the lungs, and in the attempt to move me to more safe quarters on the second day of the great fire, I was suffocated. I want them to know that I suffered but little, and were it not for their unsettled, unhappy state, I should be happy in the new life I have found. I want them to feel that they did what they thought was best in removing me, and that it was right for them to do as they did. I am satisfied with the change, and I want them to be. I was twenty-two years of age.

### Peter Jennings.

My name was Peter Jennings, and I lived in Windsor, Conn. I have come here this afternoon with the hope of getting some word to my son—my son, William Jennings, who has lost all he had by the recent Western fires. I learn that he feels that God has dealt most hardly with him. That is because he don't understand God. He weighs happiness in the scale of wealth, but that kind of happiness which comes in consequence of wealth, is altogether too ephemeral to be worth anything. It won't avail the soul anything when it comes to part with the body. We all know that the time we have to live here, at the longest, is but short. Now I wish William would take a common sense view of the case, and feel that wealth is not the thing of all others to be desired here. He has his health left. He can go to work and earn enough to make himself comfortable, all he needs. Now if taking away his wealth makes a break in the clouds, and he gets a glimpse of the hereafter, he has not paid any too large a price for it; for probably if he had not been conditioned as I find him to-day, I should not have felt that I must come to him; and if my coming enlightens him concerning the other life, he has n't paid too dear for it.

The great trouble with people here is, they want to get things for nothing. They are never willing to pay what a thing is worth. I wasn't, and I judge everybody else by myself. It's human nature, and I should recommend that you'd once in a while let the divine nature come uppermost, and see if it won't do more for you than human nature will do.

I am glad my son has lost what property he had. For my part, I thank God for it. I know I shall see the time when William will see as I do, and feel as I do about it. It may not be while he is here on the earth, but I hope it will be, so that instead of cursing the Infinite Spirit that guides all things in life, he will feel that it was one of the best things that could have come to him. Good-day, sir.

### Major Henry Constantine Smith.

An officer in the United States Army has lately conceived the desire to know whether Spiritualism is true or false, but like every other Nicodemus, he wants to get what light he can under cover. He do n't want it to be known that he is investigating modern Spiritualism; it is not popular enough. Well, I've not a word to say concerning his manner of investigating, because I am told that he would be persecuted to a greater extent than he would be able to bear, if it was known that he is taking the course he is. Now, he says, "If modern Spiritualism is a truth, will some one whom I know well in this life, come to me through the Banner of Light and give me a message that shall contain unmistakable evidence of his identity." He adds, "I am an honest, earnest seeker after truth. I expect soon, very soon, to make my exit from the lower to the higher life, and I want to know something about that life before entering upon it." Well, I, Henry Constantine Smith, a brother officer, am here to-day, to give him whatever information I may be able to concerning the life he is coming to. I served with him at Fort MacHenry, in the year 1838. For some fifteen years or more we had been upon quite intimate terms. We often discussed the subject of religion, but neither of us could come to any settled conclusion about the matter. I think the last day I met him at my quarters, he said to me, "Smith, what makes you adorn your quarters so grotesquely? Can't you find anything better than Indians' skulls, and Indian trinkets?" I said, "They suit me, and these are my quarters. If they don't suit you, I am sorry. You are very welcome here. Won't you take a seat?" He went on to make a remark something like this: "I should think you would hardly want to decorate your quarters with Indians' skulls, or so much of the paraphernalia of Indians, since you carry upon your person something, I believe, like four or five scars, a record of their vengeance upon you." I told him that I bore no animosity toward the Indians. If called upon to meet them in battle, I should conquer them if possible, and I am probably they would do the same by me. If they were fortunate enough to give me many wounds, I certainly had no right to complain. It was one of the common results of war. This brother officer and I had been in the Florida War. We had been pretty severely dealt with, and in consequence, he, at that time, felt some scars on the Indians. He could not tolerate the presence of anything that would remind him of them.

It is a well-known fact to most Spiritualists, no doubt, that the Indians of the happy hunting-grounds of the hereafter have done as much, if not more, toward enlightening humanity upon spiritual things, than any other race of beings. For this cause, if for no other, my brother officer should think kindly of them, at least of those that are with us. I know not what his feelings are at present. I only speak of what they were then, and I do that more to identify myself to him than for anything else. He left me, remarking that I was very generous toward my foes. He hoped that I should be equally generous toward my friends. A short time after, a hostile Indian's arrow made quick work with me while sitting in my quarters. I went out without suffering. I joined my friends on the other side immediately. I have never seen cause to curse the Indian for what he did to me; indeed, I thank him for it.

Now if my brother officer wants further proof that I am Henry Constantine Smith, perhaps I should ask my rank—Major Henry Constantine Smith. If he wants further proof, let him meet me face to face through some good medium, and I'll talk to him upon matters that would not sound well, nor look well in print, known only to him and myself.

### Seance conducted by Theodore Parker; letters answered by J. Jennie.

Seance conducted by Theodore Parker; letters answered by J. Jennie.

### MESSAGES TO BE PUBLISHED.

Monday, Oct. 30.—Invocation: Questions and Answers: Charlie Goodwin, of Lincoln, Me.; E. L. Ullman, of Chicago, Ill.; to friends: Peter Price, of Chicago, to his brother; Mary Morhouse, of Portland, Me.; John Garratt, of Portsmouth, N. H.; to his descendants in England.

Tuesday, Oct. 31.—Invocation: Questions and Answers: Stanley Bergant, of Morris, N. Y.; to friends: J. G. Caldwell, of Birmingham, Iowa, to his wife; Henry Cooper, of Willsboro, Mass., to her mother; George William Cartwright, of Manchester, Eng., to friends; Fannie Cooper, of New York City, to her mother.

Thursday, Nov. 2.—Invocation: Questions and Answers: Thomas Hard, of Huntington, Iowa; to friends: Peter Thomas Joyce, of Boston; "Aunt Ruth," of Worcester; Minnie Robinson, of Pittsburg, N. Y.; to her mother; Thomas Brinkley.

Friday, Dec. 1.—Invocation: Questions and Answers: William Thompson, to his wife; Dr. Toby, to David Collier; Rosa Davidson, of St. Louis, to her mother; William Cook, of Boston.

Thursday, Dec. 14.—Invocation: Mary Morgan, of Boston, to her husband; George William Harris, of Hoboken, to his mother; Henry Turner, of Boston, to his mother; William Jones, of Boston, to his wife.

Monday, Dec. 18.—Invocation: Questions and Answers: "Old Abe," to Ex-President Johnson; Sybil Bolton, to her children; Mary Kingman, of East Boston, to her mother.







